The Act of Nrima in the Jaka Prucul’s Text

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Abstract: This article examines the concept of nrima behavior in the text of Jaka Prucul PBA 204, which is a collection of Library Museum Sonobudoyo Yogyakarta. The text was written in 1865. The text is about the journey of life of Jaka Prucul who seeks wealth with all kinds of work, including rice field work, housekeeping assistant, herding goats and cows, making straps, weaving, even stealing and robbing. The analysis of the study in this article uses interpretive and qualitative methods with objective shortcuts. In the text teaches moral values of behavior to the people of Java. In connection with the purpose of life in the world and the hereafter, Jaka Prucul always begs the work of Jesus Christ. Jaka Prucul does all kinds of work with a happy heart and never complains. The nature of acceptance is taught in Javanese culture to the community ie nrima ing pandum. The benefits of this study are expected to provide an overview of the attitude of nrima, and can add reference to research literary works of Java. The results of the study conclude that the elements of nrima attitudes are contained in the Jaka Prucul text which is still relevant today. One of the contributions to local genius is the nrima behavior depicted in Jaka Prucul's text.

Keywords: Jaka Prucul, script, local genius Java, nrima

1. Introduction

Genius is 'something' that results from a human intelligence that can be used by others as a means of intelligence as well. Genius is generated from thought processes and wise decision making, not harming all parties, and beneficial to anyone. Associated with the notion of culture, genius in culture is the whole effort and the results of people and society are done and intended to give human meaning and make the human life order as well. Lexically, as in the Big Indonesian Dictionary (2002), the meaning of the word wise is 'wise', 'clever', and 'clever', 'knowledgeable', 'understand', 'understand', 'understand'. Genius means (1) genius and (2) tendency. Based on the meaning of meaning in the dictionary, the meaning of the word "wise" with respect to two things, namely (1) character or personality (emotion) and (2) intelligence (cognition). A wise person is a person who has a good personality that can make others feel appreciated for his existence. In addition, a wise person is a person who has the ability to overcome life problems experienced by using his intelligence.

In this case the Javanese worldview, the worldview is a frame of reference for humans to be able to understand every element of experience in life. Meanwhile, according to Rahyono, the worldview is a descriptive belief about the reality that gives the structure of reality that gives meaningful structure to the nature of experience. For the Javanese, the worldview serves as a means of success in dealing with life's problems.

After Javanese genius comes the ethical Javanese that is also applicable in Javanese society. The word "ethics" in the true sense means philosophy of the moral field. Ethics is a science or systematic reflection on opinions, norms, and moral terms. The basic demands of Javanese ethics are the demands to
Javanese ethics may argue in the name of the true interests of the person concerned. The Javanese ethic expressed its demands based on two basic assumptions about the structure of reality wholly related to one another: first, that the position and activity of every human being in the world has been determined by fate, and secondly that man with all his will and actions cannot change the course of the world. The fate that has been destined. In this article Jaka Prucul's text will be the subject. This text represents the script from Javanese script to Latin script. The manuscript is a collection of Museum Sonobudoyo Yogyakarta. This text is written in song form. The content in the text contains the messages of life in the life of a character during life and when the character has died, was in the afterlife. Jaka as the main character. Telling Jaka's life trying to earn wealth by doing various jobs. In the text Jaka Prucul there is a nrima attitude that is done by Jaka in the face of life in the world. The discussion of Jaka Prucul's text 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 attitude of nrima in Jaka Prucul. Understanding proceeds from an interpretation of impression, opinion and / or views on something related to the interpretation of the nrima's attitude. With an objective approach, Jaka Prucul is regarded as an autonomous literary work used to trace the importance of nrima attitudes.

2. Discussions

According to Notohamidjojo, the attitude of life is not identical to the view of life. People who differ in their views of God, the world, and people, may in practice be able to exhibit the same attitude of life. A life attitude is not only related to a religion held by a person, but also and / or perhaps even more with the customs and cultural background, as well as the character of the nation. Most people who follow Islam, Christianity and Catholicism sometimes find that their attitude is the same, the reason is quite simple, that is because they are all Javanese first. Can also be distinguished Javanese with Javanese society. According to the researchers, the Javanese are people who are born and live in Java, also have basic characteristics contained in Javanese culture. While the Java community is a group of people who are not necessarily born and raised in Java but live in Java. From the various assumptions that have been described above, many Javanese people who realize that finally always and entirely dependent on the Divine, by itself find the right attitude towards him whatever he experienced. One of the typical attitudes that is considered a sign of moral maturity is nrima. Nrima means accepting everything that comes to us, without protest and rebellion. Nrima includes the most frequently criticized Javanese attitude for being misunderstood as a willingness to swallow everything apathetically.

