



Exploring the Cultural Significance of Javanese Literature: A Study of Mantras

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Abstract So far, there has been no research on mysticism in the mantra *Kidung Rumeksa ing Wengi* (hereafter called KRW). The main point of view of this study was Javanese mysticism. KRW, as the main data, is a set of mantra texts (words, phrases, and sentences) with a total of 43 stanzas. Hermeneutic techniques were applied to analyze guidelines. The results showed that KRW reflects implications about the evolution of Javanese culture from oral tradition to written documentation, strategically incorporating Islamic concepts. Sunan Kalijaga (the author) boldly documented KRW in writing, combining Islam with Javanese culture while maintaining its authenticity. Intertextuality in KRW shows integration between old traditions and new Islamic teachings, facilitating acceptance among Javanese society. KRW facilitates integration in complex cultures. This research was expected to give important implications that, oral literature, especially mantras, is one of the means that can be used as a medium of mysticism, and education.

Keywords: Culture, Tradition, Old literature, Oral literature, Mysticism

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1. Introduction

Javanese ethnicity is the largest community in Indonesia. The majority of them live in Central Java, East Java, Yogyakarta, and several cities in West Java (Afrianto, 2022; Lombard, 1996). History records show that Javanese ethnicity has a habit of documenting well. The proof is that thousands of ancient manuscript records have been stored in various libraries around the world (Rass, 2014). These manuscripts become memory traces that are useful as a source of information about the life of Javanese people in the past. The content in the texts serves as a bridge between the past and present (Jerome et al., 2016; Ratna, 2013; Widodo & Purwanto, 2019). Therefore, literary works are valued as reference sources of historical memory (Barthes, 1975; Joshee & Sihra, 2009). Javanese literature is a valuable document that replaces memory and provides deep insight into tradition.

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Several researchers highlight the unique characteristics of Javanese society (Nurgiyantoro & Efendi, 2017; Widodo, 2020). Their lives are reflected in literature, showing how high the value of their spirituality is. Javanese literary works often feature spiritual and mysterious elements that reflect the social picture of its people. The life of the ancient Javanese is often associated with deep spiritual beliefs and values. This is reflected in traditional Javanese literary works, which not only tell about everyday life but also about spiritual and existential pursuits. One example is the *Kidung of Rumeksa ing Wengi* (KRW), which stands out in its characteristics. The song shows differences with other mantras (as part of classical poetry), as well as relationships with mysticism and tradition (Astari, 2016; Permadi, 2022; Widodo, 2018). Three aspects highlighted in KRW are: 1) how mantras are usually pronounced in writing; 2) how the KRW combines Islamic and Javanese elements; and 3) how educational values are represented in ancestral heritage.

In sum, each literary work, including KRW, is created with a specific purpose by its author. In the communication perspective, the writer/speaker has a message behind the speech called implication (Atlas, 2011; Palacio & Gustilo, 2016). Understanding its implications is important in analyzing the meaning of a literary work, so understanding the motives for doing a work is important. Therefore, KRW analysis is carried out with a pragmatic implication approach. Thus, this study aimed to map the structure of mantras and mysticism from the views of Javanese literati, as well as explore the relationship between mantras and Islamic movements in Java. The study of KRW used a variety of approaches, such as literature, linguistics, language, pragmatics, and culture and investigated their interaction from an ethnoreligious perspective (Fox, 2000; Gesthuizen et al., 2021; Salawu, 2010). This may help us understand how elements such as syncretism and religious assimilation play a role in the evolution of ideas and beliefs reflected in mantra texts.

2. Theoretical Framework

2.1. Mantra

Mantras are part of classical poetry and have been believed to exist since ancient times. Etymologically, mantra comes from Sanskrit, which comes from the roots of the words "man" (mind) and "tra" (liberation) (Kang, 2003). For this reason, it can be said that mantra is a medium/tool to carry out liberation through the mind. Then, in its development, the mind is not only silent but needs a text to explain one's expectations that are in its prayers. Thus, mantras are constructed in a patent language and passed down between generations without changing specific frameworks, concepts, and purposes (Kang, 2003; Yelle, 2006).

