

Jayabaya's Vision in The Javanese Cosmology: Wise Religion, Herucokro Revelation and Black Pegasus

Saifur Rohman

State University of Jakarta

saifur_rohman2000@yahoo.com

Abstract

The paper is to find out values, world view, and norm orientation in manuscript entitled *Jayabaya* (without publishing year) by G Rr Ay. Brotodiningrat and *Primbon Pusaka Jawa Jangka Jayabaya Pranitiwakya* by R Tanojo (without publishing year). This study is needed because various research and publishing in the five late year have showed an interest with a history of social context, viewing, and values. Method of data collecting is close reading and method analysis is refers the phenomonology that stress on the concept of intensionality and extensionality. Intensionality means evidence that is showed by consciousness while extensionality refers to proof of external world. Result of this research is to prove the Javanese cosmology of harmony. It is need to live with concept harmonizing of which there are good relation with the other, environment, and the bigger cosmic in the human existence. Symbol in text of the Jangka Jayabaya, like Herucokro, Kuda Sembarni Hitam, Agama Budi, dan Hidup Harmoni, give a message of how to be a just leader, good norm, and developing a new social order.

Keyword: *Javanese literature, close reading, cosmology.*

Introduction

Sectarian people have made trouble in the praying activity in Sabuga Building, Bandung, Tuesday (Dec 6, 2016). They stated that the general building is not used to be praying activity and place. Local government has responded that accident through a negotiation.

This is one case in the phenomena of intolerance in Indonesia. Social fact has shown that there were growing of intolerance action in the name of religion for the latest several decade. In the last decade, case of intolerance action is being dominant. For example, in the 2004 to 2010, there were 2.442 sacral places is being closed and vandalized. In February 6, 2011, Ahmadiyah's place is being diminished.

Conflict based belief has occurred in Temanggung and Solo, Central Java. Shia dormitories have been burned in Sampang district. Madura. There conflict in byilding of Church in Bogor in the last 2012. People house of Shia is being burned by anti-shia group, August 26 2012.

The case above has shown that there are growing cases of violence in Indonesia. It is need strategy to solve the problem based on the capital of value among people. This paper would show that there were social capital, norm, and local wisdom have been found in their history. Social capital ca be investigated in the cultural heritage. The object of the paper is *Jayabaya* written by G Rr Ay. Brotodiningrat (JY) dan *Primbon Pusaka Jawa Jangka Jayabaya Pranitiwakya* written by R Tanojo (no publishing year).

In my conclusion I argued that symbol in the cultural heritage might have be interpreted, reconstructed, and reflected to solve the social problem in Indonesia.

The Problem

How are the traditional values being social capital in the solving problem of intolerance in Indonesia? How do the belief can support social unit in the changing of people mindset in Indonesia? If mindset people could support social attitude, What is it need to construct mental attitude in order to develop national values?

Method

The technique of meaning investigation has done by two steps. The first, intentionality tends to specific matter. The second, extensionality of a matter in the context of actual problem is being among society.

Result

It is need to solve the problem of intellectual phenomena recently. On the other hand, there were scholar have tried to investigate the wisdom heritage. For example, Damar Shashangka has written *Sabda Palon: Kisah Nusantara yang Disembunyikan* (2011a). He conceived thought in narration and argumentation. In

narration, he offers the story of character among that conflict which is from Majapahit Kingdom to Demak Kingdom. In an argumentation, he has tried to reconstruct the historical and mythological fact narratologically. That publication is very useful in the context of reflection of problem in the past time. In the same time, Damar Shashangka published the same ideas in book *Darmagandhul: Kisah Kehancuran Jawa dan Ajaran-ajaran Rahasia* (2011b). In this book, he took story as a report and attached manuscript, and argumentative report. The idea focuses on the specific problem. As illustration, he describes character of Sabda Palon as symbolic theme in order to social problem in the past time. If the former book described a political context, the later book showed an essential problem in the land of Nusantara. More than before, he has given information of the essential value. In the conclusion, reader will read the relevance of values in constructing of social problem.

Investigating of relevant value has been done by Wawan Susetya in the book *Karebet vs Penangsang: Perebutan Singgasana Pasca-Runtuhnya Majapahit* (2011). He published idea in narration style. He told Demak conflict, that is Joko Tingkir dan Arya Penangsang. They are character engaged in the political conflict of competing the power each other. Joko Tingkir has defeated Arya penangsang by hidden strategy. Writer do not explain source or narration, but if we read deeply we can state that the story is from manuscript *Babad Tanah Jawi* (written in the late 19th century). The manuscript is assumed being canon source in the history of Java. Raffles in *History of Java* (first publishing in Indonesia 2015 and translated by Eko Prasetyaningrum et al) do not state that the Babad is formal source of historical context, but located in the part of wisdom source.

