

SYMBOLS IN JAVANESE MANTRA AJI SEDULURAN: A MAGNIFICENT MORAL VALUE

Teguh Budiharso
Mulawarman University
Email: dr_tgh@yahoo.com

Abstract: In this paper, the literal and contextual symbols of *Aji Seduluran*, a Javanese magical formula were examined. Twelve versions of the ‘*mantra*’ –Hindu and Islamic- were analyzed by using discourse analysis. The purpose was to understand the meanings of the symbols and put them into the Javanese social and philosophical contexts. The result indicated that the symbols might be classified into three categories: a) symbols of God and gods; b) symbols of human desires; and c) symbols of social tradition. The symbols were also proven to be universal.

Keywords : *Aji Seduluran*, *mantra*, *slametan*, Javanese religion

Mantra is poetic words, or spells used to pray to God or to communicate with intangible creatures (Indrajati, 1979). Some people believed that these words were revealed by the God. As magical formula, *mantra* may take form as oral tradition or texts according to the language of the society where they exist. It is also believed that magical power can be spouted by sound of magical power of utterance, e.g. *Japa mantra* (charm), and curse (Koentjaraningrat, 1984:413). As a part of Javanese *mantra*, the position of *Aji Seduluran* is focal in the area of white magic. The word “*Aji*” means “something greatly appreciate the kinship greatly”. By maintaining the kinship, social security and harmony as the Javanese social ideal may be obtained.

Symbols in *Aji Seduluran*. A thing that represents or stands for something else was called a “symbol”. By “literal” we mean “taking words in their most basic sense without metaphor or allegory”. While, “contextual” means “in terms of which something can be fully understood”. Thus, symbols in *Aji Seduluran* will be considered and interpreted in this regards: literally and contextually. Symbols in *Aji Seduluran* consist of words or phrases. Between them there were associations. With this framework, words and phrases in *Aji Seduluran* that have symbolic meanings will be identified.

Javanese Ritual: “Slametan”. Literal and contextual symbols in *Aji Seduluran* had both abstract and concrete sense (Koentjaraningrat, 1984). In the abstract sense, the concept of *Sedulur Papat Kalima Pancer* (controlling four individual desires) was the basic teaching implied in it (Haryanto, 1995). In the concrete sense, we may take example in that this *mantra* was frequently being read or spelled in Javanese rituals called *slametan* (literally means “a sense of well-being)

(Pemberton, 1994:241). It was held primarily as semi-religious ceremonials based on cultural belief. Most traditional Javanese believe that outside their tangible world, there were forces that might affect their safety and prosperity. Some meals of course would always be served. These meals had their own certain religious and cultural function. Several types of *slametan* were mentioned by Kodiran in Koentjaraningrat, ed (1979:341) such as: celebrating seventh month of pregnancy (*tingkeban*), birthday (*hari kelahiran*), circumcision (*sunatan*); commemorating the death (*kematian*); village cleansing (*bersih desa*), rice harvesting; realizing a promise (*kaul*), celebrating a marriage, avoiding disaster (*ngruwat*), getting a new job, moving to a new house, or expressing gratitude (*syukuran*) etc.

Javanese Religion. Javanese religion was first identified by Geertz (1960) when he differentiated two variants of Islam in Java : “*santri*” and “*abangan*”. *Santri* means “the students”, (see also Koentjaraningrat, 1984:208); or a group of pious Moslem who exhibit the implementation of Islamic rules; while “*abangan*” (the redness) were Moslem who do not implement Islamic rules. The “*santri*” (occasionally was termed as “*putihan*”, the whiteness) was widely understood as contrary to the “*abangan*”. Some scholars argue that the form of Islami to Javanese, which is called as *Agami Jawi* (Javanese outlook), was a complex combination of Hinduism, Buddhism, and mystical Islam.

The letter was known or claimed as the title of this tenet. Though there were some of its followers who implement few aspects of Islamic rules, most of them do not pray five times a day, do not fast on Ramadhan (sacred fasting month to Moslems) or engage Friday prayers at the mosque, and do not have ideals to pilgrim to Mecca (*Hajj*). One of the most important aspects in Javanese ritual ceremonies holds by the followers of *Kejawen* was *slametan*. *Slametan* related to (the reading of) *Aji Seduluran* was *Slametan Ngampirne Neptu* (*slametan* to commemorate the day of birth) or *selapanan* (*slametan* conducted once at every 35 days). So far we have discussed –in brief- several aspects related to the main topics: *mantra*, *slametan* and Javanese religion. Thus, the setting for further analysis can made based on these basic insights.

