



Javanese Philosophy in Novel Jadilah Purnamaku Ning by Khilma Anis

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Abstract

Javanese society has an interesting life philosophy, all their behaviours are regulated based on ideas and principles that are formed to achieve a harmonious life, both physically and mentally calm. Another interesting thing is when the Javanese philosophy is loaded through novels. This study aims to describe the form of culture in the form of ideas in the novel *Be Purnamaku Ning* by Khilma Anis. The method used in this study is descriptive qualitative, the data is in the form of Javanese cultural ideas. The data source is a document in the form of the novel “*Jadilah Purnamaku Ning*”. Data analysis techniques used in this study is content analysis. The data validity technique used in this study is theoretical triangulation. The data analysis technique used an interactive model. The results of the study found fourteen forms of culture in the form of ideas. It covers the principles of Javanese life, proverbs, Javanese proverbs, Javanese philosophy and rituals that are believed by Javanese people. The existence of ideas found in the “*Jadilah Purnamaku Ning*” novel can be used as a reference to increase knowledge and a reminder for Javanese people to maintain Javanese philosophy in their life.

Keywords: *Javanese Philosophy; Concept; Jadilah Purnamaku Ning Novel*

Introduction

The life of Javanese people is closely related to the philosophy, principles and rules inherent in it. Javanese people tend to want a calm life physically and spiritually in carrying out their activities. This is in line with the opinion (Kerja et al., 2014) who explains that the Javanese culture is displayed by the community through daily life includes promoting the values of tolerance, harmony and balance, and elevating the values of simplicity and politeness. Javanese people has an interesting life rule, all behaviours and attitudes are carried out based on predetermined rules. Such as not being allowed to speak loudly, or harshly, not to disturb and do actions that are detrimental to others and so on. The superiority of the mental attitude possessed by the Javanese community is the result of the actualization of the inner attitude.

The mental attitude shown by the Javanese is used as a reference in acting and behaving in society (way of life) (Sulastuti, 2012). Both are interconnected, a mature inner pattern will be reflected in good attitudes and behavior in social life. In this case, the identity of the Javanese life attitude is marked by the presence of introspection, polite, calm, honest, sincere, accepting, patient, cheerful and other noble

values. The ethical norms that are implanted are obtained from the words spoken by parents through events that occur in the surrounding environment. The Javanese personality is known for its politeness and gentleness. The use of the language used is grouped according to level based on the person spoken to. In communicating, the emphasis on ethics is *ngajeni* older people.

All principles and rules embedded in Javanese society aim to achieve a harmonious life, calm physically and spiritually and avoid conflicts among people (Herliana, 2015). The Javanese philosophy concept is interpreted as the study of philosophy that rests on thoughts rooted in a culture. In addition, Javanese philosophy is said to have a broad meaning, in Javanese culture it is interpreted as *ngudi kasampurnan*. Humans devote their entire existence both spiritually and physically to achieve their goals (Ciptoprawiro, 1986). Another opinion was added by (Wibawa, 2013) that in Javanese philosophy, humans are stated to be in relation to the environment which includes the environment of God and the universe. Therefore, for human philosophy in a relationship that always uses his abilities with the effort of one unity through creation-feeling-and intention. Javanese philosophy also emphasizes the perfection of life carried out by the Javanese people.

Other opinions regarding *cipta* (creativity), *rasa* (taste), and *karsa* (initiative) are explained by (Purwadi, 2007: 2) which are emphasized in the Javanese philosophical structure. *Cipta* is interpreted as a logical structure that seeks to obtain truth, feeling refers to aesthetics that seeks to obtain aesthetic value. Then *karsa* refers to the ethical structure as an effort to get the value of goodness. The three concepts which consist of logic, aesthetics and ethics or truth, beauty, and goodness constitute a unity that can create life to be harmonious, balanced and harmonious. In the Javanese philosophical structure, (Paul, 2008) explains the characteristics of Javanese society, namely the complexity of understanding a feeling. The feeling that is emphasized is as a link between physical senses (harmony and touch), then emotions (feelings and heart) and the deepest mystical appreciation which is essential to the human soul itself. So in this sense taste creates a series of connections between the superficial meaning and the deepest mental level.

This study investigates the form of Javanese culture in the form of ideas contained in the novel "Jadilah Purnamaku Ning" by Khilma Anis. According to (Abrams, 2009) the notion of novel is a term that is now applied in various writings that have the same attributes in an extended form of fiction written in prose. Another opinion is added by (Nixon, 2009) which explains accessible textual forms and encourages participatory readers to describe social phenomena. The various Javanese philosophies contained in the novel "Jadilah Purnamaku Ning" include life principles, rules, proverbs, Javanese proverbs and ideas created by the Javanese. The number of ideas contained in the novel makes researchers interested in examining more deeply the philosophy in it. In addition, the uniqueness of the objects taken in this study include: 1) the novel Khilma Anis represents the idea of Javanese cultures which are full of meaning. 2) The traits and attitudes in these figures are based on the characters and characteristics of Javanese puppets, so that they give rise to a deep and interesting philosophy to study. 3) Khilma Anis' novel has many points of view for various studies.

