

Looking for Luck in Farming: Intersubjective Relationships in the Mujarobat Manuscript

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Abstract: This study focuses on the intersubjective relationships contained in the Mujarobat text. This study comes from the still developing local beliefs and traditions of the coastal communities of North Java which are influenced by pre-Islamic beliefs and Islamic beliefs. Among the beliefs that still exist, it is the belief in predictions and calculations to get good luck and avoid bad luck. This study specifically aims to discuss how to grow plants on pages 40, 41, 42, 49, and 50 in the Mujarobat text. This study shows that the Mujarobat text contains local knowledge and intersubjective relationships between humans and humans as well as humans and non-humans—God and nature. Thus, using the paradigm of ancestral religions, this study argues that there is an intersubjective relationship between humans and non-humans that is responsible, ethical, and reciprocal when planting plants in the Mujarobat text which aim to get lucky.

Keywords: Intersubjective relationships; local beliefs; Mujarobat manuscript; traditions.

Abstrak: Kajian ini berfokus pada hubungan intersubjektif yang terkandung dalam teks Mujarobat. Kajian ini berangkat dari kepercayaan dan tradisi lokal masyarakat pesisir Jawa Utara yang masih berkembang yang dipengaruhi oleh kepercayaan pra-Islam dan kepercayaan Islam. Di antara kepercayaan yang masih ada adalah kepercayaan pada ramalan dan perhitungan untuk mendapatkan keberuntungan dan menghindari kesialan. Kajian ini secara khusus bertujuan untuk membahas cara bercocok tanam pada halaman 40, 41, 42, 49, dan 50 dalam teks Mujarobat. Kajian ini menunjukkan bahwa teks Mujarobat mengandung kearifan lokal dan hubungan intersubjektif antara manusia dan manusia serta manusia dan bukan manusia—Tuhan dan alam. Dengan demikian, dengan menggunakan paradigma agama leluhur, penelitian ini berargumen bahwa terdapat hubungan intersubjektif antara manusia dan bukan manusia yang bertanggung jawab, etis, dan timbal balik ketika menanam tanaman dalam teks Mujarobat yang bertujuan untuk mendapatkan keberuntungan.

Kata Kunci: Hubungan intersubjektif; kepercayaan lokal; Naskah Mujarobat; kearifan local; tradisi.

1. Introduction

Adherents of Islam in the north coast of Java, or also known as the pantura area (north coast of Java), are considered to have a strong and pure Islamic tradition compared to Islam in the palace area which is considered to still hold *kejawan* traditions—Javanese traditions in the pre-Islam (Koentjaraningrat, 2001; Rahmawati, Rais, & Wibowo, 2022).

Meanwhile, another opinion says that the people of the north coast of Java still practice the *Kejawen* tradition and its rituals. Javanese coastal communities also believe in the existence of spirits. The spirits that are usually believed in in the traditions of these coastal communities include, for example: *danyang* or the spirit of the founder of the village, the spirits of the guardians, and the spirits of the ancestors who are considered to give good luck. As a result of this tradition still developing, coastal communities then carry out special rituals such as pilgrimages, annual

ceremonies, village cleaning, and nyadran and still believe in shamans as people who can help bring good luck and prevent bad luck (Mufid, 2006).

Among the *kejawen* traditions that are still developing among the people on the north coast of Java are those who still believe in and adhere to the calculations and predictions contained in primbon texts as guidelines for determining and carrying out daily activities or certain matters. One of the primbon texts used by the people of the north coast of Java as a reference for calculations, predictions, and rituals (prayers) influenced by Islamic values is the Mujarobat script (Abdullah & Ibroh, 2021).

In several previous philological studies, the Mujarobat text was used as a material object or as supporting data. Study on the Mujarobat text has been dissected in various approaches and perspectives. There are those who examine the Mujarobat manuscript in a sexological approach (Piah, 2014), ethnomedicine and traditional pharmacology (traditional medicine) (Rochmiatun, 2013; Susena, Pramono, & Hidayat, 2013; Zain, 2021), or make the mujarobat text only as supporting data (Gafur, 2007).

