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MAINTAINING THE ENVIRONMENTAL PRESERVATION ACCORDING TO THE ANCIENT JAVANESE MANUSCRIPT *SERAT CENETHINI*

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Abstract

In a few last decades, the environmental preservation has been becoming one of the interesting issues and continuously seems to be the hot issue for the upcoming decades. For this reason, a great number of experts from different interests have been conducting many studies giving an emphasis on the environmental preservation. Apart from the studies conducted by many experts from different backgrounds, a lot of ancient Javanese manuscripts confer the importance of living and un-living environments and some ways of how to preserve the environment which includes the issue of local wisdom of environmental preservation. Even in the whole part of Indonesian regions, there are a great number of literary works which are concerned about local wisdom to preserve the environment. With regard to the above issue, the ancient Javanese manuscript *Serat Centhini* which was written by Sunan Pakubuwono IX is believed to be a Javanese encyclopedia which becomes a source of any existing knowledge of Javanese and confers the values of local wisdom dealing with the environmental preservation. The ancient Javanese manuscript *Serat Centhini* performs the story of some types of local birds such as *Crow* birds, *Prenjak* birds, the strengths of *Tukang* animals, and the strengths of *Belatung Bawang* birds. Such birds' sounds represent a particular sign of the life of human beings. This implies that human beings should be concerned about the environmental preservation. Added to this, such a story of animals as reflected by the life of birds directly or indirectly educates human beings to seriously preserve the environment in which they inhabit. The setting of the story with the use of mountains, forests, and plans closed to a lake which contains fresh water suggests that human beings have to love mountains surrounded by green plants and preserve the forests which contain various plants and ecosystems with fresh water needed by human beings to survive their lives. In a summary, most ancient Javanese manuscripts including *Serat Centhini* confer the local wisdom values to preserve the environment.

Introduction

Background

It is obvious that the issue of environmental preservation becomes one of the interesting and hot issues for a few decades. It is predicted that the issue of the environmental preservation is continuously and hotly debated by a large number of experts from different countries. Apart from the studies conducted by many experts who have different backgrounds, a lot of ancient Javanese manuscripts confer the importance of living and un-living environments and some ways of how to preserve the environment which includes the issue of local wisdom of environmental preservation. Even in the whole part of Indonesian regions, there are a great number of the manuscripts which are concerned with local wisdom to preserve the environment.

Theoretically, local wisdom is defined as a convention that consists of some rules acknowledged and maintained by a group of the society members as the reference of their daily behaviors. It embodies any aspect of lives. It also deals with some rules which include the following issues as stated by Nurma Ali Ridwan (2007). First, local wisdom deals with the a rule which governs the relations among human beings, for example, the social interaction between individuals and group members promoting the hierarchy of the rule and customs, the rules of the marriage among clans and daily etiquettes. Second, it refers to the rule which is concerned with the relation between human beings and natural environments, animals, plants, and the like primarily targeting the environmental preservation. Third, it refers to the relation between human beings and the Creator and gods. The local wisdom also embodies customs, institutions, proverbs, and suggestions. In Javanese the local wisdom deals with satire, idiom, and the like. Of the three proposed definitions, this paper employs the second definition as reviewed above.

Another reference states that local wisdom can be interpreted as the efforts of human beings which trigger them to utilize their cognition as a reference to perform and behave dealing with particular objects or events which occur in a certain space. Such a definition is etymologically designed in which the local wisdom is

interpreted as the capability of people to utilize their cognition to perform and behave as the result of the evaluation towards particular objects or events. Therefore, the term *wisdom* can refer to a policy. Specifically, the term *local* refers to the limited interaction arena and the limited evaluation system. The interaction area which is well designed involves the pattern of the relation among human beings and between human beings and their natural environment. The pattern of the interaction designed is labeled as a setting. Hadlor Ali Ahmad (2006) claims that a setting means the interaction of the space in which people can design the mode of interaction, embodying the design of a face-to-face relation in a particular environment.

