

# Pasar by Kuntowijoyo Novel without Frontal Physical Conflict

(A Javanese Psychological Analysis Study)

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**Abstract**—This paper discusses the non-frontal conflict of the central character Pak Mantri Pasar (PMP) in the novel *Pasar* with the Javanese Psychological analysis approach. This psychology is the result of constructing the concept of local psychology in the context of Javanese culture. Javanese psychology, as an indigenous psychology, offers concepts that are not widely known and are expected to make a meaningful contribution to universal psychological knowledge. The central character of PMP who lives in a market environment and even gets the name PMP is able to become a human without characteristics, a fourth dimensional human being who frees his own right notions. The results of the psychological analysis referring to the concept of Javanese Psychology (*rasa*, "*aku*", *mawas diri*) are summarized as follows. In the *rasa* element, PMP is able to achieve true feelings, a sense of peace, a sense of freedom, and a sense of eternity. In the "*aku*" element, PMP is able to free itself from unlimited desires. In the *mawas diri* (introspection) element, PMP examines itself, understands and is aware of itself, is able to perform self-transformation, transforms itself from good to better.

**Keywords**— Javanese psychology, *rasa*, "*aku*", *mawas diri*

## I. INTRODUCTION

The characteristics of Eastern thought focus on intuition and feeling, by bringing together mind and intuition, intelligence and feelings, inner life and spiritual life [1]. Thought that tends to be oriented to the inner world makes the ideals and goals of Eastern human life achieve cosmic harmony, crocheting harmony with the cosmos. The characteristics of Eastern cultural values are the cult of harmony, harmony in life in society, a situational ethic, as well as harmony in life with the environment [2]. In Java, the cult of harmony is seen in the principle of harmony and the principle of respect as two basic principles in people's life. These two principles are intended to prevent open frontal conflicts both horizontally (the principle of harmony) and vertically (the principle of respect) [3].

Novel *Pasar*, set in Javanese, has a unique conflict. There are four types of conflict, namely against nature, against society, against other humans, and against himself. Conflict

becomes a catalyst element in the plot. The conflict experienced by the central character Pak Mantri Pasar (PMP) was not presented in a frontal physical conflict [4]. This presentation is in harmony with the closed Javanese character. The Javanese person does not say explicitly what is happening in his soul, but will act or say something so that other people feel what is happening in his soul [4]. Human activities based on feelings are discussed in Javanese psychology, Javanese indigenous psychology.

The principles of Javanese psychology are the result of constructing Javanese personality traits based on the research results and Javanese cultural thinkers' ideas about Javanese human psychology. *Kejawaan* or *Kejawen* refers to ethics and life styles inspired by Javanese thinking, the idea of a human journey to truth, self-awareness, perfection, and virtue [4,5].

Javanese psychology, in Ki Ageng Soerjomentaram's (KAS) discourse, is called "*Kawruh Jiwa*" or "*Pengawikan Pribadi*" discussing the problem of the psychological building of "*aku*" Kramadangsa. The name Kramadangsa is a personal feeling that is identical to its own name. Kramadangsa can be replaced with anyone's personal name, for example "*aku*" Soedjjono" or "*aku*" Siane Wati. The word *pengawikan* from the word *wikan* means to know, to be able to see clearly. Personal preservation means self-study in order to understand its own soul. KAS teaches that personal knowledge based on feelings on "experiencing feelings with feelings in feeling", which appears in subject-object-subject interactions. The teachings of KAS psychology are intersubjective and transubjective, namely through the appreciation of one's own feeling. This teaching is an act or practice to become a "human without characteristics" far from egoism [6]. The three psychic elements taught are: *rasa*, "*aku*", and *mawas diri*

### A. *Rasa* Element

Feeling is the life force, substance or substance that flows through nature (the world of all), the atmosphere of the unification of the *jagad gedhe* (macro cosmos) and the *jagad cilik* (micro cosmos). With the life force or sense of life, living things carry out activities to meet the needs of life. Feeling

marks life. Feeling encourages humans to act or work. People eat because they feel hungry. People drink because they feel thirst. People marry because they feel love. There is a hierarchy of feeling from physical to spiritual. *Rasa* is related to the physical body, soul body, and spirit body. Soemadi Hardjoprakosa calls it feeling in a biological, psychological, and spiritual state [6].

