

## The Discourse of Noble Soul in *Sêrat Kawruh Mahnitismê* Manuscript

### Diskursus Kemuliaan Jiwa dalam Naskah *Sêrat Kawruh Mahnitismê*

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#### Abstract

This study aims at understanding and describing the discourse clarity, how the discourse is constructed and the implication of discursion of noble soul in *sêrat kawruh mahnitismê* manuscript in Javanese's people life. The *Sêrat Kawruh Mahnitismê* will be written as SKM in this essay. This manuscript is in manuscript song form which consists of 13 *pupuh* 'lyric', and written using Javanese alphabet and in Javanese language that have been both translated and transcribed into Latin language. The manuscript is stored in Kerataon Surakarta Hadiningrat library Sasanapustaka containing teachings about how a person gets a perfection and used it as a tool to fulfill his dreams. This research is done in the area of Cultural Studies with qualitative data analysis and descriptive and interpretative analysis techniques that use a hermeneutic approach. This research use content analysis and library studies as method of data collection. The theory use is Michael Foucault discourse theory. The results show that: (1) the cause of discourse of noble soul in SKM manuscript that resulted hegemony; (2) the construction process in discourse of noble soul in SKM manuscript happens from ideal becomes humanist and (3) the implication of the discourse of noble soul in SKM manuscript in the millennial era.

**Keywords:** *discourse, noble, manuscript, kawruh*

#### Abstrak

Artikel ini bertujuan untuk mengetahui, memahami dan mendeskripsikan kejelasan diskursus, bagaimana konstruksi diskursus dan bagaimana implikasi diskursus kemuliaan jiwa dalam naskah *sêrat kawruh mahnitismê* pada sikap hidup orang Jawa pada umumnya. Untuk memudahkan penyebutan, penulis menyebutnya sebagai naskah SKM. Naskah ini berbentuk naskah tembang yang terdiri dari 13 *pupuh*, hurufnya ditulis menggunakan huruf Jawa dan berbahasa Jawa yang sudah ditransliterasi dan dialih aksarakan dalam huruf latin, naskah disimpan Perpustakaan Sasanapustaka Kerataon Surakarta Hadiningrat yang berisi tentang ajaran mengenai cara seseorang dalam

mendapatkan kesempurnaan dan menggunakannya sebagai alat dalam memenuhi keinginannya. Penulisan ini dilakukan dalam wilayah ilmu Kajian Budaya dengan metode analisis data kualitatif dan teknik analisis data secara deskriptif dan interpretatif yang menggunakan pendekatan hermeneutik. Penelitian ini menggunakan studi dokumen dan studi kepustakaan sebagai metode pengumpulan data. Teori yang digunakan dalam penelitian ini yaitu, teori wacana Michel Foucault. Terdapat tiga hasil penelitian pada penelitian ini, yang pertama adalah sebab terjadinya diskursus kemuliaan jiwa dalam naskah SKM yang menghasilkan terciptanya hegemoni. Kedua, proses kontruksi diskursus kemuliaan jiwa dalam naskah SKM dari ideal menjadi humanis. Ketiga, implikasi diskursus kemuliaan jiwa dalam naskah SKM dalam era milenial.

**Kata kunci:** diskursus, kemuliaan, naskah, *kawruh*

## Introduction

Discourse is the branch of science which is most often interpreted as a resistance as well as implying further and in-depth examination in part of seeking for the truth to things in surface. In other words, this is an act of looking for facts from something considered a fact. Truth is seen and attained from perceptions and individual's views. In essence, there is no absolute truth but the truth is given by the subject, this what happens in the literature. Long ago many people used to think that literary work simply tells the truth, it happened because of the ideology instilled in everyday life and the environment in contact with the subject. In addition, classical literary works were elevated by certain parties in that era. The production of literary works originating from only dharma and developing into the obligations of subordinates to superiors then develops again into personal desires.