Furthermore, the existence of the Mujarobat text can also be interpreted as a relationship between religious values and local beliefs and traditions. In relation to local beliefs, a number of scholars emphasize their perspectives on the relationship between religion and local beliefs in a socio-political context (Ruswanda & Maarif, 2021). For example, Geertz whose typology of Javanese society is *abangan*, *santri*, and *priyayi* (Geertz, 1960). Or, Ricklefs divided it into white and *abangan* groups (Ricklefs, 2019). Then, in the context between religion and custom, Picard does not see a separation between religion and custom in Indonesian traditional society (Picard, 2011).

Based on the background above, the I see a relationship between religious values and the content of local beliefs and traditions in the Mujarobat text. This study aims to explore to what extent the influence of pre-Islamic beliefs and traditions and Islamic beliefs itself developed and influenced the agrarian life of the north coast of Java. Therefore, in this paper, the I focuses his study on intersubjective relationships in the Mujarobat text, especially in how to grow plants using the paradigm of ancestral religions.

This study took the text of Mujarobat which had been edited and translated into Indonesian. The editing and translation process uses a philological approach. I examined the edited and translated Mujarobat texts qualitatively. This study uses a qualitative text content analysis method to read the text and explore the context related to the indigenous religions paradigm. Also, this method aims to understand the domination and hegemony of certain beliefs and traditions so as to influence the development of the beliefs and traditions of the people of the north coast of Java to this day.

2. General Description of the Mujarobat Manuscript: How to Plants in the Mujarobat Manuscript

The Mujarobat manuscript is a coastal script whose contents are similar to the primbon script. Its existence is still widely recognized by the people of the north coast of Java. In it, the Mujarobat manuscript discusses predictions, calculations, and prayers for certain events or activities with a blend of Islamic teachings and local (coastal) culture. According to Abdullah and Ibroh, the Mujarobat script is clear evidence of the mixing of culture in the pre-Islamic period with Islamic culture (Abdullah & Ibroh, 2021).

In this paper, the I will only use two Mujarobat manuscripts which have been edited and translated by Abdullah and Ibroh (see table 1). First, the Mujarobat manuscript which was found in Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java. This first manuscript is a personal manuscript passed down from generation to generation by Mr. Sairun. He inherited the manuscript from his father, Kyai Rohman. This manuscript has changed ownership several times over a very long period of time. This first Mujarobat manuscript originally belonged to the Kyai Mad family, but because Kyai Mad often experienced illness. So, this Mujarobat manuscript was handed over to Kyai Rohman who is a community leader in Pesarean Village.

The condition of this first manuscript is still in good condition and the writing is legible. However, the exact age of this manuscript cannot be accurately ascertained. When viewed from the inheritance of manuscripts that have passed through several generations, this manuscript is estimated to be more than 50 years old and is included in the ancient manuscripts referring to Law Number 43 of 2007 concerning Libraries. This estimate is based on the age of Kyai Rohman who died at the age of around 104 years. To this day, this Mujarobat script is still used for various purposes, such as: the interest of farming, starting celebrations, building houses, good luck charms, and getting rid of bad luck (Abdullah & Ibroh, 2021).

Second, the Mujarobat manuscript which was found in Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java. This manuscript belongs to Mr. Jaroni. The condition of this manuscript when it was found was not well maintained, holes were found on several pages, streaks of pen, and some pages were missing in page 126 and page 127. Apart from that, the contents of this script are random and without pattern.

This second manuscript was written using the Javanese letter Pegon. This second Mujarobat Manuscript can be broadly mapped into four sections which discuss: 1) the science of fiqh, 2) monotheism, 3) the science of interpretation and prediction of natural phenomena, dreams, physical conditions, and human psychology, 4) the science of pepetung or the science of following calculations neptu (Abdullah & Ibroh, 2021).

