Name Change in the Javanese Cultural System in *Serat Tata Cara Nipun Tiyang Ngluwari Punagi*

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Abstract: This paper discusses the text of *Serat Tatacaranipun Tiyang Ngluwari Punagi* PBC 17 collection of Library Museum Sonobudoyo Yogyakarta. *Mambahas* customary law practice in villages in Karaton Surakarta. This study aims to reveal the mystical side of the text of Fiber *Tatacaranipun Tiyang Ngluwari Punagi*. This manuscript tells Rara Suparti who later renamed RadenRaraSuparmi for being sicks. This research uses interpretative and qualitative method with shortlist objective. The theoretical benefit of this research is to become an information booster for further studies. The practical benefit of this research is in the form of knowledge for the general public to know the mystical events of renaming the Javanese environment. The name renaming is one of the mystical events in the Java environment of the manuscript *Serat Tatacaranipun Tiyang Ngluwari Punagi.*

Keywords: *pakaulan, ngluwaripunagi*, renaming, procedure, mystical

1. Introduction

ndonesia is a vast country and has various tribes, races, religions and cultures within the country of Indonesia. The Javanese is one of the largest Indonesian tribes in Indonesia because 60% of Indonesians are Javanese. In general, culture is the whole system of ideas, actions, and the work of human beings in the framework of community life. The hallmark of Javanese culture lies in its remarkable ability to maintain its authenticity. The notion of local genius as a whole can be considered the same as what is today famous for its cultural identity and which is defined as the identity or personality of a nation's culture, which resulted in the nation becoming able to absorb and cultivate the cultural influences that come from outside its own region, in accordance with Character and personal needs. Can be interpreted that local genius or local genius has an important role in shaping the personality of a nation that can cause negative or positive impact on the nation itself.

Javanese culture is growing when many cultures have entered Indonesia. Hinduism and Buddhism are embraced, but ultimately "conjured". Islam entered the island of Java, but the Javanese culture increasingly found its identity. Can be interpreted Javanese culture itself is not consumed by other culture but instead make other culture become part of Javanese culture. The fact that "Javanese culture" itself still exists to this day. Local genius of Java has created various kinds of arts, traditional ceremonies and literary works. Literary works are the result of human creations, tastes, and intentions embodied in fiction writings, in the form of prose and poetry. The writings can talk about anything in it. Literary works into a world or small reality that is a representation of the real reality and / or the world. What is written in a literary work is a world created by a man named author.

The author in the process of creating literary works as a director. However, it can also act as an actor at once in it. A literary or fictional work is an imaginary building built systematically. Inside are system units that build the story as a whole. The building is the result of the author's life experience. This is a concrete manifestation of a statement which reveals that literary works are the result of an environmental response. In addition, literary works are also a source of information about

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the info-info of reality that grew and developed during the time the literary work was born. One of the literary works of Javanese tribes is the ancient texts.

The manuscript is a concrete object that can be seen or held. In this sense the manuscript covers the base (along with its binding material and techniques), cover, script and spelling system, ink, rubricating, illumination of the ornaments appearing on stationery sheets. The content contained in the manuscript is the texts that have story stories in each manuscript. In other words, each manuscript has its own trademark. In the text titled *Serat Tatacaranipun Tiyang Ngluwari Punagi* revealed the mystical side of the story content is still relevant today.

Text of *Serat Tatacaranipun Tiyang Ngluwari Punagi* tells of a person named Rara Suparti who always sickly and then changed his name to RadenRaraSuparmi. According to the contents of the story, this incident occurred caused by a 'name' on the person. According to the researcher, the text of *Serat Tatacaranipun Tiyang Ngluwari Punagi* has something to do with the tradition of *Kejawen*.Mystics is one form, even the basic vision of Javanese. The whole of Java is overwhelmed by a mystical atmosphere that encapsulates all population groups, regardless of social or educational level. The hallmark of the present situation is that the mystical atmosphere achieves its crystallization in a variety of scattered organizations. According to official data, in all the provinces of Central Java including the Special Region of Yogyakarta, there are nearly 300 groups; Some of which are well known abroad.