The literary works studied in this research is literary works in form of manuscript from Java. Javanese manuscripts previously were written by someone known as *pujangga*. Baried stated that "manuscript that also called as *handscript* 'hand writing' or manuscripts contains various expressions of the writer's thoughts and feelings as the cultural result from the past". In these old manuscripts there are clearer information about customs, beliefs, society intellectuality and ancient value systems. There is information that can be read directly the reader in one reading or in multiple times of reading because of the tendency from previous poet often uses connotations language to describe the occur when writing a script. There are also tangible symbols that have multiple or multi – meanings and summarized into beautiful languages that are able to hypnotize their readers. The literary works produced at that time were very numerous, especially Javanese manuscript written in Javanese character and language. Because of the manuscript existence was also means for the previous Javanese kings in spreading their power, influence, and giving rules and to strengthen the king's legitimacy. The manuscript produced are in various types of category, there are *babad*, *piwulang*, rules, religion, spells, and many more. Manuscripts that are considered as classic and big are still a mecca for person to behave.

The manuscripts more or less also underlying the physiological and psychiatric of Javanese. Because there are many *piwulang* 'teaching' manuscripts that teach about the attitude and behaviour. As in this essay, the researcher wants to raise one of Javanese manuscript that categorized as a teaching. The manuscript is entitled *Sêrat*

*Kawruh Mahnitismê*. This manuscript is unique in terms of the teachings and the hidden purposes from the manuscript content. Usually *piwulang* manuscript tends to direct the people to do good things, but in this manuscript is little bit different because it also shows someone's cunning behaviour attempting to improve himself. In the previous study, the researcher had studied SKM manuscript into a thesis which was reviewed from philological review that only edited the manuscript. In the research, the research tried to review this manuscript using different study and also wants to discover something hidden in the manuscript using discourse theory. To be precisely the discourse of noble soul in SKM manuscript. The renewal study in this research is expected to a reflection material in society about personal abilities along with a comparison of the current era with the previous era. It is important considering that in the present era the society start to lose self – confidence or commonly called as identity crisis.

The identity crisis in this millennial era is currently very prominent. Especially with the inclusion of new doctrines and new cultures in Indonesia about what is becoming a trend and considered to have a higher value. It is also supported by great branding from the authorities. The consumptive habitual of Indonesian people and the talkative tendency with the new environment is also one of the big reasons for the meaning shifting of noble soul in life. The new cultures and habits are participating in influencing people's mindset about noble soul. There are a lot of personal assumptions and perceptions in accordance with the individual wishes. Henceforth, the discourse of noble soul is important to be further analysed because of its direct relation with communities.

## Method

Method used in this research is qualitative method. In addition, the data are analysed using descriptive qualitative and interpretative that uses hermeneutic approaches. To find out the motive in this case, the researcher uses Michael Foucault discourse theory as main theory in this research. Foucault invoked discourse ideas and theories which stated that discourse is a production of knowledge originating from a language being discoursed in the midst of society so that will produce power. Power according to Foucault is an ability to communicate the thought to influence the others will in the discursive process, spread to personals and interpersonal under the control of knowledge that has becomes a system. The application of theory developed by Foucault is more inclined on noble discourse. Through discourse it shows that there is a relation between power and knowledge. In addition to discourse, the supporting theories used are the deconstruction theory and the theory of symbols that cannot be separated from deconstruction. This research tries to dismantle the discourse regarding knowledge power of noble soul in SKM manuscript, which is more directed at the conceptual discussion of discourse theories. The discourse analysis of noble soul will revolve around the process of becoming perfect, Javanese mysticism, and philosophy of life to achieve a perfection in SKM manuscript. Therefore, this research will rely on document and library data.

## *Sêrat Kawruh Mahnitismê (SKM)*

The content of SKM manuscript is contains mysticism teaching disguised to obtain perfection. There are a lot of research that studies about mysticism. Mysticism itself creates spiritual relationship for the subjects. The research result conducted by Suwardi Endraswara entitled "*Kebatinan Jawa Laku Hidup Utama Meraih Derajat Sempurna*" (2011) shows that mysticism is an effort to purify the soul that is spiritually done to attain chastity or ultimate purity. Mysticism is always followed by self – control both physically and spiritually, holding back the desires, and always remembering the God. As the below expressions: "*Mungkur ing kadonyan, kawana nahan hawa, angekes dur angkara, pilu mahasing sepi, mayu hayuning jagad hamung humurih rahayuning kang samsaya oleh puja lan boja.*" Meaning; "getting a rid of the world affairs, keeping the soul strong against the arousal lusts and eradicating evil desires, which are expected to always in safety and world tranquility, as a means for *ulama, wiku, resi, pandita* and *wiyasaraja* are always in prosperity."

