

Mantra in the Javanese Tradition as a Manifestation of Approach to God

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Abstract: The Javanese people have been very much concerned for philosophical values. The vertical relationship with God manifests in their life beings. The practical wisdoms such as prayers or mantra have been the intermediaries to both the human life existence with God. This study aims at revealing the kinds of mantra use in Javanese people's lives. This research is a qualitative descriptive which chooses field method, observation techniques and in-depth interviews as the data collection techniques. The population is Javanese community and the sample includes selected informant applying snowball sampling method. The conclusion of this research is there are at least 12 mantras practiced by R.T. Puspanagara in his testament. Mantra exists amidst the social life of the Javanese society influenced by animistic belief and dynamism, thus it reflects *rapal mantra* for these mantras have been adjusted to various languages. Mantra is part of the human cycle because it is a manifestation of self-approach to the God. Implications on the results of this study can be used as a material in introducing the study of culture and mantras that integrate the repertoire of local wisdom and social science that has not been much in demand.

1 INTRODUCTION

The Javanese are one of the tribes in Indonesia that have uniqueness. The Javanese people are those who live in Central and East Java (Koentjaraningrat, 1994). They are inhabiting in part of center and east the Java Island and use java language as mother tongue (Suseno, 1984). But now, they not only inhabit the island of Java but also have spread to various regions of the world. It is not a hard job to find Javanese in the outer islands of Java. Javanese is also famous for their cultural diversity. They also spread their culture where they live. So, we can find it easily. The culture of the Javanese is famous for a great culture. *Adiluhung* reflects sense of high value.

In addition to having strong cultural belief, Javanese life is also loaded with meaning and philosophy. Since the ancient times the life pattern of the Javanese is as so. What is shown is not necessarily the meaning; it is loaded with meaning and philosophy. This revives all aspects of their lives, unexceptionally concerning the belief systems. Currently, there are many Javanese who have converted to a religion, however, not a few of them

still practicing the kejawen belief. The world of kejawen society has certain ritual practices, namely inner behavior (*laku batin*) as a form of ritual performed by followers or kebatinan associations. Ritual practices in the Javanese tradition, called the mystical practice are very visible, especially in the regional area of Southern Central Java, which is still strong today. In this area, many evolving varieties of kejawen flow develop patterns of belief systems and religious expression (ritual) (Soehardi, 2004). After being introduced to religion(s), a lot of things have changed the Javanese people's ways in approaching to their God. If initially the spells were used to pray in Javanese language, then after the entry of Islam it has been mixed with the Arabic language. Since the entry of Islam, Javanese religion has begun to lead to Sufism coupled along with the practice of syncretic behavior (*laku sinkretis*) (Endraswara, 2015), including the spells (mantra) that is a manifestation of prayer to God and contains a hope.

Not only in Java, *has mantra* been widely used for daily life. In Makassar, mantras are used by traditional communities to work with soil and fishing activities (Badaruddin, et al, 2015). The most widely used mantra is the mantra or spell for

healing. In Java there is a collection of spells for healing, they are written in the Primbon Serat or manuscript of Jampi Jawi (Makmun, Widodo, Sunarto, 2013). In addition to Java, the healing spells remain exists in the East Kalimantan, the so called Buyatn Bawo spell. The mantra contains causes of illness, medication, and motivation to recover from illness (Sutaji, 2013).

The international researchers who interested in the Javanese culture have done a number of studies, among them are van der Kroef (1958-59) made a commentary on the Javanese worldview toward life as a static model of search, always obsessively concern on the well balance perspective, which maintain a belief that the universe bestows prosperity if only individuals are taking part in the maintaining the well-balance both outwardly and inwardly. Geertz (1976) have done a close attention to the Javanese culture *selamatan* or Javanese thanks giving ceremony which relate the offerings to the spirit beings as a core ritual of the rural people. In his study, Greetz (1960, p.38) embodied statements that the social class of divisions occur in the Javanese communities as he has successfully classified into three elements of society are, the community of *santri* (devoted Muslim), *abangan* (very much reliance on the animism belief) and *priyai* (the community who embrace the truth of Hindu and Buddhism).

As performed by a Javanese figure whose name is enshrined in the Javanese manuscript Raden Tumenggung Puspanagara. The manuscript is entitled *Pethikan Sejarahipun Raden Tumenggung Puspanagara, Tohjaya, Juragan Bali*, which is hereinafter shortened to PSRTP, a single and private script. His name is not so well known but the teachings reflected from the texts provide a bunch of life values. In his will written a spell practiced to achieve the life purpose and can also be used day-to-day.