Table 1 Identity of Mujarobat Manuscripts 1 and 2

Manuscript Identity	Mujarobat Manuscript 1	Mujarobat Manuscript 2
Location found	Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java	Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java
Owner	Bapak Sairun	Bapak Jaroni
Condition	Well preserved and legible	Not well maintained, found holes in some pages and some pages are missing

In general, the contents of the texts of the two Mujarobat manuscripts discuss Islamic teachings such as the teachings of faith (monotheism), Sharia, and prayers. The teachings of monotheism in the Mujarobat text only discuss the pillars of faith. Meanwhile, the Sharia teachings in the Mujarobat manuscript discuss the pillars of Islam which consist of: creed, prayer (explained in detail starting from the procedure for ablution to the procedure for sunnah prayer and its reading), zakat (fitrah and mal), fasting, and pilgrimage. Apart from that, this Mujarobat manuscript also discusses daily prayers such as prayers when going to bed and prayers when you wake up as well as certain (special) prayers such as the opening prayer for sustenance, the kanzul arsy prayer, and the nur buwat prayer.

In addition to general Islamic teachings, this Mujarobat text also discusses predictions based on neptu, days and markets to read one's character and fortune, the direction of sustenance and trade, building houses, farming, celebrations, predictions based on natural phenomena, and tattoos.

In the Mujarobat manuscript there are several pages that specifically discuss how to plant rice, like in page 40, page 41, page 42, page 49, and page 50. Pages 40, 41, and 42 discuss the year's behavior for people who will plant rice so that fertile. In it, it is explained: 1) the calculation of the year according to Aboge—Alif, Ha, early Jim, Za, Dal, Ba, Wawu, and late Jim; 2) the type of alms; 3) reading the prayer; and 4) the type of illness. Meanwhile, pages 49 and 50 describe the activities carried out when planting rice or secondary crops. Inside, it contains prayers both when planting rice or crops and prayers when planting or sowing seeds.

The following is the original text and translated into Indonesian on pages 40, 41, 42, 49 and 50 in the Mujarobat Manuscript (see table 2).

Table 2 Mujarobat text page 40

Page	Original Text	English translation
	<i>Punika masalah arep ngaweruhi lakune tahun mungguh wong kang arep tetanduran, apa-apa barang kang den tandur supaya bagus.</i>	This is what explains about yearly behavior for people who will plant crops so that what is planted grows well.
	<i>Lamun tahun alif den kawiti dina jumat, ana dene sedekahe sega liwet, pecel gori doane arwah. larane bawang, gulung (nuli) den pendem ana ing tolake sawah.</i>	If the Alif year starts on Friday, rice is given as alms liwet, jackfruit pecel, prayers for the spirits, onions are sick, rolled up then planted in the corner of the rice field
40	<i>Lamun taun Ha maka kawitan ing dina rebo, olehe ngawiti tandur pojok lor wetan, ana dene sedekahe iku sega liwet lawuheendog lan gereh kelata, lan sambel jahe lan jangan meniran lan doane kasah. Larane sundak, tambane teletong jaran den pendemanaing tolakane sawah.</i>	If the Ha year begins on Wednesday, the first crops are planted in the northeast, the rice is liwet with egg dishes. salted fish and ginger sauce and meniran vegetables, recite the kasah prayer. The cure for the disease is horse dung, which is buried in the corner of the rice fields.
	<i>Lamun tahun Jim awal, maka kawitan dina jumat pernahe ana ing kidul wetan, lan (lamun) pungkasan ana ing kulon bener. Utawi sedekahe sega liwet lawuhe dadaran endog, doane selamat amane manuk serane godong kedalan lan godong kedaya, den tancepaken ana ing tolakane sawah.</i>	If Jim's year is early then it starts on Friday in the southeast direction and if at the end of the year the meal starts from the west. The rice is liwet with a side dish of scrambled eggs. the prayer is safe. the pests are barung, the antidote is kedalan leaves and kedaya leaves are stuck in the corners of the rice fields.
	<i>bujang wadang bakar lan terasi abang den selehaken ana ing tulakane ikilah doane "Magunung geni segara wedang, singa mara iman. Singa mati lebur luluh ujare seri rajah iman."</i>	roasted aking and red shrimp paste and placed in the corner of the rice fields. This is what is read: lion "Magunung geni segara wedang, lion mara, lion dies and melts, katae series tattoo of faith."
	<i>Lamun tahun Dal maka kawitan ing dina Rebo ing arah kidul kulon sedekaehe sega liwet iwake sembarang iwak loh dongane tolak bala, larane lodwah tambane awu den pendem ana ing tolakane sawah.</i>	If in the year of Dal then starting on Wednesday in the southwest direction, rice liwet is given as a side dish, prayers are prayers to repel bad luck, lodwah disease is an antidote, sand is buried in the corner of the rice fields.
41	<i>Lamun tahu Ba maka ngawitana dina Rebo ndi-ndi panggonan kono sedekahi sega liwet iwake iwak loh, lan klubaban. lan janganjangan doane Qunut, lan amane walang tambane lenga den selehake ana ing tolakane sawah. Lan den bakaraken sungu ikilah kang den waca waktu arep nyelehaken: "Tumenggung gunung aja mangan pari iki, panganen sekul sundul langit.</i>	If the year is Ba then it starts on Wednesday, every place is given Nasi Liwet with side dishes of fish and clubs and vegetables, pray for Qunut prayers. The pest is that the locust is the antidote to the oil being placed in the corner of the rice field and then it is burned. This is what it reads when putting: "Tumenggung gunung aja mangan pari iki. panganen sekul sundul langit."
	<i>Lamun tahun Wawu maka kawitana dina Kemis, arahe kidul wetan, wekasane tengah bener, sedekahe jajan pasar. lawuhane pecel gorih, serta dentaleni lawe wenang, serta jenang beras den pendem ana ing tolakane sawah, ikilah rajahe الا ط ا م ا ع د ح و ا لا ل و و د</i>	If the year Wawu is the beginning then it starts on Thursday from the southeast, if at the end it starts from the middle, the alms of market snacks and jackfruit pecel are wrapped and tied with lawe threads along with rice jenang buried in the corner of the