In other hand, Susetya do not see a moral behind the story so that he offers the story that is the same as *Babad Tanah Jawi*. Implicit message among the manuscript could not been translated in Susetya idea. Then, when Raffles hope that Babad is part of wisdom, susetya could not explore them. Implicit message is still metaphor and he does not read texts deeply so that is being misleading. It is true that Susetyo is fail, but he has shown of exploring the leading value in the past time that

is not been identified.

Social Context of Two Jayabaya's Vision

In explicitly, the word "Jangka" according to Javanese language is compass for scribing circle. The word refers to a time as a symbol of the measure of event, power, and old. In this context, "jangka" refers to numeric system in order to practise a ritual tradition. In Javanese ritual, woman pregnant could be seen as period, social behavior, and jangka. For example, when pregnant old is seven months, Javanese will do social ritual called it "mitoni" (seven month). The word "mitoni" originated from "mitu", that is the same as "pitu" (Javanese language: seven). When baby is one month old, Javanese called it selapanan, that is 35 days f after birthday. The word "jangka" refers to prediction, a vision, of the future event. To do jangka is the same as to predict something will be happened.

Prediction in Janavese cosmology can be identified in the time of life. In the ritual mitoni (seven month after birthday), Javanese believed that God has given a soul to baby. It is believed that baby has a fortune or destiny. So years old of the man has began from seven month in pregnant. In ritual of "selapanan", it refers to Janavese numerology. According to Javanese, there are five days called it "pasaran", that ini Pon, Wage, Kliwon, Legi, and Pahing. So one week is one "pasaran" or "sepasar". While European people know seven days, that is Sunday, Tuesday, Wednesday, Thursday, Friday, Saturday. When the day of Javanese is five adn European is seven, so the result of calculation is so different. Then, there are 35 pair of Javanese day and European day. The numeric 35 resulted from 7 multiplied 5 in context of day. It is believed that ritual of the selapanan will give new world to baby, signed by shaven and cut of nails.

This ritual is described by Robson (1991) that there are relevance of jangka and life of Javanese people in the book *First Question on the Slametan of Jawa* (State University of Leiden, 1991). He studied ritual called slametan, a social tradition of praying that realized by dinner. His description is so useful for calculating of time in Javanese world view and deciding the important day of life.

Hence, information above that *jangka* refers to sense of compass for cycle (1), calculating of time (2), and prediction (3). A time is understood by stream of consciousness and identified in symbols by people belief. The word “*jangka*” is not only how to understand a time, but also how to produce a meaning in event-in-time. To describe event-in-time is to explain the relation subject and event of day in one hand and for other hand the subject and event of the future time. Ho to describe the future time? Is true that the book written by Javanese can explain event in the future time?

Prediction in Java cosmology is not explicitly written “to predict a future event”, but it must have read in concept of “*jangka*” as a part of time in life. If *jangka* has included event-in-time then *jangka* is event-out-time. It is known that event-in-time truly have felt by subject and event-out-time is not being actual life. The event-out-time is a event occurred in transcendental life, that is beyond the empirical world. In the essential world, everything is repetition, turning around, and arrived on the fixed value. There were accross between event-in-time and event-out time here. Event-in-time identified by Javanese people from time to time, and then being serial, structurized, making a pattern, and describing a model of time. The model identified could be pattern in order to describe event of future time. What is the event for future time so different with now time? That is right. But is that event-out-time occurred in essential and transcendental world? There were perception changed adn essence is not change. Vision could be told because of that is occurred in the essential fields.

For example in event of everyday, there a sentence, “You look sorrow after you get a pleasure yesterday”. In the sentence, we identified event “sorrow” and “pleasure”. From pleasure to sorrow. What is this event-in-time? No. Sentence “from pleasure to sorrow” is being event-out-time, that is transcendental event. Then, series of event beginning from the pleasure adn ending of sorrow is a fixed time so that I can predict the event for future time. Or I can make a inverted sentence, “You will get pleasure experience after you meet me. What the day happened, that is occurred from five to ten days after the day.” The sentence looks predict something will happen

but it is not. This is a cosmology of event, particularly in Javanese world view in order to face the life.

