

REPRESENTATION OF JAVANESE MESSIANIC MANIFESTO IN THE DOMAIN OF IMPERIAL LITERATURES

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Abstrak

Artikel ini bertujuan untuk melacak dan mendeskripsikan representasi manifesto messianisme Jawa pada ranah karya-karya sastra keraton. Sejak semula, masyarakat Jawa memiliki ideologi tentang manifesto messianisme sebagai identitas kultural. Pada ranah politik kerajaan Jawa, sebenarnya ideologi ini dianggap sebagai wahana orientasi kosmik. Sejak era kerajaan Kediri, masa kebudayaan Jawa-Kuna (Jawa Hindu-Buddha), hingga era kerajaan Mataram, masa kebudayaan Jawa-Islam; para 'rakawi' dan 'pujangga' telah mengadopsi, mengembangkan, mengkristalkan, mereformulasikan, bahkan telah merekayasa ulang tentang episteme messianik Jawa melalui proses pengimitasian konsep messianisme Kitab-kitab Suci dari peradaban Semit (Arab) dan Arya (India).

Temuan yang berkaitan dengan pengaruh kultur keagamaan manca tentang manifesto messianisme asing dalam teks-teks tertulis berbahasa Jawa, dapat dianalisis melalui karya-karya sastra keraton yang menyuarakan kronologi profetisme Jawa, seperti *Kakawin Bharatayudha*, *Kakawin Sutasoma*, dan *Kitab Primbon Quraisy Adammakna*. Dalam sejarah sastra Jawa, karya-karya sastra yang bersifat messianik, yang digubah oleh para penulis keraton, kenyataannya telah menciptakan konsep yang tidak berbeda, meskipun mereka menggunakan istilah-istilah religiositas dari agama Hindu, Buddha, maupun Islam. Dalam konteks ini, ideologi messianistik Jawa dapat diidentifikasi dan direpresentasi melalui dua hal (1) orientasi messiansime etnik yang merujuk pada paradigma identitas kultural Jawa, dan (2) orientasi eskatologi messianisme Jawa Islam.

Key words : Hindu, Buddha, Islam, Indic, Semitic, Brahmanic, Abrahamic, incarnation, Javanese, messianic episteme.

A. INTRODUCTION

In the Indic studies, many philologists and theologians are really familiar with the existence of the Hindu Scriptures, namely the *Sāstrās* which announce about the Vedic messianic manifesto. The Sanskrit term, *sāstrā* is that which is associated with what is so-called the *Vedas* in many genres. There are the *Sruti* in four number (*Rigveda*, *Yajurveda*, *Samaveda*, *Atharvaveda*, including the *Upanishāds*), the *Smṛti* (*Manava Dharmasāstra*, *Paraśārā Dharmasāstrā*), *Itihasa* (the *Ramayana* and the *Mahabharata*), the *Puranas* (the most important of them are *Agni Purana*, *Vayu*

Purana, *Brahmanda Purana*, *Vishnu Purana*, *Shiva Purana*, *Bhāvisya Purana*, *Śrīmad Bhāgavatam Purana*, etc.), the *Āgama* such as the *Pancarātra* to the *Vaisnava*, the *Pratyabhijna* to the *Saiva*, and the *Mahānirvāna-Tantra* to the *Sakta* sects, and other Vedic writings by all great *ācāryas* (spiritual masters). Meanwhile, they never think about the roots of Javanese messianic manifesto in the Javanese Bible in the Old Javanese era and the Islamic Javanese one. Therefore, the research of the Javanese Bible, namely the *kakawin* and the *kitab (serat)* nowadays, are important to dig up and to

rediscover the origin of Javanese messianic episteme as the tribal message politically, socio-historical background of the texts, a literary journey of Brahmanic and Abrahamic stories which were scripturally inherited from Indic and Semitic ideas in the mind-set of Javanese imperial writers in the island of Java. The Bible of Java, however, occupies a new post in an academic mind of cross-cultural study, especially for interfaith community.

The development of imperial Javanese literary works in the hegemony era of foreign religions, however, crystallized an indifferent messianic idea in many various texts although they used different messianic terms. In this context, the Javanese Bible points to the coming of the Javanese Messiahs, especially Prabu Jayabaya, the king of Kediri.