When the mysticism' are able to control themselves, their lives will be more successful. They are encouraged to explore the life wisely. Life becomes a betting arena and a dark puzzle. From the Kings and *pujangga* (poets) perspective, life is a continuous *laku* to understand oneself, the universe, and God. Suwardi's research is not a study in cultural studies perspective, so it does not use postmodernism theories in his research.

Previously, the study about SKM manuscript had been carried out by a writer who focused on philology research with the title "*Naskah Serat Kawruh Mahnitismê (Suatu Tinjauan Filologis)*". This research describes the whole editing of the manuscript that was reviewed using philological review and the whole contents of SKM manuscript are about teachings such as:

1. *Magetism Teaching*
2. *Magetism Markers*
3. *The Application of Magetism, among others:*
  - a) How to collect *Magetism* powers.
  - b) Interesting *Magetism* Handshake.
  - c) How to Conquer other People with Vision.

#### 4. *The Benefits of Magetism*

It is greatly influencing the researcher in the same manuscript research with the development of studies and different ways of thinking, which is used postmodern thinking. That research is also important to understand the soul contexts in this manuscript as to why it can produce the right interpretation in Cultural Studies research.

The cultural studies research with postmodern paradigm will utilize Foucault discourse theories, Bourdeou's theory of symbol that refers to Barker (2005) in his book entitle "*Cultural Studies Teori dan Praktik*" and Fashri (2014) in his book entitled "*Pierre Bourdieu menyingkap Kuasa Simbol*".

To explains and limits the research focus, it is needed to explain the concepts used. The sequence of concepts described in this research entitled *The Discourse of Noble Soul in Sêrat Kawruh Mahnitismê Manuscript* which consists of one single unit namely soul nobility.

## Result and Discussion/Hasil dan Pembahasan

### ***The Discourse of Noble Soul***

The unit concept of sentence from the discourse of Noble Soul can be broken down into two elements, they are: discourse and noble soul. The both phrases elements can be described its meaning as follow:

*First*, discourse in Indonesian language is also called as *wacana*. Discourse in this research concept is refers to Foucault's theories as the anti – essentialism postmodernism character after structuralist who are argumentum formalist's theories about language that are considered as autonomous system that have their own rules. Foucault argues that the historical conditions in which statements are combined and regulated to form and define a particular knowledge/ object that requires a set of concepts and raises a justification regime that will determine what is considered as truth.

Foucault stated that discourse is knowledge production originating from language that are discoursed in midst of society so that will create power. The power gained is the result from building communities' trust through the right mindset of communication that can influence others who are already integrated with thinking's ration in the communities. In the socialization process in certain episteme historical periods. As the famous philosopher and historian in post – structuralist paradigm. Foucault defines discourse as a method to produces knowledge and social implication as a form of subjectivity formed from it, the hidden power relation behind those knowledge and social implications are interrelated in all aspects. It means discourse is a network of power organized with knowledge.

Second, the noble soul. The noble word comes from the root "noble" which is a phrase that means elevated, glorified, worshiped, having high dignity, sublime, and honoured. In addition, the nobility itself means the highest and most holy thing. Soul according to physiological perspective is a reflection of the raised behaviour by someone who has become one in the body and works as a spirit in the body that gives feelings in speaking and behaving. Nonetheless, if one doesn't have a soul, humans cannot live. Humans have two important things inside their body, that are soul and body. If the soul does not body, then the humans will die.

This is a typical cultural studies research which aims at revealing the meanings of the discourse of noble soul in certain Javanese manuscript to uncover everything that comes up as the problems.

As a scientific research that requires the development of critical objective thinking method, detailed and systematic, and in order to disclose the aims of thus research it is necessarily needed to support with the right theories. Ratna (2010:49-53) stated that the role of a theory in a study is a guideline to understand the object that leads the researcher to solve the problems. The theories are in form of concepts, argumentations, and proposition that arise from sensitive, sharp, and systematic thought. Because of cultural studies is multi – disciplinary and eclectic knowledge thus in its application can apply several theories as the approaches and supporting theories.

