

Searching Javanese Great Name: The Study of Manuscripts, History, Mitology and Fairytale

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Abstract

Manuscript is a recording of past culture, in the form of handwriting and scattered in society. It contains the culture figure that tells the story in his era. The manuscript of 'Babad Tanah Jawa' is about the origin of the Javanese. With the philological concept, the study is directed to the plot of the storyline and then compared with historical data and other fairy tales using a comparative approach. The results illustrate that the origin of the Javanese is very varied. In Islamic theology, Javanese are descendants of Arabs (Adam and Eve). Based on Hindu theology explained that the ancestors of the Javanese were the Gods (Lord Vishnu and Dewi Sri). Paleonthrophologically, Javanese are from Ngawi and Mojokerto (pithecanthropus erectus), and anthropological versions say that Javanese are from Greek (Indo China). While the research results of the opening Java Island manuscripts stated that the origin of Javanese is from Ngerum Nagari (Italy).

Keywords: Ancestors, Javanese, manuscripts, history, mythology, fairy tales, Babad Tanah Jawa

1. Introduction

Manuscript is a figure of culture and recording of human life in the past preserved by the author in the form of handwriting (Moeliono, 1990: 610; Sugono, 2008: 954). Baried further asserts that the manuscript is a handwritten essay which holds various expressions of thoughts and feelings as a result of the nation's culture in the past (Baried et al., 1994: 55).

Manuscript as part of written cultural result that the contents contains various images of life and social life in the past, either in terms of customs, traditions, social systems, didactic doctrine, life philosophy, and certain forms of rituals relating to religion and belief (Fernandez, 1991 : 133).

Essentially the term of manuscript is not limited by the content of its content only. However, the overall aspects of the script, including mathematical figures, maps, images illustrations or photographs, and so on. A script is usually a beautiful combination of text, images, fringe decorations, calligraphy, or full-page illustrations. In the past, especially before the printing press found, all documents were produced through handwriting, either in the form of papyrus scrolls or books (codex) as a term in the future (Amin, 2011: 92). And 'Babad' is a kind of fairy tale text that comes from Java and Bali and relate to history. And here, we will talked about the 'Babad of Javanese' or the origin of Javanese.

The study of manuscripts that mocked the past culture is a field of philological studies. The study of philology itself is a configuration of scientific expertise that examines the clarity of historical texts (historical text curatorship). Particularly, Baroroh et al (1994: 3-5) explains philology terminologically, the science that studies the culture of a nation based on language and cases. Kridalaksana explains in detail that philology is defined as the study of language, culture, order and history of a nation as contained in written materials (Kridalaksana in Lutfi, 2016: 116-117). There are two kinds philological task, namely identifying and restoring the past texts culturally. The philological study itself involves three activities, namely identifying fragment, editing text, and writing historical comments (Gumbrecht, 2003: 2).

In historical coherence theory explained that in every period (text) is characterized by language phenomenon, art, metaphysics, logic, science, law, and typical religion. Therefore, each period has its own method and point of view to view and actualize reality. A researcher to understand the text content should try to feel what the text writer feels, including the life experience of the text author with a broad insight and sympathy (Said in Sudibyo, 2007: 109). The text contains various aspects of everyday life in the world, including politics, economics, government, social, and culture, because the text is the casting of ideas, imagination, and daily experience of the author. Like literary texts, the author pours all his ideas, imaginations, and experiences into a literary work containing messages for the readers (Baried, 1994:4-5).

The manuscript of "*Babad Tanah Jawa*" as part of writing culture that marks the peak of past Javanese culture contains various images of Javanese sociocultural life with its various historic romances. Various information can be obtained from this manuscript, such as Javanese origin, ritual model, livelihood, community way of life, manners system, attitude to parents, how to socialize, how to glorify God, etc. Such a condition is certainly a reflection of the personality of society that is common in traditional cultures (Soemardjo, 1985: 87, Robson, 1978: 15; Plato in Laurenson 1971: 23).