This messianic idea considers another important line of interpretation that had been neglected in building a Javanese theology. It approaches Javanese's concept of the final Messiah as a developing theme and shows how a proper grasp of the textual meaning at each stage of Javanese Bible literary inspiration is necessary for understanding messianic prophecy. From the beginning, the Javanese messianic episteme which referred to the *Kakawin Bharatayudha* in the Old Javanese Language, one of imperial messianic literary works in the era of Java-Hindu to the completion of the *Kitab Primbon Quraisyn Adammakna* in the New Javanese Language, one of imperial messianic literary works in the era of Java-Islam, the coming of Prabu Jayabaya, the Just Leader as the tribal messianic figure became a main issue. The *Kakawin Bharatayudha*, a work of Hindu episteme, the *Kakawin Sutasoma*, a work of Buddhist episteme, and other Old Javanese Literatures in the era of pre-Islamic time in Java, apparently, the authors have a passing over spirituality with the covering of organized religions of Hindu & Buddha, mainly about the messianic episteme. Each author delineates the texts that are direct messianic prophecies and examines their meaning and development within the flow of God's plan. And, the reader will gain an

understanding of God's process for bringing the Messiah to the earth of Java through the golden age of Javanese nation, and of his intent to bring the safety knowledge of the Messiah for justice, ministry and peace for salvation to the world of tribal idea through him. Therefore, this tribal message refers to the coming of the Javanese Messiah *per se*. Then, in the era of post-Islamic time in Java, one of imperial Javanese literary works is like the *Kitab Primbon Quraisyn Adammakna*, the author also has a passing over spirituality by using the Vedic-Arabic terms to explain a message, especially about the Messianic idea and the coming of Javanese Messiah in the age of *Kaliyuga* or *Jaman Akir*.

To understand about the concept of hybrid Javanese Messianism in the imperial Javanese literary tradition, rethinking the 'text', 'inter-texts', and 'intertextuality' are important. As in all poststructuralist theory, Julia Kristeva's work, a French semiotician, also demonstrates that all signifying systems from table settings to poems are constructed by the manner in which they transform earlier signifying systems. Any text or Sacred Text is 'constructed of a mosaic of quotations' and is 'the absorption and transformation of another' (Kristeva, 1980:66). Hence, for her, a text is 'an ongoing process in which the writer confronts the ideological givens of different culture and subverts the linguistic signifiers in unanticipated ways (Davis and Schleifer, 1986:273). Concepts are nothing more than words, and signifier are words that refer to other words and never reach out to material objects and their interrelations. In effect, all meaning is textual and intertextual. Everything we can know is constructed through signs, governed by the rules of discourse for that area of knowledge, and related to other texts through filiations, allusion and repetition. In this way, texts are marked by a surplus of meaning which results in differing readings of texts or Sacred Texts which are formed and conducted through mediating factors such as the present structures of discourse, the present concepts of the discourses structures of the time of the 'writing' of the texts, the traditions of reading, and the

suppositions which those traditions have made possible, of those particular texts.

When a text or 'sacred text' is viewed in this way, it subverts the concept of the text as self-sufficient and dramatically blurs the outlines of the text and disperses its image of totality into an bounded, illimitable tissue of connections and associations, paraphrases and fragments, texts, and contexts. This view is reiterated by Roland Barthes when he argues that the text is 'unconscious or automatic quotations, given without quotations, and the text is also multidimensional space in which a variety of writings, none of them original, blend and clash. The text is tissue of quotations. The writer can only intimate a gesture that is always interior, never original. His only power is to mix writings, to counter the ones with others, in such a way as never to rest on any one of them (Barthes, 1981:39).

B. EPISTEME OF INCARNATION: THE OLD JAVANESE HERITAGE

In Javanese mind-set, the idea of incarnation is a main point. It refers to the Javanese episteme about how they think and how they speak of their world. The Javanese messianic idea is literally always related to the idea of incarnation. Both ideas are related to the concept of salvation and the cosmic harmony, and an incarnation idea appears in a classical work of Kediri Kingdom by which it is called a famous *Kakawin Bharatayudha*. In this *kakawin*, the messianic idea appeared in the era of Old Javanese society in pre-Majapahit Kingdom by which the term *nurun* was used. In the *Kakawin Bharatayudha* LII.4 described that Lord Vishnu descended in the holy land of Java via Prabu Jayabaya's body (Wirjosuparto, 1996: 179-180).