Cross Cultural as a Fact

The term “Jayabaya’s Jangka” is refers to event-in-time truly have felt by subject and event-out-time is essential thing. The name Jayabaya is a King of Kediri from year 1135 top 1157 M. the title of the kingis Sri Maharaja Sang Mapanji Jayabhaya Sri Warmeswara Madhusudana. He died at 1179 M. the glory has been identified in Javanese language of the following.

Anyeritakake awit kahananing jaman ing nusa Jawa, nalika kaisen wong-wong saka ing Rum, utawa saka ing Hindustan, tuwin saka wong Keling, saka nusa Kandi, saka Siyem, sapanunggalane, nganti tumeka in Jagad Pralaya. Iya iku ing dina Kiyamat Kubro. Jamane ing karaton sawiji-wiji utawa pèparengane ing masa lelahining kawula cilik pada katerang ake kabeh. Iku saka panganggite Prabu Aji Jayabaya, Narendra bintang ing kadiri, kang kasebut Ratu Adil Wisesa Kapindo, apa maneh kasusra ing jagad traya panjalmane Hyang Wisnu Murti bijaksana lepas ing kawruh, kridaning rat pasang nityaning cipta sasmita, wis kawengku ana karenteking karsa, amarga panjenengane Prabu Jayabaya wis apuruhita Pandita saka Ing Rum Turki asma Maulana Ali Syamsu Zain, ahli sakawruhing jangka, ora kewran kang samar-samar (PP, h. 6)

Tranlation: The story has begin from a situation of Java island when Rome or Hindustan or Keling (Dravida tribe in India) was coming to this island. They are from Srilanka, Thailand, and neighbor. The ending of story has been identified by Jagad Pralaya. This is doomsday. This is a day when nation and people are being chaos. The story come from the King Prabu Aji Jayabaya, knight from kingdom Kediri. He is called Ratu Adil Wisesa Kedua (Justice King), a manifestation of Dewa Hyang Wisnu (the Good). His intuition is so powerfull, whatever he taught it will be happened. That is because of the King Jayabaya is a wise man for Rome, has good vision, and never be fault.

The quotation is a story of the glory of Jayabaya which has began from coming of foreign tribes in Java island. The manuscript mentioned the foreign tribes as a unknown term. For example, the term Prenggi is Portuguese, Rum is Rome, Siyam is Thailand., Nusa Kandi is Srilanka. Foreigner coming to the island is important fact in the social-political context. The King Jayabaya look a character whose has sharp intuition so that the prediction is being accurate.

The cross cultural is a social fact in the past time. When the cross cultural do not refers to prosperous society, the reality is called it doomsday. The doomsday is a situation where the nation is falling in chaotic war, sectarianism, and in social problem for long time. People has fallen into many problem while at the same time the civil apparatus do not care to people interest.

The glory of The King Jayabaya shown by the power that defeat Jenggala Kingdom so that Jenggala is a part of Kediri. His intuition of the future time realized in the book *Jayabaya Musarar* and *Serat Pranitiwakya*. In fact, writer of two books above is not known, but language used in the book is Old Javanese which is King Jayabaya was being used them. Then, it is important to state that the prediction has been written in Islamic Mataram era that is 17th - 18 th century.

Based onthe argumentation above, the manuscrip might have not only to be seen as a prediction of event, but also as a order of time, social, and welstanchauung in the Javanese culture. If the the statement is true then the following is the value intrepretated from the manuscrip.

The Life of Harmony

Javanese cosmology influenced by a macrocosmic system in general. The life of society constructed by cosmic rythm. It is like a eruption, big flood, landslide, dry season and rain season. It is common sense that the rythm life constructed by natural rythm of the agrarian society. The society has decided everything based on the weather. Then a change weather is a change of social and existential consciousness.

The pattern of taught has given a logical relation between comic and existential realm. It refers to epistemological bridge in the context of

antropomorphism studies. On the other hand, the natural has “existential judgement” as human kind has too. There is no sign of natural realm that not influence to condition of human kind. The change of star in the sky has influenced to the destiny of human kind in earth.

Communication of intergroup is not dominant discourse of the society because the other subject gives a influence of the decision. It is not surprised that Javanese society has seen a ghost is the other subject who realized in concrete character.