In connection with the cultural value of "noble" which is full of community life system that full of balancing system, it generally is packed with the use of subtle language and value that is more symbolic. It also aims to inspire people's awareness of their real identity (as social and individual beings) to the society also offered an appropriate alternative to determine their own choices and attitudes (Hartoko 1984: 94). It makes a special attraction for the Javanese culture observers and researchers, especially classical literature. It is Not a few results of his studies gave birth to great works such as Pigeud, J. Kats, Friederich, Kern, C.C. Berg, Zoetmulder, Teuw; Prijoetomo, Poerbatjaraka, Soetjipto Wirjasapoetra, Prijono, Sulastin, Darusuprpto, Subalidinata, Suripan Sadi Hutomo, etc. (Uhlenbeck, 1964: 80; Poerbatjaraka, 1954: 16; Hutomo, 1990: 4).

The study of the opening Javanese Island manuscript '*Babad Tanah Jawa*' is not only to look at the Javanese historical figure but also to identify its positive cultural values. Through the various researches activities in universities, it is expected to provide more options for the coaching of today's people who are experiencing shifts in values (decadency). In addition, the results are also important to disseminate to the community (Java) to occur continuity and historical links between present cultures with the past culture (Ikram, 1980/1981: 77).

The existence of the content about the emergence story of Javanese, ritual forms and various cultural systems of positive value make the manuscript of '*Babad Tanah Jawa*' is important to be studied. Moreover, for the Javanese society that developed so dynamic, of course, the results of this study can be used as an alternative "culturing" backs the Javanese who began to love narrow modernization ideology. In addition, academically is also associated with the students' guidance of Regional Language Department and the development of a more oriented curriculum on the nation cultural roots.

2. Manuscript and the Figure of Culture

Manuscripts as part of indigenous and physical human culture occupy an important position in tracing the historical aspect of the past. The manuscript itself is actually a living tradition in a society that reflects the progress of nation's children civilization who has it. It contains the recording of community life both in terms of history, culture (art, traditions, customs, languages, social norms, symbol systems, etc.); And religious ritual systems. Moreover, manuscripts often contain divinity, teaching of character, history, people's stories (fairy tales, legends), traditional technology, mantras, genealogy, amulet, poetry, politics, government, law, customary law, traditional medicine, saga , And so forth (Amin, 2011: 89-90).

The manuscript of the opening of Java Island '*Babat Tanah Jawa*' is one of Javanese manuscript that has the most heterogeneous meanings and offers a variety of living systems and social life in society (Wellek in Budianta 1993: 109). The various human social aspects reflected in manuscripts are an important part of a sociocultural study (Comte in Ahmadi, 1991: 38-40; Koentjaraningrat, 1984). Research on manuscripts needs careful in terms of both theory selection and content understanding.

There are at least three coding systems that researcher needs to have in order to properly examine the manuscript: language code, cultural code, and literary code (Teeuw, 1982: 12-14). The utilization of language code in an effort to understand the script of 'Babad Tanah Jawa', is directed to the process of recognition, understanding and mastery to the manuscript language. The manuscript used as the object of this study is classified as a classical Javanese manuscript. Therefore, it can be believed that the manuscript language uses Javanese language variety. Thus, the language code that needs to be understood to reveal the script language is understanding, mastery, and recognizing the characteristics of Java language with various variations. Darusuprpto and Poedjasoedarma are two Javanese linguists who elaborate Javanese linguistic systems in a relatively broad, complete, and detailed manner (Darusuprpto, 1982: 40; Poedjasoedarma, 1979: 13). It is therefore the theory can be used as a guide in codes analysis.

The culture term in essence has a wide scope. Culture itself is the result of the life manifestation of every person and group of people in society. Culture itself is dynamic and encompasses all human actions that lead to the attempt to communicate all thoughts, minds, and feelings, toward change and self-perfection (Fernandez, 1991: 133). Moreover, culture itself in the realty has three models, namely: (1) cultural ideas, (2) cultural activities, and (3) culture artifacts (Koentjaraningrat, 1986: 186).

Ideas cultures are the kind of culture that exists in mind, feelings, attitudes, and behavior of society. This type of culture is clearly abstract because it only lives in the form of actions and attitudes of life that are commonly practiced and glorified by the entire of cultural community concerned. Therefore, the type of ideas culture often merged in one system of community life (cultural system). At a more general level, this culture type is often known by the term 'custom'. In society, *ideas culture* can be ideas, norms (rules) of society, cultural values, rules that are not written as a result of mutual agreement.

