

ETIC VALUES TOWARDS ON MEMAYU HAYUNING BAWANA IN THE
MYSTIC LITERATURE OF JAVANESE SPIRITUAL BELIEF

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Paper for International Conference

Ikadbudi (Ikatan Dosen Budaya Daerah Indonesia)

Di Auditorium UNY, 29 Mei 2010

Abstract

This article was description of etic values or good character in literature text of SMPK. The SMPK consist of many metrum of poetry as reading at Javanese mystical ritual. It is spiritual application for approaching upon God. This article aims to give the understanding literature pragmatic analytic to word the Javanese mystical ritual existence wich during this modern still done by part of Javanese community.

The data collection was held by Javanese poetry text by reading of heuristic and hermeneutic study. The analysis focused on the aspects pragmatic values from the SMPK texts. The research result describes the Javanese etic values connected to memayu hayuning bawana. It is do one's best of the cosmos harmony as indicated of pleasant world. This study is based on the reflection of Javanese wisdom form in the Javanese mystic. The finding reveal three spesific characteristic of the etic values: (1) relation human being among of God. Human being must be kepted principal of manembah justice; (2) relation human being among its, citizen must be loyal action to the others; (3) relation personal among himself/herself.

Key words: etic values, javanese mystical, and SMPK

A. Introduction

Sastra Mistik Spirituality Kepercayaan (SMPK) or mystical literature of belief spirituality pertained masterpiece which became a guide for spirituality sublime confidence in the tyme (God Almighty). Initially, SMPK including literary types NW (teachings) that strict

secrecy (*sinengker*), and only applies certain internal spirituality citizens. Therefore the public is rarely aware of and understand the magnanimity of meaning behind these great works. But in turn works out SMPK began exposed communities and can be viewed in line to receive it.

SMPK generally used as guidelines for members spirituality living trust. On the basis of this assumption, of course there is the noble meanings contained in SMPK, which must be understood by many parties. The idea thus quite reasonable, because according Soedarjono (1999:5) SMPK many great works of literature contains a variety of oral, teaching, mythology, religion, lava, customs procedures, and others who offered guidance spirituality devote to tyme. With these guidelines spirituality SMPK will be increasingly directed to run his life.

That is why the selection of study materials SMPK, in line with the idea Levere (Suwondo, 2003:5) that the literary works that could be the object of literary study is a *International Conference On Traditional Culture And "Rancage" Award 2010 Yogyakarta, May 29, 2010* 342 valuable work. This means that although the work is simple, but it can reveal a variety of values that guide both individual and social human. From this view, it can be argued that literary texts SMPK is very sublime, full load value, and insight aimed at humanizing nobility of man.

If relying on the idea of Barnet (Hutomo, 1991:1) these SMPK which much of the work pertained oral culture. Oral culture is derived from mouth to mouth, hereditary, collectively owned, and not clear who the creator. Disclosure SMPK pragmatic aspects will catch phrase nobility spirituality trust during this experience marginalization position. Though the sides of the spiritual life, which is covered by SMPK most likely also align with other communities. Through a review of the content of the pragmatic value of nobility in SMPK will provide insight into the spiritual life of this nation plurality proportionately. More than that, SMPK not be regarded as merely utopian works, but can be applied in daily life pragmatically. Based on this; this paper to examine two things, namely: (1) How to form values in SMPK nobility and (2) How does the meaning and function (pragmatics) SMPK nobility in life. Through the observation of nobility in SMPK elements will be obtained by theoretical and practical benefits. Theoretically, assessment of nobility will give an idea of how to apply a pragmatic study of texts. In practical terms, this study will help readers SMPK text, so incomprehensible form, meaning and function for life. To trace the pragmatic aspects SMPK required reading in depth. The reading is done by utilizing the idea Riffaterre (1978:5-6) that is heuristic and hermeneutic readings. The reading of the, text readings SMPK heuristic

is based on the structure of meaning of the text. Readings SMPK heuristic based on literary and cultural conventions (Java), to gain clarity about the form of nobility. Repeated readings (retroactively) on the text to find the form, meaning and function within SMPK nobility. Hermeneutic meaning interpretation is done, namely to look at the symbol either express or implied.

