



The Javanese Mystical Epistemology in *Kitab Primbon Betaljemur Adammakna* and Its Implication to Inclusivism

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Article History:

Received: 29 April 2024

Accepted: 20 June 2024

Published: 24 June 2024

How to cite this article:

Mahmudi, and Ahsanul Anam "The Javanese Mystical Epistemology in Kitab Primbon *Betaljemur*

Adammakna and Its Implication to Inclusivism" *Teosofia: Indonesian Journal of Islamic Mysticism* 13, no 1 (2024): 115-132.

<https://doi.org/10.21580/tos.v13i1.20933>

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Abstract: Javanese culture is rich. It has been practiced from generation to generation and still exists today. One kind of Javanese treasury in the form of work is *Kitab Primbon* (Book of forecasts), which is often used as a reference in various aspects of the life of Javanese people, such as marriage, business, work, predicting the future, and even knowing someone's character. This study aims to investigate the *Kitab Primbon Betaljemur Adammakna*, a book owned by Sultan Hamengku Buwono of Yogyakarta, which was rewritten by Pangeran Harya Tjakraningrat, regarding its epistemology and implications for inclusive attitudes. This study is classified as qualitative research, with the primary data collected from *Kitab Primbon Betaljemur Adammakna*. This study applies descriptive analysis. The results reveal that this book has Javanese mystical epistemology. Even though it is considered not to have a rational basis, it is believed to be valid among Javanese people and is thus still used as a reference for their lives. The book has profound implications for attitudes of tolerance in pluralistic Indonesian society. Through recognition of the plurality of spiritual paths, awareness of unity in diversity, *karma*, and compassion, and an attitude of humility and piety, this book encourages individuals and society to develop an inclusive attitude of tolerance and respect for the diversity of religions and beliefs.

Contribution: This study provides an understanding of tolerance attitudes inspired by the local wisdom of Javanese people, i.e., *Kitab Primbon*.

Keywords: *Kitab Primbon*; *Betaljemur Adammakna*; inclusivism; Javanese mysticism

Introduction

Sufism is an essential aspect of Islam. It also influenced Islamization in the archipelago (*Nusantara*) in the 14th to 15th centuries A.D. This indicates that society was greatly influenced by mysticism. Ahmad Tafsir argues that mystical epistemology comprises three aspects: science, philosophy, and mysticism.

Indonesia today faces the problem of religious radicalism. Therefore, the Ministry of Religious Affairs (Kemenag) had an Islamic moderation program. Besides, Kemenag, through Litapdimas, invites Muslim scholars to be concerned with Islamic moderation to counter radicalism every year. Social media will be populated by people actively promoting religious extremism if it isn't filtered by academics who support religious moderation. Some incidents, including religiously motivated suicide bombings, took place in Bali a few years ago. Radicalism also comes under assault from Salafism. In Indonesia, Salafism pertains to political rhetoric.¹

Therefore, we need to tackle the radicalism in Indonesia. There is a book concerning local wisdom that could be a counter-attack on radicalism. This work is from the Javanese perspective since the era of Hinduism and Buddhism in the archipelago. The book is *Kitab Primbon Betaljemur Adammakna*, which contains wisdom. The paradigm of this book could be used as a paradigm of religious moderation. This work is considered mystical knowledge from Java, especially in Central Java, which was born from the milieu of *Keraton* as the center of knowledge and power. Therefore, we could take the wisdom from a local perspective, not a global one.²

Ahmad Tafsir says mystical knowledge is not obtained through the senses or mind. This knowledge is obtained through feeling, through the heart as a feeling tool. While the senses and reason are the tools of knowing that humans have, the senses or heart are also tools of knowing. According to Ahmad Tafsir, the object of mystical knowledge is an abstract, supra-rational object, such as the supernatural world, including God, angels, heaven, hell, and *jinn*.³

¹ Zuly Qodir, Krismono, and Irwan Abdullah, "Salafism in Rural Java: The Struggles of Indonesian Islam Since the Fall of the New Order," *QIJS (Qudus International Journal of Islamic Studies)* 11, no. 2 (2023): 247–78, <https://doi.org/10.21043/qijis.v11i2.7953>.

² Fathul Mufid and Abd Hakim Mohad, "Indigenous Theosophy in Indonesia: Conception and Meaning of Mystical Philosophy in the Naqshabandiyyah Al Mrikiyah Text," *QIJS (Qudus International Journal of Islamic Studies)* 10, no. 2 (December 20, 2022): 357–280, <https://doi.org/10.21043/qijis.v10i2.16415>.

³ Ahmad Tafsir, *Filsafat Ilmu Mengurai Ontologi, Epistemologi, Dan Aksiologi Pengetahuan* (Bandung: PT Remaja Rosdakarya, 2015).