Culture activities are the type of culture in the form of patterned (action) behavior that is part of social system. The form of this culture is concrete and can be observed and perceived, in the form of various activities such as association, language communication system (the way to speak), social organization, trade, agriculture, religious ritual, and so forth. All these activities refer to the patterned activities prevailing in society.

Cultural artifacts are in the form of objects the result of activities and work of man. Therefore, this culture type is often called a physical culture that can be directly touched, viewed by the five senses, and even immortalized with photos. This culture type has many kinds such as: papers (inscriptions, manuscripts, essays); Buildings (houses, buildings, factories, places of worship, temples, etc.); Machines (cars, motorcycles, bicycles, aircraft, ships, etc.); Works of science and technology (computers, telephone, mobile phones, etc.).

While the manuscript of the opening Java Land or "Babat Tanah Jawa" is narratively composed in the form of Javanese language by using *macapat* metrum song. As it is known that song is a form of language expression by using strict conventions in the form of *guru lagu* (the last vowel sound), *guru gatra* (the number of lines), and *guru wilangan* (syllable number). In relation to the structure context of the language song as the medium of the manuscript language 'the opening Javanese Land', the use of Hardjowirogo theory (1952) written in his book 'Pathokaning Nyekaraken' (guidance of song) is seen providing an alternative to the understanding of the language in the manuscript.

3. Javanese People and the History

Talking about Javanese people certainly it cannot be separated from the long journey of the history. Many references have been published, either in the form of a collection of stories, scientific journals, or research results conducted by experts. In relation to the historical aspect of the Javanese, it is not intended as a justification of history in the standard sense. The term history here is more concerned with the existence of various comparisons of a number of findings and theories developed by many parties about the origin of humans, including the Javanese, which until now quite varied and there has been no common ground. In connection with the study of the Javanese history, in this paper will be described in outline with comparative approach model through various principles and theories that developed up to now.

3.1 Javanese and the Theological Principle

Based on the Qur'an verses man comes from the land. From this soil element, the creation process continues step by step in the form of chemical composition which is indispensable for the constitution of the human body. The human body composition based on bio-chemistry consists of Oxygen elements (O₂), Hydrogen (H₂), Phosphor (P), Kibrite, Azur, Calcium (Ca), Potassium, Sodium, Magnesium (Mg), Iron (Fe), Copper (Cu), Iodine (Y), Florit, Kobait (Co), Zinc (Zn), Silicon (Si), and Aluminum (Al). These elements through the food chain process are absorbed into the body through plants, animals, and water. Through the chemical process, the elements in human body turn into blood, flesh, bone, and semen (sperm or *nut'fah*). The meaning of *Nut'fah* in Qur'an is still general. *Nut'fah* containing sperms cells is called spermatozoa (male), and those containing eggs are called ovaries (female). Both are mixed through the process of copulation to form a Zygote (baby embryo or fetus) and develop in a woman's uterus. The development of the fetus in the womb takes nine months.

The embryo development proceeds evolutionally in the womb. This embryonic evolution is recognized not much different from the Darwinian evolution version that takes billions of years. The embryo develops like a fish and has its nose, after processing from one cell. Then the next phase grows tail then disappears immediately. And the next phase, hair grows covering his entire body, like an ape. The hairs then receded and disappeared only in certain places, namely in the head (Ja'far, 2013: 26-40). This fact is also used as a basis of rebuttal of Turkish thinkers, Harun Yahya (creationism theory) to the theory of evolution (Charles Darwin) which states that humans evolved from apes. According to him, man is a creation of God, that is through a separate creation or creationism and affirmed that all life has been created by him in his own form (Muqowim, 2003: 103-106).

In other narrations (*Al-Qur'an* and *Al-Hadith*), which still have correlation with the above hypothesis, it is said that all human beings on this earth are descendants of Adam and Eve (*Hawa*). Adam and Eve as the first human beings, created by God from the land to inhabit heaven and worship Him. Because of devil persuasion Adam and Eve were expelled from the heaven garden for violating Allah prohibition from eating the fruit of *quldi* (the fruit of knowledge in Christians version). Both of them were finally brought down on earth separately and reunited on Tursina hill (Saudi Arabia). After a while then they nurture the family, procreate and bring down the nations on this earth. Adam, besides being created as the first man (made of land), he was also appointed as the first Prophet and the first Apostle to lead mankind to worship and fear Allah (Zarkasyi, 1990).