Apart from the notion of local wisdom, Hadlor Ali Ahmad (2006) says that environment refers to the unity of space and any object found in daily life, force, atmosphere, and creatures including human beings and their behaviors which initiate the issue of the environmental preservation of human beings and the other creatures. In this case, human beings become the agent of change to preserve the lives of all existing creatures. However, through the existence of the environment the behaviors of human beings are formed. This implies that there is an interconnection between human beings and their environment. In other words, the balance interconnection of both human beings and environment performs the harmonious lives. This suggests that all components of the environment are encouraged not to ruin or demolish the environment. Human beings and the environment are the portrait of the systemic and mutual relation to be prominently devoted to the fulfillment of the need of human beings. For example, human beings need plants to meet their respiration because plants supply the oxygen which is primarily needed by human beings to survive their lives. Human beings also need food and water which are provided by the plants. Consequently, human beings should have local wisdom to preserve the environment in order to obtain harmonious lives. The awareness of the environmental preservation can be carried out through having good treatment towards animals, plants, things, and other components of the environment.

Research Methods

This research employs three different methods, namely *verstehen*, interpretation, and *hermemutika* (Kaelan, 2005). *Verstehen* is an analysis method of verbal data conducted by performing symbolic analysis to understand meanings implied in the philosophical concepts and ideas. The interpretation method, on the other hand, is performed to systematically understand the implied meanings. This method is the continuation of the *Verstehen* method aiming at understanding the meaning to clearly understand a concept. The last method, *hermenutika*, is the continuation of the two previous methods, namely *Verstehen* and interpretation methods. This method is used to make sense of the substantial meanings followed by the interpreting process to gain the meaning which is applicable to the next decades.

Research Findings and Discussions

The ancient Javanese Manuscript *Serat Centhini*

The ancient Javanese Manuscript *Serat Centhini* or *Suluk Tambanglaras* or *Suluk Tambanglaras-amongraga* is the one of the greatest Javanese literary work. It covers plenty of knowledge and Javanese cultures. This work is paraphrased based on the order of the Excellency *Pangeran Adipati* in Surakarta, the son of *Kanjeng Susuhunan Pakubuwana IV* that later became *Sunan Pakubuwana V*. In running the kingdom, *Sunan Pakubuwana V* was assisted by *Raden Ngabehi Ranggasutrasna*, *Raden Ngabehi Yasadipura H* and *Raden Ngabehi Sastradipura*.

This ancient Javanese manuscript was written based on the life story of the sons and daughters of Sunan Giri after he was conquered by Pekik as the prince from Surabaya, a cousin-in-law of Sultan Agung from Mataram Kingdom. The story began when Sunan Giri's sons wandered since their father's authority was taken by Mataram Kingdom. His two sons were Jayengresmi, and Jayengraga/Jayengsari and his daughter was a Rancangapti. Jayengresmi performed a spiritual journey to the whole cities in East Java accompanied by *Gathak* and *Gathuk*, Islamic boarding school students.

In his journey, Jayengresmi met teachers, mysterious figures and the guards of sacred cemetery in Java. The meeting with those figures enabled him to learn a plenty of knowledge and Javanese cultures. He, therefore, was addressed as Seh Amongraga due to her experience and wisdom. Furthermore, he met a girl named Niken Tambangraras who later became his wife. Also he met Ni Centhini, his maid who often listened to his suggestions and advices.

The other children of Sunan Giri, Jayengsari and Rancangapti, wandered to the whole cities in Central Java accompanied by Buras, an Islamic boarding school student. In their journey, they learnt Javanese customs, Prophet's stories, Sadana's stories, *wudlu* (washing part of the body as the requirement of praying), praying, the existence of God, good characters and the name of God, the date determination to celebrate traditional ceremony for dead people, and the characters of *Pandawa* (symbolizing good people) and *Kurawa* (symbolizing bad people).

After long-lasting wandering, all Sunan Giri's children met and gathered with their family members. Their meeting did not last long since Seh Amongraga continued his spiritual journey to the higher level.