Meanwhile, the way to obtain mystical knowledge is through Sufism, as explained in the commentary in his book. Humans must eliminate their *nasut* (humane) dimension and prioritize their sense of intuition or the marine element within them to open the invisible veil. In human beings, something that can communicate with God is the heart element.⁴ It could be said that obtaining mystical knowledge is through spiritual practice or *riyāḍa*, as well as mental and emotional exercise. Spiritual practice is critical in increasing the power of intuition in human beings.

Intuition becomes a source of knowledge, especially for Javanese people who are different from Western culture. The intuition in Javanese people has become more accepted than sense or reason. This is a spiritual practice in everyday life in Java society. Besides, Javanese people believe that spiritual knowledge is from the tradition of Islam, and the Prophet Muhammad brought the tradition to people worldwide. Mystics in Javanese people have a vital function, especially in understanding the phenomena of the symbol.

Javanese culture, with deep roots in history and tradition, has a rich and varied mystical dimension. This mystical knowledge, often known as "inward reality," reflects the Javanese worldview, which considers that reality consists of physical aspects and supernatural forces that influence everyday life. One of the core concepts in Javanese mysticism is "*Manunggaling Kawula marang Gusti*," which means the union between servant and God. This view reflects the belief that the relationship between humans and divine forces is the key to understanding the meaning of life and achieving inner peace. This is often realized through meditation, ritual, and spiritual learning. Rituals and ceremonies in Javanese culture are not just traditions but are a means of communicating with supernatural powers. Ceremonies such as "*selametan*" and "*bancaan*" exemplify how Javanese people pray and give thanks to ancestors and gods. These ceremonies are expected to bring balance and good luck to their lives. Apart from that, Javanese mysticism is also known through belief in various types of spirits, such as "*jinn*" and "*ranggong*." This belief teaches that these creatures can influence human life, both positively and negatively. Therefore, Javanese people often perform various practices and prayers to protect themselves from evil influences and utilize positive energy.

This mystical knowledge is also reflected in Javanese literature and art, such as in the classical works of "*serat*" and *wayang kulit* (puppet in Javanese

⁴ Tafsir, 120.

tradition). In *wayang*, for example, each character has deep symbolism and spiritual meaning, depicting moral teachings and a philosophy of life. Likewise, the *Kitab Primbon Betaljemur Adammakna* contains mystical epistemology from ancestors. This work combines Javanese wisdom (local wisdom) with Javanese Islam. This study, therefore, aims to investigate the *Kitab Primbon Betaljemur Adammakna*, regarding its mystical epistemology and its implications for inclusive attitudes. It also attempts to reveal how *Kitab Primbon Betaljemur* became a universal paradigm, especially in its contribution to religious pluralism in Indonesia.

Literature Review

Some related studies have been conducted. Yuli Trisnawati et al. investigate the mythology of Javanese society as an object. This study aims to discover the myths in the *Kitab Primbon Betaljemur Adammakna* in Saleh Agung Village, Air Saleh District. This study argues that many Javanese people still believe in the myths in the *Kitab Primbon Betaljemur Adammakna*. This research is a descriptive qualitative study. Researchers use observation, interview, and document techniques to obtain data. The objects of this research are people who understand the myths in the book *Primbon Betaljemur Adammakna* in Saleh Agung Village, Air Saleh District. The research uses semiotic theory, namely theories related to meaning. This study reveals that there are two myths in the book *Primbon Betaljemur Adammakana* in Saleh Agung Village, Air Saleh District Banyuasin Regency i.e., determining the wedding day and taboos during pregnancy. The myth of determining the wedding day is one of the unique characteristics of the Javanese people.⁵

Then, Sudardi also studied *Kitab Primbon Jawa*, focusing on the traditional concept of healing.⁶ While Izza Himawanti conducted a study on the people who do *Tirakat mlaku*. This field research investigated how a servant can get closer to God. *Tirakat mlaku* is also part of Javanese culture and is related to mystical epistemology. Himawanti et al. found three meanings in *Tirakat mlaku*, namely

⁵ Yuli Trisnawati, Liza Murniviyanti, and Hayatun Nufus, "Mitologi Masyarakat Jawa Dalam Buku *Primbon Betaljemur Adammakna* Di Desa Saleh Agung Kecamatan Air Saleh," *Jurnal Pembahsi (Pembelajaran Bahasa Dan Sastra Indonesia)* 11, no. 1 (February 28, 2021): 33–41, <https://doi.org/10.31851/pembahsi.v11i1.4731>.