Unconsciously this nrima attitude also fosters the positive traits in the Javanese. As sincere, means "willing". That attitude contains a willingness to let go of individuality itself and fits into the great alignment of the universe as it has been determined. Ikhlas brings peace of mind, through a lack of attachment to the outside world; Patience brings such calm with deep control over the spiral of emotion, the abandonment of the growth of the will, the excessive caution; Nrima brings calm through acceptance of things that are not avoided anymore with the attitude began: 'If your sorrow will receive, he will lose himself'. It leads to the same thing which is demonstrated by the latency, the ability to let go, as a willingness to release property, abilities and self-employment if it becomes a demand of responsibility or fate. Iklas and rila must also be understood as a positive virtue, not as surrender in a bad sense, but as a sign of autonomous submission, as the ability to let go of understanding rather than letting something be taken passively.

In general, the Javanese recognize the existence of nrima attitudes in the Javanese culture. The nature of surrender and want to be colonized by the authorities. And not just stop until the word nrima only. More than that the researcher finds the Javanese proverb nrima ing pandum or is generally interpreted to receive his given.
*Nrima* demands the power to accept what is inevitable without letting oneself be destroyed by it. The *nrima*'s attitude provides endurance to bear a bad fate. For those who have that attitude a catastrophic loss of misery. A person remains happy in suffering and concerned in joy. Regarding the characteristic analysis in the Jaka Prucul text of Javanese human personality traits, the researcher is based on the view put forward by Wellek and Waren in Literary Theory (2014: 110) that the common approach to literary and community relations is to study literature as a social document, as portrait Social reality. There is a kind of social portrait that can be drawn from literary works. Everyone can research the various "worlds" in a literary work. Where the world in question is the world of love and marriage, business world, the world of spirituality and the world of profession. In general, *nrima ing pandum* has a profound meaning that shows the attitude of honesty, sincerity, lightness in work and the unwillingness to corruption. The essence of this philosophy is that people must be willing to accept the results of the efforts that they have done. In the text Jaka Prucul explicitly illustrated that the meaning contained has values of the *nrima* attitude of the Javanese. From the attitude of *nrima*, it is the paraning of *nrima ing pandum* which also applies to the Javanese. This proverb teaches the Javanese to do more to accomplish something. In Jaka Prucul's text can be seen in the following quotation:

“Saya lami saya mindhak/ agengira rayua alit/ pakaryane sabeng sawah/ buruh mring tangga tepalih/ angor wedhus tuwin sasap/ nadur pari amek rampu/ gur-agur wegawe tampa/ menenge ngalem-alem pikir/ kang den athika ben hari datan liya”

"The longer it grows, the daily work to the paddy field and also to the neighbor labor (left right), goats and cattle, to plant rice and grass, and in leisure make the rope slap. In silence always thinking."

In the text is told that Jaka every day growing in terms of work. From the beginning to being a farm laborer, shepherding goats and cows, to becoming a strap maker.

“Dene pahitaning gampang/ kasing turu sregep ngaji/ paseh marang tembung ngarap/ aran rapal tuwin rapil/ murat rasa cetha wening/ maka-makna bisa nyosus/ iku marganing kamulyan/ lelantaraning dadi sugih/ jinisaken partaken akeh kagiwang”

"While the difficulties encountered will be easy if when want to sleep diligently to pray and pray, that's how to achieve glory in the search for wealth"

Jaka is given a message so that he diligently studies and prays before bed. It helps him in seeking wealth in life. Furthermore, many events that make Jaka still trying to find wealth. Until one day, Jaka's neighbor named Mr. Ciglok died. When Jaka came home and received word that Mr. Ciglok died, he immediately rushed to visit. Then when Pak Ciglok's body was buried, Jaka suddenly collapsed. Many people who visit see Jaka already lying, falling lifeless. At that moment Jaka was buried with Pak Ciglok. Here's the quote:

“Kang mangaran Jaka Prucul melu mati/ netya cinirita/ geger adhaning wong mati/ sapu kurang ingkang layat”

"Suddenly Jaka Prucul died at the time of mourning and made the people who visit surprised."