If reader understands a relation between subject and other, the existence is not a identity based on material attribute, but it is being a essence of thought pattern of society. It is possible that the pattern could not be part of conventional logic, but it is being part of Plato idealism. Javanese mentioned existential real as “dumadi” (“beingness”). The term dumadi originated from word “dadi”, a being. It is not false that the term translated to Beingness. That is explanation of terminology “*gelaraning dumadi dene pambabaraning alam maneh, ginaib ana karsasing ingkang Amurba Amisesa, ing mengko durung kena binuka* (PP, h. 36).” The translation is a discourse beingness is natural beingness, to be nothingness is because of God will and now that can not be unknown.

Based on the context of writing, two manuscript is used New Javanese language (year after 1400's). Ast the same time two manuscript has shown the life of Jayabaya and historical notice as long as 2.000 years. It is began from 0 year to 2000 and tell about a power changing untill a colonial era.

As a comparation, manuscript *Jayabaya* written by G Rr Ay. Brotodiningrat. There is not a publisher and written in verses form. Every verse has a rythm and every rythm has a tone so that it is called a lyric of song. In the addition, the text has written as “dandangula”, a pattern of Javanese song.

While, “Primbon Pusaka Jawa Jangka Jayabaya Pranitiwakya” written by R Tanojo without year of publishing. It is assumed that the manuscript published in the mids of 20 century. This book is written in narrative style and canonical Javanese language. In social stratification, Javanese language being used in the royal cycle is

elite language. In the Javanese language, the first, there are a low-middle language which has used by low-middle class. That is called ordinary Javanese language. The second, language using elite class originated from royal family is called exclusive language.

In the social context, the using of language reflects social phenomena which has occurred or will be happened. As a result of verification, there is discourse of changing of life in the book *Jayabaya* in the following:

*Jangkane nusa wus akeh wangsit
Wineca ing jalma kang waskitha
Ing primbon Jayabane
Janma tan panggah-pungguh,
Wineca sirmane sepalih
Dene ingkang waluya
Perlu samsya weruh
Ibarat nulak bebaya
Amung netepi darmane urip sejati
Wasitanira pra kuna (JY, h. 3)*

Translation:

Vision of future of nation based in many signs
It can be read by sensitive soul
Appeared in book of Jayabaya
So human kind should have doubt
That half of people will lost
And the other half will be survived
And witness
It is like to deny disaster
Through a weapon of true life
From vision of the past time

Based on the quotation above, it is need the sensitive soul to see situation of nation. There are many signs of the situation of country which has lost of the half people. The other can survive because they escape from the disaster. The quotation gives a discourse of the future social life. Vision of the future based on the sign of disaster, escape road, evacuation, and the dream reality.

It is proved that literary fact has reflected the “true goof of life”. The true is realized by road of evacuation. This is a value of harmony of human kind and each other, between men and the ecological life. Concept of good refers to the past reality on the one hand and the future reality on the other hand. There is a time when everyone might have refers to the main norm. That is time when the good being a road of evacuation.

Symbol of Black Pegasus

The black Pegasus is identity of Javanese people because Pegasus always described as white skin. The difference of color is a spot of identity of the Javanese. The black Pegasus appeared in the end of chaos. Read the quotation of the following:

Tegesing jejuluke Ratu ing jaman kang durung kalakon

1. *Ana dene karepe jejuluk Ratu Adil kaping telu, ing jaman kang durung kalakon paparan Ratu Ginaib, tegese Ratu kang sinamar, dening nalika durung kajuwara dadi Ratu, akeh wong kang kasamaran, awit remen lampah anamur kula, amejah akeh sarira, labet saka kutiwar darahing kusuma. Utawa maneh ingatan Ratu Amisan, iya iku memisanane ing Ratu.*
2. *Utawa maneh ingaran Sultan Herucokro, tegese anyirep dahuru, awit sang Ratu Adil paramarta, yen ana kawulane kang karusakan, pinrih karahyone, labet panjenengane wis angraosake lelakoning cilik mula pinarsudi tata-tentreme,*

3. *Ana dene kang gumanti Sultan Herucokro kang kaping telu, paparan Ratu Asmarakingkin, tegese kasengsem oing prihatos labet tansa mesu amarsudi brangta marang pangerane.*
4. *Dene tedake Sultyan Herucokro ajejuluk Prabu Jitarucakra, tegese tuduh yen ana darahing Sultan Herucokro ing kono tumimbul maneh. (PP, h. 33)*

Translation: there is a leader in the era when it has not still happened. First, the leader is a Just Queen III. Since the era has not still happened, the leader is the Mysterious King. Before being a leader, he/she is so famous, loved by people, because he/she has good character. Second, the leader could be called the King of Herucokro, that is the leader as a messenger of God. The leader has a will to make law people being prosperous. Third, there is the leader of The King of Herucokro which has called by the leader loved by people. Fourth, the man will be born as a Herucokro dynasty is being Jitarucakra.

