



## Babad Banyumas Wirjaatmadjan: Magical-Religious Values in Banyumas Society

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### **Abstract**

This research explains the describing of magical-religious values in Banyumas society that contain in Babad Banyumas Wirjaatmajan. Banyumas society as one part of Javanese has trust to something that magical. A Belief system or religion in Javanese has a connection that related to the ancestors. Trust to Magical power in the Banyumas society that grows until now. Words or ancestral discourse are claimed important by Java and Banyumas society that still uphold the traditional values. Traditional values in Java and Banyumas society always identified with something magical. This research tries to give the knowledge about custom, habit, and the mindset of Banyumas and Javanese society to the magical-religious values that grow in the society through *Babad Banyumas Wirjaatmadjan*. Magical-Religious values in the research are taken from an ancestral discourse of Banyumas are Raden Baribin, Adipati Wargautama I, and Joko Kaiman that written in *Babad Banyumas Wirjaatmadjan*. Magical-Religious in Banyumas society, they are *pepali* of *Sabtu Pahing*, *pepali* of eat white cucumber, *pepali* persecute partridge that all of that is the command of Banyumas society ancestors.

**Keywords:** Magical-Religious; Babad Banyumas Wirjaatmadjan; Banyumas society

### **Introduction**

Javanese society like the society in another race has the culture wealthy as long as the nature progressing. Society and nature are environment life of Javanese from the childhood (Magnis-Suseno., 2001). Javanese society realizes that nature has the power that must be resisted. The human relationship with nature raises the mindset that everything that happened in nature is the act of the surrounding natures. This mindset causes the forming of animism that believes to the spiritual power. The faith to the spirit is divided into fetishism and spiritism (Suyono., 2013). Fetishism is the honor or worship of goods that claims have a soul. Besides that, spiritism is the honor or worship of the ancestors' spirit and the others ghosts.

The Javanese culture area can be divided into two, they are coast culture and inland..Coast culture is formed because there are the trade relations, fisherman, and strong Islamic influence. Meanwhile, Java inland areas or often calls *kejawen* have a center of culture in The kingdom cities such as Surakarta and Yogyakarta, and also included Banyumas, Kedu, Madiun, Kediri and Malang residencies (Magnis-

Suseno., 2001). The characteristic of *kejawen* religion is a faith of the undetected spirit and believe that the spirit can be angry if society breaks the command of spirit.

Javanese society has religious values that reflected in the traditional religion. The Traditional element which strengthens the ancestors of religious Javanese society is the faith of revelation that can be down to the person who can get it (usually, they are the candidate of the king). A candidate of the king in Javanese community has a revelation from ancestors through a moment or dream. This can not be separated Javanese society from Javanese society trust that ancestor cannot be separated from their religion.

The learning of Javanese society ancestor as values that viscous of something magical properly use the reliable resources. In this case, the resources of Javanese society writing are babad, letters, tales, and others. De Graaf in Soedjatmoko (1995) states that to learn the historical of Javanese people must be investigated by babad. ad content of ancestors society life values in the past that still relevant to the present life. Babad in the Javanese society is very spread accordance to the life of some areas in Java. One of the areas in Java that has the relics of *babad* is Banyumas. Banyumas Society as the part of Javanese society has the relics of babad Banyumas in various version. Every version of the Babad Banyumas has the characteristic of different shape and story. One of the famous version of Babad Banyumas Wiraatmadjan version. In the Wiraatmadjan version contains of Magical-Religious values in Banyumas ancestors from every moment that have written in the Babad. Magical-religious of Banyumas community such as prohibition or *pepali* to go on *Sabtu Pahing*, *pepali* to eat white cucumber, persecute partridge and eat swan meat and the others prohibition that will be explained in the next chapter.

