

Klenikologi: World Charm And Fine Dissident Among Javanist Received By Trust

Suwardi Endraswara

Yogyakarta State University, INDONESIA

suwardi_endraswara@yahoo.com

Abstract

Klenikologi derived from the word heresy and logy. Klenikologi is knowledge (*ngelmu*) about *perklenikan kejawen*. Heresy is *kejawen* movement "under ground", which actually has incredible powers. Occult spells can not be separated from the universe. *Mantra* comes from the word "man" (whispered tool) and "tra" means the appliance. *Mantra* is a tool in a whisper, to "direct communication" with Kang Akarya Universe. Klenikologi *kejawen* really lungit (sacred and fine), not everyone is able to reach them. Only someone who has buntas kawruhe and meneping flavor, usually capable of using klenikologi *kejawen*. Klenikologi *kejawen* genuine (original), will use spells *kejawen*. In the life received by faith *kejawen*, klenikologi and spells always have a special function and meaning. First, klenikologi and magical spells as the opener of the universe, to be mystically connected with *Kang Murbeng Dumadi* (God). *Mantra*, usually in the form of sacred chants, sung by a trusted person physically and spiritually. Second, klenikologi and spells that are used as motion "dissident smooth", in a government policy diametrically opposed to him. Third, klenikologi and spells to deny custody, the interference *jim priprayangan* devil, breakfast convulsions, and other temptations. Fourth, klenikologi and spells for tapa ngrame, namely helping *sesameng dumadi*, who need help. From the description, may I suggest that klenikologi, spells, and "subtle dissident" received by the trust among the Javanese, is a phenomenon that has a sacred meaning. To take advantage of this phenomenon requires special training and behavior. This phenomenon was a resistance of the entire policy beliefs sometimes (a) oppressive, (b) does not solve the problem, (c) is irrelevant between reality and rules. That is why received by trying to find "alternative path", which is more reassuring to live.

Keywords: klenikologi, spells, smooth dissidents, received by

A. Introduction

Since childhood, I've often heard the grandmother reciting *mantras*. If elder grandparent was taught the *mantra* on cantriknya, with the pattern of teacher-student (the term Geertz, 1989), always in a special room. It was a lot of words in a whisper, glenak-glenik, then changed utterance into klenak-heresy, always raises curiosity in the minds of my heart. At that time, almost suket godhong not be heard. Moreover, time was chosen to give advice during the middle of the night (ratri middle) is silent.

If not mistaken, the spiritual activity of a neat, smooth, silent, like the motion "under ground" is no different than a mystical paguron *kejawen*. They, even if doing activities "underground", explained thunderous, boisterous, and full of spiritual flowers. Perhaps, they are learning real life. They are subject to sit on my grandparents. Because of their adherence to exercise recite the *mantra*, until just before the morning was like not felt. Whereas most students in attendance, in the morning also had to work hard in the fields, farming.

Practice playing spells with klenak-heresy is heresy in the life that gave birth received by *kejawen*. Received by Javanese (Javanese mysticism), and then developed into *kejawen* received by the trust. In search my dissertation, there are some who take advantage received by the trust *kejawen* heresy, to spread the *mantra* on its members. Therefore, the occult is very complex, related to the culture, behavior, language, literature, etc. I call it klenikologi. Klenikologi term I created myself, as a network of science that studies the issue *kejawen* heresy.

I use that term, as I have also created the term *sengkuniologi* (Endraswara, Suara Merdeka, 3 Januari, 2010). If *sengkuniologi* is the science which studies the movement of tax *pengemplang*, *Sengkuni* style, slow and sluggish, use the "spell power", *klenikologi* actually the study of the problem "spiritual movement". *Sengkuniologi* is rough movement, invisible, with *mencoba* manipulate the numbers, which until now remains the problem of Century Bank, Miranda Gultom, Gayusisme, yet so clear *juntrungnya*. Meanwhile, *klenikologi* is the science of search spells as a dissident movement smooth.

I say as a dissident fine, because the spell is quite complicated. Charms are always derived orally (the original), at a special time. Therefore, reading the spell requires a much context specific. The most essential context, it spells it as a vehicle for subtle insubordination. The trust received by *kejawan* who disagree with government policy, *agamaisasi*, be resisted by various spells. They say the spell to resist any intervention and oppression in itself. This marks that received by the trust, in terms Laksono (2011:4), was stifling want to find her identity. Through *mantra*, received by trying to circumvent and build an identity, for not always oppressed injustice.

