

Panitikrama: Achieve Perfection of Life from A Javanese Perspective

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Abstract: Javanese people have some concept forefather's view that hooked with Islamic Javanese existence. One of the concept is to make their life perfect, that usually called "kasempurnaan urip" or the perfect of life. To reach that concept we need to do some steps according to the religion sciences; through their manners and behaviors. Those rules are used as a reference for Javanese people to reach the concept to get a perfect life that appropriate with Panitikrama's text. The problem of the concept "kesempurnaan urip" that would be discussed in this research, towards the text of Panitikrama. Therefore, the aim of this reseach are to present this text to be understood by the public and give about the behavior and the manner of Javanese people.

Keywords: perfection of life, manuscript, text, Javanese, speech

1. Introduction

Indonesia is the country that has so many cultures. Cultures is the result of human creation, taste, and initiation. Culture means '*budaya*' in Indonesian language, the term '*budaya*' is the Sanskrit word that is '*buddhayah*', the plural of '*budhi*' which means '*mind*'. Each cultures has its own identity, it makes the difference between one culture of others. One of Indonesian culture is Javanese culture. The elements of Javanese culture are language, communications, religious beliefs, art, and literature (Koentjaraningrat, 1974: 9). Javanese people have knew the culture since the century IX through the old manuscripts (Zoetmulder, 1985:21). The Manuscript is not only written, but that written from the people or the authors' experiences, they created those manuscripts for the people to learn. The manuscripts are still maintained and even some people still use if for life. As one of cultural heritage, manuscript become very important because there are some thoughts of the great ideas from the great people at the time

In manuscripts is a text. Text is an abstract thing, then the manuscript is that concrete. Manuscript and text become substance philology. Philology is the study that the field of study is to examine the classical manuscripts. Philology is a knowledge of literatures, it means includes the field of language, history and culture. As etymologically, philology from the terms *philos* 'word' and *logos* 'love' or 'science', literally meaning 'love of the word' (Karsono, 2008: 78-79). The study conducted in philology is a critical study in which there is a process of selecting the manuscript done to obtain the original manuscript or at least close to authenticity. Manuscript study in philology not only examines the physical form of the manuscript but also examines until the content of the manuscript. With this study, there is an attempt to preserve by constructing the manuscript such as bringing back ideas, paradigms that have been carried out and practiced by our predecessors. Thus philology is the study of the physical condition of manuscripts and science that connect ancient thought or culture that we can learn and use today.

The philology' object are text and manuscript. Manuscript is handwriting that has many thoughts as the cultural result or there are called manuscript with the material that written and



combined become the one unit. *Panitikrama* is one of FS UI's manuscript collection and the code is 'K 12.04'. The manuscript is written in Javanese script or *aksara Jawa*, using Javanese language which is prose-shaped. This manuscript has 26 pages, written on a notebook, there are 24 lines per page. This text created by R. Pujaharja, is an adaptation of various books that discuss about *ngelmu sarak* and *sipat rong puluh*. The purpose of writing *Panitikrama* manuscript is to provide guidance for people who are studying *ngelmu sarak* or to get the perfection of life from the Javanese people's perspective.

2. Discussion

After doing the interpretation of text translation, found a description of teaching to reach the perfection of the life that exists in the text *Panitikrama*. That explanation is explained with some summary text translation *Panitikrama*.

Page 1 (Opening): "*Nerangake surasane ngelmu sarak kawis pinacak ing kitab-kitab...*"

Book Panitikrama

Explain the purpose of 'ilmu sarak' contained in books and has been copied in Javanese language so as not to confuse people who want to learn the 'ilmu sarak'. Written by Raden Pujaharja in Surakarta in 1927.

This text is about the guidelines or rules give guidance for people who are studying 'ilmu sarak' or to reach the perfection of life from the perspective of Javanese people. This text contains a teachings of anything that should be done by a muslim especially Javanese in order to achieve the perfection of life with some of the information contained in the paper so that no confusion for people who are studying it. The manuscript was written by Raden Pujaharja in Surakarta in 1927. Page 3 (Discussion of the law): "*Sadurunge nerangake wijange sipat rong puluh perlu banget nyumurupi khukum...*"

Before explaining from the twenty nature it is very important to know about the law, meaning: the fixed rule, the law is of three kinds.

- 1) The law of reason means: words
- 2) Customary law means: what ever happened
- 3) Law of sarak means: conditions in religion or which become their respective beliefs.