The discourses theories that are used to analysed the discourse of noble soul in Sêrat Kawruh Mahnitismê manuscript.

*First*, the conceptual theory from Foucault, power knowledge is used to analyse the action motives of noble discourse that influences and form a developing understanding and becomes the new understanding. Knowledge that is discussed by the government will build a thinking system that is agreed and understood by the

societies collective members and in accordance with the truth concept according to the intellectuals, political, and government elites' authorities. To socialized those discourses, that is why knowledge is decentralized and pluralized as to it will produce productive support from the societies to the users.

*Second*, Foucault conceptual theory of power network, knowledge and truth is used to analysis the process of the happening of noble soul discourse. Foucault stated that there is a significance between power-knowledge-truth. Power is obtained from knowledge, and practised using discourse through language. The truth is constructed in the discourse. In the end, the truth is the power itself. Those theory guides the understanding that the earlier discourse is to self – mastery, whether mind, heart, oral, and behaviour. Furthermore, after being able to process the whole in harmony, it can be practiced or transferred to the other desire figures.

*Third*, Foucault's perspective about body is used to analyse the process of the formed public obedience toward noble discourse in the SKM manuscript and also at the same time is associated with millennial era life attitude. Related to the Foucault's body theory describes that body or subject is not transcendently formed but through the normalization process and regulation (obedience socialization toward the norms and rules in the society), the norms and rules are constructed by a truth regime or by the certain historical episteme era by the rulers.

a. Another theory that emerges and is used in this research is the deconstruction theory. Deconstruction is the basis concept that combines between the nature of destructive and constructive with positive understanding. Deconstruction rises as a manifestation of the emergence of postmodernism pioneered by Derrida. It has become the main paradigm in postmodernism. This paradigm openly rejects the tradition of logocentric, phallogocentric, and binary opposition thinking.

b. *Logocentric* is the thinking tradition that uses western way method which assumes that the centre of truth lies in reason and mind. Phallogocentric is western thinking perspective method that assumes and prioritizes the masculinity that perceive femininity and regard woman is meaningless. Binary opposition is the western thinking perspective that gives birth to dichotomous hierarchical thinking methods. Construction the new reality that resulted from previously deconstructed reality construction. In this case, the thing that is being deconstructed is the meaning. Meaning that is symbolically hidden will be reconstructed to get a valid final result.

Etymologically, the word 'symbol' derived from Greek work for *symbollein* which means "interviewing, contemplating, comparing, meeting, throwing into one, and uniting". Symbol is the part of human world that function as designator. Symbol can be described as something being interpreted by humans because they do not have physical or substantial reality, but only have functionals values so that the existence of a symbol depends on the subject that interprets is. Symbol have four uses, they are: 1) constructive symbol, metaphysic symbols that its use related with religious and beliefs in the creator/ God which is usually the essence of a religion; 2) ethical or evaluation symbols, it is symbols that related norm values or rules such as politeness, fairness in society; 3) cognitive symbols, logical symbols and their application are often found in symbols relating with knowledge that are used by humans to gain knowledge about reality and regularity so that humans can have better understanding about their environment and; 4) expressive symbols, it is symbols relating with aesthetic symbol values.



### ***The Cause of Noble Soul Discourse in SKM Manuscript***

In this case, the discourse occurs because there is an effort to achieve the soul nobility that the aimed by the manuscript use various ways and intrigues based on desire fulfilment. Because of this, finally there are justification for what is read and taught. The process of soul nobility itself becomes not noble because its purposes is for desires. According to the researcher interpretation, something that has been considered noble has no more desire anymore. Logically, the researcher read the distortion of interest and fooling the trust. It can be said that way because those manuscript is a manuscript collaborated between Javanese characters, in Javanese language and written in Latin word of Dutch language that stored in Karaton Surakarta Hadiningrat. This shows the extraordinary suspicious, because according to historical record that Karaton parties has close relationship with the Netherlands which in fact in terms of cultures and beliefs is totally different. Furthermore, it could also deliberately include the influence of the Dutch teachings that are enveloped and packaged as modern Javanese literary works for fooling the people.