*Rasa* are grouped into three: the *rasa pangrasa*, the *rasa rumangsa*, the *rasa sejati*. (a) The *rasa pangrasa* is the feeling of the physical body, biological in nature, lived through the taste, for example spicy, itching, pain, good taste. (b) *Rasa rumangsa* is a feeling that is psychological in nature, for example a sense of remember, a sense of creativity, a sense of heart, a sense in the words *rumangsa* or *ngrumangsani* such as *rumangsa amung titah*, or *ngrumangsani kaluputane*. (c) *rasa sejati* is a spiritual sense, spiritual in nature, a taste capable of sorting out the "feelings that feel" and the "feelings that is being felt". *Rasa sejati* produces: a sense of peace, a sense of independence, a sense of eternity. Peace is understanding one's own feeling in the context of society. The sense of independence is to free the feeling of being bound to obey or achieve unlimited desires. Eternal feeling is a sense of "being" as a human without characteristics, without a name, as a universal human being [6].

#### B. *Aku* Element

*Aku* is understood as a person with his own name. According to KAS, during life *aku* took notes all the inner and outer life experiences. Feeling is a sign of life and life force. In the course of his life, *aku* was in the dimension of one, second, third, fourth. (a) *Aku* was in the first dimension when *aku* was a note-taker. *Aku* was like a baby who can feel but cannot act according to its taste. (b) *Aku* was in the second dimension, when *aku* group his numerous and complex accounts of his life into groups. KAS mentions 11 groups: property, honour, power, family, class, nationality, type, intelligence, mysticism, knowledge, and a sense of life. *Aku* was in the second dimension like a child who can feel and can-do activities according to his feeling, but do not know the law of reality outside. (c) *Aku* is in a third dimension, when the notes of his life appear with his own name, for example *rasa* "Soedjijono" or *rasa* "Siane Wati". Notes are often soul of records of human, because every impulse comes from a sense of life that exists in the notes. In the third dimension, *Aku* like an adult human who feels that the activities follow existing laws or norms. *Aku* in the third dimension are often swayed by his notes. So, there will be inner conflicts, good vs bad conflicts, love vs hate, joy vs sorrow, or other conflicts. In order to free himself from the conflict, *aku* researched and examined him and will face a three-way intersection. *First*, *Aku* faced self-righteousness. *Second*, *Aku* defend his self against the correctness of his assumptions. *Aku* returned to the third dimension. *Third*, *aku* can overcome self-righteousness and not defend his self. (d) *Aku* was exist in the fourth dimension, when *aku* succeeded in freeing his self from conflict, becoming a human without characteristics. KAS reminds us that humans are not constantly in the fourth dimension. Humans are in the

fourth dimension only when facing problems, events, incidents, and humans are able to free themselves from conflict. [6].

#### C. *Mawas Diri* (Introspection) Element

KAS teaches that *mawas diri* is the act or behaviour of being "a human without characteristics", the fourth dimension of human being who is able to free himself from egoism [6]. Introspection is the correct way to understand and realize yourself. Bratakesawa stated that there are several levels of quality of self-assessment. (a) *Nandhing sarira*, one compares himself to others, and feels himself superior. (b) *Ngukur sarira*, a person measures other with himself as a measure. (c) *Tepa sarira*, one is willing and able to feel other people's feelings. (d) *Mawas diri*, a person tries to understand his own state honestly, examines himself, understands and realizes himself, through a sense of freedom to recognize one's own feelings, emigrate oneself, transform oneself. The process of introspection by living life instead of thinking of life [6].