Karunnya pwa Bhattara Wishnnu lumihat ri ya salahasa mar ikang hati. Nahan mar mmanira nurun pitaka natha nika tuhagannamulih praja. Nguni kyati Bhattara Kreshnna pangaran ri sira saphala yan jayengranna. Ndah mangke

tineher ta paduka Batthara Jayabhaya paneggahing sarat.

When Lord Vishnu sees the island, He then mercies to it. He feels so sad in his heart, so that why Lord Vishnu then descends into the world to become a King in the island, and He rules the kingdom perfectly. In the ancient age, He was formerly known as Bhatara Krishna, and He was being a winner while fighting against the enemy of Bhārata in the battle. Now, His duty is continued by His Excellence Bhatara Jayabaya who has a famous name in the world.

If in the *Kakawin Bharatayudha*, a work of Hindu *rakawi*, Mpu Panuluh described the idea of incarnation by which Lord Vishnu descended via Prabu Jayabaya to bring salvation, so after the fall of Kediri Kingdom, in the golden age of Majapahit, a Buddhist *rakawi*, Mpu Tantular also described the incarnation idea via a holy story of King Sutasoma in the *Kakawin Sutasoma* I.4. as an incarnation of Sri Jinapati, the other title of the Buddha *per se* (Santosa, 1975: 138-139).

Purwwa prastawa ning parwwa racana ginelar sangka ring boddhakawya/ nguni Dwapararing treat Krtayuga sirang sarwwadharmmanggakara/ tan len hyang Brahma Wisnwiswara sira matemah bhupati marttyaloka/ mangke praptang kali Sri Jinapati manurun matyanang kalamurkka.

First of all the story I compose is derived from the stories of the Enlightened One. In previous times, in the third, second, and first ages, the embodiment of all forms of the Dharmma were no other than the Gods Brahma, Wisnu, and Iswara. They became kings in the world of mortal men. But now, in the Kali age, Sri Jinapati descends here to eliminate the evil and the wicked.

The incarnation of Buddha as Sri Jinapati in the body of King Sutasoma in the age of Kaliyuga, was then narrated clearly in other stanza, the *Kakawin Sutasoma* III.1-2.

*kyati Sri Sutasoma nama nira de nrpati
winuwus ing jagad kabeh/ sangke warnna
niragawe suka nikang bhuwana
pinakamusti ning hidep.....hyang ning
kingkin angindarat semu ni rum nira wahu
tumurun sakeng tawang.*

It became well-known and was repeated among the people, that the king had called him Sutasoma/ because he was good looking, he bought happiness to the people who regarded him as a divine being./ Looking like an incarnation of the god of love just descending from the sky.

Both Hindus and Buddhist Javanese literary works represented the identity of *Bhatara* and *Srī* as the Supreme Persons in the Old Javanese, which are dealing with the *Bhagavān* in the Sanskrit word, and both represented the manifestations of the Javanese Divine, the *Avatāra* in the Vedic term. The theory of the divine manifestations (*avatāra*) of Vishnu or Buddha among men, however, is a particular immanent form of the Supreme Deity within his non-duality, the transcendent becoming immanent within the phenomenal which is ultimately not other than the Deity.

The descents of the Lord as the *avatāra* are infinite in number, such as Bhagavān Krishna or Buddha Gautama, namely *Srī Jinapati* in India (*Voor Indie*), and *Bhatara Jayabaya* or *Sri Sutasoma* in Java (*Achter Indie*). In other words, as the *avatāras*, the figures of *Bhatara Jayabaya* in the Javanese-Hindus episteme and *Sri Sutasoma* in the Javanese-Buddhistic one are directly adopted from Brahmanic sources or Indic thinking which so called the *imitatio Indica*. Even, in this case, to support the use of avataristic titles of King Jayabaya, I can mention two Old Javanese inscriptions which were historically discovered by the archeologists in East Java, (1)