The ancient Javanese manuscript *Serat Centhini* has been studied by many experts from different backgrounds. They have different views to this literary work. The former National Education Minister, Bambang Sudibyo, while launching the book which was paraphrased from this literary work Chapter V-XXII in Gadjah Mada University stated that *Serat Centhini* was the greatest literary work ever in Indonesia. In addition, Budya Pradipta stated that this literary work explored many problems such as history, education, geography, architecture, nature, religion, philosophy, *Sufism*, magic, prediction, magic power, signs, customs, Javanese cultures, ethics, science (human characteristics, plants and animals, traditional herbals and traditional food) arts (dance, music, pop-het, etc). Furthermore, Ida Rochani explained that the manuscripts contain cultural heritage about myth, history, ethics, philosophy, religion, law, custom, language, literature, art, cultures, economy, astronomy, technology, architecture, traditional food and traditional herbal. Of the thousands of the Javanese manuscripts, *Serat Centhini* is believed to be the most inspiring and praiseworthy Javanese manuscript due to its size and content. Elizabeth D. Inandiak, one of the French literary experts claims that the Javanese manuscript *Serat Centhini* is one of the greatest manuscripts in the world. The existence is potential to become extinct. Consequently, she is interested in translating it into French which is then translated into Indonesian language. This implies that the Javanese manuscript *serat Centhini* as the greatest manuscript written by the talented Javanese writer owned by Indonesia is a must to be promoted to all nations in the world.

The preserveability of living environment of birds and other animals described in the Javanese manuscript *Serat Centhini*

The preservation of the environment as found in the Javanese manuscript *Serat Centhini* is performed in the lyrics of the Macapat *song* verse 22 in *Mijil*. It describes Crow birds, *Prenjak* birds, and the importance of *Tukang* animals (local Javanese animals) and the strengths of *Belatuk Bawang* birds. Those birds provide particular signs of the lives of human beings. The Crow birds serve giving particular signs which are very meaningful for human beings. The sound of the Crow bird coming from east to west symbolizes a good sign that there will be a knowledgeable person or priest coming. When there is a Crow bird coming from east-south, this symbolizes that God give a fortune to people who watch and listen to it. When there is a sound of a Crow bird from the south direction, it tells that someone will get livelihood. When there is a sound of a Crow bird from the southwest, it represents that there will be a fight due to simple problems. The sound of a Crow bird from the west indicates that there will be a couple to get married soon. The sound of a Crow bird from the northwest indicates that there will be sadness or a disaster. A Crow bird which sounds from the west implies that someone will be embarrassed. The sound of a Crow bird from the north-east indicates good news for those who watch and listen to it because they will meet their siblings who live far away. When there is a Crow bird staying with soundless at the center of the house roof, it indicates that the owner of the house will mourn because of the death of one of his/her relative members.

Prenjak birds (a small local Javanese bird) tell a lot of things. When there is a couple of *Prenjak* birds singing longer in the south part of the house, it indicates that there will be a prominent guess who come with good news. When there is a *Prenjak* bird which is singing in the west, it indicates that there will be a guess coming with bad intentions, namely having a wish to fight. When there is a *Prenjak* bird which is singing in the west part of the house, it indicates that there will be a visit of a teacher to give good advice. When there is a *Prenjak* bird sitting in the horse's cage in the east part of the house, it indicates that there will be fire. When there is a *Prenjak* bird flying around the house, it indicates that the owner of the house will get a fortune.

Tukang animals also give a lot of fortunes for those who use them. When someone has an enemy and he/she fights, they will be safe when the *Tukang* animal is put on his/her head. The brain of a *Tukang* animal mixed with oil will make people invulnerable when it is put on part of his/her body. When someone uses the lips and tongue of *Tukang animal* as talisman, it can save people from the thunder. People will die when their skin is scratched with the use of *Tukang animal's* tusks and nails while they are sleeping. If they are rubbed to human body, the body will be stiff. When the blood of a *Tukang* animal is used, those people will be respected and favored by other people. When it is mixed with milk and spread out to the cooking pot, it will make food unripe. Bad people such thieves, robbers, and the like will not able to see the house when the house is spread with the use of the fur of the *Tukang* animal. The tear will be invisible when the eyes are spread by *Tukang* animal blood. When it is spread to the house pillars, it could prevent the robbery. When a man uses the left eye of *Tukang animal* mixed with musk and camphor, many women will love him very much. This could also happen to women.