In understanding the texts of mantra, the manuscript needs to be philologically done, which later can be dissected by other using supplementary theories. In other words, this study is a continuation of philological research, which focuses on social research. This social research sees the implications of mantra on the life of Javanese society.

This paper seeks to reveal what mantras are practiced by Javanese in their daily lives as a manifestation of their relationship with the God. The mantra which is examined in this paper is those of R.T. Puspanagara as a testament in the script. In addition, it also describes how the influence of mantra in the life of Javanese society.

2 METHODS

This study is a qualitative-descriptive research. This is a qualitative descriptive study which holds a principle that all things in the form of a sign system is nothing to be underestimated, all of which are important and all have influence and are related to each other (Sutopo, 2002). This is a field method accompanied by the observation and in-depth interview techniques. The field method is data collection conducted in the field, at the research location (Ratna, 2010). The qualitative data and the selected sample of informants from the entire population of Javanese community. Selection of the informants was conducted through the snowball sampling method. The selected informants were the people who practice the use of spells in everyday life and know about the mantras in Javanese point of view. Informants are *modin* / ritual leaders, the elderly, and one of the families of Javanese palace or *kraton*. Data collections were done by recording the interview conversations with informants. The results of the interview were transcribed on paper, and then interpreted by the researchers to draw conclusions. Data analysis is in the interactive cycles form; thus, the research conclusions shall follow the data acquisition up until the completion. The results of the interview were then analyzed by taking into account to all signs, and the conclusion about the position of the mantra in the informants' lives.

3 RESULTS AND DISCUSSION

3.1 Kinds of Spells or Mantra

Mantra is a regular prayer usually pronounced in ceremonies or everyday. Mantra means *wohing panggagas* (in Javanese language), Translation according to the Indonesian language, mantra means the force of thought (Padmosukotjo, S., 1960). Every mantra reflects the true nature of poetry, namely the concentration of force of language as intended by the Almighty Creator to generate magical power or supernatural powers (Waluyo, 1995). Mantra is a variety of free-form oral poems. Mantra has an inner structure because mantra itself is a form of prayer. The point is that the mantra as an intermediary shows a hope to God. Mantra or spells in Javanese is of various kinds, ranging from the mantra for healing, *penglaris* (attractive means), the summoning of the spirits, and the spells used in the traditional ceremonies. Mantra is a form of the Javanese society's local wisdom. Wisdom or also often called local genius is essentially local

intelligence expressed by certain community living in certain place. The local wisdom of Javanese is a grain of intelligence, the original wisdom produced by the Javanese community (Rahyono, 2015: 9). Between one region and another, the mantra used will be different depending on each local wisdom. In Java alone, surely all mantras are, of course, in Javanese language, some are mixed with Arabic, these were mostly used to gain the live expectations in Java. The mantras will be different from those which are practiced by the people in the East Kalimantan, Makassar and even in Malaysia. In eastern Borneo, the mantra specifically the Dayak tribe language in its treatment spell called Buyatn Bawo (Sutaji, 2013). Unlike in Java, the treatment spell is called Jampi Jawi because it refers to the local wisdom of the Javanese (Makmun, et al, 2013). In Makassar, a growing mantra is a mantra to cultivating the land and fishing adjusted to the local wisdom of the people. There, the majority of communities fulfill their livelihoods as farmers and fishermen. The spell employed as accompaniment to cultivating soil is the so called Tulembang Mantra and the mantra for fishing called Tupakbiring (Badaruddin, et al, 2015). In Malaysia there is also a spell employed in everyday life as spell for healing and there is also black magic spell which are still exist in the tradition of Saman (Daud, 2010). In this paper the exemplified mantra is those of which belonging to R.T. Puspanagara in his will on the PSRTP manuscript.

This PSRTP manuscript is in the form of a historical record containing the track record of R.T. Puspanagara, his genealogies and wills (Irianingsih, 2014). In the text which provides information regarding R.T. Puspanagara only limited to him where he was descended from whom no more strains to explain it. The information is as follows:

(1) The page behind the front cover.

Radèn Tumênggung Puspakusuma (Bupati putranipun Radèn Tumênggung Puspanagara, Juragan Bali.

