

Esoteric Aspect of Traditionnal Oral *Mocoan Lontar Yusup* in Java Coastal Community (*Mocoan Case Lontar Yusup, Desa using, Banyuwangi*)

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Abstract: The *lontar yusup* text contains the story of prophet yusuf, an old literature in the form of traditional poetry. the *lontar yusup* text consists of four basic songs and 12 pupuh. one of the pupuhs is pupuh *kasmatran kawitan* (*samudana*), containing the journey of prophet yusuf when he became his father's favorite child and was a good figure and considered the most perfect. this *lontar yusup* is often read in the *mocoan* tradition *lontar yusup*. the purpose of the study is explain why the tradition *lontar yusup mocoan* always exist and established. the theory used for manuscript research used philology theory and reception. whereas data collection about receptions for texts is carried out directly to the community. data analysis and data presentation are carried out in two stages, namely philological and receptive. the results are presented descriptively. the results of the analysis of the *mocoan* text *kasmatran kawitan* (*samudana*) in the *lontar yusup* text are in the form of teachings that contain traditions and cultures that are still developing today. although the manuscript is an old text, *lontar yusup's* text is still accepted among the present-day *using* community in *banyuwangi* regency. the function of *lontar yusup* text is to get (1) blessings in life, (2) to get *syafa'at* from prophet yusuf, (3) usefulness for someone's form, (4) for means (*wasilah* prayer) of friendship, and (5) function another esoteric, namely to get certain magical powers for those who believe in them.

1 INTRODUCTION

According to Endraswara (2010: 153) one aspect of folklore that is still alive, but lacks the attention of its supporting community is oral folklore. One of the surviving forms of Javanese oral folklore is the *mocoan* tradition of *Lontar Yusup*. One legacy of Javanese cultural heritage is the *mocoan* tradition found in the coastal areas of East Java, namely in *Banyuwangi*. Among *Mocoan's* goals is to develop character-based education through dignified literary works. The *Lontar Yusup* text contains the story of Prophet Yusuf, an old literature in the form of traditional poetry. The *Lontar Yusup* text consists of four basic songs and 12 pupuh. One of the pupuhs is pupuh *Kasmatran Kawitan* (*Samudana*), containing the journey of Prophet Yusuf when he became his father's favorite child and was a good figure and considered the most perfect. This *Lontar Yusup* is often read in the *Mocoan* Tradition *Lontar Yusup*. The theory used in the research is philology theory

and reception. Whereas data collection about receptions for texts is carried out directly to the community.

In turn, the existence of literature as a product of past culture is not only useful individually and limited to its readers, but can be useful massively in the order of the society of readers. In fact it may be possible that such valuable literary works will be able to change the worldview of the reading community or a country. One of the functions and benefits of literary work in society is the value of education that is full of meaning and moral messages in it. In the present context, the presence and re-disclosure of the contents of the works will be able to provide a new alternative color for the education of the community which began to be torn apart by modern culture. This is why research on the *Mocoan* oral tradition of *Lontar Yusup* in *Using* society in *Banyuwangi* is important.

2 RESEARCH METHOD

To support the input of data information, this research will be conducted using the following method. First, the fochlor research method as a method of oral tradition research, namely the method of inventory and text identification; Second, the Literature Review method, and Third, the field research method, namely the text recording method and the children's play festival. In this case, focus group discussions (FGD) and text writing training methods (reproduction text) are needed.

In practice the description of the oral literature method can follow the steps in stages as follows:

1. Inventory and identification of children's song spread in Javanese society, which is largely not appreciated by modern society;
2. Hold identification and description of the text: Namely holding records and selection to the physical condition of the text by interview approach;
3. Hold the text classification, which is very important to do, to get the best text;
4. Text compilation method, which is the best collection of oral texts to be used as text selection;
5. Library Study Methods are used to analyze content, especially those that educatively contain aspects of religiosity and high morality.