Page 3 and 4 (Explanation of the law of reason): "*Khukum ngakal iku netepake samubarang kang mesthi, yaiku dadi kukum wajibbing ngakal sarta netepke...*"

The laws of reason and mind determine everything that is certain, that is to make the law obligatory in reason and mind and to establish everything that is uncertain is to make the law of the right of reason which sets the two parts. In the first determine: yes, the second determine: no. If different legal rules can be used as a benefit, such as: one set God is there, the other one God does not exist, making a difference in opinion, as well as with other problems. There is also a law that establishes uncertainty, namely the law of the right of reason means: may, like: the mountains that are on earth, it is uncertain, there is a mountain, no one is allowed.

Page 4 and 5 (Explanation of customary law): "*Khukum ngadat iku niteni tetepe lan sulayane barang kang wis katatalan...*"

The law of habit is characterized by the determination and different of something that has already taken place, that called: determination in customs, in the different is called:

Page 6 (Explanation of the law): "*Dene khukum sarak anggugulang utawa nyumurupi sakehing pranatan sarak...*"

For the law of 'sarak', to understand the rules about sarak which is able, (sunah) that is necessary, unreasonable obstacles, the command to perform, etc. This has to be done seriously without missing anything. When the three law are understood, then they, as the Javanese people, can start to establish the prosperity in their faith. Allah is real and the existence of God is appropriate with the law.

Page 7 (Discussion about the perfection of life): “dene kang sumurup mungguh ing Allah, iku saduwur ing budi yaiku rasa ning manusa...”

In story, the earth and its content happened of a science, which includes intention. Intention that comes from power in life. Ones cannot be able to have knowledge without intention, cannot be able to have intention without power, also no power without life. If there were not existence in the earth, there would be no contents of the earth, but life is eternal.

Page 7 and 8 (Explanation of the knowledge of sarak): “manusa banjur pracaya marang panemune dhewe, sarana panentuning sarak.”

From that moment, human beings started to believe that their opinion is the determinant of sarak knowledge. Sarak means something that can cause shifting mind to define sacred desire (page 8) which includes the needed to know the knowledge of sarak in the issues of (sifat duapuluh). Even though it is already planned and started from literature, ones rarely finish because the purpose is from the inside, it can be found that language does not use 'Panitikrama' rules.

Page 9 (Explanation of God having characters): “Gusti Allah iku kagungan sipat cahe rong puluh...”

According to what is said in holy book, “Allah has characters. These twenty characters are in clear Arabic language, means condition to see the clear sign. The characteristic of Allah has details and descriptions.”

The characteristics of twenty are *wujud, qidam, baqa, mukalafatulilhawadisi, kiyamuhubinfisihi, wahdaniyah, kodrat, iradat, ilmu, hayat, sama, basar, kalam, kadiran, muridan, aliman, hayan, samian, basiran dan mutakaliman*.

- 1) *Wujud* means the certainty of the existence of Allah. The whole idea is Allah is real. The proof of Allah is exist is creature form. If Allah did not exist, it is certain that the whole creature are not real as well. This characteristic actually does not have proof, only can be seen from the appearance. The truth does not have the appearance, such as the condition of the water, the only thing that human can see is it is muddy or clear. The real condition of the water is actually cannot be seen and real.
- 2) Characteristic of *qidam*, means the absence of the beginning of the existence or form of Allah, because Allah is the resource of all creature, the creator. Creator exists before the created ones
- 3) Characteristic of *baka*, means there is no ending for Allah. He will always exist forever. He will be everlasting which has the meaning of something that is real or is not broken, because something that is lost or broken is not eternal. Thus, the characteristic of eternal is something that is happening, will be happening, until something that is finished.
- 4) The characteristic of *makalafatulilkhawadisi*, means the difference condition between everything that is new or something that is related to living things. That Allah cannot be compared to each of all the creatures and is not the same with other creature.
- 5) The characteristic of *qiyamuhbinafsihi*, means Allah is standing alone and does not need people's help, impossible to need other's help. If He needs other's help, it means He is weak, imperfect, and cannot be entitled as God. God is mighty, strong, on his own, does not need anyone's help. He is perfect and does not require anything.
- 6) The characteristic of *wahdaniyah*, means the condition which signifies there is only one. Singular and is impossible to have body.