It is explicitly to tell that the leader who will be coming is a man who gives a glory to the people. But the era must have began by the leader in several condition, that is the leader must be loved by people, must have has vision, and must have had Herucokro character. Herucokro is a symbol of leadership that gives a peace and social order. Etymological, “heru” refers to “peace” and “cokro” refers to “era”. The era will be coming by a condition of good applied.

The condition of good refers to harmonical character, it is like the will of nature, and based on the main norm. The condition is called Herucokro, the King of Justice, and the other symbol is the black Pegasus. Chronological, black pegasus will be appeared in 2099 M or 2162 in Javanese Year. According to *Kitab Musarar*, calculation of Adam Year and Rome Year will be one in the Year of Java. It is like a sun and moon. The fortune-telling of Black pegasus in the following:

*Dane ing tembe tumakaning jagad Pralaya, karasane ingkang Kawasa
ingsun winenangake amisesani jagad, warnaningsun arupa **Jaran Sembrani***

*Ireng, iku inggun anggulung kukudaning jadag, utawa gelaraning dumadi
dene pambabaraning alam maneh, ginaib ana karsasing ingkang Amurba
Amisesa, ing mengko durung kena binuka. (PP, h. 36)*

Translation: When doomsday has become (Pralaya), it seems to me like a will to make peace of a world. That is sign of coming of black pegasus, that is a horse run beyond the world, that make the new world, and dissappear from the world because of the will of Amurba Wisesa (The God). That will be coming.

When doomsday appeared, black pegasus will come to be as a sign of the new era. Why might have been the horse? And in case of horse, why is pegasus? Why is black colour?

Idea of black pegasus is not new discovery. In fact, pegasus have lived over the tradition. For example, in Ancient Greek, there is animal called pegasus, a horse will fly because of wing. Pegasus is son of Medusa and Pseidon (the God of Sea). The horse is belong to Bellerofon who contends Chimaera and Amazon. Pegasus used by Bellerofon to make a journey to Olympus where the God lived. The will of Bellerofon is a disaster because he falls down from the horse. Indeeep, Pegassus is a taker of Zeus' flash. In Greek tradition, Pegasus described in white color.

In Javanese tradition, pegasus is a animal flying belonged by the King. The Pegasus is mode of transportation from one place to other places. According Jayabaya script, the pegassus is black. Then, the horse is different with the horse of Greek mythology.

Based on the comparation of two myths, there are possibility. First, idea of flying horses originated from Greek Ancient mythology that being told by Rome people. The idea appeared in the social interaction. Second, the pegassus as a pure idea of Javanese people so that black pegasus is a part of species. Third, the pegasus originated from Greek so that there are modification in Javanese idea.

According three of possibilities, there are a meaning of pegasus as a symbol saving the important message of Javanese people. It is important to note that:

1. Black pegassus is the future horse. It is now that the horse is not still appeared, but it will be. It is a discourse of beingness of horse, not a contemporary era.

2. The black pegasus will be appear after doomsday. A symbol of doomsday will have be showed by social anomy, political chaos, and natural disaster. The fact that the coming of black pegasus is the future time, it is a conditional fact. If there is a doomsday, black pegasus will have been appeared.
3. Appearing of 2099 M. At this year, the King of Justice will be coming. It means that the future of horse refers the fixed year by a writer who has written 200-300 years ago. Writer will not see the pegasus of a year described.
4. When black pegasus will be appeared, it means that te era is over and replaced to the new era. The black pegasus is like a button of era will be coming. The new milleu needs to sign and the black pegasus is the real sign.

It concluded that the four possibilities contain (1) possible horse, (2) conditional horse, (3) horse will be coming, and (4) a symbol of the new millenial. According to paradigm of Aristoteles's logic, the possibilities will have been appeared all.

According to advanced logic, in exclusive principle, one of four possibilities will be occurred. So it refers to be the truth of between four possibilities. The truth will not be the only one, but it will refer to condition applied. Conditional truth has to unlock the other meaning behind the explicit statement written in the script.

Verifying textual fact in formal logic, reader will know the result of Javanese thought as being cultural identity in the context of tolerance and open society. Black pegasus is exclusive existence in relevance with the other social group. If Javanese pegasus is black, Greek pegasus is white, so that black is identity that being different with the other culture. It is not pegasus save the chaos reality, but the men who ride the horse will take people to the new social order.