METHOD

This study is qualitative in nature. An ethnographical approach was used in collecting and analyzing the data. The data source for this study primarily were taken from observation and interviews (both free and open-ended) with six spiritual Javanese masters called as *pinisepuh* (men having mastery over Javanese rituals, *manta*, and were considered of having close-contact with God). They live in Yogyakarta, Solo, Trenggalek, Tulungagung, Blitar and Malang. Written materials (texts of *Aji seduluran*) were collected from *primbon* (literatures containing the principles and rituals of *Kejawen*), such as: *Kitab Primbon Adam Makna*, *Kitab Primbon Bakti Jamal*, *Ajjapa Mantra*, *Yogabrata*, *Atassadur Adam Makna* and another related *primbon*. I also had some interviews with *pinisepuh* to gain oral data. All the data obtained was then analyzed by using discourse analysis (for further discussion see for example Coulthard, 1993, Brown and Yule, 1983).

The analysis was conducted through the following steps: *First*, transcribing the *mantras* and their translation in English. *Second*, identifying the literal and contextual symbols in each *mantra*. Literal symbols consisted of “words” and “phrase” used in the *mantras*, while the contextual ones were identified by interpreting the content of the texts as a whole. *Third*, analyzing the symbols. *Four*, paraphrasing the symbols on the basis of Javanese traditional orientation (the *Kejawen*).

FINDINGS AND DISCUSSION

Identification of the *Mantra*

There are two types of *mantra*, : Hindu and Islamic. They were differentiated based on the words and phrases used in the prologue and epilogue, and the names of gods mentioned in the body of each *mantra*. Prologue and epilogue in a Hindu *mantra* do not mention specific idioms. Arabic words, however, was the most salient character of Islamic *mantra*, as suggested by Siwidana (1996).

Koentjaraningrat (1984) confirmed that Javanese Religion was a complex combination of traditional cultures (mysticism, Hinduism, Buddhism) and Islamism and was then claimed as Islam itself. The major difference between Islamic and Hindu *mantra* usually mentions four kinds of human desires symbolized by four points of compass and their colors. The East is white (*mutmainah*) to represent *mutmainah* (peaceful). The South is red (*amarah*) to represent *amarah* (anger). The West is yellow (*supiyah*) to represent *sufiah* (sufism). The North is black (*aluamah*) to represent *aluamah* (regret). The *mantra* uses Arabic in the prologue and Javanese in the last sentence. The Arabic term of human desires : *mutmainah*, *amarah*, *supiyah*, *aluanah*, and the compass directions were identical to *Kakang Kawah*, *Adi Ari-ari*, *Nini among* and *Kaki Among*. The prayer then finishes his praying by getting permission from Allah.

The Translation of the *Mantra*

These are twelve *mantras* of *Aji seduluran*. There has been a standard ascetic practice (*nglakoni*) to make this *mantra* effective. Before spelling the *mantra*, one must do a particular fasting system, that is doing *mutih* (seven day fasting), or *nglepas* (do not eat and drink anything for three days). If this requirement can not be conducted, then he is required to have 24 hour fasting at the time when Javanese day comes at to his birthday. Ritual offering being served must at least consist of: three color flowers (red rose, jasmine and kananga) and a glass of water being stored for one night. After transcribing each *mantra*, subsequently I will give some notes regarding these ascetic practices and their main spiritual function.

“Mantra” : Hindu Version

The identification will put focus mainly on the prologue and the epilogue, the name of gods, and the way in calling God.

Mantra 1

Marmarti Kakang Kawah Adi Ari-ari
getih otot puser,
kadangingsun papat kalimo pancer
kadangingsun kang katon lan kang ora katon
kang metu saka ing margaino lan kang ora metu saka margaino
miwah kadangingsun kang metu bebarengan sadina kabeh
bapanta ana ing ngarep, ibunta ana ing mburi
Ayo podu anu....

Translation

Marmarti (unseen male and female relatives),
my membrane the older relative,
my placenta the younger relative,
my relative in the navel,
my four relatives and my uncared relative,
my relative who were born from mother's shamed way (vagina)
and those who were born not from vagina
my relatives who were born at the same time and day
in front is my foster father behind is my foster mother
let's have a....

This *mantra* mentions *mar-marti* (unseen relatives) as the first word when starting a pray. After the *mar-marti*, were all spiritual attributes in the inert capacity: *Kakang Kawah, Adi Ari-ari*, shadow relatives born from vagina, relative born not from vagina, *bapa* and *ibu*. These attributes were believed to help someone to concentrate before he express his request to God. It is said that the *mantra* can have spiritual power if it is read anytime especially when one has a meal, takes a bath, has a bed, goes to work, etc.

Mantra 2

Mar-marti, Kakang Kawah, Adi Ari-ari
getih, otot, puserku sing metu soko margo ino
lan sing ora metu soko margo ino
sing metu bareng sedino
Nini among, Kaki among
sing ngemongi jiwo raganingsun
mban-mbanono aku rinten klawan ndalu
tak opahi kembang wangi.

Translation

Mar-marti (unseen male and female relatives),
Older relative,
younger relative blood,
muscle and my navel who was born from mother's shame way (vagina)
and those who were born together at same day
Foster mother, foster father who were my body and soul
protect me whole day and night
I submit you fragrant flowers

This is similar with *mantra* (1). The symbols and words to call the attributes were the same; but the method to use this *mantra* is different. It is also read anytime just like the *mantra* (1), but to make it more successful, an ascetic practice (fasting system) must be conducted, that is by doing *mutih* for seven days (with 24 hours each) and stay up for one night.