Mantras are inherited from ancestral oral traditions because the inheritance of spells must be done orally, not handwritten. If it is handwritten, it is believed that the power of the spell is no longer effective. In the process of mantra implementation, a chanter is usually accompanied by various rituals and spirituals in a particular culture. Mantras are also chanted at certain times, with a number of repeated pronunciations. Spellcasters believe that the repetition of mantras will affect the success of goals (Widodo, 2018; Yelle, 2006). Although mantras have long been used in old traditions, in their development, they have been widely used in modern traditions, including modern meditation and the health field. In the modern era, the implementation of spells has been scientifically researched. Thus, a mantra is a tool used for a specific purpose, which is recited through language through spiritual, mystical, and meditative paths (Yelle, 2004).

KRW is a set of mantras created by Sunan Kalijaga (Pamungkas, Hastangka, Raharjo, et al., 2023; Widodo, 2018). He was a member of Wali Sanga, a group that spread Islam throughout Java. In historical records, the first Wali Songo was Maulana Malik Ibrahim. He was a figure from Uzbekistan, Central Asia, who traveled to Indonesia in the early 15th century. Meanwhile, Sunan Kalijaga was the 7th among the members of Wali Sanga. He was born in Tuban, East Java, in 1450. Before becoming a member of Wali Sanga, he was a bandit (Quinn, 2019). However, at one point when he committed the crime, it turned out that the person who was robbed was Sunan Bonang. However, after knowing Sunan Bonang's magic, Sunan Kalijaga hoped to be appointed as a disciple. After being appointed as a student, Sunan Kalijaga then entered the ranks of Wali Songo, who was in charge of preaching Islam in Java, a community that was still Hindu-Buddhist at that time. For this reason, Sunan Kalijaga tried to do

cultural acculturation, by incorporating Islamic teachings into the culture of traditional society. One of them was to incorporate Islamic teachings through mantras, which at that time became a traditional Javanese culture. This was the reason for the creation of KRW.

2.2. Javanese Mysticism

Javanese mysticism is part of a type of spirituality which emerged in the socio-cultural course of the island of Java, Indonesia. Javanese mysticism is a syncretism between Hindu-Buddhist traditions and Sufism (Pamungkas et al., 2021; Wasisto, 2021). It is believed to have entered Java around the 14th century, since the emergence of Islamic tradition in Java by Wali Songo. Javanese mysticism emphasizes the harmonization of the relationship between man, nature, and God. The purpose of Javanese mysticism is to acquire a higher spiritual state, as well as a good understanding of the meaning of life (Endraswara, 2003). In practice, Javanese practice mysticism by applying spiritual rituals, including fasting, meditation, and other ritual practices.

The purpose of doing spiritual practice is to gather natural energy. It aims to balance energy by harmonizing the relationship between humans and nature, which in turn is to obtain divine energy (Endraswara, 2003; Waston, 2018). In the process of harmonization, mysticism is developed in the harmonization of natural relations in general, which include spirits and other astral beings. It is associated with ancestor worship traditions and spiritual practice. In addition, mysticism is not only based on the existence of spirits, but Javanese mysticism is also represented in the practice of *meuwat* and fasting to cleanse oneself of negative energy (Endraswara, 2003; Mulder, 2001). For this reason, Javanese mysticism often collaborates between religious foundations and other spiritual aspects, passed down in various forms of culture by Javanese ancestors.

3. Methodology

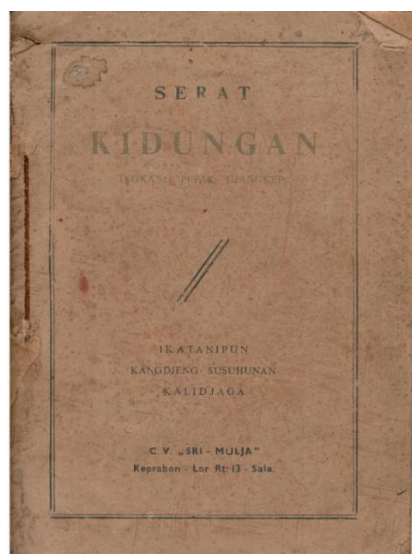
The focus of this research was to investigate the Islamic movement behind the text of mantras. Considering that this study focused on text analysis studies, the hermeneutics method was chosen (Porter & Robinson, 2011; Ricoeur, 2016). The details are below.

3.1. Materials

The object of research was the KRW text in the book *Serat Kidungan*, published by Sri-Mulja publisher Sala in 1975 (Figure 1). KRW is a set of mantra texts (words, phrases, and sentences) with a total of 43 stanzas. The book is a collection of mantras by Sunan Kalijaga. The selection of this source was based on readability and completeness of the text.

