

# Local Wisdom Of Human Characters Related To Birth Day In Classical Javanese Manuscripts

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**Abstract** Indonesian people today, especially the millennial generation are experiencing a crisis of identity or lack of character. They do not understand precisely who they are. Javanese society has a very unique local wisdom related to human character based on the time of birth. The main problem in this study is how human character is related to the time of birth. Besides that, what local wisdom contained in human character is related to the time of birth day contained in the realm of Classical Javanese Manuscripts. The purpose of this study is to describe the types of human characters related to the time of birth. In addition, it also reveals the values of local wisdom about human character that is associated with the time of birth contained in the realm of Classical Javanese Manuscripts. The primary data source in this study is the Classical Javanese Manuscripts, namely the *Serat Primbon*, the *Serat Pakuwon*, stored in various museums and libraries. Data collection technique was conducted through participatory observation, in-depth interviews (in-depth interviewing) with interview guidelines, document studies and literature. Analysis of qualitative data was conducted by reducing data, presenting data, drawing conclusions / verification. Humans have a strong basic character based on the day of their birth because of the cosmic influence or the *pawukon*. The local wisdom contained in it includes: mishaps and their anticipation, cues and symbolism, livelihoods and treatment, positive or negative potential, and the direction of time that is the direction of the wind that is predicted as the direction of the arrival a tragedy. Thus it is clear that Javanese people in the past were able to identify and formulate human character related to the time of their day of birth and try to anticipate negative things that can occur in human life.

**Keywords :** wisdom, local, human characteristic

## 1. Introduction

Manuscripts are a form of cultural treasures, which contain written texts about various information, thoughts/ideas, knowledge, history, customs and behavior of past societies. As a product of a very long tradition, manuscripts contain a lot of local wisdom which is very valuable for the people of their time. The manuscript as one of the elements of regional culture has the potential to contain local wisdom that has proven its ability to survive until now. That is, local wisdom is the result of certain communities through their experiences and not

necessarily experienced by other communities. These values will be very strongly attached to certain communities and those values have gone through a long time, throughout the existence of these communities. For Javanese people the situation of the little universe/ *jagad cilik* (microcosm) is always related and cannot be released with the influence of the big universe/*jagad gedhe* (macrocosm). However the conditions that occur in this world will affect the mental situation of Javanese people. Therefore, Javanese people always try to learn and understand the signs of the times through the signs that occur in the universe. Situations that occur in the universe can have positive or negative effects on human life. If the situation of the universe is known to have a negative effect on life and human life, then humans try to anticipate it in order to avoid danger and disaster. The life cycle of the Javanese community includes: birth, marriage, and death. Related to the birth of a baby, Javanese people believe that the time of birth influences the character of the child. In other words babies born in certain units of time are believed to have certain characters because they are influenced by the accompanying universe. The units of time in the Javanese calendar include: *pancawara*, *saptawara*, time (*wuku*), month, year, wind, and *kuruf*. Javanese people who still hold a traditional view believe that human character is influenced among other things by the day of their birth, including what time/ *wuku*.

The classical Javanese manuscript containing values of baby character values is the *Serat Pakuwon*, in which it is revealed that *wuku* has its own character. Children born to coincide with a certain *wuku* are believed to have a character that is influenced by the *wuku* character. That is caused by the cosmic influence of the macrocosm or big universe (*jagad gedhe*) on the microcosm or the little universe of human life personally. In a research on human characterization based on the day of his birth in the Raspatikalpa Lilis Restiningsih [1] concluded that the Raspatikalpa manuscript contains a description of human nature based on birthdays based on the *saptawara* cycle (radite, soma, anggara, buda, raspati, sukra and saniscara). In research on Primbon Jawa, Hartono [2] concluded that *primbon petung* by necessity was classified into 16 *petung*, namely: 1) *petung salaki rabi* 'matchmaking', 2) *petung gawe omah* 'building a house', 3) *petung bayi lair* 'baby birth', 4) *petung lelungan* 'traveling', 5) *petung sa'at agung* 'when great thing occurs', 6) *petung boyongan* 'moving house', 7) *petung pamilihing desa kanggo gawe omah* 'village election to build a house', 8) *petung saat dina lan pasaran* 'on day and pasaran (5 pasaran in a Javanese calendar, namely – Legi, Paing, Pon, Wage, and Kliwon)', 9) *petung wataking wesi aji* 'magic iron 'or' keris', 10) *petung impen* 'dream/goal', 11) *petung kalamudheng* 'kalamudheng', 12) *petung kelangan* 'loss', 12) *petung tuku kewan* 'livestock purchase', 14) *petung nenandur* 'farming', 15) *petung udan* 'rain', and 16) *petung lelarane manungsa* 'cause of human illness', while based on the symbols used are classified became 57 *petungs*. In Hartono's research, human character based on the time of day of his birth contained in the third *primbon petung*, namely *baby petung* was born. However, Hartono's research has not explained in detail how the character of the baby is related to the day of his birth.