## II. METHODS

This study uses qualitative research methods, descriptive designs, and literary psychology analysis approaches, with reference to psychological principles [7,8]. As a research instrument, researchers used an emic perspective. The data collected is in the form of verbal data because the object of study is literature. Qualitative data analysis was carried out by three steps of data reduction, data presentation, drawing conclusions [7]. In data reduction, verbal data is classified into three psychic elements namely *rasa*, *aku* and *mawas diri*. In data presentation, the results of data reduction are arranged and organized in a chart to show the mutual relationship and cohesion of the three psychological elements. In drawing conclusions, the results of presenting the data are interpreted in order to find the values implied in the three psychological elements. Which is coherent refers to the Javanese psychological concept. Research on the psychic conflict of the central character in the novel *Pasar* using qualitative research methods and Javanese psychological analysis approaches are outlined in Figure 1.

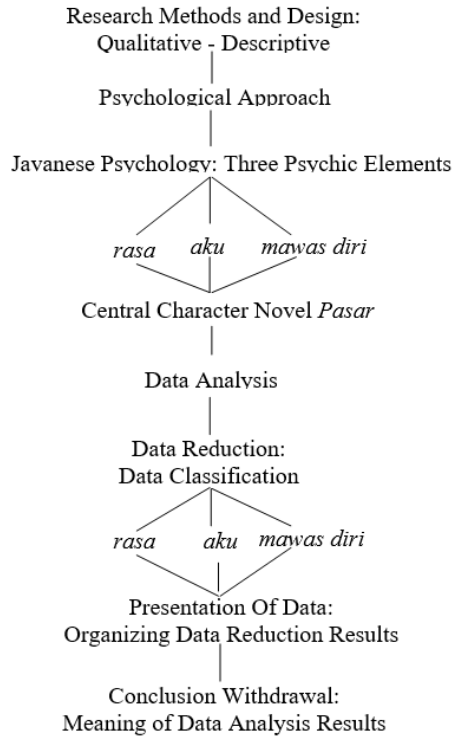


Fig. 1. Data analysis step chart

### III. RESULTS AND DISCUSSION

#### A. The Psychic Conflict of Pak Mantri Pasar (PMP)

The title of the novel Pasar suggests that this novel tells of the character Pak Mantri Pasar (PMP) as the head of the market office. As a figure of a PMP official, he represents an educated *priyayi* lifestyle referring to the subtle cultural norms of the palace. This can be seen in the PMP action which reacts to all external stimuli that have the potential to cause conflict psychologically and internally. PMP avoids frontal physical conflict because this action reflects the crude cultural manifestation of the uneducated “*wong cilik*” class. In the view of the Chief of Police and the Camat of Gemolong, PMP has a good personality according to the ethical norms of Javanese culture.

The identity as an educated *priyayi* becomes a test for PMP in solving all the problems it faces. The commotion in the market came from him. The market traders lost money because their merchandise was attacked by hundreds of PMP's pet pigeons. To avoid the invasion of pigeons, some of these traders choose to sell outside the market area. There are also those who move to sell in the illegal new market, a market that Kasan Ngali has set up in his large yard. The problem is complicated. The target tax revenue from market tickets fell. The Market Bank which accommodates the savings of market traders is quiet. The existence of an illegal market that was established by Kasan Ngali violated government regulations, even against the law. Kasan Ngali cannot be blamed for

granted, because he facilitates traders who refuse to sell in the legal market.

Conflicts ensued between PMP vs traders and PMP vs Kasan Ngali. PMP is tested for its identity of expertise in resolving the conflict in an educated, civilized and polite manner in accordance with Javanese noble cultural values. One of the Javanese cultural values is the subtle value. "Subtle values come from the palace and the environment of power, around it. Meanwhile, what develops outside the palace is a crude value” [9].