The established soul nobility has been mixed with something that is not sacred and its nobility is not clearly visible. It can be seen from the expression of the manuscript contents written in paragraphs that did not reflect religiousness previously. Thus, it is very clear that the manuscript content is aimed to hegemony someone, because it is intended to influence someone to fulfil their desire and attain power. In this manuscript which is considered noble the soul and very high his knowledge is someone who is capable to attain anything and deceiving using their mind. It is included in the manuscript content in order to another people's mate. Logically, how can someone know that a particular person is someone else's mate? That phrase symbolizes that human can be like God, and rule the other human live through their own will. Certainly, it has deviated from God's rule if what is discussed is about divinity. In this manuscript also shows that this knowledge can be used to get a position, it is symbolizing that there is no need such effort and by applying that knowledge only someone is capable to rule the world. It is a very extraordinarily duping.

The things that is revealed in the manuscript shows how weak the sacred power that had been built in Java. Thus, it can be easily broken by the SKM manuscript author. The author seems want to break the complexity into an easier and shorter thing. It is strengthened and supported by the condition of surrounding community which in reality in their everyday routine has begun to leave behind the complicated things to attain the desired success. The soul nobility which was originally considered as something special start to shift into something usual because of the new assumption that everyone is able to attain success more easily.

### ***The Construction Process of Noble Soul in SKM Manuscript from Ideals into Humanist***

Construction is the rearrangement or reinterpretation to reveal the hidden messages. The construction that happens in this case the construction of thought. There are a lot of another Javanese manuscript that discusses about a perfection for soul nobility and has its own way to become noble, but can not be separated from the thick Javanese tradition and philosophy. Indeed, at the beginning of the manuscript in the process of being good and noble is like an existing philosophy by using a method that was considered culturally appropriate. Coincidentally it was the same as using a

behaviour, holding back the worldliness, holding back the desire and doing a good deed and also always thinking positively. However, after the goal being perfect is fulfilled, the aims and behaviour being shown are reflected by the changes in practical mindset that shows instability of a process to be great. Furthermore, then arise an ambition to rule everything. It is the same as always doing good things but always wanting a reward from their kindness. It was in vain to achieve a soul nobility because it was far turn away from the main purposes. Thus, the very striking construction in SKM manuscript.

The occurrence of a construction is not without cause, but it is the rejection of Javanese tradition of logocentrism to attain soul nobility. The way used in this manuscript to attain soul nobility is considered very easy and almost everyone can do it. This is clearly a construction which is originally considered complex to attain nobility, it seems to be easy and more practically effective by claiming that this method is well functioned and more acceptable to the society who do not have much time to do rituals as completely as the old Javanese people did.

Javanese is known as the society that connect everything with sacredness. Therefore, rituals are often held for various things. To perform a ritual, it needs a lot of supplies and requirements. Sometimes someone has to use various flowers, foods, animal bloods, spells, and others. There is those who are required to fast, bathe in flowers, or soak in the rivers. Those things were done to please the ancestors or offerings to the Gods. It means that all thing that wants to be achieved needs struggles and certain conditions that can not be done carelessly. It can be analogy with if someone is going to take a test then the struggle needs to done is to study. That is meant by struggle or process to attain something better or higher.

The harmony in life that is highlighted is the harmony of life with nature and humans. It can be done by respecting the humans and the natures, it means to respect the God's creation. Therefore, in rituals often seen agriculture products used for offerings. It is symbolized to show the societies' gratitude for the happiness of life and hope for God's blessing when they feast on their offerings that have been prayed for.

In contrast with that occurs in SKM manuscript which incidentally as Javanese manuscript, it does not show any things that it uses Javanese understanding. This manuscript tries to show how someone self – confidence is everything. It is the same with what psychiatrist do with encouraging their clients to make a peace with themselves through suggestions or somethings. By being able to make a peace with their own self, then the body and soul are able to have a power to control others. This change of meaning from surrendering into make peace with themselves that shows that how a construction of meaning in the manuscript is compared with Javanese societies in general.

The bad effect is that this skill will be misused with the bad things, for example is doing hypnotize. When someone feels that he is capable of doing those things, he will become useful or dangerous. It will become useful if those things are used for medication, however it will become bad thing if used for crime. The manuscripts show the easy techniques to control others and it is easily learned. From those things it is clearly visible that there is a difference in the process, from the long process into an instant. The deconstruction happens not only in the meaning but also involves different materials also.