By referring to this concept (theory) that Adam Prophet as the first man created by God and then lower the nations on earth, it is clear that all humans are from one descendant, namely Adam Prophet. Since Adam was sent by God and became the leader of humankind in the land of Arabia, then all human beings on this earth are the descendants of Arabs. Thus, the Javanese are also descendants of the Arab nation.

3.2 The Javanese History and Paleoanthropological Principles

Paleoanthropology is a branch of anthropology that specializes in the remnants of early human life to reconstruct the body's shape, brain levels, and life in the past. Accordingly, the results of the discovery of human brain skeleton along the flow of *Bengawan Solo* (the name of river in Solo) by Dubois (1890) and Von Koeningswald (1936) is very meritorious in exposing the veil of the origin of Javanese humans. Through his findings on ancient human skulls (*pithecanthropus erectus*) in the Trinil valley, the Bengawan Solo stream (Sangiran and Ngandong, near Ngawi) explains that based on the weight of his brain, the creature is a human prototype.

That findings were reinforced by the research results of Von Koeningswald (Dutch) from the year 1936 to 1941 on human skulls in Mojokerto area (*Homo Mojokertensis*) and human skeletons in Wajak (*Homo Wajakensis*) Tulung Agung area (near Kediri). All prototypes of early humans are seen as the humans forerunner who reduce the Javanese considering geographically found in Java (Glinka, 2001: 2-4).

An anthropologist has also suggested it, Charles Darwin (England), that based on the results of his long research concluded that humans are actually an evolutionary (gradual) development of apes. Because of the challenges of living in their habitat (forests and shrubs), it makes biological changes from the original crawling, slowly bending, and finally standing as human beings (*Homo Sapiens*). That condition is assumed that the researchers (Paleoanthropologists) ultimately encourage changes in biological systems and affect the development of brain weight and intelligence so that metamorphosed into human beings as they are today (Soekmono, 1981; Taufiq, 2013).

3.3 The Javanese History and Archeological Principles

Archeology is a field of science that studies the life and culture of humankind in the past (ancient) based on heritage objects such as weapons, household utensils, and temples (Moeliono, 1990: 49). From regional comparisons in Asian region, there are many similarities to the shape and model of hunting, agricultural equipment, living tools, houses, and temples.

Various completeness of life as the work of the human mind in order to maintain and fight for its survival is called culture. There are two forms of culture that comes to us, namely birth culture (physical) and inner culture (spiritual). Culture is born in many kinds, can be seen and touched, such as: hunting tools, agricultural tools, buildings (menhirs / altars, temples, tombs, etc.). While the inner culture is the result of a culture that is spiritual (not palpable), such as: art, ideas, views of life, tradition, language, and literature (Soekmono, 1973).

Those inner culture is rarely able to reach us because it is commonly known when dealing directly with the community of its cultural society, even though it happened hundreds or even thousands of years ago. The model of the spiritual culture can be enjoyed by the present generation so far it has been recorded and written down. The majority a culture that come to us today are mostly real cultures (can be seen), such as: hunting tools, agricultural tools and household appliances, temples, etc. All the past relics are commonly found in caves or other hidden places.

Taking into account the form of cultural equipment (arrows, stone axes, etc.), it is traceable and determined the cultural age of a society. From those comparisons, it appears that there are similarities between the ancient relics generally in Asia and Southeast Asia in particular. Based on the archaeological research results (travel and cultural comparison), it was concluded that the Indonesian nation (including the Javanese) originated from Greek or Tonkin (Indo China), a place between the northern of Vietnam and southern of China. These ethnic groups enter the archipelago is estimated because of being pressed by attacks from powerful nations in the northern region (Din, 2011: 4).

3.4 The Jaevane Hystory in Babad Story

The story of *Babad* is a separation of past events, such as the stories of the occurrence of a place, the heroism, the origin of man, and the life of a king or country (Poerwadarminta, 1939: 23; Moeliono 1990: 61). The content of *babad* story contains facts and ideas (fiction) that existed in an era (era). Therefore, the story of *Babad* is more commonly referred to historical romance.