- 7) The characteristic of kodrat, means the condition which has power, for instance, human is born with the ability to breathe and plant can grow. Anything like this is said as kodrat.
- 8) The characteristic of iradat, means the desire to predict something before the creation. Allah has the liberty to create everything based on His will and His chosen. Because of that, there is times when He created something long, high or short, good and bad, smart and ignorant.
- 9) The characteristic of ilmu, means knowing every single thing in the world. Not only the real one, but also the unseen. All of this is under Allah's watching. There is nothing that is done by human that Allah did not know. Nothing in crowded or hidden place, what has been done, what is happening, or what will happen.
- 10) The characteristic of khayat, means the condition of pure life which is mixed with other things. It is stated in the holy book that human lives with holy spirit, and Allah lives without the holy spirit. It is true that God is the creator of the spirit, so that he does not need the holy spirit. Allah is eternal, lives on his own, and nothing gives life to Him. It is impossible if anything can give life to Allah, it is different from the living things He created. If Allah did not live, it is certain that He does not have the power of the creation He made.
- 11) The creation of sama, means to listen. Whatever sound that is exist in this world, not only the loud voice, but also the soft one. All of this is heard by Allah SWT. Listen to human's motive to do good things or bad things, and human's loud prayer or prayer that is said in their heart.
- 12) The characteristic of basar, means to see. Allah SWT can see everything trough the dark or the bright. Allah SWT is the one who organize and run the natural objects, such as the earth, the sun, the moon, the stars, the planets, etc. Allah SWT watches and run all of these natural objects so that it can function perfectly without any mistakes. This is the proof of Allah SWT knows everything.
- 13) The characteristic of kalam, means Allah said is the different from the creature He created. Allah say is revealed to Nabi Muhammad saw through angel known as Jibril.
- 14) The characteristic of kadiran, means the condition where Allah is almighty.
- 15) The characteristic of muridan, means the condition where Allah is all-willed. Allah is the one who desires and determines every single thing. He desires of humans' fate and destiny.
- 16) The characteristic of kaunuhu ngaliman, means Allah knows everything, the things that is already happened or have not happened yet. Allah also knows what humans' think and what is going on in their heart.
- 17) The characteristic of kaunuhu khayan, means Allah will never die, will never sleep or careless.
- 18) The characteristic of kaunuhu samian, means the condition where Allah is listening. Allah always listens to what His people are talking about, every wish or every prayers.
- 19) The Characteristic of kaunuhu basiran, means Allah can see everything. Allah SWT always see our movement. Since He sees everything, we have always do good things.
- 20) The characteristic of kaunuhu mutakaliman, means speak. Allah is not silent, He talks or through verses in Al-Qur'an.

Page 17 and 18 (Explanation on incomprehension of God's traits) : "sipat rong puluh mau, akeh kang durung seleh surasane manawa katalusur nganti saandhoke..."

After knowing those twenty traits, it should provide an information as the explanation because there are still lots who do not understand the purpose of the sentences on those twenty traits. If we search further as far as we can, like a tree which will always grow without any end, sometimes the thought will be so complicated because it is very hard to get the knowledge that want to be achieved. All of it done in order everyone get faith means: believe but the belief is hard to be earned due to the

teachings that will not create renewal, maybe those who *menjawai* or really understand *ilmu sarak* which is a desire that is not yet achieved to speak Javanese so people who want to learn cannot follow hence those who get away of *ilmu sarak* should choose; moreover when the congruence of *panitikrama* medium, there might be failure which called twenty different traits with the meanings, problems of the traits and being equated with the situation, clear problems will be mixed, for example water will be mixed, then it is deserved that feelings should be separated, the water, the pure, thus there will be two names, there is two different feelings with different purposes.

3. Conclusion

Panitikrama manuscript is only provided in Central Library of University of Indonesia with code PW.44 FSUI catalog. This manuscript talks about guidance or instructions for those who are learning or *ngelmu sarak* or to achieve the perfection of life from Javanese perspective. This manuscript has the teaching on what should be done by a Moslem especially the Javanese to achieve the perfection of life with some information included in the manuscript, so that it would not make the learners get confuse. This manuscript was written by Raden Pujaharja in Surakarta in 1927.

The manuscript of *panitikrama* is still difficult to be understood due to its ambiguous structure and grammar which makes people gets difficulties to understand. Therefore, it needs additional explanation to easier people understand the manuscript.

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