The classical Javanese manuscript containing values of local wisdom in Widodo [3] local wisdom contained in the Javanese mantra based on values of harmony with nature: time and environment. The same article in Muhammad Idrus [4] Concluded with various Javanese rearing model applied during the infant periode are believed to have a positive contribution to education and karakter building. Atik Triratnawati [5] in her article concluded that : a successful person is always related with wealth and life satisfaction. Meanwhile the term successful person in different ethnic groups has different meaning and interpretation. The concept about dadi wong (being successful person) exists in Javanese culture which is always mentioned to describe the success of person in his or her life. Dadi wong requires economic,

religious, moral, psychological and physical aspects. Other aspects includes gender ideology and culture. According to the Javanese concept *dadi wong* means merely economic aspect. The ideal concept of *Dadi wong* should be combined with economic (economic independence, income), culture (socio-status, marriage, family life, education, good in social relation, meaningful to other), morality/religion (religiosity, good moral) and psychology (independence, happiness). Venny Indria Ekowati [6] the result show that the *rerenggan* is symbolizes the beauty it is reflected good character of a leader as a good education character. Sartini [7] said that local genius emerge into: value, norm, faith, custom, eel. They have special meaning and function. It must be changed because of cross culture and globalization. It gives a challenge to explore and criticize it in scientific ways. I. Teng [8] conducted in this research to reveal the formation of ritual space in the event ceremony Paca Goya in Kampung Kalaodi-Tidore is an implementation of the statement of the ancestral oath of each generation.

The classical Javanese manuscript containing values of baby character values is the *Serat Pakuwon*, in which it is revealed that *wuku* has its own character. Children born to coincide with a certain *wuku* are believed to have a character that is influenced by the *wuku* character. That is caused by the cosmic influence of the macrocosm or big universe (*jagad gedhe*) on the microcosm or the little universe of human life personally. Therefore, a research on how human character is based on the day of his birth and how the local wisdom of human character associated with the day of his birth needs to be conducted .

## 2. Research Method

**Research Strategies.** The variety and strategy of research are determined by several things, namely: 1) how it is implemented, 2) objectives, 3) approaches, 4) fields of study, 5) places, 6) variables, 7) data analysis models. How to implement it using a variety of action research (action exploratory research, which is to find the causes of the emergence of local wisdom about pregnancy in the classical Javanese manuscripts that are unique. This study also uses a philological approach, because classical Javanese manuscripts are in the form of handwritten Javanese or *carik* manuscript.

**Data and Data Sources.** The variables used in this study are the existing variables, especially local wisdom in classical Javanese manuscripts, namely: *Serat Primbon* and *Serat Pawukon* which are stored in various collections of museums or libraries that hold the manuscripts.

**Data collection technique.** Data collection techniques was conducted in the form of philological data which is then carried out by participatory observation, in-depth interviews (indepth interviewing) with interview guidelines, study documents and literature. Informants were obtained using a purposive sampling technique with a snowball sampling model. To reach data validity, a source criticism (external and internal) was also conducted, also conducted using triangulation models (sources, methods, theories, researchers).