This study was conducted using a literature anthropological review. According to (Jourdan & Tuite, 2006) providing a brief explanation of literary anthropology, that science is one of the sciences that explores the interesting relationships between language, culture, and social interactions. The theory used in investigating Javanese cultural ideas is J.J. Honigman dalam (Koentjaraningrat, 1985). According to J.J. Hoenigman's idea is interpreted as a form of culture in the form of being related to something complex, regarding idea and concept, values, norms, life philosophy and regulations contained in the community. Another opinion was also added by (Geertz, 1973) regarding ideas that can be in the form of common sense, science, philosophy, myths that are used as guidelines for society in regulating their traditions and culture. The examples include myths, legends, philosophies, and the principles of life of the Javanese people.

The relevant study was carried out by (Pratama, Kamidjan, & Raharjo, 2020) entitled *Female Figure Figures in the Novel "Hati Suhita"* by Khilma Anis. Their study aims to determine the representation of women in the character Alina Suhita in the novel. The research strategy used is the study of feminism, namely Alina Suhita as the main character. The results obtained through the character of the main character found three forms of injustice against women, namely: stereotyping, subordination, and marginalization.

The second research was conducted by (Kurniawan, 2019) *Javanese Cultural Values in the Wigati Novel* by Khilma Anis, the research used Khilma Anis' novel entitled *Wigati*. The aim of his study is to describe the form of Javanese culture and cultural values in the novel *Wigati*. The results of the study found Javanese cultural forms in the *Wigati* novel, among others, keris, supernatural powers, and traditions. Then the Javanese cultural values in the *Wigati* novel are described where people often connect the events of one event with other events. In addition, the novel neatly packs the mystery of two heirloom keris and blurry portraits of the past.

Research Method

This study is descriptive qualitative research. According to (Mack et al., 2005) qualitative research is effective research to obtain specific information about culture, values, behavior, and social context in a particular society. The data of research is in the form of Javanese cultural ideas. The data source is a document in the form of a novel by Khilma Anis entitled "*Jadilah Purnamaku Ning*". Data analysis techniques using content analysis. According to (Krippendorff, 2004) content analysis relies on text to answer research questions. The data validity technique used a triangulation of J.J Hoenigman's theory of cultural form that focuses on its ideas. The data analysis technique used the interactive model of Miles Huberman. According to (Vincze & Szilvia, 2013) is the process of examining, cleaning, changing, and modeling data with the aim of highlighting useful information, suggesting conclusions, and supporting decision making. The data presentation obtained will then be narrated.

Results and Discussion

The following points are the results and discussion regarding the findings of data in the form of culture in the form of ideas in the novel "*Jadilah Purnamaku Ning*", with data findings totaling fourteen data.

Datum (1) "*Sayangnya, perkataan Ibu merupakan sabda, dan ia tak mungkin melawan sabda itu*" (Unfortunately, what you say is a word, and it is impossible for her to oppose it). (Anis, 2008: 2).

The first datum in the dialogue passage above is a form of culture in the form of concept. In his explanation, concept is interpreted as something abstract, in the form of ideas, concepts, norms, and values that exist in society. The datum above shows the obedience of children to their parents. In connection with the Javanese philosophy, that Javanese women are recognized by their obedience. In this context the mother's words are the word, good children are those who obey the orders of their parents. It is believed that this obedience will bring happiness to the child. Therefore, opposing or refuting Mother's words is not permitted and will be a grave sin.

Datum (2) "*Belum, tapi entahlah, Bu, Bukankah kata Ibu witing tresno jalaran songko kulino?*" (Not yet, but I don't know, ma'am, didn't you say witing tresno jalaran songko kulino?). (Anis, 2008: 3).

The second datum from the idea is the Javanese proverbial expression which is understood by all Javanese people. The sentence *witing tresno jalaran songko kulino* is defined as love grows out of habit.

This concept is used as a benchmark for Javanese people who believe that there is a sense of love that arises due to habits that arise from men and women. This proverb is still believed by the Javanese people in cultivating a love. Therefore, the second data is included in the category of ideas because the expressions spoken are in the form of idea, concept and principles of Javanese life.

