

# The Mystical Values in Sex Symbols in Transitional Texts from the Hindu-Buddhist-Islamic XVI to the Early Twentieth Century

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## ABSTRACT

This article discusses the mystical values of sex symbols in Javanese texts during the Hindu-Buddhist-Islamic transition. The theme is interesting because it became a polemic when the teachings of these values were processed in the Islamic period. Starting from the Chronicle of Kadiri, the polemic of understanding beliefs occurred until it led to conflicts between Muslims and non-Muslims. The triggering script was then summarized in the books Serat Darmogandul and Suluk Gatoloco. The two texts both have the meaning of sex symbols (Gatholoco and Kalamwadi). The phenomenon of sex symbols has become a popular culture in the period of the 16th and 17th centuries during the transition from Hindu-Buddhist to Islam. In the 19th century, the Gatoloco Suluk text talks about the relationship between man and God, which is compared to sex between men and women. The problem that arises related to the two texts is that the Muslims do not accept terms that are considered harassment of Islamic religious symbols. The Gatholoco sex symbol contains obscene meanings and the meaning of opium is associated with irresponsible living. The influence of the contents of these texts gave rise to movement and friction between Muslims and the proponents of the teachings in these texts. The result further led to the polarization of social groups in the early 20th century. This problem is attempted to be revealed through the following articles based on historical reviews in the hope of producing scientifically justifiable findings.

**Keywords:** Values, sex symbols, Javanese texts, paper

## 1. INTRODUCTION

Symbols sex was originally known as the period of Hinduism and Buddhism that at the time of his form in the form of linga-yoni-shaped phallus or male. Some Hindus worship Lord Shiva with the media in the form of phallus or male genitalia. Such worship is rarely found in Indonesia, but it continues in India today. However, devotees of Shiva in India do not always approve of their means of worship in the form of sexual symbols. The reason is, the majority of linga-yoni are not naturally described as sex organs, but as the energy of the creation of the universe. The depiction of the linga-yoni as a sex symbol is often associated with the Saiwa sect more than any other sect of Hinduism, or even Buddhism. The Saiwa Sect is a follower/worshipper of Lord Shiva who adheres to Shivaism. This sex symbol has sacred or mystical values, often found in Javanese temples.

Sex symbols found on temple sites in Java can be interpreted as cultural objects, markers of Javanese

civilization in the period of Hindu kingdom rule. So interpreted as a result of historical events, around the 8th century AD it was known that the knights and Vaishyas from India had made trade contacts in the people of Southeast Asia, including the people in Java. Even long before that, around the 4th century, in Kalingga, Kelet, Jepara, it was reported that a Hindu kingdom had been established.[1] It is known, the civilization of the Hindu kingdom government ended with the collapse of the Majapahit kingdom.

Several sex symbols are carved in the reliefs of temples in Java, such as the Sukuh Temple in Karanganyar, Central Java. This temple is one of the hermitages with elements of linga-yoni as a symbol of vulgar sex. On one floor there is even relief of the penis and vagina that are almost touching. There is also a human-shaped statue holding a large penis, disproportionate to body size. Then there is a penis-shaped statue with four round accessories near the head of the penis.

According to Pande Made Kutanebara, [2] the appearance of sex symbols at Sukuh Temple is associated with each sect in Hinduism which has a different interpretation of the linga-yoni. The symbol is not porn. Linga-yoni is a symbol of fertility and the ancients who had a relationship with nature strongly believed in that philosophy. The appearance of the phallus-yoni is a hope and a request for fertility, so that the universe is gemah ripah loh jinawi. Meanwhile, the more symbolic and 'subtle' lingga-yoni statues were found in Tanjungtirta, Prambanan.

Apart from Java, sites with phallus-yoni reliefs are found at Wadu Pa'a Site, Bima, West Nusa Tenggara. As reported by the website of the National Archaeological Research Center, this site is located on the shores of Bima Bay so it is known as Candi Tebing. Just like those found in the Prambanan Temple area, the statues and reliefs of the phallus-yoni at Candi Tebing are symbolic and "subtle". There are several reliefs in the form of a tube as a phallus with a cross-section as a yoni.