The belief that learns about the *primbon* and the mystical elements in Java is the *Kejawen*. In general, *Kejawen* is a belief that is mainly embraced on the island of Java by the Javanese tribe and other ethnic groups who settled in Java. Genesis is essentially a philosophy in which its existence exists since the Javanese existed. It can be seen from his universal teachings and always adheres side by side with the religion held in his day. The Jewish books and manuscripts do not affirm his teachings as a religion despite having behavior. *Kejawen* also cannot be separated from the religion adopted because the philosophy of *Kejawen* is based on religious teachings held by the Javanese philosopher.

Primbon is one element in *Kejawen*. In general, such *primbon* calculation or forecast for the Javanese. Especially *primbon* often talks about human and animal nature based on physical characteristics, calculations on where to live, good and / or poor timing of activities such as wedding ceremonies, moving houses, and traditional events. Can be interpreted *primbon* can be a solution to the problems that exist in the daily life of the Javanese.*Primbon* has a kangngêmotkangmot kite affair, pêthèklsp 'letter that contains the calculation or forecast.

Thus, the *primbon* can be interpreted as the parent of the Javanese notes of thought. The notes containing the important knowledge were then collected into a *primbon* book that has been a source of reference for Javanese people since ancient times. *Primbon* is usually used for guidance in living everyday life. Petungan includes part of Java *Primbon*. In general, *petungan* is a calculation where the Javanese determines a good day for someone, if the calculation is not in accordance with the rules contained in the cemetery then that happens the person will experience the unlucky fate constantly. *Primbon* and *Petungan* include mystical, trustworthy or not. Mystically lexical is a subsystem that exists in almost all religions and religious systems to fulfill the human desire to experience and feel the emotion of being united with God.

2. Discussion

The Javanese worldview goes from a distinction between two fundamental aspects of reality, the birth and the inner side. The two facets are united in humans. As a natural being, man is a physical being, man has a birth dimension and we understand others first through his birth. But behind the birth it is veiled in terms of inner. The birth of a human consists of actions, movements, speech, and so on. The mind reveals itself in the life of subjective consciousness. The Javanese are basically always

related to *Gusti*, nature and man. A living attitude is not only related to a religion held by a person, but also - even more - with customs and cultural background.

Therefore, the Javanese are always involved with *kemistisan* because the way of life of the Javanese is always bound by *Gusti*, Nature and Man. Mystic is a subsystem that exists in almost every religion in the religious system in a society that arises because of the human desire to feel the united emotions (nature, religious ceremonies, religious rituals) with God. While the mystique in Islam form Sufism which aims to get closer to God by realizing his presence. Mythical etymology is derived from mythical or mythical words as a form of consideration of negative values on the existence of beliefs or events.

According to researchers with myths, fairy tales, literary works, associated with mystical events or spiritual experiences that are created will make some goals such as giving the impression of morals and principles behave. Prior to the arrival of Javanese religions, it had its own culture and belief. Javanese-rooted Javanese *Kejawen* is kawruh or Javanese spiritual knowledge with a good or proper way of life or practice, so that one who practices this doctrine correctly and wholeheartedly finds a spiritual path to the urip or real life, achieves a harmonious or harmonious relationship between kawulo with Gusti Jumbuhing Kawulo Gusti. In general, *Kejawen* can be interpreted as anything related to Javanese customs or beliefs, as a set of perspectives and values accompanied by a number of my men. In addition,*kejawen* is a flexible spiritual teaching. Where the religions that have entered the island of Java at that time made the teachings of *Kejawen* more clear identity.

Evidently until now the teachings of *Kejawen* still exist even though the island of Java has been flooded with various kinds of culture from within and outside. Basically, the practice of mysticism is an individual effort. The mystical journey is often considered to be done in four stages, moving from the inside out. The lowest stage of the road is the moth. Then the second stage is the *tarekat*. The third stage is the essence. The last and the highest is *makripat*. From the above quotation can be described that to deepen the science of *Kejawen* has stages that must be implemented.