Discussion of these aspects will be enriched with various references, which refer to ethical and moral teachings as taught in Islamic culture and religion

3 LONTAR YUSUP AND THE MOCOAN TRADITION

One of the manuscripts reviewed and still in use today is the Lontar Yusup text. The material object of this study took the Lontar Yusup manuscript in Banyuwangi, East Java. Lontar here means 'manuscript' or 'story', while Yusuf is the name of the main character in this story. In the first verse of this text there is a verse that reads, "the face of Yusuf ginita" (humming the story of Joseph). This array shows that this text contains the story or story of the Prophet Joseph, which was finally known in the *Using* community by the name *Lontar Yusuf* (Indiarti, 2018: 9). This manuscript is a manuscript of a private collection belonging to one of the residents named Mr. Sarino in *Using* Tribe who is in Kampunganyar village, Glagah District, Banyuwangi Regency, East Java. The Lontar Yusup Manuscript is a text that contains the story of the Prophet Joseph that is a type

of song Lontar, in which there are four types of songs namely Kasmaran, Pangkur, Sinom, and Durmo. In the Lontar Yusup script, there are 12 types of pupuh, including Kasmaran Kawitan (Samudana).

The first text of the song Kasmaran is a form of local naming in Banyuwangi against pupuh which is generally known in Java as Asmaradana. Asmaradana comes from the word romance is the name of the God of romance, find from the word dahana means fire. The two Pangkur are derived from the names of *punggawa* in clergy such as the charter listed in ancient Javanese, in the fiber "Serat Purwaukara" (1861: 11) Pangkur is given the meaning of buntut or tails. Third, Sinom's pupuh was related to the ceremony for young people in the past. Sinom can also be interpreted as young leaves. The fourth, Durmo in Old Javanese, means tiger, usually Durmo songs are used in a scary atmosphere (Indiarti, 2018: 30).

One of the poems in the Lontar Yusup manuscript is pupuh Kasmaran Kawitan (Samudana). The pupuh contains stories about pleasure, holiness, and is the pleasure of the community. The song is the core of the Lontar Yusup text, the poem is considered core because pods 1 and 2 on pupuh Kasmaran Kawitan (Samudana) read again before closing or ending. This song is a sacred song or must be read because it contains positive values and prayers for good. This text is a manuscript used in the Mocoan tradition Lontar Yusup, as one of the traditions in Banyuwangi that has developed to this day. The Mocoan tradition is carried out every clean hamlet program, village salvation, celebration, and specifically on the 12th of Djulqaidah in the village of Rejopuro in Kampunganyar Village, Glagah Sub-district for a village *selamatan* ritual. The purpose of reading the manuscript Lontar Yusup in the tradition is that people believe that it brings goodness and glory. In addition, the Lontar Yusup manuscript is used as a seven-month and four-month ritual for pregnant women, hoping that the child they conceive has a behavior like the prophet Yusuf. The Mocoan tradition of Lontar Yusuf is still developing today and provides positive value to the *Using* community in Banyuwangi. This study uses the text Kasmaran Kawitan (Samudono) which is the oldest and sacred poetry or obligatory to be recited. To find out more about the function of the Kasmaran Kawitan (samudono) text in the Lontar Yusuf text on the *Using* community, the researcher studied it by describing the readers' responses to the Lontar Yusuf text.

4 RESULT END DISCUSSION

One of the functions of reading Yusup tradition is *ruwatan*. According to the *Basar Indonesian Dictionary* (1990), *Ruwat* is recovering as its original state. Strengthening is restoring it to its original state or freeing people from the bad luck that will befall them. On the other hand, the word *ruatan* is a ceremony to free people from bad luck that will befall them. At the time of the tradition, the *Using* community still believed in the mocoan tradition, Lontar Yusup, which contained prayer and kindness and antidotes to grief and sadness found in *Kasuharan Kawitan* (Samudanan). *Lontar Yusup* also has function as a wish, especially for avoiding danger and bad things that will force the prospective Bride.

Based on the results of my observations, I know that in the tradition of *ruatan* from the *Using*, it is still used as a means of liberating human sanctification for mistakes that have a negative impact. At the time of doing the tradition, the *Using* community usually use the term *meruat* or *ngerukat*. The tradition is believed and carried out on the girl who is approaching her marriage, but the girl must be an only child or only child.