⁶ Bani Sudardi, "Konsep Pengobatan Tradisional Menurut *Primbon Jawa*," *Humaniora* 14, no. 1 (2002): 12–19, <https://doi.org/10.22146/jh.740>.

the quality of life. The second is a good social life. And thirdly is a good environment.⁷

Again, Arif Setiawan and Musaffak, found that Mysticism in Javanese society has become a symbol in life, especially in the context of religion. This research aims to describe the practice of Javanese mysticism in the *Novel Partikel* by Dewi Lestari.⁸ This is based on the reality that the author belongs to a generation that grew and developed in a modern environment. This research uses a qualitative descriptive method and a sociological approach. The data source for this research is the novel *Partikel* by Dewi Lestari, published by PT Bentang Pustaka with 490 pages in 2012. The data in this research includes story units manifested in dialogue, monologues, paragraphs, story sequences, sentence parts, and character narratives that describe the practice of Javanese mysticism in this novel. Data collection was carried out in steps (a) reading the data source, (b) unitizing (taking appropriate data by marking the text, and (c) recording and inventorying relevant texts. After all the data is collected, the data is analyzed based on the research focus, which emphasizes the practice of Javanese mysticism. Research results show that the novel *Partikel* by Dewi Lestari displays the practice of Javanese mysticism at the level of *sarengat/shari'a* and essence. The practice of Javanese mysticism at the *sarengat/shari'a* level is proven by (1) belief in jinn & devils and (2) belief in myths, while at the essence level, it is proven by belief and the efforts made by characters to meet God. Based on the research results, it can be concluded that the practice of Javanese mysticism in the novel *Partikel* by Dewi Lestari is at the level of *sarengat/shari'a* and essence.

Dwi Sulistyorini also analyzes mysticism from a symbol and function perspective in the *haul (annual recitation)* ritual of R.M. Iman Soedjono at the Gunung Kawi market. Haul ritual is held every 12 Shura. This is a descriptive qualitative study with an interpretive basis. The primary data for this research is R.M. Iman Soedjono's haul ritual, while secondary data comes from books, journals, mass media, social media, and YouTube related to R.M. Iman

⁷ Izza Himawanti, Imam Faisal Hamzah, and Muhammad Faiq, "Finding God's Way: Spiritual Well-Being on the People Who Do Tirakat Mlaku," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (June 6, 2022): 43–62, <https://doi.org/10.21580/tos.v11i1.10721>.

⁸ Arif Setiawan, M.Pd and Musaffak Musaffak, "Praktik Mistisisme Jawa Dalam Novel Partikel Karya Dewi Lestari," *KEMBARA Journal of Scientific Language Literature and Teaching* 6, no. 2 (July 11, 2021): 267–78, <https://doi.org/10.22219/kembara.v6i2.15249>.

Soedjono's haul. Research data sources, informants, places and events, and documents. Data analysis with an interactive analysis model through four stages: data collection, data reduction, data presentation, data analysis, and drawing conclusions. The ritual haul of R.M. Iman Soedjono reflects Islamic and Javanese culture. Haul ritual procedures implement Javanese cultural practices and prayers that are read using Islamic teachings. The offerings and attributes used in rituals have symbolic meaning inside them. Togetherness, cooperation, and tolerance between religious and ethnic communities are reflected at the haul event.⁹

Lastly, Mochammad Maola and Sheikh Mahbubul Alam conducted a study about tattoos or amulets. This research was carried out during the Coronavirus era, i.e., how to treat it with an amulet.¹⁰ This research is essential to contribute to the fact that dealing with epidemics can be done in various ways, including from a religious perspective, namely the use of Rajah or amulet, a common thing among Muslims. So, the treatment may be carried out using medical and religious approaches. What is more important than magic is how magic can help solve human life problems without harming others, even though it is only a psychological comfort for humans. This study reveals that dealing with the plague can be done in various ways, including from a religious perspective, namely the use of the Rajah, which is common among Muslims. So, treatment can be made not only through a medical approach but also through a religious one. Thus, as far as the authors are concerned, there is no specific study regarding the mystical epistemology of *Kitab Primbon Betaljemur Adammakna*. Therefore, this study will attempt to reveal the mystical epistemology contained in this *Kitab Primbon* and its implication to inclusive behavior derived from the local wisdom of the Javanese people.

Method

This paper is qualitative research using a library method. The primary data was collected from *Kitab Primbon Betaljemur Adammakna*, the work of Kanjeng Pangeran Harya Tjakraningrat. In contrast, the secondary data were derived from other related literature, such as books and journal articles. For

⁹ Dwi Sulistyorini, "Mistisisme Islam-Jawa Dalam Ritual Haul R.M. Iman Soedjono Di Pasarean Gunung Kawi," *Kejawen* 1, no. 1 (March 31, 2021): 26–36, <https://doi.org/10.21831/kejawen.v1i1.40113>.