Radèn Tumênggung Puspanagara, Juragan Bali putra Adipati Cakraningrat ing Madura (PSRTP manuscript, the page is in the back of the front cover).

Translation:

Raden Tumenggung Puspakusuma (Regent) a son of Raden Tumenggung Puspanagara, Juragan Bali.

Raden Tumenggung Puspanagara, Juragan Bali is a son of Adipati Cakraningrat from Madura.

(2) Page 1

Bèbuka saking Panêmbahan Cakraningrat, Madura ingkang seda wontên ing Baita kapal pêputra jalêr satunggal, nama Radèn Tumênggung Puspanagara dados Bupati Gêdhong Kiwa ing nagari Surakarta Hadiningrat (PSRTP manuscript page 1).

Translation:

Begining from Panembahan Cakraningrat from Madura who died on the deck of the ship had a son named Raden Tumenggung Puspanagara who became the Regent at *Gedhong Kiwa* in the country Surakarta Hadiningrat.

(3) Page 12

Punika sêrat primbon warni-warni, wasiat saking kyai Juragan Bali ingkang lajêng nama Radèn Tumênggung Puspanagara ingkang sumare Nusupan (PSRTP manuscript page 12).

Translation:

Here is a primbon book which is a collection of Kyai Juragan Bali's will which is called Raden Tumenggung Puspanagara, one who was buried in Nusupan.

(4) Page 14

Inkang kasêbut ing nginggil wau kajawi punika, ing dalêm 100 dintên sagêda nglampahi sabar, narima, lêga, rila, têmên utami. Inggih makatên punika wiwitipun Kiyai Juragan Bali katariman sagêd dados Bupati Gêdhong Têngên. Yuswa 120 taun katariman putri sêntana dalêm, putranipun Radèn Adipati Natakusuma pêputra satunggal putri. Meningi momong putra 20 taun, lajêng seda, dados yuswanipun dumugi 140 taun (PSRTP manuscript page 14).

Translation:

All mentioned above except this, 100 days living in patience, being content, relief, willingly, especially seriously. All of it is the beginning of the Kyai Juragan Bali to become a Regent of Gedhong Tengen at the age 120 years, married to daughter of relative's palace, the son of Raden Adipati Natakusuma has a daughter, counted to take care of child 20 years, then died, therefore the age finally reaches 140 years.

The information described in the text that R.T. Puspanagara is the son of Adipati Cakraningrat from Madura who died on the deck of the ship. R.T. Puspanagara is a Balinese skipper and a merchant who was the owner of a large trading business in

Bali, which at the end he died and was buried in Nusupan.

R.T. Puspanagara has also been a Regent in one of the districts of Surakarta Hadiningrat. But in the manuscript, there is similar information that is the Regents of *Gedhong Kiwa* and *Gedhong Tengen*, to ensure the information we need to trace his liniage back and to descended children who continue it.

Page 1

.....*nama Radèn Tumênggung Puspanagara dados Bupati Gêdhong Kiwa ing nagari Surakarta Hadiningrat,* (PSRTP manuscript page 1).

Translation:

..... The name Raden Tumenggung Puspanagara who became the Regent of *Gedhong Kiwa* in Surakarta Hadiningrat.....

Page 14

.....*Kyai Juragan Bali katariman sagêd dados Bupati Gêdhong Têngên.....* (PSRTP manuscript page 14).

Translation:

.....*Kyai Juragan Bali can be a Bupati of Gedhong Tengen.....*

The crosscheck on a page which contains information of R.T. Puspanagara's the second son on page 1.

Kakung, patutan saking garwa Tuban, anggêntos saking kang rama dados Bupati Gêdhong Kiwa, nama Radèn Tumênggung Puspakusuma (PSRTP manuscript page 1).

Translation:

The man, having a son with a wife from Tuban, succeeded his father to be the Regent of *Gedhong Kiwa* whose name Raden Tumenggung Puspakusuma.

The above information explains that the districts led by R.T. Puspanagara are the regency called *Gedhong Kiwa*. In the manuscript there is also information about the tomb of R.T. Puspanagara namely in Nusupan. In addition, the manuscript also mentions that R.T. Puspanagara has 3 wives. The first wife was from Lamongan, the second wife was Tuban, and the third wife was the son of Raden Adipati Natakusuma. He has 6 children from his marriage, 1 child from Lamongan wife, 4 children from Tuban wife and 1 child from last wife (daughter of Raden Adipati Natakusuma).