Wise Religion

The new era is called the era of pasca-doomsday. The new era is leaded by the new norm and it's called wise religion. Description of prosperous society seems by model of leadership in tolerance and egalitarianism. Leader chooses: "*Atajem polatanipun, saguh datan wegahan, ngrampungu sabarang kawis, tansah winong wong ing*

sangulat sarira” (care, responsive, solve the problem, appreciate. On the other words, leader must have reflect himself, create instrument of self-evaluation, and care the other. Operating the norm above, state will get fortune as described by the following:

*Nuswa Jawi pinarimeng
Wiyadi awit netepi
Agama budi lan kawruh
Pinarangan trah Erlangga,
Herucakra Ratu Adil
Kedatonira ing wana Ketangga*

*Pula Jawa akan mendapat
Anugerah asal memegang
Pandangan budi dan pelajaran
Memperoleh jejak raja erlangga
Herucakra Ratu Adil
Kerajaan di Hutan Ketangga*

*Kertaning praja anggen-nya
Liyen praja sanya ering
Samya nungkul suka lila
Lan aweh sok bulu bekti
Mili berlian rinukmi
Cedak tumelung adoh tumiyun
Murah sandang murah pangan
Tentrem ayem kawula alit
Thethenguk nemu kethuk isi kencana (JY, h. 4-5)*

Translation:

The government will be stable

Abroad state will be appreciate
Ready to give a service
And give a goodness
Richness will be come
Near by goodnes far badness
Low cost of logistic
All people will be happy
Sit down and get a hat contains the gold.

The quotation above gives a condition of stability. The main condition is to apply “wise religion” and “civic education”. A religion in this context refers to two aspects. First, religion means explicitely as normal religion, those of messenger, the holy, celebration, and the holy day. Second, religion as a ideology and the way of life, That is relevance with sense of religion etymologically, that is “a-gama” (Sanskrit) is “not-chaos”. The word “a-gama” (religion) refers to social norm that is supported by all people.

The verse contains a moral problem is affected by careless of main norm. The chaos finally remember to the early norm. According the text, “*musna bali maraningsun, gami budi madeg sawiji*”, it means that all of them will be back to me, wise religion is the only one.

It is called wise religion as a problem solving of chaos among people. Reader need to know clearly wise religion in textual and contextual interpretation. This is located in the special reality in the cosmology of Javanese people in 15th century.

Palon Spoke

The book *Serat Sabda Palon* (Book of Palon Spoke, written in 15th century) is a part of problem solving the that era. Palon is a real character appeared in the crisis time. It is time when The Kingdom Majapahit falls in twilight situation so that is need to problem solver. And he is Palon Spoke. He is a men who manifestation of God. In a conversation with the King of Majapahit, Palon Spoke denied to follow

the new religion. Because of he is “*ratuning jawi/ momong marang anak putu/ sagung kang para nata/ kang jumeneng tanah Jawi/ wus pinasthi sayekti kulo pisahan*” (the King over the Java land, save people of Java, save all the King, and it is destiny when we will be separated”).

The text told King Brawijaya V, the King of Majapahit. To make sure, he has added by the sentence the following:

*Klawan Paduka sang nata
Wangsul maring sunyaruri
Mung kulo matur petungna
ing benjang sakpungkur mami
Yen wus prapta kang wanci
Jangkep gangsal atus tahun
Wis ing dinten punika
Kulo gantos kang agami
Gama budi sun sebar ing tanah jawa*

With my Lord, oh my majesty
Come back to the beginning
To give a message in order to be consideration
Because after I leave
The time will be come
And 500 years later
Began this day
I will replace the religion in Java
To be Wise Religion over the land. (PP. 3)

The conversation has been occurred in 15th century. If it is added by 500 years, the year refers to beginning of twenty century. It refers to colonialism era. Nederland colonialism has fallen down and World War II has begun. The state of

Indonesia was born, then. The Wise Religion told by Palon is not refers to fixed religion of Indonesian people, but to essence of norm in social order.