¹⁰ Mochammad Maola and Syed Mahbubul Alam Al-Hasani, "Rajah: Islamic Talisman for Overcoming Disease," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 2 (December 13, 2023): 163–82, <https://doi.org/10.21580/tos.v12i2.18845>.

analysis, this study applies a mystical approach, as stated by Ahmad Tafsir and Annemarie Schimmel. The author uses a mystical approach to analyze the content of *Betaljemur*. The mystical approach is the paradigm of wisdom explained by Ahmad Tafsir in his book *Filsafat Ilmu*. Wisdom is about believing bacteria in the heart as the inner radar of human beings. This differs from the other senses, such as reason, intellect, and other sources of human common sense.

This paper aims to study the mystical epistemology in *Kitab Primbon Betaljemur*. This research seeks to find its implications for social life, focusing on a moderate vision of Islam. There are some crucial aspects analyzed in *Kitab Primbon Betaljemur*, including *Weton* prediction, working to live, *riyada*, and *kanuragan*, etc.

Results and Discussion

The *Kitab Primbon Betaljemur* is an essential source of mystical knowledge in Javanese culture. This book contains various information about various aspects of life, including *Weton* calculation (calculation based on birth date) and the Javanese calendar system that connects a person's birth date with their character and fate and predictions about various events in life, such as soul mate, fortune, and health. Then, about tantra and mantras, namely rituals and prayers used to achieve specific goals, such as protection, good luck, and success. It also contains symbols and meanings; explanation of various symbols and meanings in the universe, such as dreams, sacred objects, and natural phenomena. It is important to note that the mystical epistemology in the *Kitab Primbon Betaljemur* book is not based on scientific evidence. However, this book still has essential cultural and spiritual values for the Javanese.¹¹

Some examples of mystical epistemological data in the *Kitab Primbon Betaljemur* is about *Weton*. *Weton 17 (neptu 8)* is believed to have good character, good luck, and easy to find a mate. Then, regarding prediction, dreaming of meeting a snake is a sign that you will get a windfall. Then, regarding tantra; the mantra "Om Mani Padme Hum" is believed to protect from harm. And the symbol of *keris* (kris) is believed to have magical powers to protect its owner from danger.

¹¹ Sidarta Hermin and Putu Anom Mahadwartha, "Javanese Lunar Calendar Effect (Primbon) on Abnormal Return," in *Proceedings of the 15th International Symposium on Management (INSYMA 2018)* (Paris, France: Atlantis Press, 2018), <https://doi.org/10.2991/insyma-18.2018.11>.

There is a lot of mystical epistemology in the *Kitab Primbon Betaljemur*, but the author will explain some of it. Among the mystical epistemology found in the *Kitab Primbon Betaljemur* book is on page 45 of the Indonesian edition as the object of this research study. It mentions the salvation of *tedak siten*. The following text from that book says:

“Setelah berusia tujuh lapan (245 hari) selamatan tedak siten /turun tanah berupa: nasi kluban, jajan pasar, bubu merah, baro-baro, juwadah, tetel (7 warna): merah, putih, hitam, kuning, biru, jambon, ungu serta air kembang setaman, padi, kapas, tangga yang terbuat dari tebu arjuna, bokor berisi beras kuning, bunga dan bermacam macam mata uang: sen, ketip, talen, rupiah, ringgit, serta perhiasan: gelang, kalung, cincin dan sangkar /kurungan.”¹²

"After seven-eight months (245 days), the *tedak siten* / land-lowering are in the form of *kluban* rice, market snacks, red bubu, baro-baro, juwadah, *tetel* (7 colors: red, white, black, yellow, blue, pink, purple) and *setaman* flower, water, rice, cotton, ladders made from Arjuna sugar cane, bowls filled with yellow rice, flower and various kinds of currency: cents, ketip, talen, rupiah, ringgit, as well as jewelry: bracelets, necklaces, rings and cages."

The other epistemology of mysticism in the *Kitab Primbon* is about the signs of moving senses, in all of the body. *Keduten*, as mentioned in that book means feeling pleasure and looking beautiful.¹³ Suppose the forehead moves to the right side; this means we will find money the next time. This is the meaning of *keduten*, as mentioned in *Kitab Primbon*.

People of Java always use the book, for example, to make safety traditions from ancestors. Man of Java believes that this book contains the same truth as religion. Sometimes, the saints of Java receive guests for their safety.

Starting for a Job

When looking for a job, you have to adjust your daily calculations. For example, if it is Sunday, then calculating estimates must start at 6 or 7, 11, or 5 o'clock. This kind of calculation is the mystical epistemology contained in this *Kitab Primbon*. The researcher needs to show and explain all the calculations, but taking just a few shows that this book has a mystical epistemology.¹⁴

The meaning of dreams is also discussed in the *Kitab Primbon Betaljemur*. This suggests another mystical epistemology—a dream of climbing a mountain

¹² Harya Cakraningrat, *Kitab Primbon Betaljemur Adammakna Bahasa Indonesia* (Yogyakarta: CV Buana Raya, 1994), 45.