**Data analysis technique.** Because the data is in the form of qualitative data (verbal data and practical data based on local wisdom in the community), the data was analyzed using a single case data analysis in the form of descriptive qualitative presentation. This study uses qualitative data analysis by reducing data, presenting data, drawing conclusions / verification. The results are presented in a narrative-text with interactive analysis through a continuous (continuous) cycle form process. If the the drawing of conclusion is not clear, the researcher looks for more data in order to refine the conclusion.

### 3. Results And Discussion

Indonesian people as members of the global community have the intent to arrive at dignified life requiring the trilogy of characters including peace, independence, and justice. The corollary is that in order to materialize quality life, cultural transformation through life-long education centering around the notions of peace, independence, and justice is inevitable [9]. Rahmanu Widayat [10] in this article concluded Pawukon is a Javanese prediction or calculation based on Hindu mythology regarding time and its association with the prediction of human life based on their wuku (time characteristics). Sindung Tahyadi [11] Javanese ethnicity, 'as recorded through Serat Centhini and the Book of Primbon Betaljemur Adammakna, basically has a tradition of good days calculation is a belief system (religious) that provides a set of knowledge about the way humans communicate with supernatural powers or even supra human powers (Dahnyang, Gods, Gods). Hari Bakti Mardikantoro in this article [12] the local wisdom in Javanese language contained various teaching, such as on how to keep passions under control, shall not cheat, shall not hurt others, on guidance of live, on how to keep promise, on karma law, on honesty, on religious precepts, on impossible thing, on the belonging of someone as wealth and woman, on how to devote parents, on how converse the environment, and work ethics.

Local wisdom about human characters contained in the classical Javanese manuscripts includes human characters born in certain *wuku*, each of which numbered 30 and is valid for 7 days [13]. The elements of local wisdom associated with personality traits include: mishaps and anticipation, cues and symbolism, livelihoods, treatment, positive and negative things, and the direction of time that is the direction of the wind that is predicted as the direction of the coming night. This is discussed in details below.

**Human Character.** Humans born in *Wuku Sinta* are jealous, irritable, impatient, soft-hearted, lack of self-confidence, pleasant to listen to, have the potential to be happy, the commands are initially hard but soothing in the end soothing, can be a shelter for people having a hard time, ageless, agile in work, understand cues, show off wealth, lack of responsibility. This can be noted in the following text excerpts: "*Watake butarêpan, gêdhe kanêpsone, ora sarantan, kêrêp katiwasan, lêmbut budine, cupêt pangandêle, enak rinungu wicarane, ana kamuktène, parentahe panas ngarêp adhêm ing buri, dadi pangaubane wong lara sangsara lan wong minggat, awèt anom, kêbat sabarang gawe, wêruh ing wangsit, ngatokake dunyane, pradhah nanging ora sarju*".

Based on the quote above, it can be seen that humans born in *Wuku* have character such as: 1) jealous, 2) angry, 3) impatient, 4) woeful, 5) gentle nature, 6) lack of trust, 7) the speech is pleasant to hear, 8) has the potential to be happy, 9) the commands are hard in the beginning but cool in the end, 10) provide shelter for people having ahrd time and travelers, 11) ageless, 12) agile in work, 13) sensitive to symbolism, 14) showing off wealth, 15) generous but not sincere.

**Local Wisdom Related to Birth Day.** Local wisdom related to the day of birth in this discussion includes mishaps and anticipation, signs and symbolism, livelihoods, treatment, positive and negative things, and the direction of time. This is further discussed below.

**Mishap and its Anticipation.** Humans born in *Wuku Sinta* have the disadvantage of suffering from a mishap at the age of half of their life and are unable to have many children. However, this can be anticipated by performing a ritual tradition called *selametan* and in this case it is done by cooking fluffed rice weighs about 2.5 kg of rice and buffalo meat worth of 21 *ketheng* without the price being negotiated/bargained. The buffalo meat is cooked smoked *pindang*. It is like this in the following text: "*Bilaine wayah sêtêngah tuwuh ora*

*drêman. Tulak slamêtanana: sêga pulên dangdangan, bêras sapitrah, iwaking kêbo tukon 21 kèthèng tanpa nganyang diolah pindhang, salawate 4 kèthèng, dongane tulak bilai”.*