janardanāwatāra in the Hantang stone [1057 *ćaka*], (2) *sāksāt Wisnwangsa satata sakalajagatpālaka*, which means 'the incarnation of Vishnu who protects the world salvation' in the Talan stone [1058 *ćaka*]. Based on these inscriptions proved that Jayabaya himself has claimed as the incarnation of Vishnu. The Old Javanese word *Janardanāwatāra*, is etymologically derived from *Janardana* (the other name of Lord Vishnu) and *āwatāra* (one who descends). And other, *Wisnwangśa*, it is also etymologically derived from *Wisnu* (the god of protector, namely Lord Vishnu) and *angśa*, manifestation (Kartoatmodjo, 1985: 29-30).

Literally, the Vedic influence of the Old Javanese Messiahs, it indicates that there is an intertextual evidence between 'Sacred Text' and 'text.' Obviously, in the mind-set of the Old Javanese, *Bhatara Jayabaya* himself, is the *Kriśnamurtti* (incarnation of Krishna), and *Bhagavān Krishna* as an incarnation of Vishnu himself whom came down many times in the earth *via avatāra* has literally been foretold by the Hindus 'Sacred Text', the *Bhagavad-Gita* IV.7-8. It is a concept of *avatāra* of Hinduism by which *Pancamo-Veda*, the other name of the *Bhagavad-Gita* recommended it. *Sri Krishna*, one of Vishnu *avatāras* said:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥

*yadā yadā hi dharmasya glānir bhavati
Bhārata/
abhyutthānam adharmasya tadātmānam
srjāmy aham//
paritranāya sādḥūnam wināsāya ca
duṣkṛtām/
dharma-samsthāpanarthāya sambhawāmi
yuge-yuge//*

Whenever there is a decline of righteousness and rise of unrighteousness, O Bharata [Arjuna], then I send forth create

incarnate Myself. For the protection of the good, for the destruction of the wicked and for the establishment of the righteousness, I come into being from age to age (Prabhupāda, 1986:226-228).

Vishnu, for example, has many forms of his unique incarnations as the *avatāra(s)* to spread over a justice in the world, and at the same time, to set up or to protect the justice *per se* from the evil and the wicked. These divine manifestations are affirmed by the *Srimad Bhāgavatam Purāna*, one of eighteen Mahapurāna of Hinduism. Amazingly, the book also announced that Krishna and Gautama were the *avatāra(s)*. According to the *Srīmad Bhāgavatam Purāna* I.1.24, Bhāgavan Gautama himself, the son of Anjana, born in the Kali-yuga in Bihar as the Buddha was the ninth *avatāra* of Vishnu after the coming of Bhāgavan Krishna. In the words of Krishnadvipāyana Vyāsa (in Prabhupāda, 1972:160-161), he said:

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम्। बुद्धो
नाम्नाञ्जनसुतः कीकटेषु भविष्यति॥

*Tatah kalau sampravrtte sammohāya sura-
dvisām/ buddho nāmnāñjana-sutah
kīkatesu bhavisyati'//*

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha of the name of Anjana's son, in the province of Gayā (Bihar) will take place (just for the purpose of deluding those who are envious of the faithful theist).

In this frame of reference, a Buddhist *rakawi*, namely Mpu Tantular, as a voice of Buddhism, however, spoke of this puranic messianic idea in the Old Javanese word, in the name of Srī Jinapati, a Javanese Prakrit term ('Javaansch Prakrit'). He also used other Old Javanese words *manurun* and *tumurun* to express the Javanese messianic episteme by which it was a real cognate translation of