¹³ Cakraningrat, *Kitab Primbon Betaljemur Adammakna Bahasa Indonesia*.

¹⁴ Cakraningrat.

quickly. The meaning is to gain fortune or be promoted.¹⁵ If you dream of climbing a mountain with difficulty, it means experiencing challenges. Overall, data shows 19 types of dreams interpreted in this *Kitab Primbon Betaljemur*. In general, the meaning of dreams symbolizes teachings passed down from ancestors as local wisdom. In Islamic teachings, there is also a mystical epistemology regarding the story of the Prophet Yusuf, who had a dream and told it to his father. He dreamed of seeing the sun and planets bowing to him, which means that the Prophet Yusuf would become a great man. He will be king so that his brothers and sisters all respect him.

Bagir' says that it is called essential knowledge or knowledge by presence (*'ilm ḥuḍūrī*). This knowledge can also be called intuitive knowledge. As explained by Yazdi and quoted by Haidar Bagir, there are three levels of mystical experience, continuing the level of mystical language, and philosophical meta-mysticism or language about mysticism.¹⁶ The final goal is none other than *ma'rifa*. And *ma'rifa* itself is alpha and omega, agent and goal. He is the first in knowledge and faith and the last is testimony (*shahāda*) and reality.¹⁷

This data proves the mystical epistemology in the *Kitab Primbon Betaljemur*. This indicates the unity of life between the Javanese people, who have a strong culture of togetherness. As explained by Mark Woodward, Javanese society is mystical and syncretic. This result differs from the study conducted by (A), in which *Kitab Primbon Betaljemur* explains the principles of traditional treatment. It is also different from the study conducted by (B), which states that in this *Kitab Primbon*, there is a mystical epistemology.

According to Annemarie Schimmel, mysticism can be defined as love for the absolute because the power that separates true mysticism from mere Brata asceticism (asceticism) is love. Divine love enables the thief to endure, even enjoy, all the pain and suffering God bestows on him to test him and the purity of his soul. According to Schimmel, there are two types of mysticism: the mysticism of infinity and the mysticism of personality. Sufi influence can be seen in the field of calligraphy. Mystics who liked to delve into deeper meanings when looking at letters in the alphabet were involved in discovering surprising shapes in the writing of letters that seemed to have special meanings.¹⁸

¹⁵ Cakraningrat, 168.

¹⁶ Haidar Bagir, *Epistemologi Tasawuf Sebuah Pengantar* (Bandung: Mizan, 2017).

¹⁷ Bagir.

¹⁸ Annemarie Schimmel, *Dimensi Mistik Dalam Islam* (Jakarta: Pustaka Firdaus, 2009), 540.

Mystical epistemology explores ways of knowing that go beyond logical reasoning and empiricism. This opens up new insights into how humans achieve knowledge of reality, including through mystical experiences, intuition, and revelation. This mystical knowledge can help us understand various spiritual and cultural traditions that emphasize non-rational forms of knowledge.

Studying mystical epistemology can help us understand ourselves more deeply. Mystical experiences can access hidden dimensions of consciousness and help us find meaning and purpose in life. Research in this field can help us develop our potential and live more prosperous lives. Usually, Javanese people, as explained by Asmoro Achmadi, are divided into two cultural types, namely coastal culture and inland culture.¹⁹ According to Marbangun, as quoted by Asmoro Achmadi, all Javanese people have one culture. They think and feel like their ancestors in Central Java, with Surakarta and Yogyakarta as cultural centers.²⁰

In the epistemology of mystic, Ahmad Tafsir also said that there is *Kanuragan*.²¹ *Kanuragan* is the science of sweeping oneself from the other power outside. *Kanuragan* is the same as *riyāḍa* in the Arabic language. If there is someone who reads *ya qawiyyu*, he will have a *khadam* or angel. So he could be strong in his physical structure. This is *Kanuragan*. How to increase our power. Firstly, making *tawassul* (intercession) to the Prophet Muhammad and Syekh al Buni, and then to Muthiyail Angel. Secondly, reading Surah al-Ikhlās, al-Falaq, and an-Nas. The third is reading *du'a*.²²

Ilm Ladunni (acquired knowledge) is also the epistemology of mysticism. As stated by Tafsir, the Sufis believe that if someone achieves the station of *waliyullah*, he can see everything as God sees everything.²³ Therefore, the Sufis connect to the *ālam al ghaib*. That station (*maqām*) could be achieved with *riyāḍa* (exercise) in the inward reality of human beings. *Riyāḍa* has to be advised by a teacher who knows this specific science.