Belatuk Bawang birds confer more advantages than the previous *Tukang* animals. The upper beak of *Belatuk Bawang* birds can be used to gild some traditional weapons such as *keris*, *tombak* (traditional Javanese weapons) and others. The invulnerable people will die if they are killed with the weapon gilt by the *Tukang* animals. Eating *Belatuk Bawang* birds makes people talk-active. The criminals will stay away from the house when it is hang on the door. If the fur taken from its head is worn as an ornament behind the ear, it will keep children healthy. Its water is able to cure near-sighted eyes. Eating *Pelatuk Bawang* will make someone easier to reach their dream. When its bile is mixed with drinks or traditional herbal drinks, it will make people run quickly. Woman and priest love us, when we eat its sex organs. The sick people who eat its chest will recover from being sick. A husband will love his wife when he eats its fleshy part of fowl's tail. When a woman eats its fleshy part of fowl's tail mixed with its necks, she will look better than other women. When the fur of its wings is used as a bracelet, the user will be concerned about their jobs. When its wings are used as a belt, the boss will love the user. Everything will look beautiful and be protected by the God when its wings are put under the pillow. Saving the bones under the beds makes people strong. People will have extra-stamina to deal with the sexual intercourse when they put its liver on the bed. Its liver which is mixed with coconut oil and used as a penis lotion will make someone out of any diseases. The liver used as a bracelet can be used as an antidote. When its liver is spread on the penis, the people will have a sexual intercourse in a long duration. The plants will be fertile if its feet are buried on the rice fields. Its tongue can be used as a talisman. When its skins are tied on the stomach, the people will not be easily hungry. Its head which is used as talisman makes the enemy afraid of. Eight right-wing furs which are buried on the north-east of the house will lose the frightening atmosphere. Drinking its blood is able to heal eyes when it is mixed with red onions which are submerged on the white bowls. That ingredient can be used to heal earache by dropping the ingredient to the ear. When people eat its liver and tongue after three-days fasting, there will be many people who love them; they will be rich, and their plants will be fertile.

The stories of Crows, *Prenjak* birds's sounds, the strengths of *Tukang* animals and *Pelatuk Bawang* birds in human's life represent the harmony between human beings and nature. Those stories signalize important signs. They implicitly tell that human beings have to preserve birds and other animals' lives environments. This shows a command for human beings to preserve birds and other animals and environment.

The Eternal Vegetation in the Javanese manuscript *Serat Centhini*

Instead of telling the story of crows and *Prenjak* birds' sounds, the strengths of *Tukang* animals and *Pelatak Bawang* birds which imply the importance of preserving birds and animals, the Javanese manuscript *Serat Centhini* tells various vegetations which perform the unity of the human beings and their natural environment which implies the eternal vegetation in the harmony life of human's life and the nature.

The verse No 58 of "*Dhandanggula*" tells a lot of stories about various flowers, vegetables, and fruits. It told that Jayengsari was accompanied by her two maids, *Gathak* and *Gathuk* who conducted a meditation in the *Salak* mountain hermitage. The portrait of the *Salak* mountain is beautiful, wide, and neat. There are two ponds which contain fresh water. Also, the fence is made from white stones with flowers carving on it and equipped with small drainages which are made from yellowish woods on every edge of the fence. The flowers partly grow in trellis of split bamboos and some are waving on the water due to the blow of the wind. The flowers, vegetables, and other plants are used as traditional herbs. The fruit trees and other trees which are commonly used to make furniture are neatly planted. There are many types of local Javanese flowers which include colorful roses, orchids, dahlia, *andong*, *andul*, *noja*, *nagasari*, *cepiring*, *cempaka wangi*, *claket*, *cengger*, *ragaina*, *rukem*, *kalurak*, *krandang*, *kalak wangi*, *kanigara*, *kalurak*, *kalilika*, *kemuning*, *kesturi*, *kenanga*, *dlima*, *druju*, *dilem*, *truki*, *teratai*, *tlutur*, *tongkel*, *sungsang*, *soka*, *srigadhing*, *sulastri*, *sruni*, *sumarsana*, *widuri*, *warsiki ungu*, *wura-wuri merah*, *landep*, *pacar banyu merah*, *menur bakund* and others.

