Looking for Luck in Farming: Intersubjective Relationships in the Mujarobat Manuscript

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Abstract: This study focuses on the intersubjective relationships contained in the Mujarobat text. This study comes from the still developing local beliefs and traditions of the coastal communities of North Java which are influenced by pre-Islamic beliefs and Islamic beliefs. Among the beliefs that still exist, it is the belief in predictions and calculations to get good luck and avoid bad luck. This study specifically aims to discuss how to grow plants on pages 40, 41, 42, 49, and 50 in the Mujarobat text. This study shows that the Mujarobat text contains local knowledge and intersubjective relationships between humans and humans as well as humans and non-humans—God and nature. Thus, using the paradigm of ancestral religions, this study argues that there is an intersubjective relationship between humans and non-humans that is responsible, ethical, and reciprocal when planting plants in the Mujarobat text which aim to get lucky.

Keywords: Intersubjective relationships; local beliefs; Mujarobat manuscript; traditions.

1. Introduction

Adherents of Islam in the north coast of Java, or also known as the pantura area (north coast of Java), are considered to have a strong and pure Islamic tradition compared to Islam in the palace area which is considered to still hold kejawen traditions—Javanesse traditions in the pre-Islam (Koentjaraningrat, 2001; Rahmawati, Rais, & Wibowo, 2022).

Meanwhile, another opinion says that the people of the north coast of Java still practice the Kejawen tradition and its rituals. Javanesse coastal communities also believe in the existence of spirits. The spirits that are usually believed in in the traditions of these coastal communities include, for example: danyang or the spirit of the founder of the village, the spirits of the guardians, and the spirits of the ancestors who are considered to give good luck. As a result of this tradition still developing, coastal communities then carry out special rituals such as pilgrimages, annual
cere monies, village cleaning, and nyadran and still believe in shamans as people who can help bring
good luck and prevent bad luck (Mufid, 2006).

Among the kejawen traditions that are still developing among the people on the north coast of
Java are those who still believe in and adhere to the calculations and predictions contained in
primbon texts as guidelines for determining and carrying out daily activities or certain matters. One
of the primbon texts used by the people of the north coast of Java as a reference for calculations,
predictions, and rituals (prayers) influenced by Islamic values is the Mujarobat script (Abdullah &
Ibroh, 2021).

In several previous philological studies, the Mujarobat text was used as a material object or as
supporting data. Study on the Mujarobat text has been dissected in various approaches and
perspectives. There are those who examine the Mujarobat manuscript in a sexological approach (Piah,
2014), ethnomedicine and traditional pharmacology (traditional medicine) (Rochmiatun, 2013;
Susena, Pramono, & Hidayat, 2013; Zain, 2021), or make the mujarobat text only as supporting data
(Gafur, 2007).

Furthermore, the existence of the Mujarobat text can also be interpreted as a relationship
between religious values and local beliefs and traditions. In relation to local beliefs, a number of
scholars emphasize their perspectives on the relationship between religion and local beliefs in a socio-
political context (Ruswanda & Maarif, 2021). For example, Geertz whose typology of Javanese society
is abangan, santri, and priyayi (Geertz, 1960). Or, Ricklefs divided it into white and abangan groups
(Ricklefs, 2019). Then, in the context between religion and custom, Picard does not see a separation
between religion and custom in Indonesian traditional society (Picard, 2011).

Based on the background above, the I see a relationship between religious values and the
content of local beliefs and traditions in the Mujarobat text. This study aims to explore to what extent
the influence of pre-Islamic beliefs and traditions and Islamic beliefs itself developed and influenced
the agrarian life of the north coast of Java. Therefore, in this paper, the I focuses his study on
intersubjective relationships in the Mujarobat text, especially in how to grow plants using the
paradigm of ancestral religions.

This study took the text of Mujarobat which had been edited and translated into Indonesian. The
editing and translation process uses a philological approach. I examined the edited and translated
Mujarobat texts qualitatively. This study uses a qualitative text content analysis method to read the
text and explore the context related to the indigenous religions paradigm. Also, this method aims to
understand the domination and hegemony of certain beliefs and traditions so as to influence the
development of the beliefs and traditions of the people of the north coast of Java to this day.