Mantra 3

Ibu bumi, Bapo Kuwasa
Ibu wengi, Bapa rina
Kakangku mbarep adiku wuragil
dinten pitu pekenan gangsal
kulo nyuwun ngapurakula nyuwun

Translation

My mother, the earth; my father, the sky.
My mother, the night; my father, the day my eldest relative,
my youngest relative (witnessed by) the seven day and Javanese five day
(oh God) forgive me
I expect You give me

It is this *mantra*, which is used to ask livelihood (*rezeki*). The first name mentioned were *Ibu* and *Bapa* (mother and father). Mother and father have the burden to supply their children with clothes and food. Then it mentioned were *Kakang mbarep* (eldest relative) and *Adi wuragil* (youngest relative). After that, at a certain common seven day and Javanese five day, one starts to pray. He asks God to forgive him and then express his request. This *mantra* was believed to provide spiritual power if it is read at every midnight in the yard in front of the house. Fasting *mutih* three or seven days is preferred.

Mantra 4

Bapa kuwasa, ibu pratiwi kulo nyuwun sih pitulungan
sedulurku kang tuwa, kang ana wetan putih rupane,
kadadeane getih putih
sedulurku kang ana kidul, abang rupane
kedadeane getih
ari-ari sedulurkau kang ana kulon,
kuning rupane kedadeane getih kuning
sedulurku kang ana lor, ireng rupane
kedadean puser
aku njaluk derajat lan rejeki agung....

Translation

Father (the powerful) sky,
mother the earth please give me help,
my older relative in the East the white color,
the substance of the white blood
my relative in the South, the red color
the substance of umbilical blood,
my relative of the West, the yellow color
the substance of the yellow blood
my relative in the North, the color
the substance of navel
please give me high status and great fortune....

Despite clothing and food (*rezeki*), Javanese also put emphasis for high status, for instance, when getting promotion to a higher position, and great fortune or power as a condition that should be carefully asked to God. This *mantra* is opened with the words “father the sky” and “mother the earth”. The next is controlling all four one’s desires in their color and points of compass. After concentration is achieved, then fortune is employed. This *mantra* should be read request is approved.

Mantra 5

Om tirta dupa, ina yomo suwaha
Om Sri Guru papangan, ina yomo suwaha
sedulurku papat, lima sejatining Ingsun
Kakang Kawah, Adi Ari-ari
Kakangku Mbarep, Adiku wuragil
dinten pitu pekenan gangsal

lumunturipun danyang pekarangan ing ...
Sakulawarga ingsun kaliso rubeda, ayenm tentrem salaminipun gesang
asal geni bali geni, asal bumi bali bumi
angin anthung, kayu, watu kutu-kutu, walang ataga
sumilak, sumingkir balu marang mula-mularina

Translation

Oh God, here it is the holy water my adore.
Oh Sri Guru god, here it is the incense
my adore my four relatives,
the fifth my own essence
My older relative Kawah,
my younger relative Ari-ari
My eldest relative and my youngest relative (witnessed by)
seven day and Javanese five day
The guardians of the land of ... village.
Give safety and security to all my family members
in contented harmony along the whole life
the essence of air, to be air worm, tree, rocks, louse and grasshopper
return back to the essence

The main use of this *mantra* is to beseech security and harmony and to avoid disaster and any accident especially those coming from black magic. It can be used to communicate with “guardian spirits” or to cure diseases caused by magic. This *mantra* also mentions that everything in the world were created from the essence of light, earth, water and air. Evil spirits were symbolized as worm, tree, rocks, louse and grasshopper. In order to establish social harmony and security, these evils should be returned to their essence. The opening words in this *mantra* were “giving offer” to the God and Batara Guru”.

Respectively, it mentions *Sedulur papat lima pancer*, *Kakang kawah*, *Adi ari-ari*, the eldest and youngest relatives, and Javanese five day. Giving acknowledgement to the guardian spirits of the village where one lives, the reader of the *mantra* proposes his request to God. The spiritual power of this *mantra* will be generated after one has completed 40 days fasting. It is also believed that after uttering this *mantra*, the words (sayings) from those who master this will be magically powerful.