The problem of identity is never broken down completely. Through *klenikologi*, I will describe the story received by the identity of the mysterious understood. Apparently, the *mantra* became a pillar of life that is always maintained, preserved, and maintained. *Mantra* is also a heritage against scour identity, especially coming from the oppression of power and *agamaisasi*. From the perspective *klenikologi*, the *mantra* is the vehicle of practical and spiritual at the same time, more secure, to make subtle defiance. That way, received by no longer be said to be a person who *mbalela*, *mpondhan*, and fight openly, though in fact more "loud voice".

B. Klenikologi and Mantra Javanist

Klenikologi and *mantras* is the discourse of the spiritual life *kejawan*. Honestly, what my grandparents had done above, can not be separated from Javanese mysticism. In terms Koentjaraningrat (1994:310) Javanese mysticism is nothing but the religion of Java. Religious characteristics of Java, is nothing but the use of *mantra* in all things. *Mantra* menjajdi magic world heritage *kejawan*. Javanist, later became the mainstay of the received by the trust.

Mantra, in the ancient Javanese language, meaning medicine, prayer, and charm (Mardiawarsito, 1981:341). Meaning in Ancient Java era was almost no change until now. Now, the *mantra* also means prayer (*donga*). Some are called *mantra* (chanting *mantras*), the rebound sound pussy pussy, whispering (*umak-umik*), and a vehicle to communicate with other forces. From this meaning I obviously agree, when *menyaksikan* grandparents also often asked spells (*pus-pus*), when there is a sick neighbor's child, crying does not subside soon, and would not stop sucking. In fact, I see with the naked eye, the patient is given a spell at the head of it, by a grandparent then added (bonus) again *idu* (*huh-huh*) as necessary.

Even more surprisingly, in a religious purpose, namely Maulud Prophet Muhammad's warning was, grandparents are often asked to recite prayers and spells that remain nuanced *kejawan*. If so, spell greatness of the universe is not just a matter of language used, namely Java, but the wording and spirit clearly nuanced Javanese mysticism. *Mantra* can be pierced into the inner region. *Mantra* has the power suprahuman. Of course, the power of the spell depends also pronounce. The proof, my grandparents had more success treating people with the power of the spell. Children who are exposed to diseases caused by disorders spirits, breakfast convulsions, and impaired *jim*, can *disirnak* with a *mantra*.

It must be admitted that not everyone can take advantage of spells for the same purposes, such as medication. *Mantra* to reject *gangguan* spirits, when they wanted to occupy the new house (*tetebah*), which means clean-nersih, not necessarily biased by everyone. Only someone who really tried (*ngudi*), live clean, pure, and though clever mind can master spells. Therefore, when the grandparents are very *udzur*, intends to reduce his own *mantra*, many spiritual considerations. What

I hear, the spell can be handed down to her own daughter who had married and had children. People who still own (legan), deemed not worthy to learn spells.

What I noticed, that spells derived from mouth to mouth through the college's grandparents. Malem Tuesday *Kliwon* and Friday *Kliwon*, living grandparent was attended by dozens of young people, which aims *ngangsu kawruh* the form of spells *kejawen*. I do not know for the south, it was time to listen (eavesdrop) from behind the fence. Therefore, when I approached, always expelled or be reminded, he said: "*Durung wayahe, Le.*" So, I also draw the conclusion while that to accept the teachings of the *mantra* does not necessarily done by any age. Adult age, seems to be the benchmark receive spells.

If so, there are five things I can point out on the basis of my grandparent's spiritual phenomena: (1) *mantra* is a spiritual aesthetic *kejawen* the sacral, (2) spells require behavior in pronunciation and usage, (3) spells can be learned when people have old enough, to be able to accept it, so as not to hose *surup* (wrong direction), (4) planting spells or transformation, takes a special, which by the Javanese are considered easier acceptance (reception), (5) understanding is required of a teacher of mystical spells. Of the five things, it seems that the *mantra* was a masterpiece that should not be carelessly used. If the *mantra* used arbitrarily, is likely to harm to self and others.

Etymologically, the word *mantra* comes from the man (whispered) and tra (tool). *Mantra* is a tool to whisper. When people say the *mantra* is very slow, soft, whispering, and full of meaning. As if in a whisper, that *mantra* has inner contact with God. There's even a spell that just read in mind, using supernatural powers. In Sanskrit, *mantras* (incantations) means charm. Damono (2009), a literary scholar and poet, also created a book anthology of poems about the *mantra* of Java. Kuntowijoyo also create works of prose titled *Mantra* snake charmer. *Mantra* in the context of that literature, a writer and poet reception on *kejawen mantra*, which is expressed through an aesthetic work. Perhaps, this work gave birth to the poems ankan spells. As if the prose, would be mystical works.