Based on some information from the text and interview result with R.T. Puspanagara it is often associated with the history of the founding of the Surakarta Hadiningrat palace which has moved from Kartasura. R.T. Puspanagara is buried in Nusupan, Sukoharjo, which is one of the envoys of Sunan Pakubuwana II to find a suitable place as a new palace as the displacement of the palace in Kartasura after rebellion in *geger pacinan*. R.T. Puspanagara is a spiritual expert who agreed to set Solo Village as a place to build a new palace (Rahayu, 2009). It is also mentioned that R.T. Puspanagara was a *Gedhong Kiwa* Regent in Keraton Surakarta. The content of this PSRTP manuscript has a focus on the testament left by R.T. Puspanagara is a colourful *primbon*. The colorful *primbones* contain mantras as well as the conduct / practice procedures.

The colorful primbons that becomes the will of R. Puspanagara contains 12 *japa mantra* and the manner / *laku* of their practical use of everyday life. The aforementioned life is both inwardly and outwardly and for the sake of achieving a goal. The *japa mantra* in R.T. Puspanagara is as follows

3.1.1 Mantra Pangupa Jiwa

Mantra *Pangupa Jiwa* is the name of the mantra used for business and commerce. This pells are spoken before beginning commerce. The manners is before leaving for trading all the merchandise should be struck three times with the index finger. However, before the index finger has been dipped in a mixture of some oil blencong oil, which must be the remains of the puppet show on Tuesday Kliwon, *sundhul langit* oil, cendhana oil, which then accompanied with jasmine flowers in a single pair. In addition, one needs to undergo behavior of *selamatan rasulan* or salvation by providing savory rice and chicken in each day of Friday Pon and Kliwon. In doing all that must be accompanied by the confidence / sure, serious, and meticulous in a hope not to cause hostility and everything that is done only for God is not the other.

Here's the quote of the spell or mantra: *warisil bangisi-bangisil cinglwari* (PSRTP manuscript page 13).

3.1.2 A Mantra or Spells Which Causes to be Adored or in Loved by Others

This mantra is used so that others can love and be subservient to the practioners. The context of this mantra is intended for future leaders. Thus it is efectively lead him/or her appreciated and cherished by other people so that they will submit to the

intended will. Leaders are role models who need to have a sense of authority so that they will be respected by the society. The action or steps to be done is much more in cultivating the heart through sincerity to achieve the life virtue, increase patience by not saying fault things, and every dawn, the time before the morning came out by reading prayers. The spoken spell is as follows: *badan sira jasmani, sipatipun roh ilapi, mung kari padha kèdhêp idhêp maring aku* and *sholawat* (prayers to the Prophet Muhammad) in 4 times (PSRTP manuscript page 13). Translation: Your body is temporal, living all submissive and obedient to me and recite the salawat 4 times.

3.1.3 Spell for Self Protection from The Evil Deeds

This spell aims to avoid bad treatment of others. The way each will dawn, the rising of the sun, out facing all directions of the east, south, west, and north until the rising sun while praying in the heart then continued to lighting incense. The spells are in Arabic spoken sentence: *akadun kupu anlahuyakun, akasullah samadullah wayalidlam, kulhukul* (Naskah PSRTP halaman 13).

3.1.4 Mantra to Earn Much Money

This spell is used to earn more fortune. However, to get it is not so easy as described in the PSRTP script on page 13.

.....*kalis pandamês apus, kalis sukêr sakit,*
..... (PSRTP manuscript page 13).

Translation:

..... cannot be like a tightrope, cannot mix like difficulty and pain.....

This spell illustrates that to get a fortune required hard work, which is not as easy as turning palm of the hand. In the manuscript there is an explanation which says that to get a lot of fortune, every day before Friday one need to hold salvation on behalf of the Prophet Adam by providing *nasi golong* (kind of rice food), which is white rice rounded the size of the hand grip, with rice cooking as much as two hands, and of these done by reciting *sholawat* (prayers to the Prophet Muhammad) in 4 times.