Datum (3) *“Jaya-jaya wijayanti, hayu-hayu kang pada tinemu. Semoga kamu mencapai kemenangan dan keselamatan, Nduk”* (Jaya-jaya wijayanti, hayu-hayu kang on your tin. May you achieve victory and safety, Nduk) Mother whispered sadly. Modesty (Anis, 2008: 18)

Furthermore, the third datum is concept, concept written in the above dialogue lies in the sentence *Jaya-jaya Wijayanti* which means victory that brings prosperity and well-being. In addition, in the sentence *hayu-hayu kang pada tinemu*, hayu is defined as the processing of taste, a mixture of taste, creativity and intention in the life level which is the basis of behavior in determining attitudes. Then *kang pada tinemu* is the hope of being met with victory. The prayers of hope expressed in the data above are a form of sacred prayers that are said to loved ones. However, the terms of the prayers above are often forgotten by today's society.

Datum (4) *“Maksudnya ga usah kakudung welulang macan”* (It means no need to kakudung welulang macan). The woman passed and chuckled with several female friends who approached her (Anis, 2008: 21)

The fourth datum is in the form of ideas contained in the expression *kakudung welulang macan*. These expressions are in the form of ideas, and the concept that are put forward by Javanese society are abstract and only in the mind. *Kakudung welulang tiger* means someone who often prides himself on being covered behind the big name of his father, mother or family. In this context, the expression *kakudung welulang macan* refers to the character Alfin who is the son of a great Kiai (title or reference for a venerated scholar, teacher of Islam) in Banyuwangi. He is Gus who is proud of his position as a kiai's son. Therefore, the idea emerged from the character Nawang, the expression is one of the Javanese expressions in the form of Javanese ideas and philosophies.

Datum (5) *Maksudnya adalah hayyun, yang berarti kehidupan* (it is called hayyun, which means life.) (Anis, 2008: 49)

Then the fifth datum is in the form of ideas and concept that have deep meaning. The dialogue passage above refers to the *gunungan* symbol found in the puppet show. *Gunungan* is placed in the middle, then on the left and right side of the *gunungan* are new puppet characters. The *gunungan* is a symbol, or known as hayyun which means life, *panguripan*. Therefore, the concept that appears in the data above is a form of Javanese philosophy that holds a deep philosophy

Datum (6) *Iya, meskipun mengadopsi ajaran Hindu-Budha, tetapi banyak hal yang menjadi tambahan disitu. Wong waktu itu, wayang dijadikan media dakwah yang paling efektif. Dulu, wayang bentuknya menyerupai manusia, tetapi karena dalam syariat islam hal itu dilarang, wali melukisnya dalam bentuk pipih* (Yes, despite adopting Hindu-Buddhist teachings, there are many additional things there. At that time, puppets were used as the most effective means of preaching. In the past, puppets looked like humans, but because in Islamic law this is prohibited, the guardians painted them in a flat form.) (Anis, 2008: 50)

The sixth datum is in the form of ideas that contain ideas, values, norms, and the philosophy of life and regulations that exist in the community. In Javanese society, *wayang* (leather puppet) has a long history until it is adopted, innovated and developed into a media of preaching. The dialogue above shows the existence of ideas and values that are formed through changes in the function of *wayang*, by applying Islamic values so that they can be used as the most effective media of da'wah. Based on the explanation above, the data above falls into the category of ideas.

Datum (7) “*.dan mengingatkan jika wataknya adalah lakuning geni; pemberani tapi mudah tersinggung. Seperti api..*” (..and reminds him that his character is *lakuning geni*; brave but irritable. Like fire ..) (Anis, 2008: 76)

The seventh datum is in the form of ideas. In the sentence *lakuning geni* is interpreted as being brave but easily offended. This expression is part of Javanese proverb, which is in the form of idea, concept and knowledge initiated by the Javanese people. The form of culture in the form of ideas is something that cannot be seen by the five senses, however, the expression *lakuning geni* is categorized into of cultural forms in the form of ideas or concepts.

Datum (8) “*Salehah seperti apa maksudmu? Ingat le! Ajining rogo soko busono, ajining ati soko lathi. Apa kamu lupa? Wong dandannya saja kayak gitu!..*” (What kind of virtuous do you mean? Remember son! *Ajining rogo soko busono, ajining ati soko lathi*. Do you forget? look at his appearance like that! ..) (Anis, 2008: 92)

Then the eighth data is an idea, the phrase *Ajining rogo soko busono, ajining ati soko lathi* is an idea or concept that was coined by the Javanese. Even the expression as illustrated in the above dialogue is one of the principles of Javanese society that a person's self-esteem is seen from his tongue (what he says), and a person's self-esteem is seen from the body, namely the clothes he wears. Javanese people understand this principle, and apply it in their life.

