

## VARIANTS TEXT *DARMASONYA*

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**Abstract:** The manuscript by the name of *Darmasonya* in the literary knowledge of Javanese literature can be regarded as one of the popular texts. The popularity of this *Darmasonya* script can be seen from its first appearance in ancient Javanese times until the early Surakarta period. This is quite interesting considering the time of the emergence of the script of Ancient Javanese *Darmasonya* with the script of the *Darmasonya* of the Surakarta era The beginning of which is too far away. *Darmasonya* name is still used in early Surakarta. The manuscript under the name *Darmasonya* has existed since ancient Javanese times in the form of a rontal script (lontar) *kakawin dharma sunya*. Manuscript *kakawin dharma sunya* has several variants such as *kakawin dharma sunyakling* and *kakawin dharma putus*. However, it is possible to find other variants of *kakawin dharma sunya*. Then, *Darmasonya* script in Surakarta era Early in the form of *tembang macapat* and prose (*gancaran*). So, this study focuses on the variants of *Darmasonya* text by way of tracking seen from the side of the same name, namely *Darmasonya*.

**Keywords:** script *Darmasonya*, variants *Darmasonya*

### Preliminary

The inevitability will happen that culture will continue to proceed continuously. Cultural change takes place along with the changing times and times. Cultural change and development can not be avoided. Times change and humans also change in it (Sutrisno and Putranto, 2005: 7). This happens because culture experiences evolution and diffusion from other cultures (Koentjaraningrat, 2010: 89). Similarly, what happens in Javanese culture.

Javanese culture as one of the great culture in Indonesia has experienced a long journey in the process of its culture. Departing from the simplest form of culture to a very complex cultural form. It is not surprising that Javanese culture is known for its rich cultural results. Starting from the art of literature, art, religion or belief, tradition, language, and so forth. Although currently occurring from the results of Javanese culture is partly less attention to its sustainability. For example, it relates to research on old Javanese texts. Molen (2011: 79) said research on old Javanese manuscripts is limited to the identification of manuscripts or using only traditional philology work. Further research on old Javanese manuscripts needs to be done to find out the meaning of the text as a whole and to dig up the information of knowledge in it, such as the existence of the old Javanese script with the name of the *Darmasonya*.

The manuscript by the name of *Darmasonya* in Javanese literary literature can be regarded as one of the most popular texts. The *Darmasonya* script is considered popular because it is seen from its first appearance in ancient Javanese times and reappeared in the time of Early Surakarta. In the Java Literature, the name *Darmasonya* appears twice in two different periods (Poerbatjaraka, 1957: 51, 138), that is, the first *Darmasonya* name appears in the Old Javanese period of Old Javanese literature, while the second *Darmasonya* appears in the literary period long time of Surakarta. It is interesting that the time of the appearance of these two *Darmasonya* texts. Ancient Javanese *Darmasonya* has existed since the 14th century while the *Darmasonya* of Surakarta era Early emerged in the 19th century. The time span of its appearance too far away.

*Darmasonya* can be interpreted as a book or script that contains about the teachings of good to achieve the highest goal in human life is to (united with) God. In Javanese terms is known as *manunggaling kawula Gusti*. *Manunggaling Kawula Gusti* as the highest point of human achievement that is united with God. Therefore, *Darmasonya* text can be regarded as religious literature because it contains about the teachings of religion.

This article is just the beginning of research on the text of the *Darmasonya*. The goal, that is as starting point to know the variants of *Darmasonya* text. By knowing the variants of *Darmasonya* text intended to clarify the object of research *Darmasonya* text. In addition to emphasize that the emergence of variants of his *Darmasonya* text as a result of intertext which at the same time enrich the literature of Javanese literary knowledge.

### Research methods

This research method using descriptive qualitative research method. Qualitative descriptive method as research method by describing more specific data acquisition (Ratna, 2010: 291). This research uses data collection technique through literature study. Literature study as a method of collecting data that is done through manuscripts and books of research (Ratna, 2010: 196). The literature study was conducted by performing a manuscript search with the name *Darmasonya* through the Java script catalogs and researches and journals. The subsequent *Darmasonya* text was recorded and then compared from each of the found *Darmasonya* texts.

This research is a study of cultural studies. In a study of cultural studies, the *Darmasonya* texts are read and parsed to search for their meaning, then rearranged into a new form because the nature of cultural studies is to parse the existing ones, then rebuild them from the fragments. However, this article is to know the variants of the *Darmasonya* text as the opening door of the *Darmasonya* text.

The main data source of this research is a book that has been transliterated and translated by Suratmin from the Department of Education and National Culture of Indonesia as a procurement project of Indonesian and Regional Literature in 1981. *Darmasonya* textbook as an edited book of *Darmasonya* manuscript. *Darmasonya* manuscripts stored in the Library Sasana Pustaka Kraton Kasunanan Surakarta photocopy manuscript *Darmasonya*.

