

Javanese Society's Concept of Time (Kejawen): Anthropological Linguistic Study

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Abstract

In Javanese society, Javanese is essentially a philosophy that has existed since the Javanese people. The word "Kejawen" comes from the word "Java", which in Indonesian means "everything related to Javanese (Kejawaan) customs and beliefs". In general opinion, Kejawen contains art, culture, traditions, rituals, attitudes and philosophy of the Javanese people. Kejawen also has a spiritual or Javanese spiritual meaning, the main Javanese spiritual practices are Pasa (Fasting) and Tapa (Mesmerizing). The "laku" symbols are in the form of original Javanese traditional devices, such as the keris, the concept of time and calendar, wayang, reciting incantations, the use of certain flowers which have symbolic meaning, and so on. This study is a linguistic study related to culture which aims to describe the lexicon (language form) which is limited to the concept of time and the function of the calendar in the social culture of the Kejawen community. The data collection process was carried out using note-taking techniques and by recording the lexicon (language forms) in the concept of time, the function of the calendar in social culture and asking for help from expert Javanese expert informants. Data were analyzed using a meaning-making approach based on cultural concepts (Riley, 2008). By using a meaning-making approach based on cultural concepts, researchers and practitioners can gain deeper insights into how individuals and communities understand their world, make sense of their experiences, and find meaning and purpose in their lives. The results of this research provide an ethnolinguistic disciplinary perspective on the lexicon in the concept of time, which is an example of a form of Javanese practice that still exists in Javanese society today, namely determining good days and dates for certain activities.

Keywords: Kejawen, Javanese, Laku, Pasa, Tapa

Introduction

Kejawen is a belief that is mainly adhered to on the island of Java by the Javanese and other ethnic groups who live in Java. Kejawen is essentially a philosophy whose existence has existed since the Javanese (Javanese: Wong Jawa, Krama: Tiyang Jawi) existed. The word "Kejawen" comes from the word "Java", which in Indonesian means "everything related to Javanese (Kejawaan) customs and beliefs". The name "Kejawen" is general, usually because the language of worship is Javanese.

In general opinion, Kejawen contains art, culture, traditions, rituals, attitudes and philosophy of the Javanese people. Kejawen also has a spiritual or Javanese spiritual meaning, the main Javanese spiritual practices are Pasa (Fasting) and Tapa (Mesmerizing). The "laku" symbols are original Javanese traditional devices, such as keris, wayang, incantations, the use of certain flowers which have symbolic meaning, and so on. These symbols convey kewingitan (magical authority) so that many people (including Javanese adherents themselves) easily utilize Kejawen with occult and shamanic practices, even though this has never existed in the teachings of Javanese philosophy. Javanese teachings vary, and a number of sects can adopt the teachings of immigrant religions, whether Hinduism, Buddhism, Islam or Christianity.

In 1633 AD, Sultan Agung succeeded in compiling and announcing the implementation of a new year calculation system for the entire Mataram kingdom, namely the Javanese year calculation, which almost completely adapted to the Hijriyah year, based on the course of the moon. However, the beginning of Javanese calculations remains in the Saka year, namely 78 AD. The creation of the Javanese year, which was implemented in 1633, is a combination of Hijriyah and Saka. Because overall it adapts to the Hijriyah year, both regarding the numbers and names of the days of each week or their names.

For the Javanese people, the change from the Saka year which is based on the circulation of the sun to the Javanese year which is based on the circulation of the moon, actually faces quite

complicated problems. However, this problem can be overcome, because the beginning of the Saka year calculation is maintained. The conversion of the Hindu-Buddhist kingdom to Islam gave rise to types of Javanese literature called primbon, fiber and suluk. In this case, Simuh (2008) calls it Javanese Islamic literature.