The result of symbolic meaning, linked a pragmatic, to obtain the integrity and usefulness of literary texts. From the pragmatic side, the review is directed to the extra-aesthetic aspects, in order to reveal how the role of trust spirituality SMPK in life. If Abrams (1979:6-7) of the opinion that the study of pragmatics is about understanding the values and functions that are closely related factor of the reader, this SMPK pragmatic assessment would also like to explore the value of nobility and usefulness to the audience. It is to reaffirm the notion Horace (Wellek and Warren, 1989:30; Teeuw, 1984:51) who says that the function of literature adaIah combination of dulce "sweet, fun" and utile "useful, useful." SMPK this study tends to lead to a function utile, not dulce.

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B. Budi Luhur, Mystical Literature, and Believe Spirituality

The linkage between the nobility, mystical literature, and spirituality trust are the three things that are difficult released. Nobility is a view of life which becomes a moral teachings spirituality kejawen trust. Referred teachings conveyed through literary mystique. Spirituality also known as the actor who faithfully mystical Javanese mysticism. Loyalty is in the view of Hadiwijono (Permadi, 1995:23) appears on the attitude of life which seeks to achieve mystical communion with the servants of their Lord, and try to realize that communion in his life. This statement shows that Javanese mysticism is not merely proclaimed the concept of inner nobility alone, but toward the actualization of these concepts in real life.

Appreciation of the concept by Hardjowirogo (1989:64) were encouraged by the statement that the perpetrators of Javanese mysticism mystics who can actualize the nobility of everyday life will be the main man (*satria pinilih*). Moreover, if spirituality able to execute nobility in the lives of today's complex, it means that human beings will also be classified as major. Rankings spirituality this kind of mystical baboon kejawen titled Fiber wirid Hidayat Jati works Ranggawarsito R Ng called waskitha (Simuh, 1988:282). Ie people who can perform up to the level of appreciation of mystical unity kejawen-Gusti subjects, thereby becoming a perfect human.

To attain perfection in life (perfection of life) by Soehardi (1993:44) spirituality often apply ngelmu supreme knowledge (gnostic knowledge) in the form of Javanese mysticism. Ngelmu the supreme knowledge by spirituality composed into the mystical literature. Spirituality are able to attain a spiritual experience by living these mystical literature, both individually and collectively is deemed able to actualize the nobility in his life. Actualization of nobility in everyday life seems framed by the lofty value system called manners. Character is an ideal norm that must be adhered to spirituality able to act noble. This character by Magnis-Suseno (1984:147) and Niels Mulder (2001:59) is a Javanese mysticism guiding shield to be able to run the core attitude kejawen called *memayu hayuning bawana*. This expression is an ideal norm that many coloring mystical literature.

Literature is a work containing mystical teachings in a comprehensive Godhead. That is, the work consists of how people seek mendekatan themselves and / or unite with God. Literary works are not much different from the mystical Sufi literature, the work containing ideas, beliefs, and attributes of divinity (Sudardi, 2003:2). In such works usually contain transcendental aspects toward nobility. Astra essentially mystical belief among spirituality similar to the literary seclusion. SMPK works referred to would have a distinctive sense of mystique along with life spirituality trust. SMPK Work is good teaching in the form of a poem (poetry) and prose are laden with religiosity or also called nobility.

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Accumulated teaching of *budi luhur* in the SMPK mind is inevitably difficult, because according Salad (2000, 71) in SMPK indeed very possible theological and cultural identity. Between theology or religious ideas often sublime with,, a person of culture. Between missionary with the teachings of kindness luhurjuga often coexist, and vibration to create a new discourse in the spiritual life. In other views, Hadi (1985: viii) also proposed that pure mysticism, is intended to wake the deepest impulses of man, namely the urge to realize himself as a whole as being essentially spiritual and eternal nature. More than just esoteric, bizarre, and imaginary, he was just sublime, universal and really practical.

Thus provides a clear idea that the mystical literature including SMPK certainly an expression of spirituality which is believed to lava as a guide to special life. Although on the one hand there are often considered odd at spirituality community trust, but on the basis of their SMPK fact have a strong grip to act pragmatically. Real action they in fact have an underlying spiritual reference.

This was also confirmed by the opinion Poerbatjaraka (1964:157) that SMPK indeed contain many tales that has ever happened in the past. Tales had been disclosed to some

part of the work aesthetically. It may be said to be an extremely valuable document for aesthetic supporters. In SMPK also includes the cultivation has been encapsulated in *Fibre budi luhur Mursidajati*, *Sastra Jendra Hayuning Rat*, *Fibre Baboning Urip*, and so forth. There is also a form of work SMPK excerpt, *wangsit*, and extracting results from *ngraga suskma* not yet given a name (title), but still have an important role in the life of the trust spirituality.