Sanskrit word *avatāra* as well as in the Vedic Sastrā, such as the *Bhagavad-Gita*, the *Nārāyaniya* of the *Mahābhārata*, and the *Harivamsa*, where such words as *janman*, *sambhavā*, *srjana*, and *pradurbhavā* are employed (Sheridan, 1986:60). The Old Javanese Bhagavad-Gita also affirmed the use of these Vedic terms in the form of the Old Javanese words to express the concept of Javanese messianic episteme, like *nurun mangjanma*. The text describes as follows, '*apan rumaksa sang Shadu, mwanng śumirnaning dhurjana donkwa nurun mangjanna ring bhumi, ring sayuga-yuga, maka don ri kapagehaning dharma kalinganya*' [then I send forth create incarnate Myself for the protection of the good, for the destruction of the wicked and for the establishment of the righteousness, I come into being from age to age, see the Old Javanese Bhagavad-Gita IV.8] (Menaka, 1990:88). It indicates that the Bhagavad-Gītā and Srīmad Bhāgavatam Purāna as the 'Indian Sacred Texts' of Hinduism in the Sanskrit are the hypogram of both *kakawin(s)*, namely the *Kakawin Bharatayudha* and the *Kakawin Sutasoma* as the 'Javanese texts' of *Vaisnava* and *Śaiva-Buddha* sects in the Old Javanese. It also indicates that those Sanskrit texts in the *Vaidika bhāsa* are religiously transformed into *manusi bhāsa* into the form of the Old Javanese through the project of *mangjawaken Byasamata* (to make the translations of Vyasaveda's works) from the original sources in the Sanskrit. Even, the context of 'Vedic Śastrā' in *Voor Indie* is then reread, reformulated, and changed into the 'Javanese śastra' in *Achter Indie*. If Krishna, the manifestation of Lord Vishnu *nurun* as King Jayabaya, namely *sāksātnira Wiśnumūrtti* (the incarnation of Vishnu) in the Kali-yuga, so also Sri Jinapati, the manifestation of Buddha *manurun* as King Sutasoma, namely *sāksātnira Buddhāmūrtti* (the incarnation of Buddha) in the Kali-age. Mpu Panuluh said, '*ndah mangke tineher ta paduka Bathara Jayabaya paneggahing sarat* (his duty is now continued by His Excellence Bhatara Jayabaya who has a famous name in the world). Mpu Tantular also

said, '*mangke praptang Kali Sri Jinapati manurun matyanang kalamurkka* (but now, in the Kali-age, Sri Jinapati descends here to eliminate the evil and the wicked. If we view the concept of Kali-age, a crucial part of four Vedic ages, in this way, it means that the Indic messianic idea in the *Yavadvīpam* land, the well-known island of Sanskrit Ramayana of Valmiki in India, is literally reformulated into the Javanese messianic episteme in the *Jawadwipa* land, the island of Java. There are the titles of Vishnu in four Vedic ages. In the Kreta-age, the Deity has a white complexion and four arms. In the Treta-age, he has a crimson hue and appears in the form of sacrifices. Pious men worship with the Vedic forms and *Hari* is the embodiment of the gods. In the Dvāpara-age, the Lord has a dark complexion, wears the Kaustubha gem and the Srīvatsa curl. Men worship by means of both Vedic and Tantric rituals and seek the Supreme Reality in a human form with the marks of a king. In the Kali-age, the Vedas are neglected and Bhāgavan is worshipped by the Tantric practices of chanting and singing his name. Even though Krishna lived in the Dvāpara-age, there is a special blessing for those born in the Kali-age, which begins at Krishna's death. In the Kali-age, people delight in sin (Sheridan, 1986:54).

As a Javanese Mahayana Buddhist, known as Tantric/ Vajrayana Buddhist, Mpu Tantular's religious episteme has a connection with a frame of reference of Tibetan Buddhism, in which the Tantric Mahayana doctrine respects with the "icons" of Brahma, Vishnu, and Shiva at the Buddha altar, as well as each incarnations, although at the same time, the icon of Buddha becomes the *Istadevata* of Buddhists. The Buddhists of Thailand and Cambodia also have this tradition to respect the Trimurti of Hindu and place the image of Buddha as the *Istadevata* for worshipping (Waddell, 1972:12).

The Vedic term, *avatāra* in the Hindu-Sanskrit or in the Buddhist-Prakrit, and the Hindu-Javanese word, *nurun* or *manurun*, *tumurun* in the Buddhist-Javanese terms, are linguistically the key-words to understand

about the spirit of salvation of Vedic Culture in India and Java, and how the Javanese community recreate both *messianic idea* and *incarnation concept* as worldly messianic orientation in the domain of court literatures which refer to the framework of Javanese cultural identity in the *Achter Indie*, for proclaiming the Indic-Javanese Messiahs.