Analysis of wise religion described by Damar Shashangka in the book of *Sabda Palon: Kisah Nusantara yang Disembunyikan* (2011a). He wrote the following:

Dalam bahasa Sanskerta, kata “buddh” berarti untuk mengetahui. Kata buddhi adalah kata benda feminin yang banyak diterjemahkan menjadi kecerdasan, kebijaksanaan atau akal. Namun dalam penerapannya, buddhi cenderung digunakan untuk merujuk pada kesadaran spiritual. Sedangkan kata buddha berarti mereka yang sadar, yang mencapai pencerahan sejati. (Shashangka, 2011a: 434)

Translation: In Sanskrit, the word “wise” is “buddh” refers to “knowing”. The word “buddhi” is feminine noun translated in intelligence, wise, of ratio. Buddhi used in the context of spiritual consciousness. The word buddha refers to a men who is aware, achieve the true light.

According him, the wise religion is ontological reality so that is being in the consciousness. He reflected into religion of Buddha Mahayana that is believed people will be born in paradise to wait Budha Amitabhas. Budha Amitabhas give a speech of Dhamma and lead to achieve a “buddhi”. He assumed that is truthfulness when greedy and hate is gone. He proved the assumption by Bhaghawad Gita in India language: “*Sanaith sanair upamed buddhya dhrti-grhitaya, Atma-samstham manah krtva na kincid api cintayed*”. Translation: Doing *buddhi*, he might have achieve the stable consciouness gradually and get *mana* (thaught) with *atman* (soul) and not depend on everything (2011a: h. 434).

There is word “wise religion” in book *Serat Darmagandhul* (Shashangka, 2011b: 144). It explains a causes of the twilight of Kingdom Majaphit. According him, people has used one eye, that physical view, while the spiritual view has gone. It

describes that society still know “*woh Budi woh kawruh/ mung nrima kabar kewala*”, result of wise and lesson is accept ambiguous news.

There is explanation of wise religion in Serat Darmagandhul:

Budi iku datira hyang widhi/ hawa iku karepaning manah/ nuruti budi kareping budya/ puniku tinurut/ manusa wignya punapa/ mobah mosik lumaku darma nglakoni/ Budi ngobahena.

Translated from Javanese language: The buddhi is an entity/ conscious is the will/ following the buddhi is/ a dignity of human kind/ following the good soul/ good buddhi/ good will/ and whatever the glory achieve by human kind/ they have followed by buddhi. The buddhi will make move.

It give information of wise refers to spiritual condition originated from learning time by time. Wise religion is a tolerance with difference of traditional religion in ritualistic and physical.

Based on the Bhagawad Gita, it seems that spiritual capability goes beyond the psychological realm. This realm is goal of conscious exercise. Understanding of meaning above gives a support on the meaning of the old manuscript discovered by Shashangka. He quoted in the Old Javanese:

Hana pwa sira wenang maninggalaken krodha, maka sasdhnang ksama, kadi kramaning ulan tinggalaken limungsunganya, ri kapwa tan waluyakena muwah, ika sang mangkana sira tika mahabudhhi ngaranira, manggeh sinanggih wang. (Lontar Sarasamusyaya: 95, melalui Shashangka).

Tranlated from Old Javanese: Whoever man escapes the hungry and get patient, he/she is like a snake removes its skin, a human kind is called the glory consciousness.

It seems that a sign of immanent spirituality of consciousness. Spirituality is not mystical sense that is like traditional religion, but also modern epistemology of problem solving in empirical world. Using “buddhi” (wise) refers to goodness. The word character in the phrase of character education is based on the will.

Discussion

Reflection of Wise Religion as a New Value into Nation

Let reader reflects a content of religion in the context of national development in Indonesia. Wise religion is conventional value over the history of nation, that is “united of Indonesia”. Since the convention develop social system, the belief flows among society. It is not separated by value supported a national ideology. The problem, social development is not as grow as interpretation of “united of Indonesia”. it has effected to the fact that social problem is solved by contemporary ideology.

Reflecting into theoretical frame, relation between ideology and social structure has described by three of assumption. First, this relation is illustrated by theory of Marx as materialism-dialectic. People structurized by work and conceived by worker ideology. Second, worker and capital dialectic has not been proved explicitly, ideology then appeared from consumerism. Commodity I buy is a class I stay. Third, when new social structure conceived, dominant structure faces resistant group. The resistant group will deny social integration based on consumerism and conceive new social structure based extreme ideology.

Reflecting on the problem now day, ideological convention as a proof of integration has applied in totalitarian style of leadership. In government of Oder Baru (New Order), the life of society has leaded to monolytical principle. For example, in educational strategy of primary up to high, Government has applied a training of Pancasila Ideology. It is called “P4 Training”, that is The Principle of Pancasila Understanding and Practise). The training operated by a organization BP7 (Unit of traning, education, and operation of Pancasila Understanding and Practise).