### ***Babad Banyumas Wirjaatmadjan***

The existing of Babad as one of historical text relics still become the debating. It is not separated from the high subjectivity of the author in arranging the babad. Therefore, there are many found babad that contents of exalting the society. Besides, the chronology from the author became debating because in the writing that not chronological. De Graaf states that there is a mistake in the understanding babad from bachelors who claim the beginning page is the main content babad (Soedjatmoko., 1995). This understanding based on de Graaf should be reversed because it would be utilized if researcher starts the investigation with reading from the middle or the end of Babad.

Babad Banyumas Wirjaatmadjan is a script that is written by Patih Purwokerto Wirjaatmadjan in 1898. Babad Banyumas Wirjaatmadjan content of 69 pages that from 1-39 pages are written directly by Patih Wirjaatmadja while from pages 40-69 are written by Patih Poerwasoepradja. The writing of Babad Banyumas Wirjaatmadjan is not separated from the role of two officials, they are an assistant resident of Purwokerto, he is W.P.D de Wolff Westerrode and Patih Purwokerto Wirjaatmadjan. The purpose of writing this script is the confession of Patih Wirjaatmadja to his superior, assistant resident W.P.D de Wolff van Westerrode (Priyadi., 2002). This confession is born because the phenomena of Bupati Purwokerto Mertadireja III move (1860-1879) to Banyumas. It is attractive because patih Mertadirja II who is the father of Mertadiredja III, he is the figure of Purwokerto builder.

Babad Banyumas Wirjatmadjan told about the life in kingdom era until Dutch colonial era. Babad Banyumas Wirjaatmadjan in the beginning story explains about Raden Baribin figure as a precursor of Banyumas society is one of Sri Prabu Brawijaya V, the last Majapahit king that govern in 1466-1478 (Mertadiwangsa., 2013). The leadership values that contains in Babad Banyumas Wirjatmadjan can be learned from the figures in the content.

### *The Concept of a Magical-Religious*

Religion in the Javanese society has the strong root of the ancestors' values. The influence of foreign religion that enters to the archipelago is not erasing the real religion of Javanese society. The influence of foreign religion even can strengthen the religion of Javanese society in making a live view. Life view of Javanese community or Javanese philosophy is formed from the combining of traditional Java mind, Hindu belief and sufism/mysticism of Islam (Astiyanto., 2012). Traditional religion then experiences sinkritism with the foreign religions. Sinkritism is the combining of two or more different religions until becoming one like mixed up of water and tea in the one glass (Endraswara., 2011). Sinkritism is related to the faith or sufism.

Javanese society has faith in something that mystical. Mystical in Javanese society is not based on to the certain doctrines. Koentjaraningrat (1984) explains that the mystical ideas get the warm greeting in Java because since the Islam era, the tradition of Hindu-Budha culture that there is dominated by mystical elements. Mystical is a characteristic of life view of Java *tulen* or native. In every part of Javanese society has mystical belief although it was less.

One of the main characters in the understanding the Javanese mystical is distention. Distention is a tool to make human become realizes their status. The distention attitude in the Javanese society is classified into three. First is willing (*rila*) giving every belonging, second is receiving (*narima*) with everything that will be gotten, and third is life with a patient and tolerant (patience) (De Jong., 1976). The third of this Javanese society distention often claim as a weak attitude by modern society. Although, the principals in the form to make a good and noble human.

*Narima* or receiving often claims as the weakness of Javanese people because receive everything that happened to them. Even though, in every difficult situation, Human must be strong and think rationally. This attitude can be produced the strong and tough human in the facing every problem. *Rila* or willing can be called as sincere that does not mean give up to the problems. *Rila* can be meant as a willingness to release everything belonging because everything has been arranging it, it is Lord. Patience is also important because patience shows someone can be a good leader. Human often complains about everything that happened to themselves because they do not patience to the good things in the future.

The system of mystical mind is formed through sacred stories in the society. Sacred stories are gotten by ancestors life of Javanese society. Ancestor in Javanese society has a big role in Javanese society. Javanese society believes that a moment happened because of the cause and effect. Therefore, people must be remembered to the ancestors who birth and give the guidance also the learning of bad and good (Harsono., 2005). The effect is in the present life or in the future. Some of Javanese society believe that obey the advice or ancestors speech can be utilized to their life. On the other side, if they ignored ancestor advice, it will be having a disaster to their life.