Some Prediction in *Kitab Primbon Betaljemur Adammakna*

There are several predictions in this book, namely about the predictions of the prophets. Among them is the prophecy of the Prophet Yunus. Namely, having many children, unstable work, and many temptations, the way to resist these

¹⁹ Asmoro Ahmadi, *Filsafat Dan Kebudayaan Jawa* (Sukoharjo: CV Cendrawasih, 2004).

²⁰ Ahmadi, 15.

²¹ Tafsir, *Filsafat Ilmu Mengurai Ontologi, Epistemologi, Dan Aksiologi Pengetahuan*, 234.

²² Tafsir, 234.

²³ Tafsir, 154.

incidents is to give alms to 1 tall lead. (Pg. 80). The calculation method is to take the number of days and weeks/markets from birth. If the number of *neptu* days and market weeks is seven, then that is the meaning of the Prophet Jonah's prediction. The predictions in this *Kitab Primbon* refer to the names of the prophets. If the number is 18, it is included in the prediction of the Prophet Yusuf, which means lots of profits, riches, and bad luck, too. (Pg. 81)

The prediction is about the numbers. If we want to be rich men, we have to make systematic predictions in numbers and calculate the following days in the Java system of luck. Prediction in *Kitab Primbon Betaljemur* is not about the truth but about believing in Java Society. The prediction method in the *Kitab Primbon* often involves the interpretation of various symbols and natural signs that are considered to have special meanings.²⁴ For example, by calculating a specific date of birth or moon phase, it can be known that a person will experience good luck or challenges shortly. Even though it has no clear scientific basis, this practice is still preserved in Javanese society as a valuable cultural heritage, where the knowledge and wisdom of ancestors is passed down from generation to generation.

Symbols and Meanings in *Kitab Primbon Betaljemur Adammakna*

The meaning in life or symbols and meanings in the Javanese *Kitab Primbon* includes the meaning of dim eyes. If it happens precisely at 6 to 8 in the morning and the eye drooping is the left eye, then there will be guests from far away. Meanwhile, if the right eye is cloudy, people will be slandered. (Pg. 176)

If it occurs from 12.00 p.m. to 02.00 a.m., if it is on the left, then you will be troubled. If it is on the right, people will be slandered. This is part of the symbolic meaning of the *Kitab Primbon Betaljemur*. Among the interesting things is the symbol for the meaning of an earthquake. If it occurs during the fasting month during the day, then the meaning is that there are village people fighting. If it happens at night, many village people will move. (Pg. 178)

The symbol and its meanings in this *Kitab primbon Betaljemur can be found on many pages*. The symbol shows us the mysticism of reality that could be understood as a sign that manifests in society in everyday life. Someone could accept the phenomenology of symbols in that book. Especially in Javanese culture, we always find meaning in symbols. For example, if we walk away in the

²⁴ Ahmad Musta'id, "Perubahan Perilaku Masyarakat Petani Muslim Undaan Kudus Terhadap Sistem Penanggalan Jawa Pranata Mangsa 2000-2018," *Journal of Islamic History* 1, no. 2 (August 23, 2021): 120–37, <https://doi.org/10.53088/jih.v1i2.111>.

road and see a snake that crosses the line, we could be careful in our journey because that symbol means the message of danger. The paradigm in that book makes us understand the phenomena of the universe. The symbology of the Javanese people is often written in that book.

The *Kanuragan* and *Kesaktian* in *Kitab Primbon Betaljemur*

Information about *kanuragan* and *kesaktian* (supernatural powers) in the *Kitab Primbon Betaljemur* is very urgent to understand. The first example is about Arya Bangah that is to get rid of wild animals. The reading is: "*Wiyak bumi wiyak Langit, jagat suwung tan ana bebayane, ingusan sejatine menungsa, kang karsa bis sekulem, tis sekulem, tan ana bebayane, tikur, tikur tekane tundhuk, mulihe ndungkul* (p. 163)" [Like the earth like the sky, the world is safe, a true human being, who wants to be safe, safe, bows down again].