Primbon is actually known in various tribes in the archipelago, but seems to be more prevalent in Javanese, Balinese and Lombok communities. Even Alfani Daud (1997), discovered the tradition of calculating primbon time in the Banjar Islamic community. In Javanese society, time is an order that is outside of all things. There is an original, primordial time, and all time is rooted in that original time, and finds its identity and quality there. All natural events are governed by fate, and all human events must conform to established regularities. The meaning of time for someone is good time, for others it is not good. Time is not linear, but cyclical, regular in periodicities (Soemardjo, 2002).

Methodology

Kuncaraningrat (2009:150) states that cultural forms consist of: ideas, actions and artifacts. Artifacts or objects created by humans. The Big Indonesian Dictionary refers to artifacts as objects (items) resulting from human intelligence, such as tools and weapons (KBBI, 1995:57). The data used in this research is linguistic data from lexicons (language forms) in the concept of time and the function of the calendar in the social culture of the Kejawan community.

This linguistic data is limited to the lexicon in the concept of time which is an example of a form of Javanese behavior that still exists in Javanese society today, namely determining good days and dates for certain activities. The collected data was analyzed by referring to a meaning-making approach based on sociocultural concepts (Riley, 2008). Using a meaning-making approach based on cultural concepts, as discussed by Riley, involves understanding and interpreting experiences through the lens of cultural values, beliefs, and practices. This approach emphasizes the following key aspects:

Cultural Context: Recognizing that individuals' experiences and meanings are deeply influenced by their cultural background. This means that cultural norms, traditions, and shared histories play a significant role in how people perceive and interpret events.

Shared Understanding: Focusing on the collective nature of meaning-making within cultural groups. This approach highlights that meaning is often co-constructed through social interactions and shared narratives within a cultural community.

Identity and Belonging: Understanding how cultural concepts shape personal and group identities. Individuals derive a sense of self and belonging from their cultural context, which influences their perspectives and behaviors.

Adaptation and Resilience: Exploring how cultural frameworks provide mechanisms for coping with stress, adversity, and change. Cultural narratives and practices can offer sources of strength and resilience, helping individuals navigate challenges.

Communication and Symbols: Examining the role of language, symbols, and rituals in conveying meaning. Cultural concepts are often embedded in the ways people communicate and express themselves, shaping their interpretation of experiences.

Interdisciplinary Approach: Integrating insights from anthropology, sociology, psychology, and other disciplines to understand how cultural meanings are formed and maintained. This holistic view allows for a more comprehensive understanding of the role of culture in meaning-making.

Bakker (1995) classifies ideas about time into 4 groups, namely 1) subjectivism (time is something that is not real, only subjective-individual originating from the mind) 2) extreme realism (time is a universal autonomous absolute reality, has no unity intrinsic, but shows pure sequences), 3) soft realism (time is an aspect of real change, but produced by the subject, and abstracted by the creativity of the cosmos), 4) soft subjectivism (according to Henri Bergson time is real, but always has qualitative characteristics, does not exist, and cannot be measured, because human consciousness does not exist).

Result and Discussion

Because time is morally neutral, then in time, there is what is called good or safe, and what is called not good or not safe. Time is both good and bad, and so is space, both good and bad. The same time and the same space, for subjects whose time and space coordinates are very different in the cosmos, then for one it is good and for the other it is not good. Because time and space contain paradoxes within themselves..

The bad aspects of time get the main attention for the Javanese community. Bad times are controlled by Bathara Kala, not Brahman itself. Moreover, this belief is pantheistic, because time and space are nothing but Brahman itself, and also everything that exists is an emanation or emission of the Essence of Brahman. Bathara Kala targets and watches out for those who violate prohibitions or taboos in its Primbon calculations. Violations of this taboo can be corrected and purified through the ruwatan ceremony to Bathara Kala, the lord of time. Primbon and ruwatan cannot be separated for people who violate taboos. That is why for the Javanese people, primbon is considered important. Primbon is placed in the framework of Harai Brahma's thinking, but it is not clear in which era. Does it include Kaliyuga (the dark age), Dwaparayuga (the era when human morals were perfect), or Tretayuga (the era when human morals were not yet perfect). What is clear is not the Kertayuga period (creation of the world). The period called Caturyuga is taking place now. Maybe the primbon period has entered the Kaliyuga period, which is who knows how many thousands of years old. Thus, the primbon treats the category of time universally and in detail. The basis for calculating universal time is based on Hinduism. In Hinduism, it is taught about the existence of Brahma's day (material creation and the universe) and Brahma's night.