Magical is a branch of mystical that learn about supranatural that difficult to reach by logical (Endraswara., 2006). Magical in the Javanese society can be understood as a faith of the power that more than human power. Supranatural power or magical usually had by Kings or knights of the kingdom. However, in the growing of magical often identified with negative things such as magic. Even for some society understand that magic is not justified in the religion. The purpose of someone do mystical magic is to get the more powerful than the other human. Magic power is done by unity human with God. The common society gets the magic power by *tapabrata*.

*Tapabrata* is very related to mysticism or self-controlling to something that does not good. Mysticism is a science that tries to look for the essence of life and everything that related to metaphysics (the unseen world), in order to make human has supranatural power (Endraswara., 2011). The highest

idea in the mysticism moving, as follows (a) integration; (b) transition; and (c) Power. The purpose of life often forgets in *tapa* is freedom or fading. Fading means that in the soul of someone has released from a sensory world (de Jong., 1976).

In the Javanese society, there is a mindset that human is not accepted to leaving the world. The human can not bound their self to the world but they should be free. It is not done to withdraw from the world but release self from lusts or their each duty in the world in order to maintain society (Magnis-suseno, 2001). Javanese society believes that someone's soul will not be died and still alive during society life.

Magical-religious in the Javanese society is spread in every Javanese area with the uniqueness and stories. Magical-religious values in Javanese society are related to the local wisdom of Javanese society in every area. One of the area in Javanese society is Banyumas where has magical-religious values with oral discourse from the ancestor. Discourse or oral words in Banyumas society with the progressing era then is written in Babad Banyumas Wirjaatmadjan.

### ***Magical-Religious in Babad Banyumas Wirjaatmadjan***

The first figure who is the beginning ancestor of Banyumas ancestors is Raden Baribin. Raden Baribin was told in Babad Banyumas Wirjaatmadjan, he is the brother of Raja Brawijaya V from Majapahit. At last Raden Baribin leaves Majapahit kingdom after Brawijaya V claimed that Raden Baribin as duri in the kingdom who insist his throne. A certain magical and religious mindset can be seen from the reality that there are many usurper power start their effort with avoiding or leave the capital city, that is a palace. Then, they live in the deportation and do *semedi*, with the hope to strengthen their soul to face confrontation of power that will come (Moertono., 2017). Usurper power in the Raden Baribin does not usurp the position of King Majapahit from King Brawijaya V. However, power struggle, in this case is winning society. This is proven by a power of Majapahit that becomes deterioration in the power of Raja Brawijaya V. When a human can dominate the small world, that is itself so they have become a *ksatria pinandita*, a hero and also as pastor, a poet who knows with secrets.

Raden Baribin in the story of Babad Banyumas Wirjatmadjan got difficulties in his journey to avoid Majapahit soldiers. Raden Baribin journey can be passed without and enter the jungle. He is only eating everything that can be found, and sometimes he did not eat (Mertadiwangsa., 2013). In the middle of the journey, Raden Baribin and his servants almost caught when they are eating white cucumber while taking a rest. However, at the last, Raden Baribin and his servants are safe from Majapahit soldiers because there is a group of partridges around his hiding place. Therefore, Raden Baribin is remembered that his descendants are prohibited to eat white cucumber which almost makes disaster and bullying a partridge who help them. Raden Baribin is a descendant of Majapahit who has filiation with Raja Hayam Wuruk. Partridge tried to synchronized with Hayam Wuruk as male relative in family of Majapahit kings. (Priyadi., 2013). Essentially, partridge can become a symbol from Raden Baribin. In this case, Raden Baribin has placed himself as Javanese community that upholds traditional values.