Figure 1

Serat Kidungan Book Cover



KRW was created by Sunan Kalijaga and rewritten by Tanojo (1957). This is a translated copy book because the original book cannot be found due to media limitations during Sunan Kalijaga's lifetime (1450-1513 AD).

3.2. Procedure

This study sought to uncover and provide a critical argument for the magical meaning of KRW. By highlighting aspects of mysticism associated with mantras and the way they are written, this study tried to understand different approaches to texts as manifestations of spiritual strategies. As a result, this research was an interdisciplinary study involving various fields of science: language, literature, pragmatics, religion, and culture. Therefore, a qualitative method was used, focusing on hermeneutics, as it is considered to be used to analyze data in the form of language texts (Holzhauser, 2008; Krippendorff, 2010; Ricoeur, 2016; Strauss & Corbin, 2010).

The data of this study were mantra texts that represent mysticism and education. The data were obtained from a very careful reading of the KRW text. Readings were carried out to determine categories of mysticism and education. The findings were then tested for validity by triangulation of data and theory (Holzhauser, 2008; Sutopo, 2002). Once the classification was confirmed to be valid, the mantra text was interpreted by involving argument and discussion with relevant theory and research, based on three criteria: 1) how mantras are usually pronounced in writing; 2) how the KRW combines Islamic and Javanese elements; and 3) how educational values are represented in ancestral heritage. The meaning of KRW is interpreted carefully by taking into account the relationship between signifier and signified. The results of the study were then verified to formulate tentative conclusions.

4. Results

In the exploration process, a gradual study of structure, mysticism, and educational value was carried out. The structural aspect of the KRW spell type is considered important as it forms the basis for developing arguments in advanced analysis. This is sequentially described in the following hierarchy.

4.1. Spell Structure

Based on KRW data, the structure of KRW is the same as *that of tembang macapat*, which is traditional Javanese poetry. For this, writing is not free but is tied to the number of lines, syllables, and final vowels. As a traditional Javanese poem, *tembang macapat* should be sung, not just read. In its type, *tembang macapat* has 11 varieties: Maskumambang, Mijil, Sinom, Kinanthi, Asmaradana, Gambuh, Dandanggula, Durma, Pangkur, Megatruh, and Pucung. For this, KRW has similarities with the Dandanggula macapat song. The application of KRW in the Dandanggula rules is as follows.

Table 1

Example of the Structure of the 1st Stanza KRW Mantra

Mantra	Metrum	Translation
<i>Pagupakaning warak sakalir</i>	10 i	Where all rhinos wallow
<i>Nadyan arca myang segara asat</i>	10 a	If read in the sea so dry
<i>Temahan rahayu kabeh</i>	8 e	Finally save everyone
<i>Apan sarira ayu</i>	7 u	Because of a good body or self
<i>Ingideran kang widadari</i>	9 i	Surrounded by angels
<i>Rineksa malaekat</i>	7 a	Escorted or guarded by angels
<i>Lan sagung pra rasul</i>	6 u	And all the messengers of the apostles
<i>Pinayungan ing Hyang Suksma</i>	8 a	Protected by God
<i>Ati Adam utekku baginda Esis</i>	12 i	My Heart Adam My Brain Prophet Sis
<i>Pangucapku ya Musa</i>	7 a	My Pronunciation, O Moses

Source: The book of spells is called *Serat Kidungan* (Kalidjaga, 1957, p. 3)

Metrum notes: 10 i = Syllables numbering 10, the final vocal of the letter "i"

The rule applies to all metrum codes.

Table 1 represents the structure of the KRW mantra, of all stanzas totaling 43. This finding differs from other Javanese models of the structure of mantras (see, for example, Budiharso, 2016; Saddhono & Hartarta, 2013; Sutarsih & Sudarmanto, 2020). KRW is also different from the mantra of the Petalangan ethnicity (Kang, 2003). It is also different from Hindu mantras in Bali (Candra et al., 2018), and even, mantras in India, as found by Yelle (2014). Based on these findings, it is strongly suspected that Sunan Kalijaga tried to incorporate Islamic teachings through mantras, as a form of cultural acculturation. In that way, Islam would slowly become accepted by the people because they continue to carry out the culture they used to do. Thus, KRW, structurally, is a representation of cultural acculturation. KRW is not merely a magical text, but it is a medium to incorporate Islamic elements into Javanese culture.