2. General Description of the Mujarobat Manuscript: How to Plants in the Mujarobat
Manuscript

The Mujarobat manuscript is a coastal script whose contents are similar to the primbon script. Its
existence is still widely recognized by the people of the north coast of Java. In it, the Mujarobat
manuscript discusses predictions, calculations, and prayers for certain events or activities with a
blend of Islamic teachings and local (coastal) culture. According to Abdullah and Ibroh, the
Mujarobat script is clear evidence of the mixing of culture in the pre-Islamic period with Islamic
culture (Abdullah & Ibroh, 2021).

In this paper, the I will only use two Mujarobat manuscripts which have been edited and
translated by Abdullah and Ibroh (see table 1). First, the Mujarobat manuscript which was found in
Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java. This first
manuscript is a personal manuscript passed down from generation to generation by Mr. Sairun. He
inherited the manuscript from his father, Kyai Rohman. This manuscript has changed ownership
several times over a very long period of time. This first Mujarobat manuscript originally belonged to
the Kyai Mad family, but because Kyai Mad often experienced illness. So, this Mujarobat manuscript
was handed over to Kyai Rohman who is a community leader in Pesarean Village.
The condition of this first manuscript is still in good condition and the writing is legible. However, the exact age of this manuscript cannot be accurately ascertained. When viewed from the inheritance of manuscripts that have passed through several generations, this manuscript is estimated to be more than 50 years old and is included in the ancient manuscripts referring to Law Number 43 of 2007 concerning Libraries. This estimate is based on the age of Kyai Rohman who died at the age of around 104 years. To this day, this Mujarobat script is still used for various purposes, such as: the interest of farming, starting celebrations, building houses, good luck charms, and getting rid of bad luck (Abdullah & Ibroh, 2021).

Second, the Mujarobat manuscript which was found in Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java. This manuscript belongs to Mr. Jaroni. The condition of this manuscript when it was found was not well maintained, holes were found on several pages, streaks of pen, and some pages were missing in page 126 and page 127. Apart from that, the contents of this script are random and without pattern.

This second manuscript was written using the Javanese letter Pegon. This second Mujarobat Manuscript can be broadly mapped into four sections which discuss: 1) the science of fiqh, 2) monotheism, 3) the science of interpretation and prediction of natural phenomena, dreams, physical conditions, and human psychology, 4) the science of peteutung or the science of following calculations neptu (Abdullah & Ibroh, 2021).

<table>
<thead>
<tr>
<th>Manuscript Identity</th>
<th>Mujarobat Manuscript 1</th>
<th>Mujarobat Manuscript 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location found</td>
<td>Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java</td>
<td>Pesarean Village RT 01/RW 04, Pagerbarang District, Tegal Regency, Central Java</td>
</tr>
<tr>
<td>Owner</td>
<td>Bapak Sairun</td>
<td>Bapak Jaroni</td>
</tr>
<tr>
<td>Condition</td>
<td>Well preserved and legible</td>
<td>Not well maintained, found holes in some pages and some pages are missing</td>
</tr>
</tbody>
</table>

In general, the contents of the texts of the two Mujarobat manuscripts discuss Islamic teachings such as the teachings of faith (monotheism), Sharia, and prayers. The teachings of monotheism in the Mujarobat text only discuss the pillars of faith. Meanwhile, the Sharia teachings in the Mujarobat manuscript discuss the pillars of Islam which consist of: creed, prayer (explained in detail starting from the procedure for ablution to the procedure for sunnah prayer and its reading), zakat (fitrah and mal), fasting, and pilgrimage. Apart from that, this Mujarobat manuscript also discusses daily prayers such as prayers when going to bed and prayers when you wake up as well as certain (special) prayers such as the opening prayer for sustenance, the kanzul arsy prayer, and the nur buwat prayer.

In addition to general Islamic teachings, this Mujarobat text also discusses predictions based on neptu, days and markets to read one’s character and fortune, the direction of sustenance and trade, building houses, farming, celebrations, predictions based on natural phenomena, and tattoos.

In the Mujarobat manuscript there are several pages that specifically discuss how to plant rice, like in page 40, page 41, page 42, page 49, and page 50. Pages 40, 41, and 42 discuss the year’s behavior for people who will plant rice so that fertile. In it, it is explained: 1) the calculation of the year according to Aboge—Alif, Ha, early Jim, Za, Dal, Ba, Wawu, and late Jim; 2) the type of alms; 3) reading the prayer; and 4) the type of illness. Meanwhile, pages 49 and 50 describe the activities carried out when planting rice or secondary crops. Inside, it contains prayers both when planting rice or crops and prayers when planting or sowing seeds.