Mantra 6

Matek ajiku sedulurku papat putih upane,
wetan panggonane
perak lungguhku, perak payungku

Betara Kamajaya dewaku
Matek ajiku sedulurku papat abang upane,
kidul panggonane
tembaga lungguhku, tembaga payungku
Betara Brama dewaku
Matek ajiku sedulurku papat kuning upane,
kulon panggonane
wesi kuning payungku
Bambang Sakri dewaku
matek ajiku sedulurku papat ireng upane,
lor panggonane
wesi lungguhku, wesi payungku Wisnu betaraku
Aku njaluk

Translation

Under my charm four relatives the white color,
in the East silver is my seat, silver is my umbrella
Betara Kamajaya my God
Under my charm four relatives the red color,
in the South copper is my seat, copper is my umbrella
Betara Brama my God
Under my charm four relatives the yellow color,
in the West
gold is my seat, gold is my umbrella
Bambang Sakri my God
Under my charm four relatives the black color,
in the North
iron is my seat, iron is my umbrella
Betara Wisnu my god
(Oh God ...) give me

The main point of this *mantra* is to create invulnerability from poison, sharp weapons, etc. The way to persuade one's belief is to reflect the metal characteristics: silver, copper, gold, iron as well as gods in the points of compass: Kamajaya, Brama, Bamabang Sakri and Wisnu. Firstly, the in the East, followed by an image to associate the power of silver and Dewa Kamajaya. Respectively, the *mantra* identifies red of four relative in the south associated with the power of copper and Brama; four relative in the west associated with the black color, power of iron and Wisnu. To be successful, one who wants in 40 days of Monday and 40 days of Thursday.

Mantra: “Islamic” Version

As mentioned previously, the term “version” is mainly aimed at showing “an influence”. With this in mind, it can be said that some Javanese words had been transformed into words that sound Arabic. However, as suggested by Indrajati (1979) the process of transforming Javanese *mantras* into Arabic were not completely successful.

Mantra 7

Sedulurku kang ana wetan putih rupane,
kawahiyah arane bukaken gedong wetan,
jupukno sandanganku kabeh
sedulurku kang ana kulon kuning rupane,
sahariyah arane siro dak kongkon bukaken degong kulon,
jupuken kamuktenku gawanen mrene
sedulurku kang ana lor ireng upane,
hariyah arane
siro tak kongkon bukaken gedong lor
jupukno mas picis rojo bromo inten barleyan
podo gawanen mrene kabeh, saiki ...

Translation

My relative the East the white color,
the kawahiyah open the East world,
give all of my clothes
My relative in the South the red color,
the tihyah open the South world,
give me all of my food
My relative in the West the yellow color,
the sarihiyah you were under my control open the West World,
give my power bring with me here
My relative in the North the red color,
the hariyah you were under my control,
open the North world
take the gold and the diamond bring with me all, now . . .

This mantra was aimed at getting sufficient livelihood (clothes, food, power, and properties), easy, harmony and security. The main substance in the *mantra* is to control four relatives in all points of compass, so that they can provide help on livelihood. Similar to *mantra* (6), the first step of using this *mantra* is mentioning the white relative in the East to ask clothes, then respectively, it mentions the South to as food, the West to ask power, and the North to ask

gold and diamond. It is believed that every point of compass has its individual and spiritual world, namely: the East world, the South world, namely: the East world, the South world. To be successful, one must do the fasting of *mutih* for seven days, or 40 days at every his Javanese five day of birthday (*neptu kelahiran*).

Mantra 8

Bapa Adam, Ibu Kawa
Kula nyuwun sandang,
nyuwun tedha sarinane, sawengine,
salawase gesang sajeg kula gesang saking kersaning Allah
Ya hu Allah 3x ...

Translation

Adam the father, Eve the mother
give me clothes and food,
the day ever, the night ever, at my long life anytime
I love due to Allah's will
glory to be God, glory to be God, glory to be God . .

Compares to *Mantra* (6) and (7), this one is simpler and shorter. The main function of this *mantra* is also to ask for livelihood. Directly, the *mantra* states Adam, the Father and Eva, the mother. Then, it mentions what one is asking: clothes and food, at day ever, night ever, and the whole life. The words “under the permission of Allah,” show that the influenced by Islamic system of praying this *mantra* is mostly believed by laymen in sense that the people were not *pinisepuh* and their orientation of praying is mostly based on Islam *santri*. The way of fasting to have this *mantra* meaningful is having fasting at every Monday for seven times, and Thursday for seven times (*pitung Senin, pitung Kemis*).

Mantra 9

Kakang kawah kang rumeksa awak mami
tekakna sedyaku
Adi Ari-ari kang mayungi ngenakake pengarah
ponang getih ing rahina wengi
rewangana aku
Allah kang kuwasa,
keparengna panyuwun kula
puser terutama panjalukku
sedulurku papat kelima pancen kang lair bareng sedina
sing metu margo ina sing ora metu marga ina

sing kerawatan kumpul ingsun ora pisah.

Translation

My older relative who protects my life
arrive at my wish
my younger relative who approves the goal (the soul in the)
blood at day and night
please help me
Allah the Almighty, please approve
my four relatives and the five central
those who were born in one day those who were born through vagina
those who were born not through vagina
those who were cared you were indispensable with me . . .

This mantra mentions to control *Sedulur Papat* who is Indispensable to *Lima Pancer* and human body. As a unity, *sedulur papat* can make any wishes to be granted. Just like other *mantras*, it mentions *Kakang Kawah*, *Adi Ari-Ari*, relatives born from vagina followed by their positions in the blood and navel. Having a ware of the situation, one then expresses his pray to Allah. To be successful, one can have seven day *mutih* or forty days of *Senin-Kamis* (fasting every Monday and Thursday for 40 days).