In the Hindu period, apart from being carved on temple reliefs, these sex symbols were also written in poets' texts. Like the Linga Purana and Siwaratri Kalpa by Mpu Tanakung. In the Linga Purana it is stated as follows: "Pradhanam prartim tataca ya dahurlingamuttaman. Gandhawarna rasairhinam sabdasparsadi warjitam". Translation: The initial linga without smell, color, taste, hearing, and so on is said to be prakrti (nature). So according to the Linga Purana, the linga is a sign of distinction that is closely related to the concept of the creator of the universe, the existence of this infinite universe, which is a phallus, and the omnipotence of God. The Linga on the Linga Purana is a symbol of Lord Shiva (Shiva Linga). All forms are permeated by Lord Shiva and each form is linga and Lord Shiva.[3]

Then in Siwaratri Kalpa it is stated as follows: "Bhatara Siwa Linga kurala sirarcanam I dalem Ikang Suralaya". Translation: Always worship Hyang Shiva in His manifestation "Shiva Linga" who resides in Shiva's realm. According to the statement above, the phallus is a symbol of Shiva who is always worshiped to worship Shiva's nature.

In subsequent developments, lingga-yoni became a mystical symbol that became an inseparable part of Javanese culture in the Islamic period. During the transition period after the end of the Majapahit Kingdom, sacred values or mystical values were maintained by the Javanese as part of cultural harmonization. However, the process is not always encouraging and even creates a conflict of interpretation.

Mystical values in symbols in transitional texts have received less attention in the tradition of historical writing in Indonesia. These exclusive books are rarely discussed even though they are considered as triggers for

religious intellectual change as part of the history of mentality. According to Sartono Kartodirdjo, [4] to understand the national movement, it is necessary that the history of mentality cannot be abandoned, especially if the problem of consciousness is seen as the beginning of all changes. Therefore, some of the main questions posed in this study are how the process of mystical values in sex symbols in the transitional texts of the XVI-XVII centuries were put forward in the texts of the next period and influenced the social life of religion in the early 20th century?

## 2. METHODS

This study uses a multidimensional approach to develop explanations and sharpen the analysis. The use of this approach in this study is to obtain more focused problem-solving accuracy in a dimensional description, to produce academically accountable writing. Although it is realized that no restoration produces a return to its original state. Therefore, the facts need to be processed by borrowing theories, concepts of social science. This effort is intended to obtain purely scientific results. Humans, both individually and collectively, are complex. The study of humans as social beings requires the use of social science concepts and theories so that they can be studied as analytical entities.[5].

## 3. RESULTS AND DISCUSSION

Sex is symbolized and interpreted literally as the union of linga-yoni. Javanese society does not interpret sexual union as a momentary pleasure. Someone thinks dirty and demeans the embodiment of sexuality, they will not be able to actualize sex with a free soul so that guilt arises.

In Javanese society, the spirit is free when sexuality is manifested without guilt and hurting others so that it becomes the embodiment of the union linga-yoni. In the context of this understanding, marriage is understood as the embodiment of the attainment of sexual spirituality with a deeper understanding. Linga is associated as a symbol of the spirit, while Yoni is a symbol of strength and consciousness.[6]

The man comes from a father and mother. In the view of the Javanese people, everything is in pairs to form universal harmony. Including human perfection. So in many activities of life, Javanese people often use understanding Linga-Yoni as a symbol of human meaning or behavior.

Javanese society, in describing behavior, interprets the mother's womb as a sacred cave. This cave is a human embryo sown. In the fetus, they meditate for nine months before being born into the world. The uterus is also a human process in its physical and psychological perfection. How do other manuscripts discuss such as the

Book of Sarta Barqoh which was written during the 16th century Sunan Giri Gresik.[7] The study of ancient texts is interesting to do, there is the knowledge that is very useful for understanding the past about the religious concept of a transitional society.