Time (kala) is Bathara Kala which controls the units of time from hours to yugas (cycles of development of time). For example, at what time the bridal couple must carry out the wedding ceremony. For those who have a Pon and Wage market event, it is better to hold it from 03.30 to 05.59, because at that time, it means good luck and safety. This couple should avoid getting married at 08.25-10.11, because at that hour or time both are taboo or a violation. In fact, this time is very good for couples who have the Legi and Pahing market weton.

Likewise, on days where it is taboo for anyone to travel or do other activities that involve the risk of accidents. These days are Rebo Legi, Ngat Pahing, Thursday Pon, Tuesday Wage, and Saturday Kliwon. Likewise with the provisions of Wuku, for example those who are in Warigalit wuku are completely prohibited or taboo. If on Thursday Pon, hold all kinds of activities that involve the risk of accidents, such as traveling, climbing trees, riding motorbikes, cutting down trees, or others. In terms of years there are also many taboos, for example, it is forbidden for people born in the year Alip. Those born in this year are prohibited from holding ceremonies on Saturday Pahing, and those born in the year Ehe are prohibited from holding ceremonies on Thursday Pahing, etc. The relationship between birth year and lucky and unlucky months according to the primbon book is that those born in the year Alip have one lucky month, namely the first month, while the unlucky months are the 9th and 11th months. Those born in the year Je have the most lucky months, namely the 4th, 5th, 6th, 7th, 8th, 9th, and 12th. Meanwhile, the bad months are the 1st, 2nd, 3rd, and 10th. According to the data collected, linguistic data in the form of a lexicon related to the concept of time, which is an example of a form of Javanese practice that still exists in Javanese society today, is determining good days and dates for certain activities, including the following:

Calculations for Traveling, Community Activities, Determining a Life Partner or Marriage, etc.

<i>Bab Nanda Rahajune Laku Petikan Saking Kitab Primbon</i>					
	<i>Dina</i>	<i>Ngalor</i>	<i>Ngetan</i>	<i>Ngidul</i>	<i>Ngulon</i>
1.	<i>Ngat</i>	<i>Mengeng</i>	<i>Slamet</i>	<i>Redjeki</i>	<i>Kasurang-surang</i>
2.	<i>Senen</i>	<i>Rahaju</i>	<i>Redjeki gedhe</i>	<i>Kasurang-surang</i>	<i>Oleh gawe</i>
3.	<i>Selasa</i>	<i>Slamet</i>	<i>Mengeng</i>	<i>Rejeki gedhe</i>	<i>Redjeki</i>
4.	<i>Rebo</i>	<i>Redjeki</i>	<i>Oleh gawe</i>	<i>Mengeng</i>	<i>Mengeng</i>
5.	<i>Kemis</i>	<i>Slamet</i>	<i>Mengeng</i>	<i>Redjeki</i>	<i>Slamet</i>
6.	<i>Djumuah</i>	<i>Redjeki</i>	<i>Mengeng</i>	<i>Mengeng</i>	<i>Bejik</i>
7.	<i>Sabtu</i>	<i>Slamet</i>	<i>Oleh gawe</i>	<i>Redjeki</i>	<i>Mengeng</i>
<i>The Greatest Primbon Javanese Year of 1912</i>					

Information:

- a. Dina : day
- b. Ngalor: north
- c. Ngidul: south
- d. Ngetan : east

- e. Ngulon: west
- f. Ngat : Sunday
- g. Rebo: Wednesday
- h. Djumuah: Friday
- i. Mengeng: falter, get into trouble, trouble
- j. Redjeki: fortune
- k. Oleh gawe: get a job, fortune/good things
- l. Bejik : goodness, good
- m. Rahayu: beauty, peace, safety and security
- n. Kasurang-surang: miserable, wretched, in trouble, without peace

Javanese people who still adhere to Javanese knowledge are indeed steeped in traditions, customs and taboos. If you look at the table above, there are several rules of the Javanese people, where since ancient times until now there are still those who believe in good things/bad things to determine good days according to the direction of the compass, which directions are considered good/bad according to Javanese understanding. the right cardinal directions for looking for work, farming, getting a life partner/marriage, etc. For example: People born on Monday according to the table above; If we are looking for a soul mate (will marry), job, etc. going to Ngalor “north” is allowed because the word rahayu is written which means peace, safety and security. If you go to the east of Ngetan, it is said to be a big fortune, meaning a big fortune, to the south of Ngidul it is said to be a case of hardship; means not getting peace, so according to Javanese belief it should not be done if doing it means you will get into trouble. If you are heading towards West Ngulon, it is written by Gawe, which means getting a good job/thing.

Javanese Market Days.

The names of these days include: Pon, Wage, Kliwon, Legi and Pahing. For example, there is a case like this: Person A was born on Tuesday Kliwon, the first taboo is Thursday Wage, the second is Wednesday Pon (calculated from the next 9 days according to the Javanese market in the order above) on these two days, he is not allowed to travel, grow crops, search matchmaking/marriage, building buildings, etc., because if we violate the rules we will get a disaster (harm/death). Besides that, according to beliefs written in the primbon book, parents who have a child (male/female) who was born on Tuesday Kliwon, one of whose parents will not meet their child when they get married (they have already died beforehand).

Reading Soul Mate According to the Primbon.

In Javanese society, soul mate is a mystery. Because God kept it a secret. However, in the primbon, to find a soul mate we have to go through a special petungan (letter calculation). In this case, there are people who apply petungan to find their soul mate, there are also those who apply petungan to mysticism through penance. In this petungan, pasatowan salaki-rabi is usually used, namely uniting the names of the candidates.

An example of advice according to the Primbon book Betaljemur Adammakna.

Ngat	Its neptu is	5	Kliwon	Its neptu is	8
Senen	Its neptu is	4	Legi	Its neptu is	5
Seloso	Its neptu is	3	Pahing	Its neptu is	9
Rebo	Its neptu is	7	Pon	Its neptu is	7
Kemis	Its neptu is	8	Wage	Its neptu is	4
Djumuah	Its neptu is	6			
Sabtu		9			
Sura	Its neptu is	7	Rajab	Its neptu is	2
Sapar	Its neptu is	2	Ruwah	Its neptu is	4
Rabiul Awal	Its neptu is	3	Pasa	Its neptu is	5
Rabiul Akhir	Its neptu is	5	Sawal	Its neptu is	7
Jumadil Awal	Its neptu is	6	Dulkadah	Its neptu is	1
Jumdil Akhir	Its neptu is	1	Besar	Its neptu is	3

Information:

Neptu: The value of the sum of the numbers of a day and the market

The way to calculate numbers on market days and the its neptu is

Djumuah: 6,Kliwon,8, So, 6+8 = 16

Neptu Calculation for Marriage.