Mantra 10

Bismillah hirohmanirahim
Sedulurku kang ana wetan putih rupane, mutmainah
sedulurku kang ana kidul abang rupane, amarah
Sedulurku kang ana kulon kuning rupane, supiyah
sedulurku kang ana lor ireng rupane, aluamah
siro cedeko lan ngatono
aku njaluk tulung
saking kersane Allah.

Translation

In the name of Allah, the merciful, the compassionate, with him we take refuge
My relative in the East color, mutmainah
My relative in the south the red color, amarah
My relative in the West the yellow color, sufiah
My relative in the north the black color, aluamah
please get closer and appear I ask your help.....
Under the permission of Allah

This *mantra* emphasized a strict control of one's four desires. Mentioning white color of relative respectively the *mantra* concentrates to the red, yellow and black. Islamic version put emphasis what is meant by color of relative as the position of one's desires. Therefore, when the *mantra* says the white color, it is directly followed by *mutmainah*, and respectively the red with *amarah*, the yellow with *sufiah*, and the black with *aluamah*. Under the permission of Allah, and after having controlled the desires, the *mantra* expresses to Allah what it is regard. It is believed that the *mantra* will be effective if it is read every midnight followed by sleeping under the roof in the side of home (*tritis*).

Mantra 11

Bismillahirrahmanirahim
Allahu khak 800x
Allahu sirullah 500x
Allahu datullah 900x
Allahu sifatullah 700x
Allahu wujudullah 400x

Translation

In the name of Allah, the merciful, the compassionate, and with Him we take refuge
God the is ultimate right 800x (Up and down: direction of our face)
God the is ultimate mystical 500x (East)
God he is ultimate substance 900x (South)
God the is ultimate nature 700x (West)
God is the ultimate reality 400x (North)

This *mantra* was spelled when one face important and serious matter, for instance, getting a new job, or promotion to a higher position, having very serious and complicated problem, etc. the techniques of fasting were of combination of some other system of fasting.

First of all, the *mantra* is being read one sentence a day on the basis of Javanese five day for *selapan dina* (35 days non stop) after or exactly at midnight. When it is *Kliwon* it is read Allahu khak 800 time, because *Kliwon* has mathematical value 8. The direction of our face when reading in *Kliwon* is 400 times up, and 400 times down. The next day, *legi*, the second sentence is read 500, due *legi* has mathematical value 5. The direction is east. Other days, *pahing*, *pon* and *wage* were read according to the mathematical values of these days and their point of compass. To make it more convincing, it is suggested to have *pasa biasa* (fasting like ramadan month), sleeping under the roof outside home, not to have sexual intercourse and to have more frequently night vigil. If it is strictly followed, Allah will provide the pray during 35 days.

Mantra 12

Bismilahirahmanirahim
Niatingsun adus,
ngedusi sedulurku papat lima pancer sukma,
nem panutan,
serut perkutut, gagak siwalan keturunan cahyaku, cahya nurbuat

Translation

In the name of Allah, the mercifully, the compassionate, and with Him we take refuge
I am taking a bath,
to water my four relatives fifth the central,
sixth the teacher the essence of my light,
propetic light...

This *mantra* is a pray when having a bath everyday which is called *penganoman* (to make one remains young). No specific system of fasting was required before spelling this *mantra*. The idea of remaining younger was due to the manipulation of *nurbuwat* light (the ultimate light of Muhammed the prophet). The symbolism of *perkutut* (a bird) and *siwalan* (a cow) was to represent the strength of the light. The *mantra* must be read before someone showering water to his body.

DISCUSSION

All *matras* have similar traditional system of belief, though some literal words used to express the symbols in each *mantra* were sometimes different. In perspective of religious relationship between God and human beings, it is stated explicitly: “*Om Tirta Dupa, Allah Kang Kuasa, Ya Hu Allah*” and implicitly through: “*Ibu Bumi, Bapa Kuasa, Ibu Wengi, Bapa Rina.*”

As a moral teaching, *Aji saduluran* states that one has four common desires namely *mutmainah, amarah, sufiah, aluamah*, that influence people to behave well or bad. Social security and harmony will be established by controlling each of the desires, and by maintaining good communication with god. It also implies that it is paramount for the Javanese to retain equilibrium between physical and spiritual dimensions in their life.

In the system of belief, the rote of spiritual power was recognized. The power, which is under one’s control in his daily activities was symbolized by *Kakang Kawah, Adi Ari-Ari, Nini Among dan Kaki Among*. In social orientation they reflect association of couple of naturalness in the world: two, four, male-female, good bad, day-night, etc. In the following description, I analyze relevant symbols of the *mantra* as a whole.