### ***The Implications of Noble Soul in SKM Manuscript in the Behavioural Life in Millennial Era***

In the millennial era, people tend to be more aggressive and active to fulfil their desires. Moreover, people become the person who like all thing that are instant, including the successfulness. This triggers every individual to compete to each other in any way. Some thing that stand out to get something in the present era can be obtained with using wealthy, connections, and bodies.

Some concrete examples that occur in the present era, especially in Indonesia are the existence of 'back lane' for someone to attain position, certain permit, even claim for something. It can be seen and traced in news about the rampant corruption cases in Indonesia that often appear in the media. There are also many employees who are less capable in their filed of work because the recruiting process is tends to pick the one who is able to put more number rather than from their test result according to their field of work.

The soul nobility that was built in millennial era is not solely to go to the God, but it is more dominated with to life in perfection with abundant materials. In fact, each individual is race to gain sympathy and recognition from society to make their way easier. Rationally, the more success or famous a person, then the more sympathize and praise they will gain from society. It means that money becomes a priority in the present life.

Therefore, various things are used to achieve this position. One of the dominant objects that often referred to or appears is women. Women is considered and assume themselves have more assets rather than men. Women are able to use their body to attract the attention of the opposite. Only by showing their beauty in front of the opposite sex who has abundant wealth, they will easily get coffers of money and various life material for themselves. Thus, they can have socialite's life from their body.

The effect is that every woman is compete to show their beauty through any means. Even some of them decided to change their body with plastic surgery, filler, white injection, and any other to make them more beautiful. Those action is supported by a sophisticated and modern medical equipment even cosmetics with various forms, colour, and functions also enliven to support their beauty. It can be denied that these requires a considerable amount of money, therefore those who use their body to attract other people start to sell their body to beautify their bodies.

It is increasingly becoming more common because the pegged standard to look beautiful is from Korean – Pop culture that has occurred in Indonesia recently. Almost every girl wants to look whiter and more beautiful and with their freedom to show themselves. The motivation carried out is nothing but to gain power over the others' perspective. Being praised and having fans makes them able to attain happiness and power. Thus, it will become easier for them to be a local artist or someone famous in their communities or societies.

It is not only limited to that, in the politics area in Indonesia it is shown that there are a lot of discourses. Recently, in Indonesia there is a political season because there will be presidential election next year. The very visible role done by these candidates are to gain as much as support from Indonesian through regular campaign as often as possible. Political parties play an important role in this part. Oppositions parties are tried to get close to the major parties that supporting the candidates to gain

support over Indonesian perspective. Coincidentally, an evens to take down one after other parties arise. There was also a recent fraud case in Indonesia acted by Ratna Sarumpaet who became the clearest evidence that she is willing to lie for her supported party and get a lot of attention. However, her lie was revealed, the constructed discourse that she built so far was instantly collapsed and affected in her personal life. The existence of a high ambition that triggers individuals to do something that is sometimes is not good.

The soul nobility in the millennial era does not lead to the God anymore, but rather tends to materials objects, and set money as their new God. The presumption of money is the power has spread to various fields and individuals. To turn back to the actual nobility phase it needs courage, stability and sincerity from each individual to let go the worldliness and focuses to the God.

### Conclusion

The SKM manuscript is Javanese manuscript claimed to reflect various knowledge teachings and beliefs to shape modern mindset towards the journey of the heart's science. The discourse of noble soul can occur because of the inclusion of foreign involvement along with their knowledges and cultures which are deliberately disseminated for the unity of two cultures and political interest of each parties. With influencing the ideology of thought, it is also constructing the society's mindset to become more instants with putting lest efforts. It is deliberately for creating lazy humans who assumes that a great ideal can be achieved without meaningful effort. They only need to put forward their strength of the heart and power from themselves which is poured in thoughts to make relations with the other individuals. The destruction of the original meanings that shift into a new nobility meaning makes the role of nobility itself shift into ordinary things that can be done by each individual without great pressures. The majority of millennials generations are only receiving instant things with a great result. Like a lot of money, a higher or stable position, the beauty of face and body without considering their beauty of the heart. It makes moneys as everything. The political fields also dominate the situations to get the people's votes.

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