Datum (9) *Boleh le, tapi yang bener tur pener. Kamu juga harus melihat bobot, bebet, dan bibite* (Yes, but the next one is should be better. You also have to look at *bobot, bebet, and bibite*) (Anis, 2008: 95)

The ninth datum then concerns the idea of the Javanese who applied the concepts of *bobot bebet*, and *bibit*. First, the concept of *bobot* is interpreted as the quality of oneself, both physically and mentally, the seed of origin or lineage, it is clear what kind of descent, what character. Then *bebet* is a way of dressing that shows a person's social status and dignity. This criterion is put last, because it is not considered the most important thing. The principle of life of the Javanese is still applied today, but some others do not question this principle. The idea or concept in the form of the principle of life is a form of Javanese culture.

Datum (10) “*Na-wang Wulan apik tenan jenengmu. Yo pantes kalo Yasfa bilang kamu kaya perempuan Jawa*” (Na-wang Wulan is nice name. So, it's worth it if Yasfa says you're like a Javanese woman) (Anis, 2008: 189)

The tenth datum is in the form of concept, the dialogue above shows the Javanese naming culture, names that are identical to Javanese people such as the naming of Nawang Wulan in the Nawang character has a deep meaning. Nawang has several meanings, namely people who are wise or can see while wulan is the month. The peculiarities displayed in naming a character in a novel are so thick with Javanese in general. This is not surprising because the grandfather of the character Nawang is a well-known puppeteer who lives in the *Kejawen* environment. The naming of Javanese women has characteristics that are easy to understand, this is a form of knowledge in the form of ideas or concepts.

Datum (11) “*Justru Yasfa itu lakuning banyu. Lihat saja, betapa tenangnya dia. Tetep teteg tetap tangguh dan menjadi penting bagi siapa saja*” (In fact, Yasfa is *lakuning banyu*. Just look how calm he is. Still stay tough and be important to everyone) (Anis, 2008: 204)

The datum for the eleven forms of the idea lies in the sentence *lakuning banyu*, the idea is a Javanese expression which defines the nature or character of a person such as the behavior of water. Namely stay calm, strong, tough. This expression is in the form of an idea that is linked to science until it becomes a philosophy of life for the Javanese. People with this character are preferred, because with their calm and toughness they are considered important to everyone.

Datum (12) *Tetap saja Ibu tak bisa meninggalkan kesakralan pengantin Jawa, dan Nawang nurut saja ketika harus dipingit* (Even, Mother cannot leave the sacredness of the Javanese bride, and Nawang just complies when she has to be secluded.) (Anis, 2008: 212)

The next twelfth datum is an idea or concept. This can be seen in the word "pingit", the tradition of pingit before marriage is commonly practiced by Javanese people. This tradition applies to brides, it is forbidden to meet the prospective husband until the specified time. The Javanese community carries out the tradition of pingitan, which aims to train patience, avoid distress, and cultivate homesickness between the two of them. The idea is in the form of rules and the results of the formulation of science that are used as a guide for society in regulating its traditions and culture.

Datum (13) *Ibu tak akan meninggalkan ritual siraman, memandikan manten dengan kembang setaman untuk kesucian jiwa raga* (Mother will not leave the ritual of *siraman*, bathing the *manten* with full of flowers for the purity of body and soul.) (Anis, 2008: 212)

Then the thirteenth datum is still in the form of ideas contained in the ritual *siraman* sentence. Javanese society has many rituals, one of which is the ritual of *siraman* before the wedding. The ritual is performed the day before Qobul's consent. The implementation technique uses the full of flowers which aims to purify the soul, remove all negative things from the bride and groom so that later they can enter the gate of marriage with a holy self again. This tradition is carried out as a philosophy of life for the Javanese people, the *siraman* tradition is still being cultivated today, but some of the Javanese people are starting to leave.

Datum (14) *Maka pada temu alumni ini sengaja saya ingin memperkenalkannya agar kita tidak kepaten obor.* (So, at this alumnus meeting I purposely wanted to introduce it so that we don't run over the torch.) (Anis, 2008: 224)

The datum for the fourteen ideas are in the form of expressions. The expression is the patent of the torch. This sentence has the meaning of breaking the ties between families (both near and far) because the old ones have died, and the young ones do not establish friendship. The context of the sentence "not patented by the torch" which was uttered at the alumni meeting was an effort to maintain friendship. The Javanese people really maintain their brotherhood, the intimacy shown in society proves that the sense of kinship they have is strong. Therefore, the appeal to keep in touch with friends is still carried out through meetings such as the data above.

Conclusion

Based on the findings and data analysis above, it can be concluded that the novel "Jadilah Purnamaku Ning" contains many forms of Javanese culture in the form of concept. Overall, there are fourteen data on ideas that include Javanese life principles, proverbs, Javanese proverbs, Javanese philosophy and rituals that are believed by Javanese people. The existence of a cultural form in the form of ideas, concept, life principles and philosophy contained in the novel "Jadilah Purnamaku Ning" novel is a form of education. This can be used as a reference to increase knowledge and understanding for people about the rules of Javanese life as well as a reminder for Javanese people to maintain their philosophy in everyday life.

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