4.2. Mysticism in Mantra

Mysticism is the practice of ecstasy from the religion of a supernatural nature. Mysticism includes rites, ethics, ideologies, and myths handed down by past cultures (Endraswara, 2003; Mulder, 2001; Smith, 1995; Zaehner, 2004). According to Zaehner (2004), mysticism aims to achieve psychological calm through spiritual means. In religion, the pinnacle of mysticism is attaining closeness to God (Kroll & Bachrach, 2006). As for Java, mysticism is a spiritual practice of traditional communities that does not refer to certain religious beliefs (Mulder, 2001; Simuh, 1999). In this sense, mantra mysticism is a representation of the spirituality of traditional Javanese society for a specific purpose. Through mantras, Sunan Kalijaga applied mysticism in KRW (Table 2).

Table 2
Mysticism in KRW

Stanza	Line	Mantra	Translation
9	1	<i>Sing sapa reke bisa anglakoni,</i>	<i>Whoever can do it,</i>
	2	<i>amutiha lawan anawaa,</i>	<i>fast by eating only plain food,</i>
	3	<i>patang puluh dina wae,</i>	<i>for 40 days,</i>
	4	<i>lan tangi wektu subuh,</i>	<i>and wake up at dawn,</i>
	5	<i>miwah sabar sukur ing Widhi,</i>	<i>and be patient and grateful to the Almighty,</i>
	6	<i>Insya Allah tinekanan,</i>	<i>God willing,</i>
	7	<i>sakarsa nireku,</i>	<i>all his wishes,</i>
	8	<i>tumrap sanak rayatira,</i>	<i>for relatives and relatives,</i>
	9	<i>awit saking sawab pangiketing ngelmi,</i>	<i>thanks to the aroma of knowledge,</i>
	10	<i>duk aneng Kalijaga.</i>	<i>obtained when he became the Guardian of the River</i>

Source: The book of spells is called *Serat Kidungan* (Kalidjaga, 1957, p. 4)

In the stanza presented, we see a combination of principles of health, psychology, and sociology that have long been practiced in the Javanese tradition. One of the main elements is the routine of waking up at dawn, which is consistent with our body's circadian rhythm. From a biological perspective, waking up in the morning can increase alertness because the production of cortisol, a hormone associated with mental clarity, increases at that moment. In addition, fasting, especially with a "bland" diet, seems to have a basis in improving health. Contemporary research shows various benefits of fasting, such as improved insulin sensitivity and decreased blood pressure (D'Angelo et al., 2005; Dong et al., 2020). From a psychological point of view, the development of self-awareness, patience, and gratitude, as suggested in the stanza, is known to have a positive impact on one's mental well-being. In addition, the importance of strong social networks for psychological well-being is emphasized with reference to the benefits for "kith and kin". Overall, although this stanza may seem mystical at first glance, the principles contained in it have a solid scientific basis and are relevant to human well-being.

In addition, mantras in Javanese traditions often have deep layers of meaning and refer to broader spiritual concepts. In the mantra presented in Table 3, we see the mention of four archangels in the Islamic tradition: Jibril (Jabarail), Ijrail (Azrael), Israfil, and Michael. The mention of these angels shows the influence of Islam on Javanese mysticism. Jibril (Jabarail) in Islamic tradition is known as an angel who delivers revelation (Widyastuti, 2022). He is in charge of delivering divine messages with wisdom. The steadiness of faith is defined as a firm and firm conviction of the divine truth conveyed.

The concept of keeping the heart pure refers to the idea of keeping the heart pure from external and internal disturbances. Israfil is known to blow trumpets during the apocalypse. Here, "dammar" or "light" is interpreted as enlightenment or guidance. "Kalbu" refers to one's heart or spiritual center of consciousness. This enlightenment depicts spiritual illumination. Michael is known as the angel responsible for sustenance (Asatrian & Arakelova, 2014). "Clothing and food" here can refer to food or protection. The concepts of patience and surrender are two important qualities in the spiritual journey, which teach one to accept God's will with an open heart. In this regard, the mantra depicts a spiritual journey with the help and guidance of archangels, emphasizing the importance of faith, strength of heart, enlightenment, and patience in the face of life's trials and challenges. This mantra shows the interaction between local Javanese traditions and Islamic teachings, forming a synthesis rich in spiritual meaning.