If there are siblings either brothers or sisters born ait one day and the same night then the salvation is recommended using fish, complete buffalo meat, fish ponds, river fish, accompanied by a leaf of betel leaf, which is placed on a container containing *jenang putih* (a kind of traditional cake) in the middle of *jenang merah* (a kind of traditional cake)

mixed with grated coconut, traditional market snacks purchased on the day of birth at sunset. Every midnight out and stand facing westward still pray silently in the heart: *usalli fardhal tanbihi rak'ataini, lilahitangala hu akbar subhanallahi walkamdulillahi, laillahaillahu, Allahu akbar, lakaula walakuwata, ila billahi ngaliyilngalim* (PSRTP manuscript page 13).

3.1.5 Mantra Pangirupiksa

This mantra is a spell that is practiced to enable someone to quickly get something expected. The hope reflects in the text of PSRTP page 13, namely:

- Hoping to get degrees then the requirement with *selamatan* (salvation) served with *nasi kabuli* (a kind of rice food).
- Hoping for worldly things then the conditions one need to holdselamatan/salvation serving with *nasi kepyar* (kind of rice food).
- Hoping to be granted by the God with noble children then the conditions is that one need to hold salvation and serve *jenang sumsum* (a kind of traditional cakes) and *dawet* (variant of traditional drink).

The spell used here is different, because it does not use a Javanese rapal but uses the Islamic prayers like *sholawat*. The procedure is to complete each of these requirements. Then proceed with 25 times and run a 100 day fast. On breaking the fast one only eats rice 7 handheld and drinking 7 times *sruputan*. Every evening before Friday should apologize to the father and mother, or then bathe using well water and ablution, every morning before dawn sightseeing (PSRTP manuscript page 13-14).

3.1.6 Pangasihian or Hoping the Mercy from The Ancestors

This adorable spell is found in the manuscript on page 14. Before performing ritual in a hope to be merciful by the ancestors one must know the day of his/her birth or his first name (or childhood name). Then one is recommended to run a 100-day fasting by avoiding salt for 7 days and absolutely there will be no activity if you will eat invite others. In addition, also held salvation by providing 40 different types of rices such as a complete buffalo meat, lake fish, swamps, rivers, bengawan, and *nasi kabuli, nasi kepyar, nasi kuning* or yellow rice placed in a *ponthang* with 7 loops of betel leaves placed in over the *ponthang* with one and half cent in a *ponthang*.

The spell is as follows: *Ajiku bata sarimbag, dakhênciki mlêsêg, daksusupi mênga-mênga, mênga*

atine sinau yèn angucap, yèn andulu kèlu maring aku (nama) kèdhèp idhèp wèdi asih maring aku. Yahu-yahu dadyèng in 25 times (Rupal my prayer is to establish a whole force, stepped on the sinking, entering open, open the heart to learn speaking, if it is seen then follow me (name of the person who undergoes the ritual) subject and fear and love me. Yahu-yahu instantly happened as much as 25 times) (PSRTP manuscript page 14).

3.1.7 Mantra Sepi Angin (Silent Wind)

This mantra or spell on the manuscript is on page 14. In addition there is also a behavioral practice. The way to live is to avoid steamed rice for 100 days, not to whistle, and hold salvation regularly, pray on behalf of the Prophet and do sholawat (recitation to the Prophet), and then one need to spend 100 cents. The spell is as follows: *hong ilaheng hyang bayu bajra, kajadku bayu rota, laku kukus, kus, kus, kuspayakus, dadi saciptaningsun. Ya hu Allah têka sasêdyaningsun. Ya hu Allah ana sakajadingsun, ya hu Allah adoh têka cêdhak karasa panêg. Ya Allahu hu hu hu hu* as much as 100 times (PSRTP manuscript page 14).

3.1.8 Mantra Palereban

This spell is practice to reduce one's lust or bad deeds. This mantra is as reflected in the manuscript on page 14. The practice encompasses requirement to fast 7 days and 7 nights and make a salvation for himself using brown rice, black, yellow, and white praying basmalah, salawat, and ransom money for 10 cents.

The spell is as follows: *ingsun sang murba wisesa, kawasa amisesa, sasolahbawane umatingsun kang murka angkara, pês, apês, pèpês, bayu larut tanpa karana saka ing kodrat wirasatingsun, matêg mêngêng napas nyipta kawasanipun* (PSRTP manuscript page 15).