The following is the original text and translated into Indonesian on pages 40, 41, 42, 49 and 50 in the Mujarobat Manuscript (see table 2).
<table>
<thead>
<tr>
<th>Page</th>
<th>Original Text</th>
<th>English translation</th>
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<tbody>
<tr>
<td>40</td>
<td>Punika masalah arep ngawurhi lakune tahun mungghah wong kang arep tetanduran, apa-apa barang kang den tandur supaya bagus.</td>
<td>This is what explains about yearly behavior for people who will plant crops so that what is planted grows well.</td>
</tr>
<tr>
<td>40</td>
<td>Lamun tahun alif den kawiti dina jumat, ana dene sedekahare sega liwet, pece glo doane arwah. larane bawang, gulung (nulli) den pendem ana ing tolake sawah.</td>
<td>If the Alif year starts on Friday, rice is given as alms liwet, jackfruit pece, prayers for the spirits, onions are sick, rolled up then planted in the corner of the rice field.</td>
</tr>
<tr>
<td>40</td>
<td>Lamun taun Ha maka kawitan ing dina rebo, olehe ngagowiti tandur pojok lor wetan, ana dene sedekahare iku sega liwet lauwheendog lan gereh kelata, lan sambel jahe lan jangan meniran lan doane kasah. Larane sundak, tambane teleleng jaran den pendemananaing tolakane sawah.</td>
<td>If the Ha year begins on Wednesday, the first crops are planted in the northeast, the rice is liwet with egg dishes. salted fish and ginger sauce and meniran vegetables, recite the kasah prayer. The cure for the disease is horse dung, which is buried in the corner of the rice fields.</td>
</tr>
<tr>
<td>41</td>
<td>Lamun tahun Jim awal, maka kawitan dina jumat pernahe ana ing kidul wetan, lan (lamun) pungkasen ana ing kulon bener. Uluwei sedekafe sega liwet lauwhe dadaran endog, doane selamet amane manuk serane godong kedalen lan godong kedaya, den lancepaken ana ing tolakane sawah.</td>
<td>If Jim’s year is early then it starts on Friday in the southeast direction and if at the end of the year the meal starts from the west. The rice is liwet with a side dish of scrambled eggs. the prayer is safe. the pests are barung, the antidote is kedalan leaves and kedaya leaves are stuck in the corners of the rice fields.</td>
</tr>
<tr>
<td>41</td>
<td>Lamun tahun Dal maka kawitan ing dina Rebo ing arah kidul kulon sedekahare sega liwet iweke sembarang iwoak loh dongane tolak bala, larane lodwah tambane awu den pendem ana ing tolakane sawah.</td>
<td>If in the year of Dal then starting on Wednesday in the southwest direction, rice liwet is given as a side dish, prayers are prayers to repel bad luck, lodwah disease is an antidote, sand is buried in the corner of the rice fields.</td>
</tr>
<tr>
<td>41</td>
<td>Lamun tahu Ba maka ngawitana dina Rebo ndi-nidi panggonan kono sedekahi sega liwet iweke iwoak loh, lan janganganan doane Qunut, lan amane valang tambane lenga den selehake ana ing tolakane sawah. Lan den bakaraken sungu ikolah kang den waca waktu arep nyelehaken: “Tumenggung gunung aja mangan pari iki, panganen sekul sundul langit.”</td>
<td>If the year is Ba then it starts on Wednesday, every place is given Nasi Liwet with side dishes of fish and clubs and vegetables, pray for Qunut prayers. The pest is that the locust is the antidote to the oil being placed in the corner of the rice field and then it is burned. This is what it reads when putting: “Tumenggung gunung aja mangan pari iki, panganen sekul sundul langit.”</td>
</tr>
<tr>
<td>41</td>
<td>Lamun tahun Wawu maka kawitanana dina Kemis, arah Kidul wetan, wekasane tengah bener, sedekahare ijaan pasar. lauwuhare pece glohi, serta dentaleni laue wenang, serta jenang beras den pendem ana ing tolakane sawah, ikolah rajah</td>
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*Dedi Supriadi/Looking for Luck in Farming: Intersubjective Relationships in the Mujarobat Manuscript*
Intersubjective Relationships in the Mujarobat Manuscript

The practice of how to plant crops (especially rice or crops) contained in the Mujarobat Text can be categorized as religious experiences because it contains aspects of thought, practice, and fellowship. According to Wach, that the expression of religious experiences in the form of theoretical expressions (though) or thoughts includes belief systems, mythology, and dogmas; expression of religious experiences in the form of practical expressions including ritual worship systems and services; and the expression of religious experiences in the form of expressions of communion including the grouping and social interaction of religious people (Fatmawati, 2019; Irwansyah, Arifudin, & Yusran, 2018; Kahmad, 2009; Wach & Kitagawa, 1984).