**Signs and Mining.** Humans born in *Wuku Sinta* are hinted as "*Janma Nastapa*" or 'Troubled people' and is symbolized by "*Patine Wong Awig*" 'Death of a Smart Person'. This means that humans born in *Wuku Sinta* are always troubled by life, like being alone in a lonely place. The symbol is "*patine wong awig*", which means the death of a smart person. That means experiencing a mishap because of forgetfulness. However, this can be anticipated by offering a bunch of *saba* bananas cooked in a tree, banana weevil, and all fruits that are buried, lying, and hanging, besides meat and rice, as well as *21 picis* money, then donated. This is reflected in the following text excerpt: "*Candrane Endra janma nastapa: watake prihatinan lan gèdhe pianguhe, tur mandhita karêm tapa ana ing gunung. Lambange patine wong awig: tégèse bilai rada akèh laline. Ruwate sarana sêsaji gèdhang saba kang suluh satundhun, lan sakèhing ares-aresan, iya iku pala kapèndhêm, pala kasimpar lan pala gumantung, saliyaning dagingan lan wohing dami, tindhihe 21 picis. Banjur kasidhèkahake”.*

**Livelihood.** Humans born in *Suku Sinta*'s livelihood are tapping: "*Pakolèhing pangupajiwa sarate sarana andèrès”.* ". An Anderes 'job' is to take water or sap from the trunk of a tree, which is a coconut tree or cocos *nucifera*, palm or **arenga pinnata**, and rubber or *hevea brasiliensis*. The water from the trunk of coconut trees and palm trees are usually used as the basic ingredients for making brown sugar. The rubber latex is used as a basis for all production both large and small scale. Even rubber gum is an export commodity that is very important for areas that have rubber gardens.

**Treatment.** Humans born in *Wuku Sinta*, if sick, can be treated with marsh fleabane leaves, waluh leaves, or tamarind leaves. This can be clearly seen in the following text "*Yèn lara tambane godhong luntas, utawa godhong waluh lan asêm”.* Marsh fleabane or leaves are bushes with many branches, smooth ribs, and soft hair. In general, these plants are planted as hedges or even grow wild, the height can reach 3 meters if not pruned. Waluh or cucurbita includes a group of vines belonging to the pumpkin tribe. Tamarin leaves of *tamarindus indica*, usually used ingredients in Indonesian cooking as a mixture of spices in Indonesian cuisine. Young tamarind leaves in Javanese are called called *sinom*, which in the Javanese tradition of cooking is seasoning and refreshment is often used.

**Positive and Negative Potential.** The positive potential in this discussion is that babies born at *wuku* have significant potential. However, there are also some weaknesses. For example: "*Kang bêcik: ngusadani, nênumbali, gawe sarat supaya murah udan, mêmantu, masang pangasihane. Kang ala: ulah kawruh, nêmandur, ngadan-adani, bêbakal pakarangan”.* From the quote it can be withdrawn that babies born in *Wuku* have positive potential, which is to heal, make sacrifices, make *ubarampe* so that it will rain a lot, will celebrate when having a daughter-in-law, and install *ubarampe pengasihane*. However, the weaknesses are the ability to process knowledge, plant, and take care of its own yard.

**Direction of Time (Kala).** It means that humans based on the influence of *wuku* have an element of weakness that can cause woes/harm, which comes the direction of time/*kala*. So to avoid woes, in doing their activities they should not go towards the direction of time /*kala*. For example, if the *kala* direction is in the east, in doing their activities humans can not go towards the east for a week, as written in the text: "*Kala ana ing wetan marêp ngulon, sajrone pitung dina aja marani ênggoning kala.*

## 4. Conclusion

Based on the discussion, then this article can be concluded as follows: 1). Humans have a strong basic character associated with the day of his birth because of the cosmic influence of the *pawukon*. 2). Local wisdom regarding human traits related to birthdays includes: mishaps and anticipation, cues and symbolism, livelihoods and treatment, positive or negative potentials, and the direction of time that is the direction of the wind that is predicted as the direction of the arrival of the a mishap.

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