3.1.9 Mantra Pengasih to the Opposite Sex

This section contains an explanation which aimed at strengthening the beloved ones of either men to women or vice versa. This adorable spell is reflected in the manuscript on page 15. The practice is begun that in every day of birth of the beloved one undergoes a Day of Silence / fasting for the purpose of none other than for whom it is intended. In addition, one also need to know his nickname to lean for help by calling it if going away, throwing, eating, or drinking. Afterwards he needs to recite the spell

for 3 times, the spell is as follows; *sêjatine sasolahbawane saciptarasane (name of the addressee) wus dadi sawiji ana pusuh jantungku, kalawan kodratingsun. Hu Allah 3 times, followed by holding breath carefully and holding for heart earnestly. Then for 100 days one need to eat only at midnight alone as much as 7 swallows and recite for the sake of the one who named ... (name of the person who undergoes the ritual) (PSRTP manuscript page 15).*

3.1.10 Mantra Liwung Gaib

This spell or manta can be used to be the person who is always superior / superior to others in social life. Mantra liwung gaib is found in the manuscript on page 15. The way it is done is to run luwatan for forty-five days, if one is not strong enough to perform *mutih* fast for 40 days which ended up with fasting for 7 days and 7 nights. In case one is not strong enough, then he/she could perform a full fasting (*ngebleng*) within 7 days 7 nights which accompanied by ritual salvation using savory rice, flat fish, dawung the whiteness of white as well as the whole and recite mantras.

Here's the spoken spell: *liwung suksmaning pangeran gaib Maha Suci sadaya wêruh ing kahanan kang rumuus dadi tingale dumadi Allah kèwala. Suksmane tan wikan, sukmanira wika ning piyambakira, gaibul wanak isi, warah matollahi, kulit sêjati aranira araningsun, ya hu ingsunhanira, têlas ing panarimanira roh ilapi duk jinantèn dening Allah. Kang jinatakakèn dad sipat apngalollah, tarekat malaekat mingkail maring ngèndi sira, maring kubur tilik mayit dening sira, maring kubur dening mayit kang apal ora yakin kaasal ana ngarsaning pangeran. Kang tokit kang ora luwih tokit, mangka ana karsaning pangeran, lailahailullah, pal maring yèkti mangka ana karsaning pangeran. Lailahailullahu tuan sira wani ngambah wot siratal mustakim. Apa kasamarane pan ing ngisore ana nêraka, tiningalkèn lawang jabalkap. Lêlandhêpe patang puluh rêmpu nuwun, nuwun, yèn ora rêmpuwa, gunung wèdi uga rêmpu, ayo wêngakna ana karsaning pangeran. Lailahailullah, bumi ngalam awakku tênguh tan kèna winêngkeng, saking karsaning Allah. Lailalailullah muhkhammadar rasulullah. Allah mulyakna lamun rahina mulyakna jati, lamun wêngi rohmani hawa roh tumi hawa rêksanening sun ing dadina mêngko poma pan ngati-ati ana gawe (name of the person who undergoes the ritual) (PSRTP manuscript page 15).*

3.1.11 Mantra *Bandung Karosan*

This spell is used to increase the power that is owned. Someone who recites the mantra and runs this *laku bandung karosan* shall become stronger. This mantra is reflected in the manuscript on page 16. In addition to reciting the mantra, one also needs to perform *mutih* or having white fast 7 days of fasting, the fasting activity runs within a full day and night, and stay awake stand up position not to fall asleep.

The recite mantra is *ingsun matêg ajiku si bandung bondawasa prakosa sundhul buwana, mangkurat madurêtna aluhur jati, ototku kawat, balungku wêsi, sungsumku gégala, kulitku tambaga. Sakèhing braja tan ana tumama. Balungku wêsi walulit, lêngênku dhêndha, sikutku pukul wêsi, èpèk-èpèkku waja malela, drijiku gunting, kang dakgrayang, kang dakusap lêbur ajur musna ilang, pokcopot saking karsaning Allah. Èpèp tèrèp andaru, gèbyar-gèbyar ing padosku lèlêngênku mustaka, drijiku driji gunting kang dakgrayang kang dakusap, pokcopot saking karsaning Allah: (name of the person who undergoes the ritual) (PSRTP manuscript page 16).*

3.1.12 Mantra *Braja Lamatan*

Mantra *braja lamatan* in the PSRTP script is on page 16. This spell is used to gain courage as an inner weapon in order to fortify oneself. This spell or mantra can be applied to all parts of the body. Especially for *braja lamatan* spell does not need to undergo the behavior as before. In case one wishes to use this spell just say it in earnest.