Budi luhur that reflected in SMPK still require deeper understanding. Hence no little kindness *luhuryang* picture is still a story and spread the philosophy that invites expression of various interpretations. The poet and the diggers present teachings nobility in SMPK still fragmentary, and therefore need interpretation in their entirety. In addition, as revealed in the work load was too much nobility that has not been arranged and classified, it needs to be identified and classified to be more easily understood. Identification of nobility through SMPK very necessary, because according to the good respons (1971:5) nobility vast scope. Through the detailed identification, valuing and utilization will be easier. At least, if it rests on the idea Espinosa (Leach, 1949:398) that the element of nobility shall include beliefs, customs, superstitions, proverbs, riddles, songs, myths, legende, folktales, rituals, magic, and magic, nobility in SMPK any more or less will include these elements. If the nobility includes things like that, it is necessary to the collection, classification, interpretation, and utilization of the specifics.

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C. The Direction of Nobility ***Memayu Hayuning Bawana***

There is nobility in SMPK associated with the concept *memayu hayuning bawana*. *Memayu hayuning bawana* is the value of preserving, maintaining peace, order to achieve the salvation of the world. This concept is a form of doctrine which the author expressed SMPK for spirituality activity. The doctrine referred nobility associated with such lofty moral issue. Nobility is reflected in its implementation into a frame of moral character in daily life. Spirituality morality requires belief in an order that is axiological ethics. That is, use that phrase in the framework of an ethical frame of ideals. Spirituality ideals is the attempt to later when she died (early *mulih mulanira*) can be subject-Gusti unity. This marks the nobility who *bersendikan memayu hayuning bawana* will lead men into *sangkan paraning dumadi* correctly. From the data SMPK spirituality owned by the trust, there were three main

points. First, the nobility of the human relationship with the neighbor himself. Human beings have an important obligation to ourselves, so that his life saved. This is contained in the verse (2) below, which directs spirituality to act noble in the middle of the community.

*Kawruhana pituduh sayekti Ngudi
ing rat pang-at prakawula Mangerti
rugi bathine
Yekti pituduh luhur*

*Nugrahanta saking Hyang Widhi
Mrih manggya raharja
Iku budaya kang nyata*

*Sun pituduh yen arsa nambut kardi
Marma den waspadakna*

Look at main directions

try to increase the degree of rank and rank
know loss of gains and losses
sublime turns out the main directions
so Hyang Widhi will receive God's gif
order to get welfare
real that culture that's a real
culture if I gave instructions
to work should always be
careful

Thus, the liability rules of the game of life is necessary, if it is necessary to obey the rules of the road his life was not mistaken. People who do obey the rules pertained to the memayu hayuning bawana. In this regard Mulder (2001:59) gives the sense that the norm memayu hayuning bawana is ideal to real life. This detail can be understood through the following.

Tumindaka alus sarwi at Is,

*Aywa kongsi gancang dadi
pincang, Kesusu lali temahe.*

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*Rendhe-rendhe ya luput,
terlelau pelan juga keliru
Waspadakna kanthi permati,
Pikir tinalar dawa,
Aja grusa grusu,*

Dadya janma sabar drana,

*Olah rasa **ginulang saliraning
batin, Bisa** mungkasi karya,*

act a full consideration of all
not to jiggle to lose
finally forget

slowly also mistakenly
watch out carefully
think with long reasoning
not without calculation be
patient man
if pursued to an inner sense
to be able to finish the job

Interestingly, in (7) on the basis of major human nature is able to act if the department is intermediate (middle). That is, people want to act must be Java-Alon Alon waton kelakon. That is, acts which slowly carefully, warily, is a wise action for calculating. Conversely, if the act too quickly often less computation. As a result, people can fall into distress. More than people who act in a hurry usually easily forgotten. Therefore, alertness, take advantage of reason, not arbitrary, be patient, and the whole thing if done with taste, then the whole thing will be resolved properly.

Second, the nobility of the relation between man and man. This can be observed through the poetry bermetrum dhandhanggula as follows.