Spiritual Symbols

Symbols used to express spiritual nature were classified into language universal symbols and language culturally bound symbols. The language universal symbols were: *bapanta-ibunta*; *nini among-kaki among*; foster father- foster mother; *Ibu Bumi Bapa Kuasa*; *Ibu Wengi Bapa Rina*; *Bapa Kuwasa Bapa Pertiwi*; *Bapa Adam Ibu Hawa*. The language culturally bound symbols were: *mar-marti*; *Kakang Kawah- Adi- Ari Ari* ; *Kakang Mbwerep Adi Wuragil*; *Kadang Ingsun Papat- Kalima Pancer*; *Sedulur Sing Metu Marga Ina-Sing Ora Metu Marga Ina*; *Betara Kamajaya*, *Betara Bambang Sakri*, *Betara Wisnu*. The eminent of language universal symbols were father and mother.

Cirlot (1962:97) asserts that the father-image, closely linked with the symbolism of the masculine principle, corresponds with the consciousness as opposed to the maternal implications of the unconscious. The symbolic representation of the father is based upon the elements of air and fire, heaven, lights, thunder and weapons. Just as heroism is a spiritual activity proper to the son, so dominion is the power to the father. In the system of cosmology, father is associated with sky, fire and day. In Islam and Christian, father was named as Adam. With this in view, Javanese call *bapa kuwasa* (father who has power), *bapa angkasa* (father, the sky), *bapa adam and kaki among*. Each of them shows a powerful characteristic. The word ‘ father ‘ is no doubt a universal concept.

Conversely, as stated by Cirlot (p.207), the symbols of mother were characterized by an interesting ambivalence: the mother sometimes appears as the image of nature, and *vice-versa*. Terrible Mother is a symbols of a figure signifying death. For this reason, hermetic doctrine held that ‘ to return to the mother’ had the same meaning of” to die”. Mother is a symbol of the collective unconscious, of the left and nocturnal side of existence- the source of Life Water. In Islam mother was called as *Hawa*, and Christians called her Eve. Cirlot (p. 94) mentioned Thad from the spiritual from view, Eve is the inversion of the Virgin Mary, or the mother-of-souls. Javanese use several synonym s for this word: *nini among*, *ibu hawa* , *ibu bumi*, *pratiwi*, *ibu wengi*, *ibu toya*,.

Consequently, the word “mother” is part of language universal symbols. The intended meaning of language culturally bound symbol of *sedulur papat lima pancer* is the principle of association of Javanese prelogic system of thought. F.D.E. van Ossen Bruggen in Koentjaraningrat (1984:412) define that pre-logic association into five aspects, which were determined by four points of compass and the central. The four numbers is also stated by Cirlot (p.222) as a symbol of the earth, of terrestrial space of the external, natural limits, and finally of rational organization.

It is equated with the square and the cube, and the cross representing the four seasons and points of the compass. It is the number associated with Elements. Associated with this system, Javanese believe that within each individual body, there were four spiritual powers and one central. The four powers and one central. The four power were *Kakang Kawah*, *Adi Ari-Ari*, *Kaki Among*, *Nini Among* and the one himself which each of them represents festal membrane, placenta, sky, earth and the human’s body.

The four relatives were specifically developed on the basis of Javanese environment and experience. Therefore, the meaning is so culturally bound, and it is understood only by Javanese. *Kakang kawah* since it was born before the baby, it is called *kakang mbarep*, and placenta, which is born after the baby is called as *Adi Wuragil*. Other terms used to show the spiritual power were *sedulur kang metu margo ina* (those who was born not from vagina). This connotes to father and mother's private matter when they do sexual intercourse.

Sosial and Moral Symbols

Language universal symbols: *sedulur wetan-Kidul-Kulon –Tengah; sedulur Putih-Kuning-Abang- Ireng-Manca Warna; Silver- Copper- Golden –Iron*. Language culturally bound symbols: Clothes–Food–Power–Gold and Diamond; *mudmainah-amarah-sufiah-aluamah-ingsun*; Javanese five days: *legi-pahing-pon-wage-kliwon; kawahiyah-tihiyah-sarahiyah-hariyah-ingsun; khak-sir-dat-sifat-wujud*.

In social and moral perspectives, concept of *sedulur papat lima pancer* was associated with points of compass, color and metal in the world. These three concepts were also acknowledged in almost every culture in the world, so that it is universal. Javanese believe the east is the beginning of the world, so that it comes to Javanese association that east is white and the white is like silver. Respectively is south when the position of the sun is higher and higher. The red color is associated with gold. The last direction is black where the world is night. The black color is associated with iron.

As Cirlot also believes that point of compass, color and metal as the symbolism used in most the world's cultures, the symbols in *Aji Seduluran* were language universal. The association of point of compass then is related to four human desires which respectively each of them has direct association with color, point of compass and Javanese five day. The white is the representation of East, *mudmainah* or *kawahiyah* desire; the red is the representation of south, *amarah* or *tihiyah*; the yellow is associated with west, *sufiah* or *sariyah*; and the black is associated with north, *aluamah* or *hariyah*.