Page	Original Text	English translation
		rice fields. Here's the diagram: الاطام اعدح والالووه
	<i>Lamun tahun Jim maka ngawitanan dina Jumat pernah tengah bener. sedekahe sega puli iwake gereh kelok, dongane arwah.</i>	If Jim's Year Begins it starts on a Friday from the middle. Puli rice with a side dish of salted fish is a prayer for the spirits.
42	<i>Amane apes tambane jeruk den pendem ing tolakane sawah, wallahu a'lam</i>	The pest is bad, the antidote is oranges planted in the corner of the rice fields, wallahu a'lam.
49	<i>Punika pertingkahe wongkang arep ngawit sawah utawa nenandur pala wija ikilah kang den waca: "Bismillahirrahanirahim allahuma salli ala muhammad wa ala ali muhammad asyhaduala illaha illallah wa asyhadu anna muhammadar rasulullah, Kaki Antaboga Nini Antaboga kang ngereksa bumi, Kaki Dina Wirani kang nganggoni bumi, Kaki Murni Nini Murti kang nusui bumi saking golekkan Jati kuliting bumi Sang pawoh angaji ajining bumi."</i>	This is the action for people who are about to start planting rice in the fields or planting crops, this is the prayer that is read: "Bismillahirrahanirahim allahuma salli 'ala muhammad wa ala ali muhammad asvhaduala illaha illallah wa asyhadu anna muhammadar Rasulullah, Kaki Antaboga Nini Antaboga who guards the earth, Feet Pure, Nini Murti who feeds the earth from the search for Teak skin of the earth, which gives fruit and appreciates the precious earth."
	<i>Punika lamun arep nenadur utawa nyebar winih. Sarate iku kudu den catu nuli den lancepaken ing lemah pojokke lan landepa iku den adepaken ing pinggian, ikilah kang den waca: "Sang Sri lumawa sang Dadung"</i>	This is how it is if you want to plant or spread seeds. The conditions must be marked and stuck in the corner of the ground, and facing this edge it is read: "Sang Sri lumawa sang Dadung,"
50	<i>alus, ajawuruk su digawa ing tetanduran insun lan dudu anggon ira ing kene, panggonan ira ing geni tugel loloh "lamun nibaaken winih ngucap bismillahirrahanirrahim, Sri, nitipaken insun ing wiji lan atulus kembang pentil uwoh."</i>	Don't give bad. Bring goodness to my plants. And here is not your place, your place is in the flames. While sowing the seeds say: "bismillahirrahanirrahim, Sri, I put the seed sincerely, it will flower and bear fruit."