## Discussion

### Text *Darmasonya* in Javanese Literature

In *Kapustakan Djawi*, the manuscript by the name of *Darmasonya* by Poerbatjaraka (1957: 55) is categorized in the Old Javanese books of the new class in the form of *kakawin dharma sunya rontal*. Manuscript *kakawin dharma sunya* has existed since the 14th century as the sacred book of Shiva Buddhism. The author of the *kakawin dharma sunya*, anonymous or unknown who the author is but the name Malinatha (a brahmin) is interpreted as the name of the author.

*Kakawin dharma sunya* contains about the spiritual journey of a *kawi-wiku* named Kalamanatha to the sources of holy water (*tirthayatra*). *Rontal kakawin dharma sunya* contains teachings on how to enter the nature of *sunya* (silent / emptiness) to human relationship with God according to the Hindu (mysticism).

In its development, *kakawin dharma sunya* has been rewritten much by the copyists. Thus, it is not surprising that there are many types of *Darmasonya* texts. It means that *kakawin dharma sunya* influence the next writings so that there are some parts taken from *kakawin dharma sunya* through interteks. Then, the section was developed by a copyist. The result, some derivative texts *rontal kakawin dharma sunya*, among others: *kakawin dharma sunyakling* and *kakawin dharma putus* (Palguna, 1999: 11). However, the two variants of the *Darmasonya* text are not further investigated by Palguna. From the search results, researchers also found some text similar to the *Darmasonya*, among others: *dharma wisada*, *dharma niskala*, *dharma upapati*, *dharma sasana*, *dharma prasadha*, *dharma trus atma*. But to prove it needs further research.

In subsequent developments, appeared *Darmasonya* text in the early Surakarta period that breathed Islam, while *kakawin dharma sunya* breathe Shiva Buddhism. The equation, equally unnamed (anonymous), the two *Darmasonya* texts contain spiritual literature or mystical literature because it teaches the guidance to draw closer to God. Text *Darmasonya* in the days of Surakarta Early contains about the spiritual journey of life that breathes Islam. The writer of *Darmasonya* text from the time of Surakarta The beginning when viewed from its contents shows that the writer is a person who know well about the teachings of Islam.

Apparently, the text of *Darmasonya* Islam saw the level of understanding of Javanese society at that time was still black and white. That is, the existence of some elements of animism-dynamism, Hindu Buddhism, and Islam are used simultaneously. Thus, in order to facilitate the study of Islam and acceptance in society, the writer of the *Darmasonya* Islam texts presents the writings on the applications which are easily understood and applied in daily life in worship and closer to Allah SWT. Then, the phenomenon that existed in Javanese society by Geertz (1981) is divided into three categories, namely: *priyayi*, *santri*, and *abangan*. In relation to this research, the *Darmasonya* text can be categorized into the *santri* product. The reason, the text of Islamic *Darmasonya* contains about the explanations of Islamic teachings taken from the proposition (Alqur'an), hadith, kiyas and *ijmak*.

Another assumption why the text with the name *Darmasonya* re-raised because it can be regarded as a form of damping influence of Hinduism Buddhism in Java, especially in Surakarta and Yogyakarta. It also proves that the popularity of *kakawin dharma sunya*, so it can be known until the time of early Surakarta.

Text *Darmasonya* Surakarta era Early, from the results of library search obtained data that the text *Darmasonya* which appeared in the early Surakarta has several variants, namely *Serat Darma Sunya*, *Serat Darma Sonya / Pustaka Darywa / Widdya Pramana* and *Serat Darma Sonya (gancaran/prose)*, *Bundhel Darmasonya lan Sanes-Sanesipun*, *Serat Darmasunya*, and *Serat Darmasonya*.

Text with the title of *Serat Darma Sunya* is stored in the library of Reksa Pustaka of Mangkunegaran Surakarta in the catalog of codes with the code, namely: MN A29 (SMP 67/4). Manuscript code MN A29 (SMP 67/4) was written by Raden Ngabehi Yasadipura II or RT Sastranagara (1756-1844) with the name of *Serat Darma Sunya* in Surakarta in 1815. The *Serat Darma Sonya* according to the local manuscript catalog of Mangkunegaran is classified as knowledge or kawruh about rahsa. Manuscript coded MN 319D.7 A196 (SMP 204/1) is written under the name of *Darma Sonya / Pustaka Darywa / Widdya Pramana*. The author was anonymously written in Surakarta in the mid-19th century. The manuscript was edited by Ngabehi Wirasuwignya. According to the catalog of local manuscripts, the manuscript is classified as a text containing the mysticism of kejawen.

*Serat Darma Sonya (gancaran)* as the object of research Krishnamurty (2014) written by Empu Yogiswara on the first (1) until the fifteenth (15) month Jumadil Akhir of 1821. *Serat Darma Sonya* shaped or prose written in handwriting (manuscript) is divided into 16 chapters. *Serat Darma Sonya* contains about the beginning of the creation of the world divided into five types of nature, namely: *sonyaruri*, *tirtayoga*, *kertayoga*, *dyaparayoga*, and *paramayoga*. This manuscript is written in Javanese script using Javanese language *Ngoko*, *Krama*, *Kawi*, *Arabic*, *English*. The *Serat Darma Sonya* Manuscript consists of 105 pages with 157 paragraphs. *Serat Darma Sonya* is a private collection script owned by Sastra Rejo from Yogyakarta.