Associated with Javanese five day, each color is represented into *legi, pahing, pon* and *wage*. Javanese five day is determined on the basis of sunlights and originally it is stated as *petakan* (*legi*, the white, east), arbitral (*pahing*, the red south), *jenean* (*pon*, the yellow, west), and *cemengan* (*wage*, the black, north). In Islamic version, the Javanese day and point of compass were associated with the ultimate nature of Allah. Respectively, *legi* is *sir*; *pahing* is day; *pon* is *sifat*; and *wage* is *wujud*. One more representation is *kliwon* (*mancawarnan*, multicolored) and *khak*. Both words were used to represent *ingsun* or *lima pancer*, the central where God stays.

The idea of four directions and five central may relate to Alquran, Surah 8: 24, which states “*wa a'lamu anna Allahu yahullu baina al mar wa qalbihi*”, which in the translation is: “it is acknowledged that Allah stays within the human inert, their heart. “*Ingsun*” as the representative of number one is stated by Cirlot (p.22) as a symbol of being and of the revelation to man of the spiritual essence. It is the active principle which, broken into fragments, gives rise

to multiplicity, and is to be equated with the mystic centers, the irradiating point and the supreme Power. One is also equated with light.

More specifically, in social life the point of compass were associated with the real words that provide human needs. The east world is associated with the place from where clothes were taken, the south is a place from where food is taken; west is a place to take power; and north is a place to take gold, diamond and wealth. The meaning of orientation is also mentioned by Cirlot (p.233). He points out that the orient, since it is the point where the sun rises, symbolizes illumination and the fount of life; to turn towards the east is to turn in spirit toward this spiritual focal point of light.

However, not all mystic orientations take the east as their point of reference: there is an alternative point in the geography of the sky, a symbol of the 'hole' in space-time and of the unmoved mover and that is the north star. The Etruscans located the abode of the gods in the north, and haunch their soothsayers, when about to speak, would turn to face the south- that is, they would take up a position which identified them ideologically, with the gods. To face the north is to pose a question. To turn westwards is to prepare to die, because it is the watery deeps of the west that the sun ends its journey.

Symbols of Tradition

Symbols related to Javanese tradition were those used in *slametan* especially *slametan ngampirne neptu* (*slametan* to commemorate a birth day), thought most of *slametan* use the similar symbol. The language universal symbols were there color or five-color flower. The language culturally bound symbol consist of: *jenang abang* (red pudding rice made from coconut sugar and rice), *jenang putih* (rice pudding), *minyak wangi* (perfume), *tumpeng* (ceremonial dish of rice served in a cone shape), *sego golong* (rice served in round shape within a banana leaf), and joss stick or *kemenyan* (incense).

The universe of using flower and water in the tradition is under the following reasons. Kinds of flowers within three or five color flower were: red or white rose, jasmine, cananga, pandanus, magnolia. Cirlot (p.263) mentions that a single rose is in essence, a symbols of completion, of consummate achievement and perfection. Those ideas were associated with these qualities: the mystic center, the heart, the garden of Eros, the Paradise of Dante, the beloved, the emblem of Venus. The meaning of flower, in general is characterized by its essence and its shape. Cirlot (p.104) mentions the sixth of the 'Eight Immortals' of China, Lan ts'ai-ho, is generally depicted clad in blue and carrying a basket of flowers; it is said Thad he was given to singing of the brevity of life and the ephemeral nature of pleasure.

The Greeks and Romans, at all their feasts, always wore crowns of flowers. And they would strew flowers over the corpse as they bore them to the funeral pyre and over their graves. The significance would be adapted according to the color of the flower. So, for example, orange or yellow flowers emphasize, orange or yellow flowers represent a reinforcement of the basic sun symbolism; red flowers emphasize the relationship with animal life, blood and passion. The

blue- flower is a legendary symbol of the impossible, and is probably an allusion to the mystic center as represented by the grail and other such symbol.

The three and five number were pointed out by Cirlot (p.222) as follows. Three symbolizes spiritual synthesis, and is the formula for the creation of each of the worlds. It represents the solution of the conflict posed by dualism. It forms a half circle comprising birth, zenith and descent. It is associated with the concepts of heaven and the trinity. The five numbers is a symbol of man, health and love, and of the quintessence acting upon matter. It comprises the four fingers plus the thumb and likewise the four cardinal points together with the center. The *hieros gamos* was signified by the number five, since it represents the union of the principle of heaven (three) with that of Magna Mater (two).

The language culturally bound symbols *jenang abang* and *jenang putih* were represented the nature of spiritual life from a spouse. The red pudding is associated with mother's blood or milk. It is the element of life. The white rice pudding is associated with father's sperm. The interaction between man and women can make the women pregnant and gives a birth. It is the concept of *sangkan paraning dumadi* where Javanese put a very high respect to parents.

Other symbols perfume and joss stick or incense were similar in essence. Both symbols were fragrant and associated with the smell of soul or heaven. Fragrant represents cleanliness and holiness.