C. THE INDIC-SEMITIC JAVANESE MESSIANISM

Since the beginning, the episteme of incarnation in Java has crystallized from the era of the coming of Hindu until the post-coming of Islam, mainly in a frame of reference of imperial Javanese mysticism. In other words, this episteme of incarnation represents the model of Javanese messianic manifesto in two ages; (1) the Old Javanese cultural era, (2) the Islamic Javanese cultural era. As I said before, the Old Javanese imperial literary works; the *Kakawin Bharatayudha* and the *Kakawin Sutasoma* before the coming of Islam in Java, the court writers created the Indic Javanese manifesto. When the mission of Islam came into the court, they recreated the other hybrid Javanese messianic episteme, namely the Indic-Semitic Javanese messianic manifesto. One of the Islamic-Javanese imperial literary works, that is, the *Kitab Primbon Quraisyn Adammakna* which was appeared after the *islamization* in Java, described this messianic idea clearly, although the text manifested it in the form of variant terms.

In the *Kakawin Bharatayudha* and the *Kakawin Sutasoma*, the use of the Old Javanese words, such as *nurun*, *manurun* or *tumurun*, have similar semantics with the use of messianic words in the Old Javanese *Bhagavad-Gita*, *nurun mangjanma* which were literally translated from the Vedic terms of the Sanskrit *Bhagavad-Gita*, namely *srjāmi* (manifest, incarnate) and *sambhavāmi* (I do appear) to describe the *avatāra*, the incarnation of Godhead of Vishnu, descends from the kingdom of God for material manifestation. Meanwhile, in the *Kitab Primbon Quraisyn Adammakna*, namely '*Serat Jangka Jayabaya*',

which was mentioned by the author himself, this messianic idea is manifested in many New Javanese words, although it refers to the indifferent semantic, such as *mangejowantah*, *titising*, *tumitisipun*, *panjalmaning*, *manjalma*, and *angrasuk* etc. These New Javanese words are literally used by the *pujangga* (imperial author) to express the Javanese messianic manifesto in the era of Islamic Mataram, and to proclaim that Prabu Jayabaya himself, the king of Kediri, was the incarnation of Lord Vishnu, one who descended to rule in Java as the *Ratu Adil* (the Just Leader) with the Islamic Javanese title *panetep panatagama Kalipatullah* (one who rules with the divine Law, the Caliph of God) in the *Jaman Akir* (the Last Day). In the *Kitab Primbon Quraisyn Adammakna*, chapter *Triwikrama* text, the *pujangga* then said:

Mila kasebutaken titising Wisnu, utawi panjalmaning Wisnu ingkang pungkasan, jalaran mboten saged nglajengaken tumitisipun malih, margi sampun pantog.

Therefore it is mentioned the incarnation of Vishnu, or the last incarnation of Vishnu, because He could not continue the next manifestation again, because that is the end (Soembogo, n.t.: 19).

Ing salebeting jaman Kaliyuga, Hyang Narayan (Wisnu) angrasuk warni cemeng, kados sampun pratelo, bilih paring sasmita manawi isining jagad badhe risak. Risak ing budi pamikiripun, margi tansah miturutu hardening angkara murka.

In the days of Kaliyuga, *Hyang Narayan* (the God Vishnu) will manifest into a human with the black skin, according to the prophecy, he is brings the signs that the world will destruct. Destruction in soul, spirit and intellectual because they always follow the satanic will to destroy the truth (Soembogo, n.t.: 23).

Wondene wontenipun Serat Jangka Jayabaya, nika kaakenaken karanganipun Prabu Jayabaya Kedhiri, inggih panjalmaning Wisnu ingkang pungkasan. Dados namaning Serat kapendhetaken ngangge namaning sang pengarang, sarana dipun wewahi tembung Jangka sangajenging nama, dados mungel Jangka Jayabaya.

The existence of the *Serat Jangka Jayabaya* is then considered as the work of Prabu Jayabaya, the King of Kediri. He is the last incarnation of Lord Vishnu. Thus, the name of the *Serat* is derived from the author's name with adding the word *Jangka* in front of the name, namely *Jangka Jayabaya* (Soembogo, n.t.: 18).