The aspect of thinking in the Mujarobat text is the belief that when all the practices on how to plant rice contained in the Mujarobat text are carried out, the plant will grow well and thrive. Meanwhile, the aspect of practice (ritual) in the Mujarobat text is the entire process of practice when planting rice. Finally, the aspect of fellowship is the involvement of the community—which is even passed down between generations—in believing in their beliefs according to the Mujarobat text and manifesting them in the ritual practice.

Furthermore, the method of planting plants that is found in the Mujarobat text can be classified as religious activity. This practice can be viewed as an intersubjective relationship with non-human entities using the ancestral paradigm. The paradigm of ancestral religions (indigenous religions paradigm) is an alternative way of looking at various religious practices. This point of view offers an offer to scholars who have been relatively certain using the world religions paradigm. The paradigm

<table>
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<td>42</td>
<td>Amane apes tambane jeruk den pendem ing tolakane sawah, wallahu a’lam</td>
<td>The pest is bad, the antidote is oranges planted in the corner of the rice fields, wallahu a’lam.</td>
</tr>
<tr>
<td>49</td>
<td>Punika pertingkahe wongkang arep ngawit sawah utawa nenadur pala wija ikilah kang den waca: “Bismillahirrahmanirrahim allahuwallah salli ala muhammad wa ala ali muhammad asyhadu illala illalah wa asyhadu anna muhammadar rasulullah, Kaki Antaboga Nini Antaboga kang ngereksa bumi, Kaki Dina Wirani kang nganggoni bumi, Kaki Murni Nini Murti kang nusui bumi saking golekani Jati kuliting bumi Sang pawoh angaji ajining bumi.”</td>
<td>This is the action for people who are about to start planting rice in the fields or planting crops, this is the prayer that is read: “Bismillahirrahmanirrahim allahuwallah salli ala muhammad wa ala ali muhammad asyhadu illala illalah wa asyhadu anna muhammadar Rasulullah, Kaki Antaboga Nini Antaboga who guards the earth, Feet Pure, Nini Murti who feeds the earth, Skin of the earth, which gives fruit and appreciates the precious earth.”</td>
</tr>
<tr>
<td>50</td>
<td>alus, ajawuruk su digawa ing tetanduran inggun lan dudu anggon ira ing kene, panggonan ira ing geni tugel loloh “lamun nibaken winih nguecap bismilahirrahmanirrahim, Sri, niti paken inggun ing wijil lan atulus kembang pentil uwoh.”</td>
<td>Don’t give bad. Bring goodness to my plants. And here is not your place, your place is in the flames. While sowing the seeds say: “bismilahirrahmanirrahim, Sri, I put the seed sincerely, it will flower and bear fruit.”</td>
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</table>
of ancestral religions seeks to accommodate groups of ancestral religions that have been excluded from world religious currents as well as non-religious groups of ancestral religions. Using the perspectives of ancestral religions, this paradigm tries to explain the relationship between humans and non-humans, whether it is the relationship with God, nature, stone forests and others.

According to Cox, the paradigm of world religions refers to the study of religion under the classification that Western scholars commonly define as major world traditions (Cox, 2016). While Masuzawa views the term “world religions” as developing out of a nineteenth-century academic context, Tomoko Masuzawa argues that by creating a system for classifying the so-called major world religions, scholars intend “to differentiate the West from the rest.” Furthermore, he considers that the categorization has been carried out by making binary or tripartite divisions. The binary classification places religion into “Eastern” and “Western” categories (Masuzawa, 2005).

Because religion—everywhere—determines their beliefs in response to their mode of production and political organization, Platvoet argues that we can begin to construct a distinctive religious classification of the societies of which each is a part. As such, it can enable us to broaden our understanding of ancestral religions beyond just the elemental properties of locality, lineage, and orality. This is meant to include its more substantial features, which in turn can be contrasted with the fundamental content of transnational or world religions.