Intersubjective Relationships in the Mujarobat Manuscript

The practice of how to plant crops (especially rice or crops) contained in the Mujarobat Text can be categorized as religious experiences because it contains aspects of thought, practice, and fellowship. According to Wach, that the expression of religious experiences in the form of theoretical expressions (though) or thoughts includes belief systems, mythology, and dogmas; expression of religious experiences in the form of practical expressions including ritual worship systems and services; and the expression of religious experiences in the form of expressions of communion including the grouping and social interaction of religious people (Fatmawati, 2019; Irwansyah, Arifudin, & Yusran, 2018; Kahmad, 2009; Wach & Kitagawa, 1984).

The aspect of thinking in the Mujarobat text is the belief that when all the practices on how to plant rice contained in the Mujarobat text are carried out, the plant will grow well and thrive. Meanwhile, the aspect of practice (ritual) in the Mujarobat text is the entire process of practice when planting rice. Finally, the aspect of fellowship is the involvement of the community—which is even passed down between generations—in believing in their beliefs according to the Mujarobat text and manifesting them in the ritual practice.

Furthermore, the method of planting plants that is found in the Mujarobat text can be classified as religious activity. This practice can be viewed as an intersubjective relationship with non-human entities using the ancestral paradigm. The paradigm of ancestral religions (indigenous religions paradigm) is an alternative way of looking at various religious practices. This point of view offers an offer to scholars who have been relatively certain using the world religions paradigm. The paradigm

of ancestral religions seeks to accommodate groups of ancestral religions that have been excluded from world religious currents as well as non-religious groups of ancestral religions. Using the perspectives of ancestral religions, this paradigm tries to explain the relationship between humans and non-humans, whether it is the relationship with God, nature, stone forests and others.

According to Cox, the paradigm of world religions refers to the study of religion under the classification that Western scholars commonly define as major world traditions (Cox, 2016). While Masuzawa views the term “world religions” as developing out of a nineteenth-century academic context, Tomoko Masuzawa argues that by creating a system for classifying the so-called major world religions, scholars intend “to differentiate the West from the rest.” Furthermore, he considers that the categorization has been carried out by making binary or tripartite divisions. The binary classification places religion into “Eastern” and “Western” categories (Masuzawa, 2005).

Because religion—everywhere—determines their beliefs in response to their mode of production and political organization, Platvoet argues that we can begin to construct a distinctive religious classification of the societies of which each is a part. As such, it can enable us to broaden our understanding of ancestral religions beyond just the elemental properties of locality, lineage, and orality. This is meant to include its more substantial features, which in turn can be contrasted with the fundamental content of transnational or world religions.

According to Platvoet as cited by James, the main additional features of ancestral religions are as follows (Cox, 2016; Platvoet, 1993):

- a. Rituals are the core of the religious practices of ancestral religions;
- b. Beliefs within ancestral religions are not articulated, and therefore unclear and often contradictory;
- c. Followers of ancestral religions are recipients of “continuous revelations” through direct communication with spiritual beings obtained by various means such as dreams, visions, trance and spirit possession;
- d. The concept of salvation in ancestral religions is real and material, aimed at securing benefits in this world rather than in the afterlife.

Meanwhile, world religions can be contrasted with ancestral religions. World religions share certain characteristics as follows (Cox, 2016; Platvoet, 1993):

- a. Followers of world religions believe that their teachings provide the only path to salvation;
- b. The world’s religions regard themselves as the recipients of final and complete revelation;
- c. Correct ways of believing define their primary concern, and adherents of the world’s religions often disagree about the defining nature of orthodoxy;
- d. Salvation lies in another world or realm of experience that is quite distinguishable from this life.