Apparently, the *mantra* is "weapon" language, literature, and culture to discover any human desire. The greatness of a spell, I think lies in the efficacy (efficacy) of his soul. Efficacy *mantra* also depends on who is to say. *Mantra* is the same, if a different person said, even the atmosphere and space differences, the possibility of its meaning will vary. So the *mantra*, very dependent on space or context.

As an ancient type of disclosure, the *mantra* of Java is known by all people who have developed verbal language. As an important part of oral tradition, the *mantra* of Java has a function that virtually no limits. People create and use it for any purpose: refused reinforcements, spread seeds, *menakhlukkan* lover, plant trees, sending soldiers to the battlefield, delivering Oran married, heal illness, attract the opposite sex, child sleep, and again sedert bakan functions may not be imagined by us. I believe, the language of the *mantra* is typical. *Mantra* has always been one's inner amplifier. Strong people say (*mateg*) spells, also marks the presence of inner peace. That's what will bring peace of safety of life.

Class parents grandparents, and even that may be tainted weak usually chanting *mantras* for various needs. How to learn any necessary spiritual behavior. Sometimes people who want *nyecep ngelmu mantra*, should *sesirik*. That is, they should not have sex. If this prohibition is violated, the spell will not *terkuasai* physically and spiritually. In fact, the *mantra* that has been almost pervasive, will be lost (aber), had gone off somewhere. *Mantra* is like having your mind, going away to people who are dirty.

C. Klenikologi, *Mantra*, and Disobedience Fine

After many years I taught folklore, culture, and literature, klenikologi and spells can I enter the type of oral literature niti (educative) is sacred. Only people who really Java net (rehearsal surface and mind) who can master a spell. If you just memorize, everyone can, but to utilize it may not be able to spell. Generally *kejawen* very secret *mantra* (sinengker), applies only internal residents each

received by the trust. So I feel grateful, when making a dissertation, can be instructed to enter the territory received by the rich *mantra kejawen*. Perhaps, they stated *mantra* heritage.

Each community has a special spell. Each community received by trying to maintain *sakralitas* spell. Therefore, the master has learned to spell as well as community courses. Of the 53 associations received by the trust in the DIY, I just made it into 15 different associations. To 15 different community associations received by *termasud* are: (1) watershed, (2) SJHPD, (3) Sumarah Purba, (4) Trisoka, (5) Ngudi Utomo, (6) Mardi Santosaning Budi, (7) Angesti Sampurnaning Kautaman, (8) Sukoreno, (9) Sapta Darma, (10) SBP 45, (11) Foundations Sosrokartono, (12) Susilo Budi Darma, (13) Sumarah, (14) Toljaya, (15) United Ekklasing Budi Wrath. Circle 15 kinds were scattered throughout the territory of DIY. If I look at these 15 associations, almost trying to make *carangan* from a variety of spiritual literature, earlier as a *mantra*.

In the life received by faith kejawen, klenikologi and spells always have a special function and meaning. *Mantra* contains elements of literature and culture. As a literary work, *mantras* contain the multi-aesthetic meaning. Skilleas (2001:47) argues that literature as an "Important discourse with implicit meaning." I agree with this idea, the literature is rich in meaning. Literature in the form of *mantras*, presenting the context of the discourse that has meaning implicit or implied. Behind the *mantra*, it is likely there is a message of culture and philosophy. Through deep contemplation, there are at least four spells of meaning in relation to klenikologi.

First, klenikologi and magical spells as the opener of the universe, to be mystically connected with Kang Murbeng Dumadi. *Mantra*, usually in the form of sacred chants, sung by a trusted person physically and spiritually. Letters received by Sastra Jendra Hayuningrat Pangruwating Diyu (SJHPD), often sang songs of nuanced puppet scene before the pastor with a true knight (Endraswara, 2005:75). Below I present, a spell that often appear in klenikologi between the pastor with the knight.