In practice, a sacred atmosphere is provided through the smell that fills up the whole room. In the *slametan*, the host will serve *sego tumpeng* and *sego golong*. In the analogy of association, *sego tumpeng* resembles a mountain and *sego golong* resembles the valley. Both symbols represent the strength of one's motivation. It is also associated that the wealth, livelihood, and other property can be well collected and saved.

CONCLUSION

Literal and contextual symbols used in *Aji Seduluran* may be classified as: (1) symbols of God and gods, (2) symbols of human's desires, and (3) symbols of traditional orientation.

Literally, God the almighty was symbolized as "*ingsun, pancer*" (I, the central), and Allah. Contextually, there were dichotomous names to represent God's power. In form of dualism, such symbols were stated as *Bapa Adam-ibu Kawa* (father Adam-mother Eve), *Bapa Rina – Ibu Wengi* (father, the day and mother the night), *Bapa Kuwasa- Ibu Bumi* (father [who has power] in the sky and mother the earth), *Bapa Angkasa- Ibu Pratiwi* (father the sky and mother the earth). Symbols of gods were: *Betara Kamajaya*, *Betara Brahma*, and *Betara Bambang Sakri and Betara Wisnu*.

Symbols of human's desires were stated as: *Kakang Kawah-Adi Ari-Ari* (older relative the membrane-younger relative the placenta) *nini among-kaki among* (caring mother and caring father), *mar and marti* (sexual desire of woman and man), *kakang mbarep-adi wuragil* (the eldest relative and the youngest relative), *sedulur metu marga ino sedulur ora metu marga ino* (relative born from vagina and born not from vagina, the shadow), *mutmainah-amarah sufiah-*

aluamah ingsun, and *sir-dat-sifat-wujud-khak*. Regarding the social and moral values, the symbols were expressed in terms of: (1) points of compass: east, south, west, north and central; (2) colors: white, red, yellow, black, multicolored; (3) Javanese day: *legi*, *pahing*, *pon*, *wage*, *kliwon*; (4) *sandang*, *pangan*, *kamukten*, *mass picis raja brana* (clothes, food, power, gold and diamond); (5) elements: light, earth, water, air; (6) types of metal: silver, copper, golden and iron.

The symbolism's were manifested in traditional ritual offerings, such as three or five color flowers (red rose, jasmine, cananga, pandanus, magnolia); joss stick or incense; white pudding and red pudding; *sego golong and tumpeng*; and snacks (*jajan pasar*). Implemented in the daily social lives, the roles of *aji seduluran*. The teaching values were found in terms of aching security and harmony; the tradition to have *slametan* and *perhitungan hari baik* (to identify a lucky day) when one is having marriage, job, moving to new house etc. It is the reason that the existence of *dukun* in Javanese pivotal. It can be concluded that symbols in Javanese *mantra: aji saduluran* can also be found in any other culture. Therefore these symbols are universal.

REFERENCES

- Achen ,Sven Tito. 1978. *Symbols Around*. New York: Reinhold Company.
- Any, Anjar. 1986. *Menyingkap Serat Wedotomo*. Semarang: Aneka Ilmu.
- Brown, Gillian and George Yule. 1983. *Discourse Analysis*. New York: Cambridge University Press.
- Cirlot, J.E. 1962. *A Dictionary of Symbols*. New York: Philosophical Library.
- Coulthard, Malcolm.1993. *An Introduction to Discourse Analysis*. London: Longman.
- Kitab Primbon Atassadur Adammakna. 1990, Yogyakarta: Soemodidjojo Mahadewa.
- Koentjaraningrat. 1984. *Kebudayaan Jawa*. Jakarta: Balai Pustaka.
- Pemberton, John. 1994. *On the Subject of Java*. Itacha and London: Cornel University Press.
- Primbon Jawa Beki Jamal*. (n.d). Solo: Sadubudi.
- Primbon Aji Mantrawa, Yogabrata, Rajah Yogamantra*. 1980. Yogyakarta: Soemodjojo Mahadewa.
- Rangawarsita, R. Ng. 1994. *Serat Pustakaraja Purwa: Vol I, II, III*. Translated by Kamajaya. Surakarta : Yayasan Mangadeg.
- Sang Indajati, 1979. *Kitab Wedha Mantra*. Solo: Sadu Bud.
- Siwidana. 1996. "Japa Mantra Manut Agama Islam," *Jaya Baya*: No. 39, 26 May, 1996, p.46-47
- Stubbs, Michael. 1985. *Discourse Analysis*. Oxford: Basic Blackwell.
- Sujamto. 1993. *Sadba Pandita Ratu*. Semarang: Dahara Prize.
- Sujamto. 1992. *Reorientasi dan Reavitalisasi Pandangan Hidup Jawa*. Semarang: Dahara Prize
- Wahab, Abdul. 1986. *Javanese Mataphors in Discourse Analysis*. Ph.D's Dissertation. Urbane Illinois.
- Widodo, Wisnu Sri. 1995. Mungkaring Nafsu. *Panyebar Semangat*. No. 11, March 1995,23-25.