In Javanese culture, there are many kinds of written relics from the past, and one of them is the story of "*Babad Tanah Jawa*" recorded by J.J. Race (Dutch researcher). In the story of *Babad Tanah Jawa*, many things are told, from the story of a country (kingdom), the life of a hero, the origin of the Javanese, and so forth. The story of *Babad Tanah Jawa* is already recorded, but many are still scattered in community.

J.J. Ras has been able to record the story of *Babad Tanah Jawa* that spread in society in 1987. In his book entitled "*Babad Tanah Djawi, Javanese Rijkskroniek*" divides the sequence of stories into 4 parts, namely: (1) the King story of Watu Gunung from Giling Wesi, (2) *Babad Pajajaran* (Siyung Wanara), (3) *Babad Majapahit* and Demak, and (4) *Babad Mataram*. In connection with *Babad Prabu Watu Gunung* from *Giling Wesi*, there is a story that shows a clue about the syncretism aspect (fusion) between Islam and Hinduism. In that story is depicted about the origin of the Javanese who are different from the previous data. In that story is mentioned that the Javanese are descendants of God. The scheme of that story begins from the story of Adam Prophet who has a son Sis, Sis has daughter Nurcahya, Nurcahya has a son Nurasa.

From there begins the collaboration with Hindu religion occurred, because then linked to the world of gods (Hindu). It is narrated that the next Nurasa had son of Sang Hyang Wening, then Sang Hyang Wening had son Sang Hyang Tunggal, and Sang Hyang Tunggal have son Batara Guru. Batara Guru and Kinderen then had son Batara Sambo, Batama Brama, Batara Maha Dewa, Batara Visnu and Dewi Sri. Batara Vishnu and Dewi Sri is what ultimately differentiated the Javanese and the kings in Java Island. The first descendant of Lord Vishnu and became the king on Java Island is Prabu Watu Gunung who reigned in Giling Wesi palace. Prabu Watu Gunung had 2 wives, namely Dewi Sinta and Dewi Landep.

From this marriage descendant the famous names in Javanese culture as forecasters of human fate and character, namely: Wukir, Kurantil, Tolu, Gumbreg, Warigalit, Warigagung, Julung Wangi, Sungsang, Galungan, Kuningan, Langkir, Mandasiya, Julung Pujud, Pahang, Kuru Welut, Marakeh, Tambir, Madangkungan, Maktal, Puye, Menahil, Prang Talat, Bala, Wugu, wayang, Kulawu, and Dukut. These names finally had its own character, so in the birth date calculation and the zodiac affects someone character. In this Babad Tanah Jawa research, the origin of Javanese is told differently. The Javanese were originally from Ngerum Negari (Roma by the capital city is Italy). The story is outlined as follows:

It is told that the Java Island was originally a vacant land (inhabited by humans) are fertile and a very dense jungle. Although physically uninhabited (except animals and plants), it is actually a subtle life that is very haunted. The spirits of the Demonic compatriots are: Ngek-Ngekan (devil of child intruders at bedtime), Jin (devil who befriends humans), Wewe (demons incarnation of women who died because of childbirth), Fairy (devil incarnation of young dead women) Gendruwo (giant-shaped demon), Janggetan (devil who likes to enter human body while possessed), Wedon (devil with white dress and tied in head), Mranggi (devil who inhabit weapons), Loilo (devil shaped human body parts, eg: gut, head, Other), and Banaspati (devil with head and fire hair). All these ghosts are devoted to Semar and Togog-centered on Mount Kelud (kingdom).

Sultan Waliduk from *Ngerum Negari* who is known to be handsome, wise, and very concerned about the welfare of his society, interested in the fertility of Java Island. Given his increasingly crowded state and the increasingly difficult life of his society, he intended to open the Java Island (Babad Tanah Jawa) for the livelihood of his new society. Therefore, the Sultan immediately sent Seh Bakir by bringing the nation Keling a number of 40 pairs of families and various agricultural tools to open new land on the Java Island. Seh Bakir left for Java Island with 40 pairs of families of Keling villagers using sailboats and got to the place after a three-month journey.