In the Javanese society, there is a mindset that saint who does not eat, not sleep and stay away from society, enter the jungle, go to the top of mountain, isolate to hurt body and others. The life perfection is physical and spiritual. The perfection of physical and spiritual that We can to do our duty as someone who sent by God. It makes safe community who want the world that orderly, peaceful and *kertaraharja* (de Jong., 1976). Raden Baribin, in this case is experienced misery because pursued by majapahit soldiers. Besides, Raden Baribin has implemented three basic ideas of Javanese society. Magnis-Suseno explains three basic ideas of Javanese society, as follows:

“The basic view of Javanese society is reflected in the combining three basic ideas, they are *sepi ing pamrih*, *rame ing gawe*, *memayu hayuning bawana*. *Sepi ing pamrih* contains of willingness to not chase again the important of themselves without attention to society. *Rame ing gawe*, the proper attitude in the world, consists of loyalty in the fulfill each responsibility, it is also meaning *memayu hayuning bawana*. The meaning is making the world more beautiful and justifies alignment of *cosmos*. The opposite, pursue the important of ego must be reprovved because disrupt the harmony of society and *cosmos* (Magnis-Suseno., 2001).”

The leadership of Raden Baribin can be seen from the life learning that is given to his followers during grazing period avoid the pursuit soldiers of Majapahit kingdom. Raden Baribin reflected the simplicity and exemplified it to his followers. Besides, in the time during avoid Majapahit soldiers, Raden Baribin often do *tapabrata*. In the Javanese society, *tapabrata* or *laku tapa* is done not only to get *supranatural power* but the biggest value of *laku tapa* is the given advantages to a descendant of someone and for king to his society and the whole kingdom (Moertono., 2017). *Tapabrata* is done by Raden Baribin for prosperity to his descendants in the future.

From Raden Baribin left descendants of Banyumas society is Raden Joko Kaiman. Joko Kahiman who is the son of Kyai Mranggi from village *Kejawar* (Now, it is Banyumas). Joko Kaiman then wander to Wirasaba and become the son-in-law of Wirasaba Regent. He is Adipati Wargautama. Adipati Wargautama is still the descendant of Raden Baribin. Wirasaba is pioneer the forming of Banyumas. Later, Joko Kaiman will become Wirasaba Regent replace his father-in-law after the tragedy of Wargautama I.

The leadership from Wargautama I can be exemplified the attitude of leader, they are discipline, obey the superior, wise, humble and honest, loyal and care to his society. All of the good attitudes are reflected until the end of his life who killed cause misunderstanding with Sultan Pajang. In the Babad Banyumas Wirjaatmadjan explained that Wirasaba area is *kadipaten* or regency where placed under Pajang Kingdom power. Wargautama I is Adipati who govern in *kadipaten Wirasaba*. Adipati as an employee also a miniature of a king in the small area, he is an aura of the king and as a king, he must be secured to the harmony in the world part (microcosmos) that entrusted for him (Lombard., 2008). In this case, Adipati Wargautama I is the representative of a king in Wirasaba area who must be respected and followed his rules.

Babad Banyumas Wirjaatmadjan told that one day Sultan Pajang is Hadiwijaya who command every under kadipaten to prepare a princess to become a dancer and a concubine for Sultan. It told that Adipati Wargautama gives his princess who has married with son of Demang Toyereka. However, this wedding only ran for some days because princess did not like him and still a virgin. When princess gave to the kingdom, Sultan accepted her well. However the misunderstanding happened, Demang Torayeka defames that daughter of Wargautama I did not virgin again and still became a wife. It is caused Sultan to be angry then sent soldiers to follow the group of Adipati Wargautama I and killed him.