*Marsudiyana memanisng jalmi
Manut ing reh wewarah utama
Amrih mantep grahitane
Subasita ywa kantun
Mring asepuh tansah ngajeni
Sumrambah mitra rowang
Rumaket nyedulur
Yen tumindak tepa awak*

*Ora nganti dahwen apa drengki srei
Cubriya sesongaran*

sweet try to be human

obedient obedient to the main command
to better understanding on cue manners
should not be forgotten appreciate older
people
partner and the friend
along with brother

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crew acted with tepa selira
not want to win and hurt
not jealous and arrogant

The poem comes from the community spirituality Sapta Darma. This poem is often used as the opening poem of collective ritual. Rituals held at Studio Seven howdah Surakarsan Yogyakarta. Before the ritual began, chant poems directly by one spirituality played. Apparently, the opening poem has a deep spiritual value. Nobility associated with the character spirituality memayu hayuning bawana reflected in it. This means that the song was formatted to open minds and remind spirituality to perform the behavior in accordance with God's expectations.

The essence of the song thus giving direction to spirituality behave and act in the prioritization of others. In this regard, it is recommended that spirituality act: (a) the manners or upload-ungguh should be kept well in social relations, (b) respect for elders, (c) respect for others, (d) foster brotherhood, (e) act tepa salira, (f) prohibited many censures, envy, greed, and arrogant. Basically, this doctrine is a form guide and don'ts. Secondly it is the frame in order to act on the basis of ethics spirituality nobility, that is an admirable character.

If this is done means that someone could do in accordance with the bottom of my heart. Social relations within the family, society and the state need to make sustainable character (memayu). All activities are based on lofty morality will lead to action tyasing karyenak fellow, that means making others uncomfortable. Will be more clearly some of the rules of ethics that includes a message memayu hayuning bawana can be observed in community carol Trisoka.

Derived nobility, especially those associated with memayu hayuning bawana are quite broad. Among the forms of nobility that should be applied in everyday life are loyal to their parents. The poem gives an understanding that parents are teachers genuinely human. Parents would want their children succeed and do not act ugly. Parents who become due alive. Parents also showed toward true life. Means that if people violate the commands of parents, would become lost his life.

Third, the nobility of the human relationship with God. Memayu hayuning bawana also includes not only human relationships with others and oneself, but rather associated with this context there Ketuhanan. Dalam spirituality Trisoka ballad stanza below, which proves that based nature of mystical practice compassion for others. Compassion is a basic flavor of Java that can help others and able to lighten the burdens of others. That is the essence of

memayu hayuning bawana, that man can not live alone. Humans also can not escape the hand of God.

Life of virtue should not be perihatin by tapas. In a clear concept of Javanese life Ngrame known as tapa, meaning helping others selflessly. Tapas ngarame clearly an appreciation of one another. This all needs to be practiced continually, with a street away from anger. In this way, will be less jealous nature, want to harm others, being greedy, and the like. The reprehensible character in this life will be gravel. Conversely when people can stay away from the bad character of inner and outer life will be perfect. Divinity indeed been an implicit understanding of the totality of nobility. That is why, memayu it can not escape from the side of religiosity. *Memayu hayuning bawana*, but also based on the principle of life spirituality called *sepi ing pamrih rame ing gawe*. Ie state of the world who survived, prosperous and happy, man no longer worked didorang by self interests, but fully driven by mutual interests.

From the discussion toward the nobility memayu hayuning bawana, it appears that humans were living as a multi-dimensional beings. Most humans do not have to deal with oneself, with others, and with God. In that connection, as described in the poem above SMPK nobility needed to be able to someday achieve the ultimate ideal of unity. To consider, from the concept so that people do not get stuck on the insight that the mystical world of mystery was as terrible, difficult touched. Mystical literature that led memayu hayuning bawana, none other than our own lives as well, from the simple to the complex problem. Let's just say, if we are environmentally friendly, has actually tried memayu hayuning bawana. If we take out the garbage (bathang), until the neighbors do not feel terganggu, by way of burned, dumped, and so clearly the implications of this. Conversely, if we get rid of smelly garbage in any place (diecret-ecret), it is no longer adorn the world.

People who throw trash wise, full of policy, has been referring to the behavior of mystical praxis. In contrast to those who throw garbage on purpose or not has become rasanan the other hand, clearly contrary to the mystical praxis. Such SMPK be regarded as a work eksoterik. Eksoterik characteristic vibrations appear at literary efforts toward the happiness of others. When others feel comfortable, tentrem world, we have no enemies. Conversely, if the waste problems have invited hostility, as a sign memayu hayuning bawana have faded.