The second function is for *Ugem* facilities. According to the *Big Indonesian Dictionary* (KBBI, 1990) *Ugem* is holding firm (establishment), truly believing. In *Using* society, *Ugem* is interpreted as a handle that is believed. With the reading of Lontar Yusup, there are instructions. The way to apply these items is:

- 1) Interpretation of people who have the desire to ask for good guidance if not done in the future.
- 2) The Lontar Yusup manuscript is closed and the mocoan guide holds the text by praying (expressing wishes), after which the guide slips the coin into the text once open.
- 3) After that, open the results of the insertion earlier, if when opening the insert it just falls on the pupuh, it is said to be a good thing to do.
- 4) Next if you have found a way out and believed by someone who has the desire, the mocoan guide invites you to read *al-Fatihah* together.

In the practice of the Maosan Lontar Yusup tradition in Banyuwangi there are esoteric (inner) aspects which implicitly appear in the supporting community. In this esoteric level people accept the Lontar Yusup text more than outward texts, more than the codicological aspects, but enter deeper into the deep spiritual stages. In this case the Lontar Yusup text is receptively sacred, because the community believes that the Lontar Yusup text can be used as a medium, an intermediary in prayer. In the study of the

Mocoan tradition Lontar Yusup, this condition is called text as *wasilah*, or an intermediary in praying to Allah SWT. In this context, the perspective of the reader community towards the sacred text has a magical nuance.

One purpose that often appears in the reading is that which relates to things that are occult, taken from the contents of the reading of the *manakib*. The things related to this magical function are as follows:

- a. by reading the Lontar Yusup Text, the reader (listener) will get a "blessing" (blessing), as well as *karomah*, and intercession from Prophet Yusup AS. In the previous chapter this problem of blessing has been briefly touched upon. In the Mocoan tradition of Lontar Yusup, the readers believe that the reading will cause all listeners to receive "Blessings" (blessings, intercession) from Prophet Yusup. This blessing can be happy for all who follow the reading of the Lontar. This is a matter of belief and trust in the minds of rural communities in Banyuwangi.
- b. the reading of Lontar Yusup, will be able to drive away the disturbances of spirits (demons or jinn), or disturbances from the magic powers made by someone. The reading of Lontar Yusup for things like this is usually motivated by a certain event in a household. For example, a household, suddenly in his house there are always disturbances of spirits, which tempt members of the household. To eliminate the disturbance, the host held a *rukiah* and read the substance of Lontar Yusup, with the intention that the disturbance could be lost "blessing" the reading the Lontar text. According to some community members this is relatively rare in the present conditions.

5 CONCLUSIONS

The Lontar Yusup Manuscript is an ancient manuscript that is still recognized in *Using* community the Glagah District of Banyuwangi Regency. In *Using* community the Lontar Yusup script, it is still used in the mocoan tradition. The purpose of reading the Lontar Yusup text on the tradition is that people believe that it brings goodness and glory. In addition, the yusup lontar script is used as a companion to ritual ceremonies such as marriage. The Lontar Yusup tradition script contains the story of Prophet Yusup who is a prophet who can be used as an example in terms of character and behavior. The Lontar Yusup text is an old literature in the form of traditional poetry.

Based on the results of research obtained according to the reception of *Using* society, pupuh Kasmaran Kawitan (Samudana) in the Lontar Yusup script has a function as a prayer to obtain the intercession of Prophet Yusup and it contains positive values in the form of moral messages that refer to the value of worship. As for the meaning and function of the mocoan tradition the Lontar Yusup in *Using* community the Glagah sub-district of Banyuwangi Regency, the *mocoan* tradition is still used in certain traditional ceremonies which include marriage, village *selamatan* or village clean, ngeruat, and ugem. The mocoan tradition is considered sacred and considered good by *Using* society because it contains prayers and positive values that can be used as role models for *Using* society.

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