Mantra *braja lamatan* is as follows: *ana ngêndi si braja lamatan? ana kulit, sapa arane? sang purba jati wisesa, apa sêktine? tênguh tan kédah owah mulya wisesa, lagi ana ngêndi si braja lamatan? ana daging, apa arane? sang kunêlan, apa sêktine? tênguh luwut mulya wisesa. Lagi ana ngêndi si braja lamatan? ana ing gêtih sang ayun lana, apa sêktine? tênguh ayu mulya wisesa. Lagi ana ngêndi si braja lamatan? ana ngotot, sapa arane? sang balirasa, apa sêktine? tênguh tan kêna tinuwar mulya wisesa. Lagi ana ngêndi si braja lamatan? ana sungsum, sapa arane? sang basrasa, apa sêktine? tênguh ayu mulya wisesa. Lagi ana ngêndi si braja lamatan? ana ing pati, apa arane? sang mulya jati wisesa, apa sêktine? luwih wahita mulya wisesa. Ana ngêndi si braja lamatan? ana ing dhadha, sapa arane? sang nur jati wisesa, apa sêktine? mêngku sêmu grahita mulya wisesa. Lagi ana ngêndi si braja lamatan? ana ing kékêtêg, apa arane? sang amara wisesa,*

apa sêktine? wêruh ing pramana kabèh mulya wisesa. Lagi ana ing ngêndi si braja lamatan? ana nglambe, sapa arane? sang guntur wisesa, apa sêktine? sabda mulya wisesa. Lagi ana ing ngêndi si braja lamatan? ana ing untu, apa arane? sang lèsèn wisesa, apa sêktine? atos pangucapè, mulya wisesa. Lagi ana ngêndi si braja lamatan? ana ing angên-angên, sapa arane? sang kêling wisesa, apa sêktine? eling tan kena lali mulya wisesa. Lagi ana ngêndi si braja lamatan? ana poking ilat, sapa arane? sang kala wisesa, apa sêktine? wêruh dedalane banyu Allah mulya wisesa. Lagi ana ing ngêndi si braja lamatan? ana pucuking ilat, sapa arane? sang kala jati wisesa, apa sêktine? upas mandi sabdaningsun mulya wisesa. Lagi ana ngêndi si braja lamatan? ana poking palanangan, sapa arane? sang kalam sampurna, apa sêktine? wêruh sêjatine rasa mulya wisesa. Lagi ana ngêndi si braja lamatan? ana ngêmbun-êmbunan, sapa arane? sang muntabari wisesa, apa sêktine? langgêng mulya wisesa. Lagi_____ (PSRTP manuscript page 16-17).

Mantra *braja lamatan* can give a power to certain part of body. If we want to make the bones to be strong, then we read the part of mantra like this: *Lagi ana ngêndi si braja lamatan? ana sungsum, sapa arane? Sang basrasa, apa sêktine? Tênguh ayu mulya wisesa.* So, not of all to read. We just read the mantra according to purpose.

The spell from number 1 to 6 is a mantra practiced by R.T. Puspanagara to become *Gedhong Kiwa* Regent in Surakarta Hadiningrat. The 7th to 12th Mantra is a mantra for everyday customized life. Besides he as regent, he also a spiritual expert. It is not surprising, in this testament he bequeaths mantra and *laku* to get closer to God.

3.2 The Meanings of Mantra in The Lives of The Javanese People

Mantra is the embodiment of framed prayer in the form of line words. Mantra used by the Javanese is only in Javanese language of either the ancient Javanese or current use of Javanese language. However, as the changing times in which religious aspects begun to enter in the island of Java and the language used in the mantra also gets evolved. The mantra also sometimes found in Arabic written. Like for example is a mantra inscribed on a piece of paper inserted in water for the patient to drink It is done in order that the soul of the patient remains clean (Koentjaraningrat, 1994). In the case study of R.T. Puspanagara's mantra testament there are two language usages namely the Javanese and Arabic

language. The existence of Arabic is due to the influence of Islam, thus the existing mantras also in Arabic form.

The life being of the Javanese inhabitants as much as like other societies in general that has a vertical and horizontal relationship. Horizontally of course they form social relationships. They vertically establish a relationship with God as the Creator and owner of the universe. The Javanese who possessed the values and the noble culture placed this vertical relationship with the sacred and the special. They do a variety of mental / spiritual exercises to get closer to God.