Arriving on the Java Island the society were immediately ordered to build a guesthouse (big house) of Ori bamboo, rattan three, wood and rumbia leaves. After finished in cooking and resting overnight. The next morning the society were asked by Seh Bakir to start immediately open the dense jungle of Java Island. However, it turns out the stealth nation as long-time residents angry and berserk because the area is disturbed and destroyed by humans. The Keling people were caught and devoured by the demon of the inhabitants of Java Island and died all, except Seh Bakir alone. Therefore, Seh Bakir very sad and beaten because he felt his duty failed. Therefore, he immediately returned to Ngerum State and reported the failure of his mission to the Emperor.

Sultan Waliduk did not recant his intention to keep open the Java Island for the benefit of his society. So Seh Bakir immediately ordered to immediately return to the Java Island with 40 pairs of people Ngerum and equipped with 150 magical charms or mantras namely *Jimat* to defeat the nation stealth so as not to disturb anymore. Seh Bakir immediately left with a talisman from the Sultan. Arriving on the island of Java Ngerum immediately told to go to the Pesanggrahan relics of the Keling, cooking, eating, and resting. On the next day, Seh Bakir immediately buried a magic charms in haunted places. All the mountains, the arid land, the gigantic rocks, and the big trees as the dwelling of the ghosts were soon buried with magic charms and all were finished.

The influence of *Jimat* was extraordinary because it caused heat, strong winds, heavy rain, thunder and lightning and the mountains erupted. No longer after all the stealth shrieked in pain from the heat, crushed trees collapsed, and struck by lightning. Therefore, all the stealth ran uncertain and plunged into the southern sea and joined the South Queen. While Semar and Togog as the king of stealth in Kelud Mountain immediately join and serve to Seh Bakir as a sign of his defeat. As a proof of their devotion, they (Semar and Togog) were appointed as villagers Head of Ngerum to open (babad) Java's forests.

After the situation peaceful, the people of Ngerum and Seh Bakir felt happy and safe, and then began the plan to open the Java forest. Seh bakir immediately ordered the Ngerum nation to immediately start the great work Babad Tanah Jawa (cutting all trees of Javanese Island) because all the demon of bullies is no longer there. With the equipment left by the riverbed, the forest of Java Island will be started soon. Until days, weeks, months, even years of great work to open the Java forests Island did together diligently and cooperate. The Java Island finally success to open and processed its soil into a fertile and prosperous agricultural. Beside that it is formed the village and the trade centers (market) so it is crowded and densely populated as today.

4. Conclusion

From the explanation of the Javanese origin through the various versions above it shows that how difficult to make conclusion about where the Javanese actually come from. Each version has its own argument, which refers to the origin of the Javanese is quite varieties. There are those who base themselves on religious beliefs (theological dogmatic), some make predictions based on the findings of ancient human skulls (paleoanthropologist), some based on comparisons of ancient cultural findings left behind (archeology), and some based on stories Babad (a kind of fairy tale).

Each aspect of the history is certainly not necessarily disputed each other because each associated with aspects of culture and philosophy that developed accompany the facts and minds of the author in every era. Similarly, based on the findings in this study, the Javanese were originally from *Ngerum Negari* (Ngerum State). The Ngerum State can be identified (etymologically) and equated as the "Rome" region of Italian origin in southern Europe.

Are there facts and arguments that can reinforce the research findings assumptions as theses? Certainly there is, albeit a speculative argumentative one. When examined from the biological aspect, the relationship of these two nations (Java-Italy) appears to be a similarity of physical traits not found in other Europeans. These characteristics are seen in aspects of physical characteristics adjacent to Javanese type, as follows:

- (1) Skinned yellow or brown,
- (2) Hair is generally black, and
- (3) His eyes are blackish brown.

The truth-value of "Babad Tanah Jawa" story about the origin of the Javanese is from Ngerum Nagari or from Italian territory, is it true? If clockwork (time) can be played backward, of course everything is answered easily. As with the other versions above, all use their own truth paradigm. The ultimate truth is only God knows. Humans are only trying to make predictions based on what is seen, what is found, and by reasoning trying to make a reconstruction based on the phenomena it believes to be true or at least close to the truth.

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