Many manuscripts have been produced in the Giri period. It is a pity that many of these manuscripts were then brought to Mataram due to Giri's defeat during the Mataram invasion of Giri, where these manuscripts were compiled. This tragedy occurred during the reign of Sunan Amangkurat II. According to Suripan Sadi Hutomo, Centhini, known as the Encyclopedia of Javanese Culture, was compiled because it was inspired by the Giri manuscripts.[8] As for the manuscript of Sarupane Barang ing Kitab Ingkang Kejawen Miwah Suluk Miwah, the Book of Sarto Barqoh is one of the manuscripts still in Giri. Development.

#### A. The Book of Sarto Barqoh

Book of Sarto Barqoh based on the explanation on the cover of the book is the result of Giri Kedaton's writing, the name Giri refers to the center of Islamic government in Gresik, brought by Sunan Giri. Giri Kedaton was founded in 1487 AD. Meanwhile, Giri as a settlement and center of Islamic activities had emerged in 1481 AD.[9] The establishment of Giri as a center for political and social activities generally occurred after the formation of the Muslim community in the area or Gresik and its surroundings.

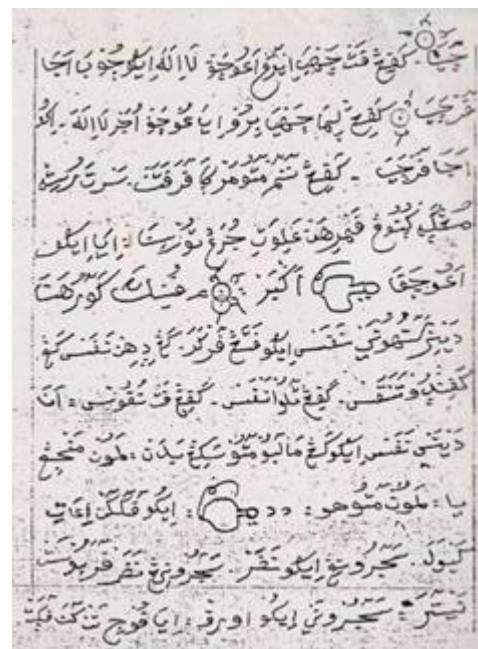
The existence of the Muslim community in the Gresik area is quite long. The existence of Maulana Malik Ibrahim, a foreign preacher who came to this area when the internal conflict of the Majapahit nobility was raging which led to the Paregreg war. At the time of the arrival of Maulana Malik Ibrahim, Gresik was still one of the areas that recognized Majapahit's sovereignty as well as a buffer for the kingdom's economy from the maritime sector.

Giri is a sacred place for Hindus, namely as a place for burning corpses. Based on the toponym of Prapen, one of the Giri complex sites, archaeological data is still being found from the place where the body was burned. In the form of a pile of bricks to the tomb of Sunan Prapen and a statue at an entrance to the tomb. The bricks can still be seen piled on the south side of Sunan Prapen's tomb. An Arca is in a prone position, its pedestal still visible.[10] Sunan Prapen as mentioned above is the fourth ruler of Giri and is the grandson of Sunan Giri I.

It should be noted that Islam has long been known in this area and even in the center of the Hindu and Buddhist kingdoms of Majapahit. Based on the research of Casparis and Damais who examined the Tralaya Trawulan Islamic tomb complex which was estimated to be the former center of government of the Majapahit kingdom. Based on that understanding, it can be

estimated that Islam has existed since the beginning of the establishment of this kingdom according to the tombstones which date to the 15th and 17th centuries AD. If we follow the truth of this year's figures, one year before the establishment of the Majapahit kingdom, it was known that there were Muslims at the center of the Majapahit kingdom's government.

Based on the explanation above that in Giri multiple roles have been played. Starting from the political role, the role of Islamic da'wah and the most important thing in this paper is the role as a center for intellectual activities where written works that are a mirror and actualization of the form of regional culture are widely found, one of which is the discovery of the Sapto Barqoh Manuscript. The content of the Sapto Barqoh Manuscript which shows the sex symbol is contained in 13 verses, and in this paper, only one verse is shown in verse 38 [12]as follows:



The sex symbol seen in the script (image of the symbol in a circle), is the embodiment of the yoni phallus which is in the form of a penis image using handwriting. This kind of symbol is found in the Book of Sapto Barqoh, a book that teaches Islamic mysticism.