At the stage of the *sarengat*, one must be able to observe all religious commands. For Muslims, it refers to the obedience of Muslims in carrying out the five-time prayer command whose purpose is to get closer to God. The essence of this stage of the moth is to obey and perform duties and glorify "God". Furthermore, the *tarekat* stage, when one is able to perform the obligations and obey the rules of "God" then the next thought will arise that God can be found anywhere. In other words, a person becomes aware, that the activity of worship is not just reading the verses and moving the body but an attempt to meet "God" in his heart.

Then the stages of the essence are that a person no longer carries out his day worship which can mean life and behavior becoming a worship with "God". Then, personal life becomes a habit of adjustment so that it is aligned with life but religious rituals are losing meaning. After going through the stages of the essence, emerges the highest stage of *makrifat* where the purpose of union of the servant with God has been achieved. When a person has become one with God then all actions are fully sold, not seeing what that person does. In other words, the person has become the representative of "God" on earth.

In the text is divided into two major parts of the first about the replacement of Rara Suparti to RadenRaraSuparmi and the second is a way to keep the promise. Text is told about the pain of Rara Suparti who later changed his name to Raden Rara Suparmi so he recovered. Rara Suparti lives in a village led by Raden Puspa Darsana. Since the age of six years Rara Suparti has been assigned to be a good example for the people around him. One time Rara Suparti's disease relapsed, but Rara Suparti just wanted to drink cow's milk which was given by his elbows. Rara Suparti has done her best to cure her illness, from bringing doctors to *dukun* to cure her illness. But despite the doctors have been brought in and the shaman Rara Suparti still only drink cow's milk. One time Rara Suparti met a

puppeteer named PrabuDwarasati. PrabuDwarasati has heard about the illness suffered by Rara Suparti.

Therefore, King Dwarasati gave a name to Rara Suparti which came from the guidance of Gusti Allah. When the King Dwarasati promised, if Rara Suparti will change his name to Raden Rara Suparmi then healed, then King Dwarasti will hold a puppet. After this incident, Rara Suparti was not fully convinced by the words of King Dwarasati. Then short story Rara Suparti changed her name to RadenRaraSuparmi. After Rara Suparti changed her name, her condition was getting better. When RadenRaraSuparmi condition is normal, King Dwarasati immediately keep his promise to make a puppet show.

All unrighteous will, evil deeds, dishonest, destructive humanity will never be permitted by Gusti. This is a mistake to avoid. Those who dare to make mistakes consciously, they will have to pay for their deeds, in one day, in the future or after this life. The punishment is due to his own fault. Gusti is fair and knows everything. For the people of Java, the naming is something that is sacred and sacred so that if wrong in calculating the date of birth with the determination of a person's name it will happen something like that Rara Suparti feel. Local genius like this once was very thick in the life of Javanese society. Perhaps at this time there are still people who suffer the same fate with Rara Suparti. In the present day a lot of people who change his name with various reasons as well. Someone changed his name because his fate was always unlucky until he changed the name, there are also people who change his name because the name of the gift from the parents are not modern. Events such as Rara Suparti are still very relevant today, but as technology and the effects of modernization advance, most people have begun to consider all those things mythical.

3. Conclusions

Based on the discussion described above, this context of *pakaulan* means anything related to promises or oaths. This word is synonymous with punishment contained in the title of the text. *Punagi* has meaning or meaning 1, *nadar*; 2 (utpunagènan) *duwe* vows *nêdya*; *Dipunagèni*; *dikauli*, *yênkêlakonakandikauli* 'promise to be done'. The Javanese are basically always related to Gusti, nature and man. In other words, if someone will say a promise then he must immediately keep it. If not fulfilled, then the human will always have haunted by the fear of punishment that will be received by Gusti. Promise is one of the sacred sayings because the promise is the words in which it states willing to run or fulfill what he has said. In pronouncing the promise of man is bound to the mystical element. The tradition of renaming the text of *Serat Tatacaranipun Tiyang Ngluwari Punagi* can be said to be very simple.

Therefore, researchers consider ways to change the name can be done easily and simply. It's just that every region has its own way to change the name. In changing the name, the Javanese have their own way to change the name of a person by implementing the Ruwatan process. It's just that the text of the *SeratTataccaTiyangNgluwariPunagi* is not explained about the detailed process of renaming.The Javanese considered a name as sacred and sacred. The function of this name is a symbol of prayer and gratitude to God.

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