Table 3
Mysticism in KRW

Stanza	Line	Mantra	Translation
29	1	<i>Jabarail ingkang animbangi</i>	Jibril gave consideration
	2	<i>Milanira katetapan iman</i>	Because of the steadiness of faith
	3	<i>Pan dadya kandel atine</i>	Such a thick heart
	4	<i>Ngijraile puniku</i>	Izrail it
	5	<i>Kang rumeksa ing ati suci</i>	Who keeps the heart pure
	6	<i>Israpil dadi dammar</i>	Israfil to the light
	7	<i>Madhangi jro kalbu</i>	Enlighten in the heart
	8	<i>Mingkail kanga asung sandhang</i>	Mikail who gave clothes and food
	9	<i>Lawan pangan tinekan ingkang kinapti</i>	So that the desired achievement is achieved
	10	<i>Sabar lawan narima</i>	Patience and surrender

Source: The book of spells is called *Serat Kidungan* (Kalidjaga, 1957, p. 6)

KRW mantras contain elements from Javanese mysticism combined with elements from Islamic traditions. Javanese mysticism is known as a deep belief in the forces of the universe, spirits, and supernatural energies that can affect human life. In spells, this is seen in the way magical powers are delivered to repel enemies or negative energies. The mantras in Table 4 contain many references to Islamic traditions, such as "Betal-mukadas" (which may refer to Baitul-makaddas or Jerusalem), "prophet", "Prophet Dawud", and "Baginda Hamzah". This shows how Islam, as one of the main religions in Java, has been integrated with local mystical traditions. References to forty and the last prophet indicate belief in the protection and blessings given by religious figures. In Islamic tradition, there is a belief that there are many prophets, but only 25 prophets are named in the Qur'an (Wheeler, 2002). The number "forty prophets" has a symbolic or metaphorical meaning in the context of this mantra. The emphasis on the power of words and shouts indicates confidence in the power of sound and verbalization to drive away negative energy or invite protection. Like many mystical traditions, this mantra creates a contrast between forces of good (such as prophets and words) and forces of evil (such as demons, curses, and jinns). It shows the duality of the universe and the belief that by chanting, one can summon the forces of good to protect oneself from the forces of evil. In turn, these mantras reflect the integration of Javanese mystical traditions with Islamic elements, creating a unique and distinctive form of spirituality in Javanese culture.

Table 4
Mysticism in KRW

Stanza	Line	Mantra	Translation
32	1	<i>Satru mungsuh mundur padha wedi</i>	<i>The opponent and the enemy retreat in fear</i>
	2	<i>Sami dhangsan neng Betal-mukadas</i>	<i>Everything is healthy in Baitul-makaddas</i>
	3	<i>Tulak balik pangreksane</i>	<i>Counteract the guard</i>
	4	<i>Pan nabi patang puluh</i>	<i>All the forty prophets</i>
	5	<i>Paring wahyu mring awak mami</i>	<i>Giving revelation to me</i>
	6	<i>Apan nabi wekasan</i>	<i>Including the last prophet</i>
	7	<i>Sabda Nabi Dawud</i>	<i>Word from the Prophet David</i>

8	<i>Apetak Bagenda Ambyah</i>	<i>Shouts of Baginda Hamzah</i>
9	<i>Kinaweden belis lanat lawan ejim</i>	<i>Feared demons curse and jinns</i>
10	<i>Tan ana wani perak</i>	<i>Everyone, no one dared to approach</i>

Source: The book of spells is called *Serat Kidungan* (Kalidjaga, 1957, p. 6)

KRW mantras show local wisdom and spiritual thought in Javanese culture, which often mixes Islamic concepts, local beliefs and philosophy. Mysticism, in this case, is demonstrated through the confessional representation of siblings born from the same womb (siblings). These siblings are not humans but amniotic fluid, placenta, blood, and umbilical cord (Imani & Ropi'ah, 2021). In Javanese mysticism, the idea of togetherness and relationship between people is highly valued. Human beings do not see each other only as individuals but as part of a greater unity. The word "*wewayanganing dat*" can be translated as the shadow of Zat (Allah). In Javanese belief, shadows or '*wewayangan*' are often seen as representations of higher reality or spiritual reality. In this case, the shadow of the Substance (God) is interpreted as the manifestation of God in each individual. The word '*makdum sarpin*' is a concept that is difficult to translate literally. However, in this context, it can be interpreted as a spiritual guide or mentor. Those who "gather" with the speaker of this poem, whether related by blood or not, are guided by God's will. This mantra underlines the idea that all beings, without exception, are always connected to the Substance (God). In Javanese mysticism, the concept of oneness with the universe and the Creator is fundamental. This shows that each individual, although physically separate, is always spiritually connected. This can be seen in Table 5.