The paradigm of world religions must be reviewed because of the problematic representation of indigenous peoples’ religious practices. He not only misleadingly distinguishes and excludes the ancestral religions of world religions, but even falsifies them as religious. In many cases, the religious practices of indigenous peoples are even referred to as culture (cultural) in the sense of “profane” (Maarif, 2019).

When compared in the world religion paradigm, the cosmological domain in the paradigm of ancestral religions is inhabited by beings, consisting of humans and non-humans (“subjects”), and the type of relationship between self and oneself is called “anter-subjective” (inter-subjective).

In terms of religiosity, “intersubjective relations” is the foundation. To be religious is to be involved in an intersubjective relationship. Once a person recognizes the personality of a being (human or non-human), he or she will commit to engaging with that being as a person. Intersubjective commitment brings responsibility, ethics, and reciprocity (Maarif, 2019).

First, everyone in an intersubjective relationship bears the responsibility that determines what a person should do, and which aims to ensure the welfare of all involved in the intersubjective relationship. Being responsible is necessary in intersubjective relationships. Responsibility implies that “what I do will affect me”. If a responsibility is not carried out properly, it will certainly affect

one's own well-being (Maarif, 2019). Therefore, attitudes and behavior must always be adjusted to the responsibilities carried by oneself in the context of intersubjective relationships. For this sense, a spiritual view of religion is irrelevant. Religious life is a matter of responsibility between humans and other beings (subjects, persons) (Morrison, 2000).

Second, everyone is also bound by ethics (ethics). Ethics in this context implies that "what I do will affect other people." Self-attitudes and behaviors must always be placed in a relational context with other self, so that self will consider appropriate attitudes and behaviors that contribute to the well-being of others. Self will be careful of attitudes and behavior that will damage the welfare of others, because in intersubjective relationships self-worth is determined by the welfare of others. If a person does good things, he will receive good things too. If not, it will also work (Maarif, 2019).

Third, another commitment of intersubjective relationships is reciprocity, which implies "what I give is what I take, or what I take is what I give." The self can only obtain something if it offers something, and when it offers something, it receives something--good or bad, theoretically--. The self may exist only through existence or in relation to another self. In intersubjective relationships, self-well-being depends on the well-being of others. The self thus has to offer something that will contribute to the self-well-being of others, for only by doing so will the self develop its well-being. These three principles --responsibility, ethics, and reciprocity -- in intersubjective relations are religious principles in the paradigm of indigenous religions. In other words, being religious means being responsible, ethical, and reciprocal. The type of relationship that ignores these principles is irreligious. A person who only cares about his own welfare and ignores others is an immoral person. He is selfish and very irresponsible, unethical and non-reciprocal (Maarif, 2019).

So, in short the Mujarobat text characterizes the religious practices of indigenous peoples not as "subjects", but "subjects". Self (human) perceives other people alive and dead (animate-inanimate) as a subject or person too. These subjects including humans and non-humans must be treated equally and correctly (Morrison, 2000).

Humans (local people) realize and understand that apart from themselves, there are (non-human) creatures such as nature, mountains, soil, and so on that contribute to the environment in which they live, to their lives, their livelihoods, and their own well-being. The contribution is the personality of non-human beings. Humans are considered dependent on other forces, as other creatures depend on humans. Humans and non-humans are interdependent (Maarif, 2019).

Learning from his experience, people who use local knowledge (indigenous knowledge) contained in the Mujarobat Manuscript can be perceived as establishing an intersubjective/personal relationship with the land, rice fields, springs, forests, mountains, weather, and all the elements that surround them with the principles religious principles of responsibility, ethics, and reciprocity. Local knowledge itself refers to the understanding, skills, and philosophies developed by local people with a long history and experience of interacting with their natural surroundings (Zhang & Nakagawa, 2018)

Therefore, all aspects of knowledge and ritual contained in the Mujarobat text which contains guidelines on how to plant plants are part of an effort to involve nature as part of the religious aspect. The Mujarobat text describes the intersubjective relationship between humans (farmers) and non-human forces (rice fields, springs, soil, weather, mountains, and so on) as a relationship of responsibility, ethics, and reciprocity. Based on the paradigm of ancestral religions, those who respect and respect these non-human beings believe that these non-human beings have also done the same thing to them and to their lives.