The Javanese have a belief about the existence of world that divided into two parts. There are macrocosm and microcosm. The macrocosm is centered in God and related with supernatural or *adikodrati*. The Javanese belief God as center of universe and center of all life. While the microcosm related with real world and center to king who representative of God. The king also means a supreme leader of a region/ country (Aulia, 2009).

This is a view of life the Javanese about life in the world. The views of life are an abstraction of life experience (Mulder, 1983). They believe of life in the world related with the real and supernatural. In the other words about life of vertical and horizontal. Between world and God, both related and cannot be separated. All of it also related with physical and spiritual (Endraswara, 2015).

In practice, to connect between life of vertical and horizontal is held a *selamatan*. *Selamatan* is bond of norm that requires the Javanese to interacting vertical and horizontal. *Selamatan* of vertical because into implementation must be solemn, sincere, and resigned and this is related to God. While horizontally the purpose of held the *selamatan* is strengthen social related (Endraswara, 2015). *Selamatan* can said as medium of person to reach vertical relation from horizontal relation at first.

In addition, the Javanese also use various means to make them easier in achieving these vertical relationships. For example, they place themselves in a higher place by climbing mountains or on the plateau at the time going to pray which is intentionally leading them closer to the God. They believe that as they get closer to God, their prayers will soon come true. Another means is to use a spell. Mantra or spell is a means of words as conveyor of intent. They strongly believe that what is said is prayer, it is then a part of life consequence if on speaking, they would say something carefully. Moreover, the mantra used for ceremonies either

ritual or their life cycle will be more careful. This is because if something goes wrong they are also deemed to be wrong in pleading with God.

Mantra is a prayer to God. The use of rapal mantra is vary depending on the influence that exists around the community. It is then no doubt. the influence of animism and the dynamism of ancient ancestors are very much affective to the mantra. Then the mantra is also a mixture of language and influence. However, the ultimate goal of the mantra is religiously intended to the God.

The life of the Javanese people is closely related to the existence of mantra, especially those who still undergo *Kejawen*. For those who have embraced religion, the mantra has been adjusted with the embraced religions. Then the mantra has an animation and is a part of life. Human life cannot be separated from God, so the mantra as a means is part of the human life cycle. Mantra is believed to provide magical power. This is similar to the spell belief in Tantra which has the power of magical power that is reflected in the language used so as to give rise to a mystical aura (Timalsina, 2016). In addition, the mantra is also considered as life part that gives religious teachings by asking humans to do meditation (Norbu, 2013). For the Javanese mantra is a part of the life cycle that is always spoken in every life cycle salvation. Then the mantra can be said as an accompaniment in running the salvation ceremony.

In practice there is also *laku* to espouse the mantra. *Laku* is procedure to use mantra. *Laku* is usually intended to be concerned (*ngerih-erih batin*) (Endraswara, 2015). So, R.T. Puspanagara as spiritual expert give mantra and *laku* for his testament.

4 CONCLUSIONS

Mantra is a means of praying to the God. The Javanese have a variety of spells in their daily life. One of them is a testament left by R.T. Puspanagara is a colorful primbon containing 12 mantras. Among these spells are the Pangupa Jiwa Mantra, which is the spell practice to lead others to be submissive and adored, the spell rejecting the evil deeds, the spell to get more life fortune, the spell of pangirupiksa, Pangasihian to achieve the ancestors' grace, the spell of sepi angin, mantra or spell of palereban, the spell of Pengasihian so that one who practices could become adorable to the opposite sex, the spell of *liwung gaib*, mantra *Bandung karosan*, and the spell or *mantra braja lamatan*. The 12 mantras are in the

PSRTP script. In addition to spells there are also instructions on the implementation of the mantra application to fit the life purpose of the practitioners. Mantra and Javanese people are inseparable. In the life cycle of Javanese people, many of them using the mantra as an intermediate vertical relationship to the God. Then the mantra is a manifestation of self-approach to God.

Implications, the results of this study can be used as a material in introducing the study of culture and mantras that integrate the repertoire of local wisdom and social science that has not been much in demand. The academic community may use the results of this study as a source of references to the manifested oral literature study that focuses on *mantras*. For spell enthusiasts, the results of this study can be used as a new reference source for rare *mantra* studies. Furthermore, the implication of spells on the life of Javanese people is to give a sense of confidence because it is believed the mantra reflects magical powers. Mantra in R.T. Puspanagara this is one of the mantras in Java that needs to be studied from another point of view in order to know the structure and social function in particular.

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