Sangsaya dalu araras
Abyor sorot lintang kumedhap
Titi sonya madya ratri
Lumran gandaning puspita
Ooooo...
Sang dwijawara mbrengengeng ooooo
Umiring samirana,
manungsung sarining kembang
pure flower

'Getting late at night was beautiful
starlight seemed quiet
in the middle of the night fragrant flowers
ooo
sounds of praise
the preacher was giving advice
such as voice beetle
oooo'

Song of the above is often sung at the beginning of the *ritual jamasan* heritage. Each *ritual a parampara*, that sing the song of the *ritual* leaders to establish an atmosphere of silence. In the book *Tradisi Lisan Jawa* (Endraswara, 2005:79-80) I have already described that the song marks the gedhe human universe. Gedhe universe will be aligned to be heneng-silent, can provide energy to the microcosm (little universe). With that song, the halls will be awakened supernatural. Typically, the rebound this song used to build the flow of nerve that actually shed a supernatural power. At

least commanded its inherent desire for the solemn actually received by the running *jamasan*, meditation. Song of the discourse, to reveal the supernatural veil.

In essence the song is quite an opening ritual. In terms of the meaning contained, clearly shows a map of the essential time to do the prostration or *jamasan*. Left in question is intermediate Ratri (midnight). Therefore SJHPD received by ordinary conduct *jamasan* in the silence of the night. At that time there is likened to a priest who was giving a discourse *ngelmu* elderly (perfection). The atmosphere is very fascinating discourse, fragrant smell of fragrant flowers, and stars *berkedipan*. Context quiet of the cosmos that this kind of life expressed as a situation calmly received by *tan ana sabawaning kumalisik* stinky. That is, when it is deemed appropriate to do prostrations to the Lord.

The concept of time *sangsaya Dalu Araras*, is the silence of the night, which in context is received by middle-Ratri. Middle Ratri, is the atmosphere which is so important threshold in human life. In Turner's terms (1967:93-98) the atmosphere called the betwixt and Between thresholds, the atmosphere was not there and not here. The atmosphere of this kind, often used by received by to cast a spell at the beginning of the ritual. But at midnight, it is considered easy untu receive supernatural. Middle position, the merupakan liminal atmosphere, as the terminal displacement of people who do not know the things unseen, into the atmosphere of people who understand the things unseen.

Left middle instead is the right atmosphere to carry the struggle *manunggaling-Gusti* subjects. The atmosphere tonight was seen Sonya (heneng, silence). It was also received by a meditation like inhaling the smell of fragrant flowers. At the same God who is present, like a priest who *mewejang ngelmu* old. Therefore be easily received by saris pluck the flowers. That one day will get a gift is expected.

In this context, actually received by the trust is doing on religious dissent-agamaisasi the oppressive and burdensome. With the concept of puppets, received by feeling more serene and represent the anxiety of his heart. By participating received by, the more peaceful heart, built by opening secret incantations. Subtlety of flavor, which is actually less agree with the insistence agamaisasi, religious terror that received by it is not religion, they achieve through spells rebound. Rebound spells that just considered more representative of psychosis, spirituality, as part of religion. Therefore, in their heart that matters personal beliefs, not on hegenmoni and pemaksaan power.

Second, kenikologi and spells that are used as motion "dissident smooth", in a government policy diametrically opposed to him. This further diperjuangan with various resistance identity. Charms and wrap klenikologi is disagreement. According to *Tri Soka* community *mantra*, which is based in Mountain Sempu Poor Bantul, before the master meter *kejawen* there are some requirements. Terms is a container (human) that should not be dirty at all. If humans are dirty, according to Eliade (2002:6-9) fall into the profane world, and when he became sacred net. To achieve the perfection of life, should humans until the level of sacred. Therefore, according to received by, people who to perfection of life, must always run the five things for the sake of holding spells in a strong *kejawen*.

*Sepisan tekate lega,
Loro antep jroning batin,
Katelu wani sembada,
Papat eklas jroning ati,
Lima resik sesuci,
Dadiya lekasing laku,
Nuli niyat amurba,
Anyenyadhang jroning kapti,
Manjing lampah wonten sanggar tapa brata.*

“The first intention satisfied
Both steady inward

The three brave and capable
Fourth sincere in heart
Five clean with a purification
Make initial act
Then intend to pull myself
Pleading for the heart
Go to a place of prayer and penance'

Excerpts of songs sinom *mantra*. It's still early widened and special requirements for those who want to meditate and say the *mantra kejawen*. That song is actually a subtle insubordination effort, to dramatize the situation of power that often dirty in many ways. Apparently, the spell takes all measures that are categorized as clear (nobility). To master the spells and use it as an ascetic fasting, should be received by the trust to act five things: (1) must be determined to accept the situation, (2) in a steady heart, that is, not easily tossed-tossed situation, if you have good wishes be your best, (3) life must dare to reach his goal, not embarrassing, (4) ikhlas life, not always chasing things that are inappropriate, (5) should be clean and holy life. When people can carry out the five things that, as a means of personal and social human would be beneficial. Life became increasingly quiet. Fifth it is a moral ethic that can print the main man (real man).