Problem has appeared because the training operated by doctrine, speech, and black-white thinking. It is not properly practice among society. Organization of BP7 has been stoped by decision of the rule of Tap MPR No XVIII/MPR/1998. It has iimplied to the new situation. The emptiness of ideology has implied to five social developments:

1. In two decades of development, there is the freedom of thinking after stoping of P4. It is based on state that thinking and practice could not be leaded by ideological pattern. How do we freely think if there are ideological pattern? But the freedom of thinking is not absolute. Principle of facticity of existensialism has proved that the freedom has traped by the situation. So the absolute freedom is utopia after World War II era.
2. On the other hand, suspicion of the other ideology has not given view objectively. Marxism and Leninism ideology has viewed as a cause of violence among people. At the same time, the marxism ideology is old fashion of the development over the world.
3. When the subjective view appeared in the formal decision, the rule is not answer a several problems. The rules come down into autism because it focuses on the empty fact. Social regulation system in Order UU No 27 tahun 1999 of criminal has mentioned Marxism ideology. It wrote in c statement that communism/Marxism/Leninism “outlaw a principle and foundation of nation”. In the order of political party, UU No 312 Year 2002 of political party has been mentioned in verse 19 (5) that “prohibition of communism/Marxism/Leninism spreading”. The verse has not states prohibition of extreme ideology based on religion. In a regulation of social organization, UU No 17 Year 2013, the rule is ambiguous. It states that “principle of social organization is not outlaw of Pancasila and UU 1945”.
4. The rule fails to anticipate social problem in the future. It showed that radical movement action has been a trending phenomena based on religion. This case is not part of rule of the Order. As consideration that transitional government has thrown the goodness of the former government.

5. Strategy of the future education has led to values of being far away from ideology of “United of Indonesia”. The rule of government, that is Permendikbud No 20, 21, 22, and 23 year 2016 of competence, content, process, evaluation standard have oriented to pragmatism and liberal view. For example, there are four learning competences, that is spiritual, social, knowledge, and psychomotoric. Spiritual competence is not a value development of national ideology and development of science.

Based on five social developments, it seems that there is nothing “wise religion” now day. Remember that Indonesia has stand in the realm of national history and success of conceiving the united concept of “bhinneka” (pluralism), “tunggal” (union), “dharma” (the good will), “mangrwa” (norm). In the book *Negara Krtagama*, a story of Kingdom Majapahit of 14 century, the King gives a free tax of religious territory. For example, there is a social organization Walisanga that has been growth leadingly. Walisanga is minority among people of Majapahit who has had Hindu religion.

The result of “wise religion” in the context of Indonesian discourse is a holistic sketch of foundational ideas of Jayabaya Vision. Read the tabel below:

Tabel of Discovery and Reflection of Social Fact

No	Analysis Instrument	Concept of <i>Jangka Jayabaya</i>	Relevant Discourse	Reflection of National Politic
1	Leader	Leader Herucokro	Leadership character	The leader lived by people
2	Media	Black Pegasus	Identity	Revitalization of national identity
3	Follower	Harmony norm Wise Religion	Values	Tolerance Appreciation Open society

Addition: The tabel constructed by the result of research of the two Jayabaya’s Visions.

Conclusion

1. Jayabaya Vision is a script told a Javanese cosmology of event, time, pattern of life in historical, logical, discursive view. It is fail when reader understands of writing explicitly because the text appeared a scrutinized symbol.
2. Based on the symbolic and actual relevance, the life of Javanese cosmology is harmony of human kind an nature. The relevance of nature is a discovery of the harmony of life among social norm. The harmony life is the life based the social order.
3. In the meaning of society now day, Jangka Jayabaya (Jayaba's Vision) introduces important symbol of Herucokro, black pegassus, wise religion, and harmony life.
4. Interpretation of symbol is the following. Leader Herucokro is values of strong character of leadership. Black pegassus is conventional identity and might have save norm in the new social order. While, wise religion and harmony life is symbol of social order that might have realized among society in the future.

Recommendation

1. Indonesia has a heritage of spirit of "wise religion". It is a social capital of Nusantara 500 years ago.
2. Wise religion is social norm contains spirit of tolerance, appreciation, and opend mind of changing life.

It needed to design the rule of social integration based on the heritage. Now days or tomorrow we need a fixed education in order to answer the social problem in the national perspective.

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