According to Platvoet as cited by James, the main additional features of ancestral religions are as follows (Cox, 2016; Platvoet, 1993):

a. Rituals are the core of the religious practices of ancestral religions;

b. Beliefs within ancestral religions are not articulated, and therefore unclear and often contradictory;

c. Followers of ancestral religions are recipients of “continuous revelations” through direct communication with spiritual beings obtained by various means such as dreams, visions, trance and spirit possession;

d. The concept of salvation in ancestral religions is real and material, aimed at securing benefits in this world rather than in the afterlife.

Meanwhile, world religions can be contrasted with ancestral religions. World religions share certain characteristics as follows (Cox, 2016; Platvoet, 1993):

a. Followers of world religions believe that their teachings provide the only path to salvation;

b. The world’s religions regard themselves as the recipients of final and complete revelation;

c. Correct ways of believing define their primary concern, and adherents of the world’s religions often disagree about the defining nature of orthodoxy;

d. Salvation lies in another world or realm of experience that is quite distinguishable from this life.

The paradigm of world religions must be reviewed because of the problematic representation of indigenous peoples’ religious practices. He not only misleadingly distinguishes and excludes the ancestral religions of world religions, but even falsifies them as religious. In many cases, the religious practices of indigenous peoples are even referred to as culture (cultural) in the sense of “profane” (Maarif, 2019).

When compared in the world religion paradigm, the cosmological domain in the paradigm of ancestral religions is inhabited by beings, consisting of humans and non-humans (“subjects”), and the type of relationship between self and oneself is called “anter-subjective” (inter-subjective).

In terms of religiosity, “intersubjective relations” is the foundation. To be religious is to be involved in an intersubjective relationship. Once a person recognizes the personality of a being (human or non-human), he or she will commit to engaging with that being as a person. Intersubjective commitment brings responsibility, ethics, and reciprocity (Maarif, 2019).

First, everyone in an intersubjective relationship bears the responsibility that determines what a person should do, and which aims to ensure the welfare of all involved in the intersubjective relationship. Being responsible is necessary in intersubjective relationships. Responsibility implies that “what I do will affect me”. If a responsibility is not carried out properly, it will certainly affect
one’s own well-being (Maarif, 2019). Therefore, attitudes and behavior must always be adjusted to the responsibilities carried by oneself in the context of intersubjective relationships. For this sense, a spiritual view of religion is irrelevant. Religious life is a matter of responsibility between humans and other beings (subjects, persons) (Morrison, 2000).

Second, everyone is also bound by ethics (ethics). Ethics in this context implies that “what I do will affect other people.” Self-attitudes and behaviors must always be placed in a relational context with other self, so that self will consider appropriate attitudes and behaviors that contribute to the well-being of others. Self will be careful of attitudes and behavior that will damage the welfare of others, because in intersubjective relationships self-worth is determined by the welfare of others. If a person does good things, he will receive good things too. If not, it will also work (Maarif, 2019).

Third, another commitment of intersubjective relationships is reciprocity, which implies “what I give is what I take, or what I take is what I give.” The self can only obtain something if it offers something, and when it offers something, it receives something—good or bad, theoretically—. The self may exist only through existence or in relation to another self. In intersubjective relationships, self-well-being depends on the well-being of others. The self thus has to offer something that will contribute to the self-well-being of others, for only by doing so will the self develop its well-being. These three principles—responsibility, ethics, and reciprocity—in intersubjective relationships are religious principles in the paradigm of indigenous religions. In other words, being religious means being responsible, ethical, and reciprocal. The type of relationship that ignores these principles is irreligious. A person who only cares about his own welfare and ignores others is an immoral person. He is selfish and very irresponsible, unethical and non-reciprocal (Maarif, 2019).

So, in short the Mujarobat text characterizes the religious practices of indigenous peoples not as “subjects”, but “subjects”. Self (human) perceives other people alive and dead (animate-inanimate) as a subject or person too. These subjects including humans and non-humans must be treated equally and correctly (Morrison, 2000).

Humans (local people) realize and understand that apart from themselves, there are (non-human) creatures such as nature, mountains, soil, and so on that contribute to the environment in which they live, to their lives, their livelihoods, and their own well-being. The contribution is the personality of non-human beings. Humans are considered dependent on other forces, as other creatures depend on humans. Humans and non-humans are interdependent (Maarif, 2019).