Dene ingkang dipun wastani jaman Kaliyuga punika inggih jaman sangsara utawi jaman Kalabendhu, inggih ugi winastan Jaman Akir (akiring jaman), kados kawursita ing Serat Jangka Jayabaya.

The age of Kaliyuga is the age of passion, or the age of chaos, that is the era of the Last Day, like the prophecies in the *Serat Jangka Jayabaya* (Soembogo, n.t.: 23)

Pameca wonteneng jaman dahulu, tuwin rawuhipun Ratu Adil panetep panatagama kalipatullah. Pamecanipun sang Prabu Jayabaya ing Kedhiri...Ratu Adil panetep panatagama kalipatullah, utusan kang ngemban dhawuhing Allah.

The story about the past, and the coming of the Just Leader who reigns with the divine Law as the Caliph of God. That is the story of the Lord Jayabaya in Kediri...the Just Ruler who reigns with the divine Law as the Caliph of God, the messenger who received the divine words of God (Soembogo, n.t.: 49)

If we reread these texts, we can assume that the spirit of Vedic episteme in the era of the Old Javanese culture is still accepted, affirmed, and used by the *pujangga* of Mataram to deliver the Javanese messianic message in the era of Islamic Javanese culture. On one hand, the Vedic episteme in the *Kitab Primbon Quraisyn Adammakna*, can be identified through the use of New Javanese words; such as *Kaliyuga*, *Narayan*, *Wisnu*, *panatagama*, and *prabu*. These words are the Indic Javanese terms which are linguistically adopted from the Sanskrit and the Hindi, *Kali-Yuga* (the Age of Quarrel and Hypocrisy which began which five thousand years ago and lasts a total of 432.000 years, this age is the fourth and final era in the series of eras in any Mahāyuga, or cycle of creation), *Nārāyaṇa* (the four armed form of Lord Vishnu who presides over the Vaikuntha planets, in the *Mahābhārata*, Krishna is identified as an incarnation of *Nārāyaṇa*), *Viśnu* (the Personality of Godhead, the second person of the Hindu triad, and he is the personification of the preserving power), *nāṭa* (the cosmic dance, *Śiva Naṭarāja*, Siva the Lord of Dance depicts Siva dancing in a ring of fire, a paradoxical range of mood from wild ecstasy to controlled detached movement is expressed in this well-known image), *āgama* (a type of post-Vedic scripture, composed in Sanskrit and mainly concerned with matters of ritual performance), and *prabhū* (Lord, Majesty). On other hand, the Islamic episteme in the imperial work can be identified through the use of the New Javanese words too, such as *jaman akir*, *adil*, and *kalipatullah*, and *Allah*. These words are the Semitic Javanese terms which are linguistically adopted from the Arabic, *zamān ākhir* (the days before Hereafter), *'ādil* (justice), *khalīfatullāh* (the Caliph of God, one who rules in the name of God), and *Allāh* (the One God).

Meanwhile, the use of New Javanese words of the *Kitab*, such as *manjalma*, and *panjalmaning*, proves the essence of the spiritual ideology of the *pujangga* which is literally derived from the Vedic episteme. These New Javanese messianic terms of the *Kitab* can be compared with the messianic words of the

Serat Bagavad-Gita in the New Javanese version too, such as *manjalma* or *panjalma*, especially on chapter *Gnyana Yoga IV.7-9.*, the text describes as follows:

Saben-saben sajroning lelakon urip ing bumi iki, angger-anggering tepa-salira lan welas asih marang sapattha-padha dilalekake, lan tindak tanduk sawenang-wenang saya andadra, Manira nitahake Manira Pribadi. Perlune mbantu lan ngayomi ingkang padha alus-alus budine lan mbrastha kang padha ambeg angkaramurka. Murih njejekake angger-anggering tepa-salira lan welas asih ing saben jaman Manira bali manjalma ing donya iki. Kang ora pangling marang panjalma Manira lan ngakoni kasucian Manira, sawusi nemahi ajal, ora bakal bali menyang donya maneh, nanging tetep manunggal karo Manira.