*Bundhel Darmasonya lan Sanes-Sanesipun* with code P22, PB C.51 1020 Bhs Jawa, Aks Jawa, Macapat, Rol 137 no.1 and *Serat Darmasunya* with code P100, PB C.167 84, Jawa, Aks Jawa, Macapat, Roll 97 no.8. Both manuscripts are stored in the Library Sonobudoyo Yogyakarta (Behrend, 1990: 459-460, 493). The P code indicates that the manuscript is a script containing piwulang / teachings (P) according to a description of the Behrend local manuscript catalog. *Bundhel Darmasonya lan Sanes-Sanesipun* contains 19 kinds of teachings, both in the form of piwulang and the form of stories, derived from the moral aspect and is a blend of the views of life Kejawen and Islam. From the explanation of the manuscript catalog obtained information that the manuscript was done by many people but only the first copy of the manuscript mentioned by the name of Atmakartika.

*Serat Darmasunya* with code P100, PB C.167 84, Bhs Jawa, Aks Jawa, Macapat, Roll 97 no.8 contains *piwulang ngelmu kasampurnan* (perfection of life to God) procedures and tools (tools) used by humans to achieve *sangkan paraning dumadi*

discourse from Empu Yogiswara. Other information in the local manuscript catalog states that the manuscript entitled *Darmasunya* is already known in the form of *kakawin Darmasunya* and *Darmasunya* in the form of Ranggawarsita's prose. But this version of *Serat Darmasunya* is less known and studied by Javanese literary scholars. This *Serat Darmasunya* is *tembang macapat* and anonymous. *Serat Darmasunya* was finished copied on 6 Sura, Dal 1831 or right on April 26, 1901. This *Serat Darmasunya* originated from Surakarta.

The last variant of his *Darmasunya* text was found in the library of Sono Pustaka Kraton Kasunanan Surakarta in the form of photocopies of *Darmasunya* manuscripts and his *Darmasunya* textbooks transliterated (transcription and transliteration) by Suratmin as a procurement project of Indonesian and regional literature published by the Ministry of Education and Culture in 1981 in Jakarta. *Darmasunya* book code with PPS / Jw / 16/80 number. *Darmasunya* text book is stored in Library Sasana Pustaka Kraton Kasunanan Surakarta along with photocopy of *Darmasunya* manuscript with catalog number m.s - sp no.26.72 ha-122 ms.

The *Darmasunya* script is a *tembang macapat*, consisting of 21 pupuh (5 pupuh dhandhanggula, 5 pupuh sinom, 2 pupuh asmaradana, 2 pupuh pangkur, 3 pupuh kinanthi, 1 pupuh pocung, 2 pupuh durma, 1 pupuh mijil). The *Darmasunya* manuscript has a total of 234 pages. The Javanese *Darmasunya* script uses a variety of *ngoko*, *krama*, and *Arabic*. Text *Darmasunya* briefly contains about the rules or attitudes Shari'a teachings of Islam to achieve emptiness or obligations that must be done to achieve perfection and the highest goal in life. The total *Darmasunya* text is 746 stanza (verse), consisting of: dhandhanggula 24 stanza, sinom 49 stanza, asmaradana 53 stanza, pangkur 25 stanza, kinanthi 37 stanza, dhandhanggula 51 stanza, kinanthi 30 stanza, sinom 31 stanza, pocung 50 stanza, dhandhanggula 40 stanza, kinanthi 36 stanza, asmaradana 27 stanza, sinom 42 stanza, durma 18 stanza, dhandhanggula 28 stanza, sinom 15 stanza, mijil 47 stanza, dhandhanggula 36 stanza, sinom 26 stanza, pangkur 48 stanza, durma 33 stanza.

## Conclusion

Literary works that are able to grow and popular in society can be considered as a representation of the mental image of the community. When traced back from above, the Old Javanese *Darmasunya* text features three variants, namely *dharma sunya*, *darmasunya sunyakling*, and *dharma putus*. Similarly, in the early Surakarta period, the *Darmasunya* manuscript which was identified by philology scholars consisted of six variants, namely *Darmasunya Kasunanan*, *Darma Sasan yasan Yasadipura*, and *Darma Sonya* from *Wirasuwignya*, *Fiber Darma Sonya Yogiswara* (prose), *Bundhel Darmasunya lan Sanes-Sanesipun yasan Atmakartika* and *Serat Darmasunya Yogyakarta*.

Of the many variants of the text *Darmasunya* explained that the text of the *Darmasunya* is a popular script. Text *Darmasunya* has three forms, namely *kakawin*, *tembang macapat* and *prose (gancaran)*. The text of the *Darmasunya* as a whole contains

the teachings or belongs to the literature of piwulang. So, there are similarities about the content of the text so as not to come out of the meaning of the word Darmasonya.

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