This song, often sung before received by *Tri Soka* perform rituals. *Tri Soka ritual* known as *Merti Jiwa*, meaning that cleanse the soul. Cleansing the soul is done by meditation, mastering spells consciously. Mastery spells done with extra caution. Requirements, it is proof that the whispered *mantra* is a tool, to "direct communication" with *Kang Akarya* universe that should not be spoken in vain. *Mantra* maintained in klenikologi, to fulfill the duties of life, especially spiritual life.

Through chant the *mantra* that, actually received by doing serious dissent at *kebijakan* government, which often received by kaurang fair to. Holy life, who proclaimed in song, a subtle irony to the powers that are not free from corruption. *Mantra*, is the metaphor of a vehicle for peace. *Mantra* is a metaphor of prayer, which must be accompanied by clean heart. When the liver dirty, full of anger, too failed tax mafia questionnaire and tails resufel cabinet. Klenikologi power called dirty political lobbies, poked by a fine received by the subtlety of spells and klenikologi *kejawen*.

Klenikologi *kejawen* really lungit (sacred and fine), not everyone is able to reach them. Only someone who has *buntas kawruhe* and *meneping* flavor, usually capable of using klenikologi *kejawen*. Klenikologi *kejawen* genuine (original), will use spells *kejawen*. This is a subtle criticism or a subtle dissident, received by the government to be able to emulate. Klenikologi, who accompanied the sacred heart, life will bring harmony, not a political shock that a full polish.

Third, klenikologi and spells to deny custody, the interference *jim priprayangan* devil, breakfast convulsions, and other temptations. Then received by SJHPD at the beginning of the ritual songs starting *jaman* use of custody as follows.

ana kidung rumeksa ing wengi
bebaratan duk amrem winaca
sanghyang Guru pangadege
lumaku sanghyang Bayu
alambeyan asmara hening
ngadeg pengawak teja
kang angidung iku
yen kinarya angawula
myang lelungan Gusti gething dadi asih
sato galak sumimpang

'There are songs which keep the night
appears to exist at the time to read the wind

Teachers god standing upright
accompanied god Bayu
walk with the nuances of love silence
Stand body shine
which it song
if as a service
and lunch will menjajdi love traveling Gusti
fierce animal would step aside '

One stanza song above is often called the ballad *jatimulya*. Song of the spells can be used as repellent timber. Palagi if the song is spoken in the night, all the bad deeds will be rejected. It is based on the assumption that almost seluruh witchcraft posted at night. By reading these songs, will be packed any bidder. Let alone a fierce animal, teluh and hexes would be back by itself.

Literally meaning song is that 'there are songs which keep the night, at the time there seemed to read the wind, god Teachers who stood erect, with god Bayu, walk with the feel of the silence of love, stand shining body, which *berkidung* that, if as a devotion, and stock Gustavo travel will be a loving, fierce animals would step aside '. Ballad The concept of this kind provide a guide for human nobility always remember the other forces outside the self. Humans can only surrender the great supernatural. Supernatural strength that if negotiated with the rebound poem will feel tame, and can be used as a life partner. Conversely, if the strength is compromised, will tempt human life. More than below there are also songs that describe how people can resist the disease.

Song of the spells can be used as repellent timber. Palagi if the song is spoken in the night, all the bad deeds will be rejected. It is based on the assumption that almost seluruh witchcraft posted at night. By reading these songs, will be packed any bidder. Let alone a fierce animal, teluh and hexes would be back by itself. For those survivors of the behavior of Java code *sumurup banyu dom* (witchcraft and evil jinns demons), can not sleep in the afternoon. In the following song is put forward, to deny custody must be accompanied by behavior as follows:

Aja turu sore kaki
Ana dewa nganglang jagad
Nyangking bokor kiwa tengen
Isine mantra tetulak
Sandhang kalayan pangan
Yaiku bageyanipun
Wong melek sabar narima

'Do not sleep late afternoon my son
because often there is the god of the world spinning
bring bowl left-right
the contents of which rejected the prayer of Custody
as well as clothing and food
That's quota of people
who want to run patiently and *nrima* '

What is interesting from a stanza song above, it is believed that people who stay up too late will not get the luck. Because, in that silent night will come the god who brought spells of custody and convey repellent fortune. Both can only be accepted by the people who patiently and *nrima*. For every fact that is expected to prevent rolling, a lot of running *wirid*. Sleep, the atmosphere is considered unconscious. People sleep obviously it will just make yourself even less understanding of the unseen.