In the Mujarobat text owned by Bapak Sairun and Bapak Jaroni in Pesarean village, Pagerbarang District, Tegal Regency, Central Java, especially page 40, page 41, page 42, page 49, and page 50. The contents of the text can be dissected in detail be as follows:

- a. Indigenous knowledge
- b. Human intersubjective relationship with non-human (God)
- c. Human intersubjective relationship with humans
- d. Human intersubjective relationship with non-human (nature)

Local knowledge in the Mujarobat text which discusses how to plant plants so that they grow well is found in the Mujarobat text pages 40 to 42. These pages discuss local knowledge about behavior based on years according to calculations. According to Yaqin, Islam Aboge is synonymous with religious rituals related to numbers or the evening of the jawi (Yaqin, 2018). The calendar system in the Aboge Islamic calendar basically still refers to the Islamic calendar and the Javanese calendar. However, the Aboge calendar is arranged in a very distinctive and systematic manner, consisting of fixed and unchanging days, dates and years (Silvia, 2021).

The local knowledge contained in page 40 and page 41 of the Mujarobat text is eight sequences of years which each year has certain auspicious days for planting crops, giving alms, praying, and illness. The eight years are: Alif year, Ha year, early Jim year, Za year, Dal year, Ba year, Wawu year, and late Jim year. It is said in the text of Mujarobat: *"punika masalah arep ngaweruhi lakune tahun mungguh wong kang arep tetanduran, apa-apa barang kang den tandur supaya bagus."* Meaning: This is the thing that explains about yearly behavior for people who will plant crops so that what is planted grows well.

Meanwhile, pages 49 and 50 contain local knowledge that discusses prayers and conditions when planting rice or crops, or when sowing seeds. For example, in the text it is written:

Punika lamun arep nenadur utawa nyebar winih. Sarate iku kudu den catu nuli den tancepaken ing lemah pojokke lan landepa iku den adepaken ing pinggian, ikilah kang den waca: "Sang Sri lumawa sang Dadung alus, aja wuruk su digawa ing tetanduran ingsun lan dudu anggon ira ing kene, panggonan ira ing geni tugel loloh" lamun nibaakenwinih ngucap bismilāhirrahmānirrahīm, Sri, nitipaken ingsun ing wiji dan atulus kembang pentil uwoh."

Meaning: This is how it is if you want to plant or sow seeds. The conditions must be marked and stuck in the corner of the ground, and facing this edge it is read: "Sang Sri lumawa sang Dadung alus, Don't give bad things. Bring goodness to my plants. And here is not your place, your place is in the flames. At the time of sowing the seeds say: "bismilāhirrahmānirrahīm, Sri, I sincerely deposit the seeds, they will flower and bear fruit" (Al-Kabir, n.d.)

The intersubjective relationships in the Mujarobat text page 40, page 41, page 42, page 49, and page 50 are relationships of responsibility, ethics, and reciprocity originating from local knowledge of the community. The three entities are interdependent, for example:

Lamun taun Ha maka kawitan ing dina rebo, olehe ngawiti tandur pojok lor wetan, ana dene sedekahe iku sega liwet lawuhe endog lan gereh kelata, lan sambel jahe lan janganan meniran lan doane kasah. Larane sundak, tambane teletong jaran den pendem ana ing tolakane sawah.

This means: If the year Ha begins on Wednesday, the first crops are planted in the northeast, rice liwet with side dishes of eggs, salted fish and ginger sauce and vegetable meniran, read the Kasah prayer. The cure for the disease is horse dung buried in the corner of the rice field (Al-Kabir, n.d.)