Table 5

Mysticism in KRW

Stanza	Line	Mantra	Translation
43	1	<i>Yeku kadangingsun kang umijil</i>	<i>He is my brother who was born</i>
	2	<i>Saking marga ina sareng samya</i>	<i>From the uterine burrow together</i>
	3	<i>Sadina awor enggone</i>	<i>A day mixed with the place</i>
	4	<i>Sekawan kadangingsun</i>	<i>Those four brothers of mine</i>
	5	<i>Ingang ora umijil saking</i>	<i>Those who are not born from that burrow</i>
	6	<i>Marga ina punika</i>	<i>That abject path</i>
	7	<i>Kumpule lan ingsun</i>	<i>Gather them with me</i>
	8	<i>Dadya makdum sarpin sira</i>	<i>His will be makdum sarpin</i>
	9	<i>Wewayanganing dat samya dadya kanthi</i>	<i>It is the shadow of Substance (the power of God) to accompany all</i>
10	<i>Saparan datan pisah</i>	<i>Everywhere is not separated</i>	

Source: The book of spells is called *Serat Kidungan* (Kalidjaga, 1957, p. 8)

This mantra emphasizes man's relationship with God and the importance of awareness of spiritual existence in everyday life. Like many other Javanese mystical teachings, its focus is on unity, togetherness, and a deep understanding of the universe and man's place in it. This mantra displays deep thoughts regarding the concept of human existence, togetherness, and its relationship to the universe, especially in relation to God. In a broader context, the mantra cuts down on the dualistic view of the world and promotes unity. Acknowledging differences but also appreciating equality and togetherness is a basic principle in Javanese philosophy. This mantra, in a very beautiful way, expresses man's longing for union with his fellow man and with the God.

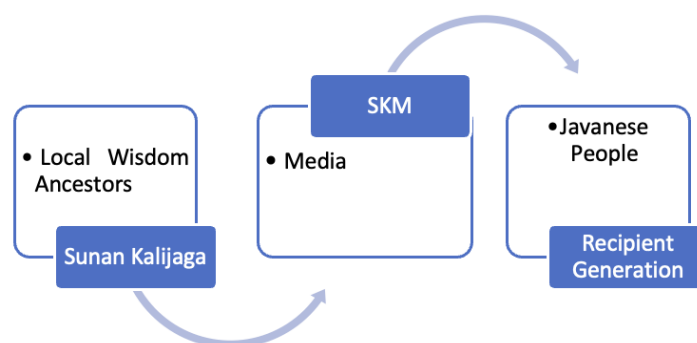
4.3. The Value of Education Respecting Ancestral Heritage Culture

Value is an axiology represented through deep appreciation of entities that are considered valuable, important, and desirable (Gottlober, 2022; Scheler, 1973). Meanwhile, education is knowledge gained through learning that is passed down from ancestors to generations (Cronin & MacLaren, 2018; Harper, 2018). Meanwhile, respecting ancestral heritage culture is a normative empathy that leads humans to view the importance of their ancestral heritage (Davis et al., 2001). Respect is part of cosmic ethics elaborated from the perspective of practical reason (Chowdhury, 2016; Diallo et al., 2021). Appreciating

the culture of ancestral heritage is a form of respect for the roots of our identity. The sensitivity of the heart to understand ancestral culture will be able to lead humans to go far back, see the stories of the past, understand the existing local wisdom, take all forms of valuable culture, and then axiologically apply it to life today. In other words, honoring ancestors is not cutting off the eyes of the wisdom that has been built with deep contemplation. Thus, the educational value of respecting ancestral heritage culture is an effort to obtain very valuable learning about all forms of local wisdom created and inherited by ancestors. Based on the context of SKM, the value of education respects the culture of ancestral heritage, which is implicitly visualized in Figure 2.

Figure 2

The Process of Inheritance of Educational Values, Cultural Heritage, and Local Wisdom



The educational value of appreciating ancestral heritage culture pragmatically is obtained implicitly through an understanding of the text of mantras. The educational values in the mantra cannot be received directly but must be achieved through deep understanding, empathy, and sensitivity during the reading of the text. As the nature of literature, literature always provides a smooth education without having to be patronized (Endraswara, 2018). However, respect for ancestral culture is very important because it will foster an attitude of always respect and empathy in everything. Thus, respect for something that has been in the past will guide humans to always respect the social situation that they are currently facing. At the same time, respect is believed to be far ahead to think about future generations.