According to Mulder (2001:132-133) spells are sticky in the world of Javanese and Javanese mysticism. *Mantra* is also often associated with political problems. In the New Order era, many politicians who also use spells to *menakhlukkan* political opponents. If it so, I think the *mantra* has been used as a repellent horizontal language. Unfortunately, if this is broken, will be fatal. The confrontation could become longer, because each side refused to each other if expressed using spells.

Smoothness and klenikologi *mantra* in politics, it's difficult to resist. However, for those received by trust, and klenikologi *mantra* is actually a subtle teachings. If received by refusing the government's policy, *mereka* strand into a *mantra* and *dirembug* through klenikologi. Rejection of danger from other parties can also use spells, provided merely as a shield themselves (*pager*).

Fourth, klenikologi and spells for *tapa ngrame*, namely helping *sesameng dumadi*, who need help. Song *pambuka* magic spells that are considered as aesthetic, is also present in association *Sapta Darma*. When performing prostration (*ritual*) in a shrine *Sapta Rengga*, *Kwarasan*, *Yogyakarta*, members of the community began to bow down after chanted *mantras*.

Marsudiya memanisng janmi
Manut ing reh wewarah utama
Amrih lantip grahitane
Subasita ywa kantun
Mring asepuh tansah ngajeni
Sumrambah mitra rowang
Rumaket nyadulur
Yen tumindak tepa awak
Aja nganti dahwen apa drengki sre
Sabransan sesongaran

'Seek the sweet life
follow the rules and the main teaching
for easy response sasmita
do not leave your manners
to parents respect
as well as on friends and relatives
always tight brotherhood
if the act can measure themselves
not much reproach and envy
insolence and arrogance '

The song is a *mantra*, to remind received by the mind according to the rules for holy living. Life that can run *karyenak tyasing sesame*, considered more representative of the mind. If life is selfish, mean *penghayat* considered dirty, and do not appreciate the nobility. If life is still filled with a sense of pride, respect others, and always hostile to the fellow, is considered still living profane.

Key serenity of life, when it's capable of doing good to others. That is a map received by thinking through the spell. Such spells are subtle insubordination, as irony in power who still often mentingkan individuals, the people have not thought clearly. The seizure of power, various *kasus agamaisasi*, as a result of an action that is not virtuous. Indeed, secretly offered to that received by spells and klenikologi, which lobbies smooth, deliberation that accompanied the noble sincerity is a personal reflection. Unfortunately, this sort of thing rarely done by the authorities, which are still read by received by unselfish and his group.

Various spells above, by frequently received by *dirembug*, *diwejangkan*, and implanted with klenikologi style. That is, seeding teaching spells silently, slowly, and use foster mutual compassion

for the sake of togetherness grindstones. Collectivity become an important key to the success of klenikologi. Submission of discourse with a slow, full of sanctity, even more interesting. From the *dilandasi klenikologi verbal komunikasi* through a spell, then the outpouring of blessings from God more and to see a bright spot. At that point, the peace of mind will be more missed.

D. Conclusion

From the description, may I suggest that klenikologi, spells, and "subtle dissident" received by the trust among the Javanese, is a phenomenon that has a sacred meaning. To take advantage of this phenomenon requires special training and behavior. This phenomenon was a resistance of the entire policy beliefs sometimes (a) oppressive, (b) does not solve the problem, (c) is irrelevant between reality and rules. That is why received by trying to find "alternative path", which is more reassuring to live.

Aternatif road chosen is the use of spells and klenikologi. *Mantra dijadikan* discourse, the source of the value of wisdom, which instilled through the lane or klenikologi style. *Mantra* and klenikologi an effort to smooth resistance or defiance on the hegemony of power. Subtle insubordination was realized with the irony-irony action.

Actually received by the anti-conflict, they were muffled through spells and klenikologi. If all this is that considered heresy is bad, it should be removed. Klenikologi is a style of social critique that culture was more domestic. Klenikologi built through a spell, actually more representative of psychology received by, which always upholds nobility.

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