In the novel *Pasar*, subtle values are demonstrated by PMP, a *priyayi*, scholar, head of the Gemolong market office. The crude values were demonstrated by Kasan Ngali, a *wong cilik*, uneducated, cassava wholesaler [4]. From what is stated, it becomes clear that the conflict between PMP vs Kasan Ngali is not just a persona conflict, but hints at a cultural conflict (subtle vs violent) and institutional conflict (office vs market). The tenacity of Kasan Ngali, who exhibits crude values according to Javanese ethics, can be identified from his name, status and profession. The name Kasan Ngali implies the name of the *wong cilik* (little people) The name comes from the Arabic words "*hasanun*" (good) and "*aliyun*" (high). The two Arabic words became Kasan Ngali (among the *wong cilik*) and became Hasan Ali (among the *priyayi*). Kasan Ngali's status is a widower five times, which means he likes to divorce. Kasan Ngali's profession is a *gaplek* (cassava) wholesaler. *Gaplek* is the staple food of the *wong cilik*, which becomes *thiwul* rice after cooking. The word *thiwul* does not have the form of the *basa krama* (polite language) because *thiwul* is the food of the *wong cilik* (little people). This is different from the *beras* (rice) and *sega* (rice) as the staple food of the *priyayi*. Both words have the form of manners: *uwos* (form of *krama* word *beras*) and *sekul* (form of *krama* word *sega*). Thus, *gaplek* symbolizes *wong cilik*.

#### B. Data Reduction

Data reduction as a first step in data analysis includes classifying data into three psychological elements: *rasa* (feeling), “*aku*” (“I”) and *mawas diri* (introspection). Javanese psychology based on feelings, it analyzes the feelings experienced by the soul, which appears in subject-object-subject interactions. This means, the feeling felt by the subject, which appears in his interaction with the object is very subjective. The same object will not produce the same feel to every subject. When facing objects, humans always faces themselves, having dialogues with themselves [10].

PMP subjects face three objects that create problems. Hundreds of pleasure pigeons made a fuss in the market. Market traders disobey by refusing to sell in the legal market and refusing to pay market tickets. Kasan Ngali opened an illegal market and an illegal credit bank to serve the dissident traders. PMP is *priyayi*, educated, and his lifestyle reflects the subtle culture of the palace. On the other hand, there is the *wong cilik* community, market traders, Kasan Ngali, uneducated, whose lifestyle imitates a rough culture outside the palace. Facing a complex object / subject matter, PMP faces

himself, has dialogue with his own mind, so as a *priyayi*, he is required to be subtle and polite in solving problems, based on three elements of his soul: *rasa*, *aku*, and *mawas diri*. That is why in seeking a solution, PMP takes an interesting step into its soul, into the realm of feeling, not the realm of praxis outward [11].

1) *Rasa (feeling) element*: In Javanese psychology, feelings are divided into three: a *rasa pangrasa* which is sensory in nature, a *rasa rumangsa* which is psychological in nature, and *rasa sejati* (a true sense) that is spiritual in nature. The feeling of *pangrasa* experienced by PMP is all of the feelings that are sensed. PMP witnessed the fact that hundreds of his pleasure pigeons were looking for food by stealing merchandise from traders; the fact that the market is rather quiet due to the abandonment of some traders; There is a new illegal market that Kasan Ngali has set up in his large yard. The feeling of *rumangsa* experienced by PMP is the awareness that the public's opinion about him is correct. PMP realized that it had been wrong to raise hundreds of pigeons which had become a source of commotion. PMP realized that he had abused his power. In the realm of true taste, PMP is able to sort out the "feelings that feel" and the "feelings that are felt" in itself. PMP is able to distinguish between "feelings that feel pleasure" and "feelings of pleasure that are felt" regarding its pet pigeon; A "feelings that feel resentful" and a "resentment that are felt" related to dissent market traders; The "feelings that feel hate" and "the feelings of hate that are felt" are related to the actions of Kasan Ngali who opened an illegal market to compete with the legal market, and opened an illegal credit bank to compete with a legal market bank [11].