There are also a numerous types of local Javanese plants which include chilies, coriander, clove, *anggi-anggi*, *ulet-ulet*, *inggu*, *adas*, *cengkeh*, *rasukangin*, *rasamala*, *kemukus*, *kayu merah*, *kapulaga*, *klembak*, *klebet*, *kedawung*, *kayu legi*, *kayu legi*, *tenggari*, *trawas*, *kayu tai*, *sintok*, *sari bunga nagasari*, *sari kurung*, *sumba*, *sidowayah*, *suprantu*, *sukmadiluwih*, *widara putih*, *widara laut waron*, *pula*, *pulasari*, *pucuk*, *pacar*, *jongrahap*, *pepper*, *mayosi*, *manis*, *kemenyan*, *gandhi*, *gelam*, *gaharu*, *botor* and *tempuyung* flowers. There are also many types of local Javanese trees which include *asem*, *elo*, *epreh*, *nanam*, jackfruit, *crème*, *rukem*, *randhu*, *duweni*, *kokosan*, *kletos*, *kleca*, *kelayu*, *kepundung*, *kecapi*, *kawis*, *kemlaka*, *coffe tree*, *kluwih*, *delima*, *durian*, *tanjung*, *tangkil*, *sawo*, *semak*, *srikaya*, *sentul*, *soklat*, *sukun*, *wuni*, *beringin*, *langsep*, *pijetan*, *mango trees*, *plenisan*, *pakel*, *pucung*, *duwet*, *duku*, *jeruk*, *jirak*, *jambu*, *nyamplung*, *mulwo*, *mlinjo*, *maja*, *mundu*, *gowok*, *kedondong*, *gayam*, *balong*, *blimbing-blimbing wuluh*, *besaran merah*, *bogem*, *enau*, coconut, *siwalan jambe*, and banana trees. The local Javanese plants which are used as traditional herbals include greater *galinge*, *kunci*, ginger, *sunthi*, red turmeric, white turmeric, *temulawak*, *epoh temu putih*, *temu lathi*, *lempuyang*, *kapur*, *emprit gajah*, *dlingo*, *pacing*, *lengkuas*, *puspanyidra*, *munggul*, *cendhana wangi*, and *wijen*. There are many local Javanese vegetables which embody bean, *kara*, cucumber, *besru*, *ceme*, *pare ula*, *bligo*, *waluh*, *labu*, *pare*, *kapri*, string bean, *rebak*, *ramenas*, carrots, red onions, white onions, *sledri kol*, *sawi*, *slada*, *kucai*, *patraseli*, chilies, eggplant, watermelon, *krai*, potatoes, and peanuts. Besides, other plants such as *pala kesimpar*, and *pala terpendam* are found. *Pala kesimpar* consists of *jewawut*, corns, *cantel*, *otek*, *wijen*, and purple *kemangi*. *Pala terpendam* consists of *gadung*, *walur*, *suweg*, cassava, *kimpul*, *bentul*, *ubi*, *gembili*, *gembela*, *linjik*, and *gembo*.

The various flowers, vegetables, trees and fruits are fertile and neatly planted that beautifies the *Salak* mountain leading to be well known in all over the country. This implies that human beings have to preserve it.

Conclusions

With regard to the above explanation, some conclusions are made. First, the Javanese manuscript *Serat Centhini* as the work of Paku Buwono V becomes a Javanese encyclopedia which contains a lot of Javanese knowledge and local wisdom values dealing with natural eternal. Second, the Javanese manuscript *Serat Centini* also tells us the philosophy of crows, *Prenjak* birds, *Tukang* animals, and *Belatak Bawang*. Those birds confer specific

signs and symbols to the life of human beings. Third, the stories of the animals inspire human beings to seriously preserve the nature. Fourth, the ancient Javanese manuscript *Serat Centhini* confers local wisdom values that should be socialized to all parties if necessary.. Fifth, the Javanese manuscript *Serat Centhini* performs a setting of green mountains, forests, vegetations, and lakes which educate and impose human beings to thoroughly preserve green mountains trees and water.

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