Adipati Wargautama I still be able to ask Pajang soldiers what the purpose of their attendance. Pajang soldiers then explained that they are commanded to kill him, Adipati Wargautama asked Pajang soldiers with sincere accepted the punishment from Sultan Pajang. In this case, Adipati Wargautama I has reflected an act of a nobleman with his loyalty did not against his king. The ideas of a nobleman are ideas of a knight with humble, patience, brave, loyal to the king, a high politeness, wise *memayu hamuning bawana* “develop the welfare of the world”, willing to sacrifice, concerned (Harsono., 2005). Adipati Wargautama I is subordinate of Sultan Pajang is a good employee of Pajang kingdom. Three basics attitude that must be had by a good employee are loyalty (loyal), humble (*sadu*) and persistence (*tuhu*) (Lombard., 2008).

The killing of Adipati Wargautama I then was born some *pepali* or prohibitions that still maintained by Banyumas society. *Pepali* that is delivered by Adipati Wargautama for his descendants are (1) do not take son/daughter-in-law of Torayeka people, (2) do not have horse with grey red fur, (3) do not go on *Sabtu Pahing*, (4) Do not eat swan meat, (5) Do not use *bale malang* house (*bale bapang*) (Priyadi., 2001). Five *pepali* above are the impact of Adipati Wargautama I tragedy. Therefore, Banyumas society still obey *pepali* values until now. It is not separated from Banyumas as Java area where has faith to believe in their ancestors.

Ancestor has an important role in Javanese society. Follow role model of ancestors meant run ancestors order that related to the prohibition that is determined by ancestor based on their personal experience. Prohibitions start from obeying *dina sanggar* (wretched day) until use the certain wood. (Moerton., 2017). Wretched day in Banyumas society is *Sabtu Pahing* because that day, it has happened the killing of Adipati Wargautama I.

The killing of Wargautama I rises the regret of Sultan Pajang because of his negligence in the giving incorrect information. The regret of Sultan Pajang is redeemed with invited sons of Wargautama I to face him. Because they are afraid will get same fate with their father so sons of Wargautama I did not face Sultan Pajang. At last, it is decided that son in law of Wargautama I, Joko Kaiman who go to face Sultan Pajang. Mertadiwangsa (2013) explains the dialog of Sultan Pajang with Joko Kaiman, as follows:

“Joko Kaiman is a commendable attitude. And I will not give punishment. Even so everyone who does not false. And then Joko Kaiman ask to apologize to all of the family with the mistake of my punishment to late of his father-in-law, Ki Demang Torayeka. Therefore, for the justice of the government running of Wirasaba regency can be better again, you are lifted as Bupati Wirasaba replace late of your father-in-law. About the punishment to Demang Torayeka will be decided then (Mertadiwangsa., 2013).”

Joko Kaiman is a leader who braves, wise, homeland and emphasizes the importance of society than himself. The braveness of Joko Kaiman is reflected after the case that suffered his father-in-law and he is ordered to face Sultan Pajang. Besides, a wise personality of Joko Kaiman is reflected his sincere in divided his area to his brothers become four areas. Joko Kaiman moved to Banyumas and become the first Regent of Banyumas and known as Adipati Mrapat because divided his areas into four areas to his brothers.

## **Conclusion**

Javanese society with the variety of cultural rich is very respected to ancestors words in running their life. Ancestor words that have magical meaning claimed as the command that must be implemented. Something that magically in Javanese society is united with religious values then form a tradition in their society. Magical-religious in Javanese society is spread in every area of Java with their every tradition. Banyumas as one of an area in Java has magical-religious values in their society that is written in Babad Banyumas Wirjaatmadjan. Banyumas Wirjaatmadjan content about the life of the leader in Banyumas from Raden Baribin until Dutch colonial era. Magical-religious in Babad Banyumas Wirjaatmadjan is reflected by life journey of Banyumas ancestor, they are Raden Baribin, Adipati Wargautama I and Joko Kaima who are the first Regent of Banyumas. The life journey of Banyumas ancestors then forms a tradition in Banyumas society. Traditions are in the form of command and prohibitions to Banyumas society in order to save in the world. These traditions are related to magical-religious values in Banyumas society and Java must be maintained as cultural richness of ancestors or the form of local wisdom.

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