2) *Aku ("I") element*: In Javanese psychology, the element *aku* is called *Aku Kramadangsa*, that is, *aku* is what its name implies when it is called. In this study, "aku Kramadangsa", is *aku Pak Mantri Pasar* or *aku PMP*. According to the concept of Javanese Psychology, the *aku* element has four dimensions: the first dimension, the second dimension, the third dimension, the fourth dimension. *Aku* in the first dimension like a baby who can feel but cannot act according to its taste. "Aku" in the second dimension is like a child who can feel and act according to his feeling, but do not know the law outside himself. In the third dimension, *aku* like an adult who has felt, acted according to existing laws and norms. *Aku* in the fourth dimension like a human who has managed to free himself from psychic conflict. This sense of freedom is a sense of characterless human being capable of freeing himself from his egoism.

*Aku PMP* in the first dimension is the existence of PMP with all its delusions and desires that have not been fulfilled. *Aku PMP* on the second dimension does not exist. In Kasan Ngali, *aku* in the second dimension looked at Kasan Ngali's actions to set up an illegal market in his yard and open a credit bank in his house. He did not realize that the two acts of Kasan Ngali were against the law and regulations. *Aku PMP* in the

third dimension looks at PMP's actions that raise hundreds of pigeons to satisfy their pleasures. PMP also allowed these pigeons to breed up to hundreds of numbers which turned out to be detrimental to traders, because PMP wanted to show its power as a market order. PMP witnessed the fact that hundreds of pigeons owned by him caused serious problems, some traders disobeyed, as well as a new market and illegal credit bank founded by Kasan Ngali. The Market Bank collapsed because there were no traders to save money. Faced with this fact, PMP pondered its egoism, thought of its own assumptions. *Aku PMP* in the fourth dimension looking at PMP's decision to kill hundreds of pleasure pigeons. PMP's decision to exterminate the pigeon meant that he had volunteered himself to become a "human without characteristics". PMP's hallmark is the presence of hundreds of pigeons belonging to it. This means that the pigeon is an icon for PMP. If the pigeon is lost, the PMP is considered non-existent [11]. Ki Ageng Soerjomentaram reminded that the birth of a human without characteristics does not take place continuously. Humans without characteristics are born only at any particular event, incident, problem, that is, when he was able to overcome the truth of his own assumptions.

3) *Mawas diri (introspection) element*: In Javanese psychology, *mawas diri* is defined as a way to understand and realize oneself. The process of *mawas diri* done by living life, not thinking about life. In the concept of Javanese Psychology, *mawas diri* does not stop at *tepa sarira*, namely being willing and able to feel the feelings of others. *Mawas diri* based on feeling free, recognizing its own feelings, then transform to find a new identity. PMP performs *mawas diri* after being faced with a complex problem. PMP wanted and was able to feel the feelings of the market traders, so he decided to kill his pleasure pigeon. In fact, the pigeon was his miss, his pleasure, his icon. By killing the pigeon, PMP has killed his good feelings. PMP became PMP without pigeon, without Market Bank, without Siti Zaitun, the market bank girl he loved, without hatred and enmity with Kasan Ngali, and without the passionate enthusiasm to continue being a head of the market office. *Aku baru* ("new") PMP realized there had to be regeneration [11].

### C. Presentation of Data

In the second step of data analysis, the results of data reduction were organized to find a complete picture and understanding of PMP. This step in presenting this data still uses an emic perspective. This means that organizing the results of data reduction still refers to the existing picture and understanding of the PMP subject.

In number 3.1 it has been stated that PMP is *priyayi*, educated people, polite, self-knowledge, and all good qualities accumulate in him. Public opinion about this PMP is used as a reference, a kind of theme in regulating, arranging, establishing relationships, organizing the results of the reduction. PMP's existence as a good person is supported by the achievement of the elements of *rasa*, *aku*, and *mawas diri* of PMP.