Kanuragan can be knowledge about special rituals or prayers that are believed to increase a person's spiritual strength to protect oneself from danger and achieve specific life goals. This data can also be related to natural symbols or signs, interpreted to determine a person's spiritual potential based on their date of birth or other factors that are believed to influence an individual's spiritual energy.²⁵

The function of Arya Bangah is to avoid wild animals in the world. Many people of Java believe they must read the mantra to be brave men and face wild animals. There is also *Sulaiman's Prayer to be a man of Waskita*. In the Indonesian language is *wibawa*. So, people in Java have to read the recitations. The text is "*allah huma indakolafi suroti sulaimana minalmasriki ilalmagribi lidatihi wa sifatihi wa kuwatihi wa jabroila wa mikaila wa isrofila wa ngijeroila wa malaka sulaimana minal masriki ilal magribi jinan wa insanwari kan wagoma manwasala matosliman kasira jalja lahulu jaiblis saitoni fi dulumatiwanur robana takabal sulaiman abna dawuda ngalaihi maslalamubirokmatikaya arkama rokimin* (P. 162)" [O Allah, when he said in Sulaiman's letter, From East to West, for his substance and nature and strength and the Angels Gabriel, Isrofil, and Izroil and the kingdom of Sulaiman from East to West, May you always be safe and protected from the devil in the darkness. O my Lord, accept Sulaiman, son of David, for salvation by Your grace].

²⁵ Elika Ninik and Nurhayati, "Metafora Konseptual Aksara Jawa Dalam Serat Centhini: Kajian Linguistik Kognitif," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 7, no. 3 (2024): 431–44, <https://doi.org/10.30872/diglosia.v7i3.1038>.

Kanuragan is an expert in using body power to strengthen the soul. People of Java believe that the body has power from the inside. The *kanuragan* is about using the potentiality of the body and soul. Besides, the phenomena of Pencak silat are related to Java culture, which is understood as a symbol of the *kanuragan* exercise. Sometimes, people of Java recited the mantra to have a powerful *kanuragan*. The legend of *Kamandanu*, for example, shows that in Nusantara, there is a belief in the *kanuragan* phenomenon of symbols.²⁶

The Implication of Mystical Epistemology in *Kitab Primbon Betaljemur* to Indonesian Society

Religious pluralism in Indonesia become more debatable in the contemporary era. This is about radicalism that develops in the part of the country. Ministry of Religious Affairs (Kemenag) called for the paper to become moderate in Islam. So, there is the implication from the epistemology of mystic perspective to understand each other around Indonesia. A few decades from the beginning, Indonesia has some islands and many cultures, from Aceh to Papua. These need to live in harmony without any suspicion. Local wisdom in *Kitab Primbon* has implications for understanding each other. Many messages from *Kitab Primbon Betaljemur* are to be actualized in daily life, such as tolerance, the deep meaning of religious pluralism, and living with wisdom. There is spirituality in *Kitab Primbon Betaljemur* that can be actualized.

The implications of mystical epistemology in the *Kitab Primbon Betaljemur* include understanding supernatural knowledge, spirituality, and the relationship between humans and the universe. This book contains mystical teachings believed to help reveal the secrets of the universe and help humans unite themselves with cosmic energy.²⁷ In mystical epistemology, knowledge is gained through deep spiritual experience, self-knowledge, and union with a cosmic source of power. The implications of mystical epistemology in the *Kitab Primbon Betaljemur* teach about the importance of maintaining spiritual balance, living in harmony with nature, and using magical knowledge for the good of oneself and others. When reading the *Kitab Primbon Betaljemur*, we are invited

²⁶ Sururin and Moh. Muslim, "Islam Dan Kesusastraan Jawa: Telaah Kepustakaan Jawa Pada Masa Mataram," *Jurnal Bimas Islam* 11, no. 1 (2018): 135–164, <https://doi.org/10.37302/jbi.v11i1.49>.

²⁷ Hari Pamungkas and I Made Suparta, "Name Change in the Javanese Cultural System in Serat Tata Cara Nipun Tiyang Ngluwari Punagi," *IOP Conference Series: Earth and Environmental Science* 175 (July 24, 2018): 012122, <https://doi.org/10.1088/1755-1315/175/1/012122>.

to understand that other dimensions exist beyond ordinary human experience. The mystical knowledge in this book allows readers to develop spiritual awareness and expand the boundaries of conventional knowledge. Thus, the implications of mystical epistemology in the *Kitab Primbon Betaljemur* influence how we view the world and ourselves and open ourselves to more profound spiritual experiences and deeper meaning of life. This book implies that there are truths that may not be accessible to the mind alone. Through the mystical knowledge contained in the *Kitab Primbon Betaljemur*, humans are invited to understand and appreciate the relationship between the material and spiritual worlds and gain new insight into the purpose of life and human existence.

Kitab Primbon Betaljemur can strengthen collective identity and a sense of solidarity in the community that uses it. The implication is the potential to strengthen social bonds and togetherness through shared spiritual experiences and a shared understanding of the mystical principles contained in the *Kitab Primbon*. The *Kitab Primbon Betaljemur* is often used to guide decision-making in various aspects of life, such as marriage, agriculture, and health.²⁸ The implication is the importance of criticism in dealing with mystical knowledge, where while understanding and respecting tradition, society also needs to apply a rational and contextual assessment of this book's advice.