Then the story continues with a different background. Told in the afterlife, Jaka meets the angel Wanakirun. Can be seen in the following quotation:

“Gatya ing kapocap prapta/ malaekat Wanakirun kang nami/ tutusan dalam mangayun/ ngayunan mata gesang/ prapatanira arsa tanya mring jalma lampus/ ingkang layu anyar prapta/ sinaru gegering lalis”

"... the angel Wanakirun his name, he is the messenger of the almighty ..."
The researcher also interprets that it describes the religion that was then performed by the Javanese. This is related to the *kejawen* which is a belief created by the Javanese at that time, in accordance with what is described in the book Cultural Genius in Kata [9] that the genius of Javanese culture is a form of intelligence generated by the Javanese life experience itself, not by experience Life of another nation or tribe. In short, Javanese cultural genius is a grain of intelligence, the "original" genius produced by Javanese cultural society. In general, *kejawen* is a local Javanese genius that prevails in Java society. Poespowardojo, in his article entitled "The Understanding of Local Genius and its Relevance in Modernization", explains that:

"Culture can be interpreted as the whole business and the results of human and community efforts to meet all the needs and desires to improve his life. The effort is revealed either by processing the environment and the world to meet those needs, as well as by creating patterns and public relations that increasingly facilitate and facilitate the association of life. This effort is accomplished by giving a human meaning to the material or objects that processed and make the living order society becomes humane as well."

This can be proved from the following quote:

"Adhuh biyung ka Gusti ku Yesus Kristus/ kang mugeng suwarga/ ka#18#susekna ingkang nami/ patengana kang dadya panedya nira"

"O my Lord Jesus Christ Almighty, who became my role model"

Researchers consider the religion adopted by Jaka is Christianity. The researchers linked Jaka's religion to that time with Javanese beliefs called *kejawen* as described above.

3. Conclusions

Based on the description of the value of *nrima* behavior above can be seen that in general the Javanese must have a *nrima* attitude in life, as the basis for running daily life, prosperity, and peace. In particular, the existence of *nrima* attitudes that exist in the culture of the Javanese as a teaching for the Javanese to accept everything that happens in life with a sincere heart, not envy the success of others but trying to be more advanced than he is today.

Overall the *nrima* attitude done by Jaka in the text is a concept created by the Javanese and included in the local genius of Java. The *nrima* attitude aims and serves to describe the attitude of the Javanese, especially the *nrima* attitudes found in most Javanese as described in Jaka Prucul's text. A *nrima* attitude is a positive trait. This attitude is a picture that people who are in a state of disappointment and in difficulty react with the rational, with no collapse, and also with no free opposition. *Nrima* requires one to be strong in accepting what cannot be avoided without letting oneself be destroyed by it.

As explained in the description of the concept of *nrima* in Javanese society, among Javanese language users can be distinguished between those who consciously want to live as Muslims, and those besides Christians and Jews other than Islam, who, despite calling themselves Muslims, but in a cultural orientation more determined by the pre Islamic heritage. Some Javanese, seeing the world, serve as a benchmark for the success of a world view for the Javanese is the pragmatic value of achieving certain psychic states, namely calmness, tranquility, and inner balance.

The philosophy associated with this *nrima* attitude is *nrima ing pandum*. The researcher interprets that the essence is a 'warning' that reminds us to always be in a state of trust, surrendering fully to God in the face or waiting for the result of a job. To achieve this kind of awareness is not easy but also not..."
difficult. Can be concluded to achieve it must go through the following processes: do surrender to Allah SWT in the sense you are willing to surrender the remaining age and ready to die whenever God wants, the second is the behavior of tirakat which aims to God willing to accept our surrender and willing to guide On the right path to achieve the salvation of the hereafter. Thus, in this article it can be concluded that the Javanese view of the qualities prevailing in Javanese culture can help him in living life. The life of most Javanese aims to achieve salvation and serenity, as evidenced by the attitude described by Jaka in the text. Because of this nrima attitude, an inadequate person can feel happy, because his happiness does not arise because of material objects, but because of something much more profound. Nrima means affective calm in accepting everything from the outside world, possessions, social standing, and unfortunate or fortunate fate. Nrima is a distortion of everything we receive and we live. This form of distance is also necessary to achieve the noble goal, namely the development of the human person. And to achieve that goal should be deployed all the power of spiritual effort, because of personal development that ultimately depends on the salvation of the world.

4. References

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