In the *rasa* element, PMP reaches the pinnacle of feeling, namely *rasa sejati*. PMP lives the feeling spiritually, is able to sort out which is the "feeling that feels" and "the feeling that is felt" Feelings of pleasure to his pleasure pigeon, feelings of resentment towards rebellious market traders, feelings of hatred towards Kasan Ngali who opened a new market and illegal credit bank has made confused and confused soul. PMP is able to sort out "feelings that feel happy" and "feelings of pleasure that are felt," "feelings that feel resentfull" and "resentment that are felt", "feelings that feel hate" and "feelings of hate that are felt." The ability to achieve this *rasa sejati* guides PMP achieves a sense of independence by releasing attachment to one's feelings and achieving a sense of peace by understanding one's own feelings.

In *aku* element, PMP managed to reach himself in the fourth dimension. With the fourth dimension, PMP is able to free itself from the desires that are without limit originating from the feeling of life. PMP is able to defeat his ego and self-righteousness, becoming a human without characteristics. PMP consciously and emotionally took the decision to kill hundreds of pet pigeons that had provided him with entertainment for years [11].

In the *mawas diri* element, PMP is not only able to look for the same feelings in himself and in others, but PMP is also able to transform himself into a "new PMP". He is not a PMP who is proud of his profession, not the one who can do anything for his pleasure, not the one who has power over the traders, not the one who hates Kasan Ngali. The new PMP is not the old PMP. He is a "new" PMP, not an "old" PMP.

The new psychic state of PMP with the element of true feeling, *aku's* in the 4th measure, able to introspect to be a human without characteristics free from all desires without limits is described in the Figure 2.

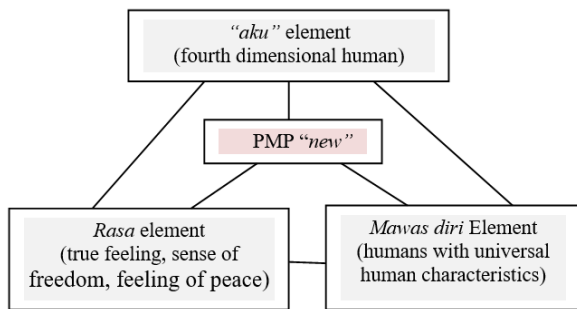


Fig. 2. PMP with a new psychological condition.

D. Conclusion Withdrawal

The conclusion section describes the results of the search for the meaning of the objective data collected while still applying the emic perspective. The meaning obtained from the research results is not only understood intrinsically-imaginatively, but also extrinsically-factually. The meaning obtained from the fictional-imaginative world is a representation of the factual-natural world. The meaning

obtained from tracing PMP's life journey is understood to have personal-individual and social-cultural values.

Individually, PMP is a picture of someone who is able to do self-migration, self-transformation, from what was good to better. In self-migration, PMP is able to reach the state of the highest sense, get rid of all the characteristics, names, tenger, ego attached to him, become a "new" human without characteristics, without name, without tenger, who has universal soul qualities. PMP is a picture of an individual capable of controlling the desire for life without limits.

In socio-cultural terms, PMP's polite, refined, self-aware lifestyle is a necessary character value in people's lives. People must be aware and willing to let go of symbols of pride, power, joy, hatred, animosity in people's lives. The turmoil and commotion in society must be resolved humanely and in a civilized manner to return to a harmonious atmosphere. A new mentality is needed, that the rulers must facilitate and serve the community, as played by Paijo, a ticket maker for PMP's subordinates, not the other way around ordering and pressing the community.

PMP's new psychological condition is able to master his life's desire without limits, reminiscent of Javanese mysticism like "*kodhok ngemuli lenge*" (frogs cover their burrows). Frogs are a symbol of soul and burrows are a symbol of *raga* (body), a spiritual condition of a human being that his soul is able to control his physical lust.

IV. CONCLUSION

Javanese psychology is very suitable for studying novels which have the following characteristics.

- Novels that prioritize psychological conflicts rather than novels that intensifying physical conflicts.
- A novel which tells of a journey to achieve happiness in spiritual life.
- A symbolic novel that takes a life journey to become one with the Invisible Essence, the Divine Essence.
- Novels with characters carry out a psychic transformation from bad to good or from good to better.
- Novel with interior monologue style
- Novels with a certain social stratification background

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