The existence of the *Kitab Primbon Betaljemur* also raises questions about the balance between traditional knowledge and modern science in society. The implication is the importance of dialogue between these two fields of knowledge to achieve a holistic understanding of the world, which combines spiritual depth with proven empirical knowledge. Thus, the *Kitab Primbon Betaljemur* is a cultural heritage and a source of inspiration for epistemological reflection and intercultural dialogue.²⁹

The implications of the tolerance attitude from the mystical epistemology of *Kitab Primbon Betaljemur* cover broad and deep aspects, summarizing spiritual values and traditional wisdom that influence how individuals and

²⁸ Gunawan, "Marriage Prevention Due to Fortune-Telling of Primbon Based on the Perspective of Islamic Law (A Case Study of Marriage in Sidomukti, Bandungan, Semarang)" (IAIN Salatiga, 2015), <http://e-repository.perpus.uinsalatiga.ac.id/281/>.

²⁹ Sasongko S. Putro, Dedi Yusar, and Nanang Sutisna, "Cirebon Manuscript Digitalization Model," in *Proceedings of International Seminar on Indonesian Lecturer Is Born to Report Regularly* (India: Novateur Publication, 2023), 104–112, <https://novateurpublication.org/index.php/np/article/view/74>.

society view and interact with diverse religions and beliefs. In the Indonesian context, which is rich in cultural and religious diversity, a deep understanding of the implications of tolerance from the mystical epistemology of *Kitab Primbon Betaljemur* is vital in promoting social harmony and interreligious dialogue. In this essay, we will explore various dimensions of the mystical epistemology of *Kitab Primbon Betaljemur* and how it influences attitudes towards tolerance in society.

One of the implications of the tolerant attitude of the *Kitab Primbon Betaljemur* is the recognition of the plurality of spiritual paths. In mystical understanding, the diversity of spiritual paths is not considered a source of conflict but a manifestation of the richness of the human search for truth. Thus, an attitude of tolerance arises from respect for various spiritual beliefs and practices and a willingness to recognize the values underlying each religious tradition and belief.³⁰

In multicultural Indonesian society, understanding the implications of tolerance from the mystical epistemology of *Kitab Primbon Betaljemur* can be a source of inspiration and a foundation for building harmonious interfaith relations. By integrating spiritual values and traditional wisdom from various cultures and beliefs, individuals and communities can form a strong foundation for cooperation, appreciation, and respect for the diversity of religions and beliefs.

Kitab Primbon Betaljemur's mystical epistemology encourages awareness of unity in diversity. Although there are differences in the external manifestations of the various beliefs, there is an awareness of the interconnected relationship between all living things and the existence of one greater whole in a deeper spiritual dimension. It promotes an inclusive attitude and universal brotherhood among diverse individuals and communities.

The mystical epistemology of *Kitab Primbon Betaljemur* has profound implications for attitudes toward tolerance in pluralistic Indonesian society. Through recognition of the plurality of spiritual paths, awareness of unity in diversity, the concept of karma and compassion, as well as an attitude of humility and piety, the mystical epistemology of *Kitab Primbon Betaljemur* encourages individuals and society to develop an inclusive attitude of tolerance and respect for the diversity of religions and beliefs. Thus, a deep understanding of the

³⁰ Wachid E. Purwanto, "Transkripsi Aji Dan Mantra Dalam Primbon Ajimantrawara," 2018, <https://doi.org/10.31227/osf.io/tp94r>.

mystical epistemology of *Kitab Primbon Betaljemur* can help strengthen social harmony and promote meaningful interreligious dialogue in Indonesia's diverse society.

Conclusion

The epistemology of mysticism in *Kitab Primbon Betaljemur Adammakna* contains several messages to audiences. This message is about understanding religious pluralism. The wisdom perspective from that book affects the human consciousness of the Javanese people. Besides, according to the explanation above, this article concluded that the epistemology of mysticism in *Kitab Primbon Betaljemur Adammakna* has social implications. The implications are tolerance in everyday life, local wisdom tradition, and increasing religious pluralism. The epistemology of mysticism in *Kitab Primbon Betaljemur Adammakna* contains spiritual being about local wisdom. The prediction in *Kitab Primbon Betaljemur Adammakna* is the same as the social character in Buddhism-Hinduism culture since the 8th century in Indonesia. Spiritual values and traditional wisdom in *Kitab Primbon Betaljemur Adammakna* have implications for understanding each other between Islam and Hinduism.

Acknowledgment

We are thankful to the anonymous reviewers of *Teosofia* for giving beneficial feedback.

Funding

This research did not get any financial support.

Author Contributions:

All authors contributed equally to this research and agreed to the published version of the article.

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