Whenever there is a decline of righteousness and rise of unrighteousness, then I send forth create incarnate Myself for the protection of the good, for the destruction of the wicked and for the establishment of the righteousness, I come into being from age to age. One who knows the transcendental nature of My incarnation and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode (Hudoyo, 1990: 65).

The Indic Javanese messianic episteme is obviously the chain of transmitting system of various court works in their historical own context to prove the continuum of the common heritage of textual monument in cross-linguistics, cross-cultures, and interfaith discourses, namely Hinduism, Buddhism, and Islam. In other words, different imperial literatures will have to be taken as components in a continuum with close links of intertextuality. The *Kitab Primbon Quraisyn Adammakna* as the Indic-Semitic Javanese text, is also the mixing text which derived from the

hierarchical texts; (1) the Vedic texts in the Sanskrit, (2) the Indic Javanese texts in the Old Javanese, (3) the Islamic texts in the Arabic. Indeed, this text is an Indic Javanese text in the form of Islamic Javanese version which was reborn in the Islamic Javanese culture. In this context, I may also assume that the *pujangga* has reread the *Kakawin Bharatayudha* in the Old Javanese, and combined the text with Islamic sources. As the forms of *imitatio Indica-Semitica*, this messianic manifesto was literally adopted from Brahmanic and Abrahamic cultures which were actually reborn by the imperial writer into the Javanese episteme. In the eschatological sense, the *pujangga* also indirectly quoted the Vedic messianic elements of the Old Javanese texts. Here, the *pujangga* also directly spoke of the Old Javanese *avatāra* in other variant. It is that the ancient Javanese messianic term which speaks through the mouth of *pujangga*. It is the knowledge of the original sources that can alone throw a light on what often appears at first obscure and meaningless. One of the principal difficulties before us is to ascertain whether a messianic idea or expression was the *pujangga's* spiritual property or adopted and adapted from the earlier Old Javanese sources, or borrowed from elsewhere, who he learnt it and to what extent it was altered to suit his purpose. By tracking these New Javanese messianic key-words back to the Old Javanese messianic sources we are able to estimate to some extent the influences which were working upon the *pujangga* in his mission, and by studying these religious terms in the native Javanese literatures contemporary with him, we can sometimes understand more exactly what he himself means by the terms he uses in the *Kitab Primbon Quriasyn Adammakna*, namely the *Serat Jangka Jayabaya*. Therefore, the Indic Javanese incarnation concept, in the Javanese episteme, is never lost, and it is really being a center of spiritual knowledge of Javanese mysticism continuously. By transforming the Eastern foreign idea of Hinduism into a

Javanese mysticism, especially about the futuristic figures of Javanese Messiahs, the imperial writers enriched the world-view of Javanese hybrid mysticism.

D. CONCLUSION

Based on the description about the Javanese messianic episteme and the famous tribal figure of Javanese Messiah, I finally have a conclusion as follows:

1. The influence of Vedas is the fundamental idea of the Javanese messianic manifesto, namely the avataric episteme. In the history, this avataric episteme always appears in the court works of two Javanese cultures; (i) the Indic Javanese messianic idea in the Old Javanese Culture, (ii) the Indic-Semitic Javanese messianic idea in the Islamic Javanese Culture.
2. In the Bible of Java, the roots of Vedic episteme as an expression of tribal messianic ideology in the mind-set of imperial literary writers is most deepest, even, most strongest than the roots of Islamic episteme.
3. Linguistically, there are many Javanese messianic terms to announce the identity of the Javanese Messiah; (i) *nurun, manurun, tumurun, turun mangjanma* in the Old Javanese words, (ii) *manjalma, panjalma, panjalmaning, tumitising*, etc., in the New Javanese words. In fact, these words express the same idea in both works, the *kakawin* of *rakawi*, and the *kitab* or the *serat* of *pujangga*; and the use of philological study about the origins and development of Javanese messianic terms in the Javanese literatures is a way out to understand the famous Javanese Messiah, Prabu Jaya in the mind-set of Javanese men. Thus, in this context, the text of *pujangga* is a mosaic of quotations, indeed, unconscious or automatic quotations, given without quotations.

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