Similar, also cited Susilo (2000:43-45) that memayu hayuning bawana lofty moral character who is trying to keep maintaining world peace. The behavior of someone who just committed to realizing peace and human welfare in the world. In today's modern nature, this

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expression can be equated with peace efforts maintain world peace, to be free from the sense of poverty, hunger, and shortages and pepe attack. The purpose of this view, can be seen when humans are not always hostile, can appreciate the plurality, and high tolerensi forward. Different views, status, religion, and so is the mandate. Differences instead of grace.

In this context, can contemplate the concept contained in the book Pitutur Luhur Association (Istiasih, 2001:66-67) that *memayu hayuning bawana* truly noble terms. There are various personal hayuning memayu equivalent meanings, memayu hayuning kluwarga, memayu hayuning fellow, and memayu hayuning bawana, which axis is to bring about a state of the survivors, prosperous, and that the self, family, neighbor, and the world as one harmonious synergic territories. I looked at the set of meanings has been fairly reliable. At the very least, the concept referred memayu have personal coverage, other people, and another world.

On the basis of this, interesting descriptions carefully look mystical long (976:35) that mamayu ayuning bawana meaning must be understood according to decorate 'the world '. Decking is done by humans, representatives of God, by carry out their responsibilities with care, so that the welfare of the earth (in Indonesia) achieved ...". Likewise, Magnis-Suseno (1980:150) states mamayu hayuning bawana means beautify the world and thus justify the Cosmic consciousness. Conversely, the pursuit of selfish interests should be reprimanded, because disrupt the harmony of society and the cosmos. " More firmly again Mulder (1983: 40) explains mamayu hayuning bawana, means to decorate the world. Such opinions, the point nosedive on the behavior of the Javanese people who care about the cosmos. Maintain or preserve the key achievement of bawana beautiful.

In the context it was implied term bawana sarira (private), nations and countries. Totality graced this world can not be separated from one another. Anyone who became principals (decoration) should pay attention to the cosmos proportionately. If one element is neglected, it is also difficult to achieve harmony bawana. Imagine, when a large earthquake struck the Indonesian hemisphere, most likely order of the cosmos we are less good. We have forgotten aspect hayuning memayu bawana, until nature do the "resistance".

Thus the mind nobility based on a mystical context, has led to the belief spirituality closer to God. Proximity was built by the behavior-behavior that emphasizes the mystical life together, rather than personal interests. The key to the whole mystical activities hayuning bawana memayu this conception Ngrame tapas and selfless. As a result, spirituality will

achieve a balance life as both a personal and social creatures. Closeness with God through life activities concerned neighbor, would foster social life.

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D. Conclusion

From the above discussion we can conclude that the form of nobility in the direction memayu SMPK hayuning bawana, associated with the application of the doctrine on the lives of yourself, others, and the Godhead. Budi be a key achievement of lofty ideals are lofty beliefs spirituality unity-Gusti subjects, when man shall return to sangkan paraning dumadi. If the nobility of explicit and implicit in the poem above is implemented in the life of perfection in life.

Memayu hayuning bawana local wisdom lava is indeed a very spiritual. People who master the memayu hayuning bawana, by itself would be wise in life. They will live a full calculation, full salvation, and not-grusu grusa, and even kemrungsung. People are wise, by itself will understand how life should be, meaning he knew the ideals of life and where life should be.

Application of these concepts turned out in everyday life continues to be felt. The meaning and function of three states of nobility were, among others: (1) as a guide spirituality life, (2) vehicle mystical appreciation, to achieve the perfection of life. In general spirituality live in-depth, full of attitude, namely to memangun karyenak tyasing fellow. Wear heart fellow is the local knowledge becomes the most important part of memayu hayuning bawana.

Peak levels to be achieved with the form and meaning SMPK nobility is appeasement alive. Peace can be achieved when done in proportion to the harmony of life. Inner and outer life, macrocosm, microcosm, and self-control should remain focused on efforts to maintain world, uniting the will of God and man, and understand where and from where people live. Kejawen understanding of spirituality is a key starting point of mystical literature, essentially that life should act praiseworthy, so that later became the main man.

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