Learning from his experience, people who use local knowledge (indigenous knowledge) contained in the Mujarobat Manuscript can be perceived as establishing an intersubjective/personal relationship with the land, rice fields, springs, forests, mountains, weather, and all the elements that surround them with the principles religious principles of responsibility, ethics, and reciprocity. Local knowledge itself refers to the understanding, skills, and philosophies developed by local people with a long history and experience of interacting with their natural surroundings (Zhang & Nakagawa, 2018).

Therefore, all aspects of knowledge and ritual contained in the Mujarobat text which contains guidelines on how to plant plants are part of an effort to involve nature as part of the religious aspect. The Mujarobat text describes the intersubjective relationship between humans (farmers) and non-human forces (rice fields, springs, soil, weather, mountains, and so on) as a relationship of responsibility, ethics, and reciprocity. Based on the paradigm of ancestral religions, those who respect and respect these non-human beings believe that these non-human beings have also done the same thing to them and to their lives.

In the Mujarobat text owned by Bapak Sairun and Bapak Jaroni in Pesarean village, Pagerbarang District, Tegal Regency, Central Java, especially page 40, page 41, page 42, page 49, and page 50. The contents of the text can be dissected in detail be as follows:

a. Indigenous knowledge
b. Human intersubjective relationship with non-human (God)
c. Human intersubjective relationship with humans
d. Human intersubjective relationship with non-human (nature)
Local knowledge in the Mujarobat text which discusses how to plant plants so that they grow well is found in the Mujarobat text pages 40 to 42. These pages discuss local knowledge about behavior based on years according to calculations. According to Yaqin, Islam Aboge is synonymous with religious rituals related to numbers or the evening of the jawi (Yaqin, 2018). The calendar system in the Aboge Islamic calendar basically still refers to the Islamic calendar and the Javanese calendar. However, the Aboge calendar is arranged in a very distinctive and systematic manner, consisting of fixed and unchanging days, dates and years (Silvia, 2021).

The local knowledge contained in page 40 and page 41 of the Mujarobat text is eight sequences of years which each year has certain auspicious days for planting crops, giving alms, praying, and illness. The eight years are: Alif year, Ha year, early Jim year, Za year, Dal year, Ba year, Wawu year, and late Jim year. It is said in the text of Mujarobat: “punika masalah arep ngaweruhi lakune tahun mungguh wong kang arep tetanduran, apa-apa barang kang den tandur supaya bagus.” Meaning: This is the thing that explains about yearly behavior for people who will plant crops so that what is planted grows well.

Meanwhile, pages 49 and 50 contain local knowledge that discusses prayers and conditions when planting rice or crops, or when sowing seeds. For example, in the text it is written:

Punika lamun arep nenadur utawa nyebar winih. Sarate iku kudu den catu nuli den tancepaken ing lemah pojokke lan landepa iku den adepakken ing pinggian, ikalah kang den waca: “Sang Sri lumawa sang Dadung alus, aja wuruk su digawa ing tetanduran ingsun lan dudu anggon ira ing kene, panggonan ira ing geni tugel loloh” lamun nibaakenwinih ngucap bismilāhirrahmānirrahīm, Sri, nitipaken ingsun ing wiji dan atulus kembang pentil uwoh.”

Meaning: This is how it is if you want to plant or sow seeds. The conditions must be marked and stuck in the corner of the ground, and facing this edge it is read: “Sang Sri lumawa sang Dadung alus, Don’t give bad things. Bring goodness to my plants. And here is not your place, your place is in the flames. At the time of sowing the seeds say: “bismilāhirrahmānirrahīm, Sri, I sincerely deposit the seeds, they will flower and bear fruit” (Al-Kabir, n.d.)

The intersubjective relationships in the Mujarobat text page 40, page 41, page 42, page 49, and page 50 are relationships of responsibility, ethics, and reciprocity originating from local knowledge of the community. The three entities are interdependent, for example:

Lamun taun Ha maka kawitan ing dina rebo, olehe ngawiti tandur pojok lor wetan, ana dene sedekah iku sega livet lawuhe endog lan gereh kelata, lan sambel jahe lan jangan meniran lan doane kasah. Laranre sundak, tambane teletong jaran den pendem ana ing tolakane sawah.