In this text, we can analyze it as follows, kamlimat, if the year Ha begins, then kawitan ing dina rebo, bye ngawiti tandur corner lor wetan (if the year Ha begins on Wednesday, the first plants are planted in the northeast) is local knowledge which forms the basis of the calculation process. in the Mujarobat manuscript. Then, sentences: *sedekahe iku sega liwet lawuhe endog lan gereh kelata, lan sambel jahe lan janganan meniran* (his alms liwet rice with egg dishes, salted fish and ginger sauce and vegetable meniran) shows aspects of the intersubjective relationship between humans and humans. Meanwhile, the inter-subjective relationship between humans and God is reflected in the sentence: *lan duane kasha* (recite the kasah prayer). Finally, the sentence: *larane sundak, tambane teletong jaran den pendem ana ing tolakane sawah* (the disease sundak is treated by horse dung buried in the corner of the rice fields) is an example of the intersubjective relationship between humans and nature, which is the process of getting good luck and keeping away from bad luck (crop failure). When the process of planting rice involves nature in it. Other evidence is also found on pages 49-50, which writes:

Punika lamun arep nenadur utawa nyebar winih. Sarate iku kudu den catu nuli den tancepaken ing lemah pojokke lan landepa iku den adepaken ing pinggian, ikilah kang den waca: "Sang Sri lumawa sang Dadung alus, aja wuruk su digawa ing tetanduran ing sun lan dudu anggon ira ing kene, panggonan ira ing geni tugel loloh" lamun nibaakenwinih ngucap bismilāhirrahmānirrahīm, Sri, nitipaken ing sun ing wiji dan atulus kembang pentil uwoh."

Meaning: This is how it is if you want to plant or sow seeds. The conditions must be marked and stuck in the corner of the ground, and facing this edge it is read: "Sang Sri lumawa sang Dadung alus, Don't give bad things. Bring goodness to my plants. And here is not your place, your place is in the flames. At the time of sowing the seeds say: "bismilāhirrahmānirrahīm, Sri, I sincerely deposit the seeds, they will flower and bear fruit" (Al-Kabir, n.d.)

The text contains an intersubjective relationship between humans and non-humans—God and nature—who are involved in it. Sentence: *punika lamun arep nenadur utawa nyebar winih. Sarate iku kudu den catu nuli den tancepaken ing lemah pojokke lan landepa iku den adepaken ing pinggian* (this is how it is if you want to plant or sow seeds. The conditions must be marked and stuck in the corner of the soil, and faced to the edge) contains aspects of responsibility, ethics, and reciprocity between humans and nature. Meanwhile, sentences: *ikilah kang den waca: "Sang Sri lumawa sang Dadung alus, aja wuruk su digawa ing tetanduran ing sun lan dudu anggon ira ing kene, panggonan ira ing geni tugel loloh" lamun nibaakenwinih ngucap bismilāhirrahmānirrahīm, Sri, nitipaken ing sun ing wiji dan atulus kembang pentil uwoh"* (this is what it read: "Sang Sri lumawa sang Dadung alus, Don't give bad. Bring goodness to my plants. And here is not your place, your place is in the flames. When sowing the seeds, say: "bismilāhirrahmānirrahīm, Sri, I will sincerely place the seeds, they will flower and bear fruit" are aspects of responsibility, ethics, and reciprocity between man and God.

3. Conclusion

How to grow plants written in the Mujarobat manuscript page 40, page 41, page 42, page 49, and page 50 contain intersubjective relationships in them according to the perspective of ancestral religions. The Mujarobat manuscript found by Bapak Sairun and Bapak Jaroni is evidence of a meeting between the influence of pre-Islamic beliefs and culture and the influence of Islam on the north coast of Java. In these two texts, teachings of monotheism and Islamic law, prayers, as well as predictions and calculations are found to gain good luck and avoid bad luck.

In the Mujarobat manuscript, there is an intersubjective relationship between humans and non-humans that is responsible, ethical, and reciprocal. In addition, how to grow plants written in the text Mujarobat page 40, page 41, page 42, page 49, and page 50 also contains local knowledge (indigenous knowledge) that comes from a long history of human relations with the environment.

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