5. Discussion

KRW represents a paradigmatic shift in the practice of oral tradition. As mantras that were only passed down through oral methods began to be documented in texts, we saw a revolution in the way cultural information was communicated. This change not only reflects the evolution of the media but is also a representation of how Javanese culture responds to the times. Sunan Kalijaga's deconstruction approach in KRW challenges the traditional conventions of spell inheritance. Previously, mantras were passed down orally to preserve their purity and authenticity. However, boldly writing it down, Sunan Kalijaga provided greater accessibility to the public, allowing more individuals to recognize and understand the essence of the mantra. It also marked a step forward in integrating Islam into Javanese culture by adapting delivery methods that were more familiar to the local community. This deconstruction is not without risks. The sanctity of the spell destroyed by this transformation could cause resistance from the people. However, Sunan Kalijaga's authority as a religious leader played an important role in controlling potential resistance. Sunyoto's (2012) statement on the failure of the spread of Islam in Java during previous centuries illustrates the importance of adapting da'wah methods.

From the perspective of intertextuality, KRW is not a stand-alone work. As explained by Allen (2000) and Kristeva (1980), a text cannot exist without the help of other texts. This is reflected in KRW, where Hindu-Buddhist mantras and concepts of the past serve as hypograms. Through this intertextual concept, KRW is not a new creation but rather a modification of previous traditions and knowledge. Using potential hypograms, Sunan Kalijaga takes the essence of past mantras and *macapat* songs to create something new yet familiar. This is a smart strategy in da'wah, integrating old beliefs with new

ones and providing Islamic teachings in a context acceptable to Javanese society (Pamungkas, Hastangka, Raharjo et al., 2023; Sunyoto, 2012). Intertextuality refers to the relationships that exist between texts in literature, where one text can refer to, respond to, or modify another. In the context of the KRW, the text is not an isolated entity; instead, it builds itself on earlier texts, particularly Hindu-Buddhist mantras and traditional Javanese concepts. Using hypograms, Sunan Kalijaga did not try to negate previous traditions, but rather combined them with Islamic beliefs and teachings to ensure that the message was well received by the Javanese. This approach allows Islamic teachings to be conveyed within terms of reference that are well known and respected by the local community. As a result, Islamic da'wah in Java became more effective because it considered the cultural and spiritual context of the local community.

One important pragmatic aspect of KRW is the use of mystical symbolism to convey Islamic values. By using symbolic language, the meaning of these mantras becomes broader and allows for deeper interpretation. Sunan Kalijaga combined his socio-cultural experience with the spirit of Islam, creating a network of sacred structures that reflected Javanese culture while promoting Islamic teachings. When we see KRW as a blend of fiction, mysticism, culture, and reality, we see an attempt to create a transcendental language that can connect people with God, each other, nature, and themselves (Mulder, 2001). In turn, KRW, through its approach of deconstruction and intertextuality, created an effective medium to convey Islamic teachings to Javanese society. This method, which respects tradition while providing innovation, shows how adaptation and evolution can be the key to success in the process of cultural and religious integration. This work is not only a representation of Sunan Kalijaga's courage and wisdom but also a reflection of the resilience and flexibility of Javanese culture in the face of change.

At the same time, KRW represents the educational value of respecting ancestral culture. This is an important concept in an effort to integrate and pass on the values of local wisdom handed down by ancestors. The educational value of KRW reflects an axiology-oriented toward entities that are considered valuable, important, and desirable. Cultural education, as a learning process obtained from previous generations, becomes a means to understand and appreciate the culture of ancestral heritage. The act of reverence for ancestors is important to be considered an act of respect for wisdom and wisdom that has been awakened with the long roots of a deep process of reflection. This process illustrates how important it is to recognize, understand, and pass on the values of local wisdom created by ancestors. Thus, education about cultural appreciation of ancestral heritage is not limited to being an effort to acquire knowledge but also a form of the journey of the chain of sustainability of local wisdom inherited from previous generations. Therefore, the complement of this research is that, through KRW, understanding and appreciation of ancestral culture, individuals can enrich and appreciate the meaning of that heritage for knowledge and social needs, both in current and future societies.

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