This means: If the year Ha begins on Wednesday, the first crops are planted in the northeast, rice livet with side dishes of eggs, salted fish and ginger sauce and vegetable meniran, read the Kasah prayer. The cure for the disease is horse dung buried in the corner of the rice field (Al-Kabir, n.d.)

In this text, we can analyze it as follows, kamlimat, if the year Ha begins, then kawitan ing dina rebo, bye ngawiti tandur corner lor wetan (if the year Ha begins on Wednesday, the first plants are planted in the northeast) is local knowledge which forms the basis of the calculation process in the Mujarobat manuscript. Then, sentences: sedekah iku sega livet lawuhe endog lan gereh kelata, lan sambel jahe lan jangan meniran (his alms livet rice with egg dishes, salted fish and ginger sauce and vegetable meniran) shows aspects of the intersubjective relationship between humans and humans. Meanwhile, the inter-subjective relationship between humans and God is reflected in the sentence: lan duane kasha (recite the kasah prayer). Finally, the sentence: laranre sundak, tambane teletong jaran den pendem ana ing tolakane sawah (the disease sundak is treated by horse dung buried in the corner of the rice fields) is an example of the intersubjective relationship between humans and nature, which is the process of getting good luck and keeping away from bad luck (crop failure). When the process of planting rice involves nature in it. Other evidence is also found on pages 49-50, which writes:
Punika lamun arep nenadur utawa nyebad winih. Sarate iku kudu den catu nuli den tancepaken ing lemah pojokke lan landepa iku den adepaken ing pinggian, ikolah kung den waca: “Sang Sri lumawa sang Dadung alus, aja wuruk su digawo ing tetanduran ingsun lan dedu anggon ira ing kene, panggonan ira ing geni tugel lohol” lamun nibaakenwinih ngucap bismilāhirrahmānirrahīm, Sri, nitipaken ingsun ing wiji dan atulus kembang pentil uwoh.”

Meaning: This is how it is if you want to plant or sow seeds. The conditions must be marked and stuck in the corner of the ground, and facing this edge it is read: “Sang Sri lumawa sang Dadung alus, Don’t give bad things. Bring goodness to my plants. And here is not your place, your place is in the flames. At the time of sowing the seeds say: “bismilāhirrahmānirrahīm, Sri, I sincerely deposit the seeds, they will flower and bear fruit” (Al-Kabir, n.d.)

The text contains an intersubjective relationship between humans and non-humans—God and nature—who are involved in it. Sentence: punika lamun arep nenadur utawa nyebad winih. Sarate iku kudu den catu nuli den tancepaken ing lemah pojokke lan landepa iku den adepaken ing pinggian (this is how it is if you want to plant or sow seeds. The conditions must be marked and stuck in the corner of the soil, and faced to the edge) contains aspects of responsibility, ethics, and reciprocity between humans and nature. Meanwhile, sentences: ikolah kung den waca: “Sang Sri lumawa sang Dadung alus, aja wuruk su digawo ing tetanduran ingsun lan dedu anggon ira ing kene, panggonan ira ing geni tugel lohol” lamun nibaakenwinih ngucap bismilāhirrahmānirrahīm, Sri, nitipaken ingsun ing wiji dan atulus kembang pentil uwoh” (this is what it read: “Sang Sri lumawa sang Dadung alus, Don’t give bad. Bring goodness to my plants. And here is not your place, your place is in the flames. When sowing the seeds, say: “bismilāhirrahmānirrahīm, Sri, I will sincerely place the seeds, they will flower and bear fruit” are aspects of responsibility, ethics, and reciprocity between man and God.

3. Conclusion

How to grow plants written in the Mujarobat manuscript page 40, page 41, page 42, page 49, and page 50 contain intersubjective relationships in them according to the perspective of ancestral religions. The Mujarobat manuscript found by Bapak Sairun and Bapak Jaroni is evidence of a meeting between the influence of pre-Islamic beliefs and culture and the influence of Islam on the north coast of Java. In these two texts, teachings of monotheism and Islamic law, prayers, as well as predictions and calculations are found to gain good luck and avoid bad luck.

In the Mujarobat manuscript, there is an intersubjective relationship between humans and non-humans that is responsible, ethical, and reciprocal. In addition, how to grow plants written in the text Mujarobat page 40, page 41, page 42, page 49, and page 50 also contains local knowledge (indigenous knowledge) that comes from a long history of human relations with the environment.

References


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