Neptu days and weeks (markets) from birth, future husband and wife, respectively are added up. Then, divide the result by 9 and record the remainder. And the remaining results have the following meanings: 1 and 1: good, love each other, 1 and 2: good, 1 and 3: strong, but far from luck, 1 and 4: many misfortunes, 1 and 5: divorce, 1 and 6: difficult life, 1 and 7: many enemies, 1 and 8: miserable, 1 and 9: shelter, 2 and 2: safe, lots of fortune, 2 and 3: one dies first, 2 and 4: many temptations, 2 and 5: many misfortunes, 2 and 6: get rich quickly, 2 and 7: many children die, 2 and 8: cheap fortune, 2 and 9: many fortunes, 3 and 3: destitute, 3 and 4: many misfortunes, 3 and 5: get divorced quickly, 3 and 6: get a blessing, 3 and 7: get a lot of misfortune, 3 and 8: one of them dies first, 3 and 9: a lot of good fortune, 4 and 4: often get sick, 4 and 5: a lot experience temptation, 4 and 6: a lot of good fortune, 4 and 7: poor, 4 and 8: many obstacles, 4 and 9: one loses, 5 and 5: continue to get good luck, 5 and 6: good luck, 5 and 7: always have a livelihood, 5 and 8: experience many obstacles, 5 and 9: good fortune, 6 and 6: many misfortunes, 6 and 7: harmony, peace and tranquility, 6 and 8: many enemies, 6 and 9: miserable, 7 and 7: punished by his wife, 7 and 8: suffered harm because of himself, 7 and 9: his marriage will last forever, 8 and 8: loved by someone else, 8 and 9: many misfortunes, 9 and 9: hard luck. Example: the husband's birthday is Friday Kliwon, neptu Friday = 6, added with neptu Kliwon = 8. $6+8 = 14$ divided by 9, then the remainder is 5. Meanwhile, for example, the wife was born on Friday Pahing. Neptu Friday = 6, Neptu Pahing = 9. If you add it to 15. Then, the result is divided by 9 and it becomes 6. So, the remaining two are: 5 and 6 which fall as good luck.

Neptu Calculations and Husband and Wife Markets.

Neptu, the day of birth and the market for husband and wife are added up, the result is then divided into 4 so the remainder is: 1 means Gonto: rarely have children, 2 means Gembali is: many children, 3 means Sri is: lots of good fortune, 4 means Punggel is: one of them dies. For example, the husband's birthday is Friday Pon, the Neptu Friday is: 6, Neptu Pon: 7. Meanwhile, the wife's birthday is Wednesday Pahing, The neptu Wednesday is: 7, the neptu Pahing is: 9. If you add them up, the result is 29. The result of the sum is then divided into 4, so you are left with 1. The number 1 falls in the number gonto which means rarely having children.

Market Weton Calculation for Husband and Wife.

This calculation is based on the birth days of the two partners, namely: Ngat with Ngat: often sick, Ngat with Monday: lots of illnesses, Ngat with Tuesday: poor, Ngat with Wednesday: young (safe despite being slandered by people), Ngat with Thursday: quarreling, Ngat with Friday: young, Ngat with Saturday: poor, Monday with Monday: not good, Monday and Tuesday: young, Monday and Wednesday: female children, Monday and Thursday: loved by many people, Monday and Friday: young, Monday with Saturday: bonded (always enough, even if the income is small), Tuesday with Tuesday: not good, Tuesday and Wednesday: rich, Tuesday and Thursday: rich, Tuesday with Friday: divorced, Tuesday with Saturday: often quarrel, Wednesday with Wednesday: not good, Wednesday and Thursday: young, Wednesday and Friday: young, Wednesday and Saturday: good, Thursday and Thursday: young, Thursday and Friday: young, Thursday and Saturday: divorced, Friday and Friday means at poor, Friday and Saturday: wretched, Saturday and Saturday: not good.

Conclusion

Javanese people who still adhere to Javanese knowledge are steeped in traditions, customs and taboos. For example, in the activities of determining a wedding day, traveling, farming, looking for work, riding a vehicle, climbing trees, building buildings and so on, we still recognize that there are good days and bad days which are regulated in the Javanese rules written in the primbon book. Ancient Javanese Primbon is used to find out a person's character, luck, good days, compatibility of soul mate, and the ins and outs of life that humans want to know. Basically, the ancient Javanese primbon was created as a guide to life for humans. Whether you believe it or not all comes down to each individual.

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