#### B. Suluk Gatholoco

Suluk Gatholoco was first published by Tan Khoen Swie in 1922 for the first printing. The introductory part of this book, explains the time of writing, Monday Paing, the 8th of Jumadilawal, 1862. This paper was composed in the song macapat consisting of 12 pupuh.

This Suluk tells the story of the human relationship with God which is compared to sex between men and women. As the name implies "gatholoco", means male genitalia, gatho: the secret tip, loco : the rubbed one. In the context of learning, S. Mulja's explanation is

interesting to observe. The explanation about the understanding of gatholoco, namely Gatho means head and loco means a tool for rubbing, so Gatholoco has the meaning that the head is a place for the brain to have intelligence or knowledge must be honed by studying or studying science as intended.

In a historical review, Suluk Gatholoco is estimated to have been written around 1830. The influence of Islamic Sufism is quite strong and criticism of the Shari'a is also sharp, however, it is suspected that this book was written not only against sects in Islam but even against Islam. Karel A. Steenbrink,[13] cited the opinion of Snouck Hurgronje, Rinkes [14], and Rasyidi [15]. Snouck Hurgronje calls Suluk Gatholoco "de kettersche droomerijen van zeker aan opium verslaafd Javansch mysticus" (the heretical dreams of Javanese Sufism experts who cannot live without opium). Rinkes, argues that this suluk is a criticism of excessive Sufism. Meanwhile, Rasyidi considered that this book was an obscene essay, which vilified the Prophet Muhammad and Islam.

When Suluk Gatholoco began to circulate and become public reading, there were differences of opinion on this matter. According to Carel Poensen, Suluk Gatholoco began to circulate and be read by the public in February 1872. However, another version states that Suluk Gatholoco is thought to have circulated in 1883, this is evidenced in a puzzle published in Bramartani. The contents of the puzzle are as written in Suluk Gatholoco regarding the guess, which one appears first among the dalang, wayang, screen, and blencong. This puzzle was first published in a book in Surabaya in 1889.[16]

Carel Poensen was interested in the content of Suluk Gatholoco which seemed vulgar. The vulgarity of its contents is intended to oppose the religion of Islam that entered Java. The full description can be read in Van Akkeren's work, *Een Gedrocht en toch De Volmaakte Mens, de Javaansche Suluk Gatholotjo, Dissertation at Rijkuniversiteit Utrecht, July 13, 1951.*[17]

"My name is Gatholoco, the name of a true man, my home is in the center of the earth. Don't laugh at me because my name is superior. The meaning of Gatho is the head of the penis and loco is the rubber grip." [18] This kyai were busy with the joke and asked Gatholoco to learn Islamic ways to survive hell."

One of the descriptions of the text explains "Gatholoco climbed the mythical mountain of Indragiri and worshiped all ascetics and all saints. In the end, he meets the female hermit Prejiwati, whom his father warns of being his greatest enemy. Prejiwati asked a riddle that Gatholoco could answer. So in the end Gatholoco was invited to enter Goa, namely to have sex with Prejiwati through the poet's figurative genitalia. Gatholoco was swayed by all enlightenment and enlightenment. He stated that at that time he was the king who had the title

Kalammulah. A form of this wordplay that is found throughout the text then relies on Kalam. Kalammulah means the word of Allah and is one of the terms used for the Qur'an. It also became the great Arabic standard for Theology. Kalam also means pen (for this wordplay in Javanese it also means penis). Gatholoco explained to his audience that Kalammullah was not the word of God but Budi's penis that had entered. When this happened in the Prejiwati cave, Gatholoco became Buddha:

"Let all of you witness that at this time I am king and my title is Raja Dewa Kalammullah. The word king means the top is trimmed. This is the meaning of king and the means to enter. The meaning of kalam means penis and the word mullah means mind. If your understanding is not enough, then I will put it all together. When Gatholoco entered Goa, he immediately became a Buddha-figure".[19]

Suluk Gatholoco rejects Islam but uses rumors of historical interpretation. Many of the ideas in gatholoco have been seen in the discussion of the chronicle. Islam is described as the religion of the Arabs, Arabia is a very hot place and cursed by God. Muslims are not Javanese but foreigners (Dutch, Chinese, Indian, or Christian) or Javanese who have turned into infidels. Until the Majapahit era, Gatholoco said he still worshiped the gods, Hindus, and Buddhists, which shows that this Buddhist era was the true Javanese era. Gatholoco asserts that God is stupid and has no sense. Throughout the text, sexuality is used to denounce Islam.

The phrase Kalammullah which means the Word of God, in Gatholoco becomes kalam-mulah which is explained as the penis of the mind that enters. When sexual intercourse occurs, Gatholoco becomes a Buddhist figure. Even the shahada is done to reinterpret the sexual. It does not require imagination to know the rejection of Islam behind the insults, the interweaving of words, and vulgarity in the Suluk Gatholoco. As noted above, the Gatholoco circulated as an 1880s manuscript referenced by a writer Bramartani in 1883 and printed in Surabaya in 1889.[20]

### C. Serat Dermagandhul

The manuscript, it says it was written by Ki Kalamwadi. Kalamwadi has two meanings: secret writer and male genitalia. Based on the contents of the manuscript, it is stated that Ki Kalamwadi is married to Prejiwati, "preji" means female genitalia. At the time of writing, on the 23rd, Legi Saturday, the month of Ruwah, 1830. This fiber contains teachings in the form of a dialogue between Ki Kalamwadi and Darmo Gandhul. Boekhandel Tan Khoen Swie published the first printing in 1922. Both Drewes[21] and Rasyidi[22] considered that Dermogandhul's book contained teachings that slandered Islam by vilifying the ulama (wali Sunan

Bonang and Sunan Kalijaga) and praising previous religions.

Sunan Kalijaga then tried to find Brawijaya while Raden Patah returned to Demak and told Sunan Bonang about what had happened.

"The books that are the heirlooms of Buddha I collect together and I burn them all so that all foundations will disappear from the religion (but this is the last sentence of the verse, so it needs to be added even if the author meant Buddha more than Buddha). Sunan Bonang laughed, you have done the right thing, my son. If there were still Buddhist scriptures, the Javanese would remain infidels for 1000 years. There is no other way that they will decide that they will change their religion, following the religion of the Messenger of Allah. There is no way that they will decide to call, chant the name of Allah, and mention the name of his Prophet Muhammad Rasululloh. There is no way unless they decide to pray, praise and dhikr".[23]

A description of the discussion is found in the book when Kalijaga gives a sexual interpretation of Islamic concepts as described in Gatholoco. Also a discussion of how people pray and the four stages of becoming a Sufi, namely: sharia, tarekot, essence, and makrifat. The explanation is explained in the following description:

..."la ilaha illa Divine in the sense that Muhammad is the True Messenger of Allah, this is the Shahada of Islamic law. The meaning of the Sereng is that when you sleep, the penis will wake up. Tarekot means asking for taren (what he wants). The essence is to have the same goal or kapti and women must agree (kedah). Makripat means knowing women. law, men, and women (According to the sarak laden men rabbi) are allowed to make preparations to become father and mother, second with the permission of the king and third with joint witnesses. Therefore there is a command for the Qiblat; facing east (wetan) which is the origin of the human form (wiwitane), kulon or humans will hug (kelonan), south or south or south, namely the penis opening or kalam dudul, the vagina being in the middle and the darkness of heaven to the north of the place of origin (lair rasa) "[24]

Finally, Serat Dermagandhul closes with a quote containing Javanese mystical teachings:

"Test the reality of knowledge and know the real reality of life. Life is a shadow of the existence of God. What are human abilities? If human thinking is worked out, Budi will encourage that motivation. Words come from thoughts, thoughts come from concepts, concepts come from desires, desires come from mind and mind is the highest form of God. His greatness is so complete without deficiency or excess or increase, without direction, and place. It is not the moon that illuminates and it is not the sun that gives light. There is none but Him who has the void, the void that lies ahead. Know that

knowledge is truly commendable, a test from birth to death that replaces the light of the moon." [25]

#### **D. The polemic around the values of sex symbols**

The Darmogandul and Gatholoco manuscripts both have the meaning of sex symbols (Gatholoco and Kalamwadi). The phenomenon of sex symbols has become a popular culture in the transition period from Hindu-Buddhist to Islam. Van Akkeren,[26] explained that Suluk Gatholoco tells about the human relationship with God which is compared to sex between men and women. Van Akkeren rejects the notion that the Gatholoco sex symbol is used in an obscene sense and rejects the notion that opium should be associated with irresponsible living. Van Akkeren interprets the term as a sex symbol equated with the term phallus. Van Akkeren reviewed the archaeological approach by comparing the one prevailing in Indonesia and Cambodia. That the phallus (a statue in the shape of male genitalia) is a sign of a deceased king and a kind of connection with the spirit world.

Linga-Yoni represents sacredness. In Serat Gatoloco, sacredness is a symbol that tells the story of human origin. The story is recognized by the Javanese community, as a form of appreciation for "tumbu by lid" or perfection. The form of human perfection is also based on these two sacred symbols. The mention of Linga-Yoni in the Manuscript Gatholoco is a representation of the human genitalia. Linga refers to the male genitalia, in various terms, referred to as darmogandul. The form of the Linga has three main parts, namely the lower part (barahma bhaga), the middle part (wisnu bhaga), and the upper part (siva bhaga).

Meanwhile, Yoni is described as a woman's vagina. The two symbols become the concept of human origin. Therefore, the sacred reality [27] is divided into two areas: the sacred is the realm of the supernatural, extraordinary, impressive, important, eternal, full of substance, order, perfection, the home of the ancestors, and the Gods. While profane is all worldly things, ordinary and full of shadows.

In addition to the sacred and profane, there is also the concept of hierophany, namely, the appearance of the sacred in a place. It is the center of the world of order. This place is generally marked by trees, mountains, or various places that are considered the axis of the world or where the whole world revolves. In this sacred thread, it is believed that the Javanese people came from India. Apologetically, India has a temple called a purified house. Form of development temple inspired based on a female painting. Sitting position pressing two legs, the emphasis on the yoni abstract painting.

The detail of the painting is important because it is a symbol of a purified house. The girl's body is not depicted, but part of Yoni's appearance determines the

shape of the building's construction. The form is Yoni also represented as a temple entrance. The message it brings is that when one enters a temple, it is the same as entering a holy room. This, from human origin, is implicitly the same as linga entering one as the meaning of human birth into the world.

The union of linga-yoni as the forerunner of humans is indeed depicted in the fiber Gatoloco. Meaningfully, this fiber states that the origin of man is not from God, but the meeting of linga with yoni. The philosophy of open objects gets closed, is the union of the male and female sexes. Linga acts as a lid and yoni is open or a place to be covered. This union can be complete when the other organs have been covered. This is a harmonization that is believed by the Javanese people as the origin of human beings.

#### 4. CONCLUSION

The transitional texts described with various sex symbols not only present intellectual polemics among the people, but there is a hidden mission, one of which is to participate in educating Javanese people. If you pay close attention to the three texts, from Sapto Barqoh, Suluk Gatholoco, and Serat Dermogandul, each of them turns out to have different methods for educating the Javanese people. Sapto Barqoh, an Islamic mystical reading that explains the initial concept of Islam, Suluk Gatholoco, readers have been shown readings containing fierce debates about philosophy, about science, then Serat Dermogandul, in the form of a reference text, as a choice of how to think, behave, and carry out the teachings. All three are consumption of the brain, forming intellectuality, which in the end becomes the choice of personal formation of the Javanese people in social, cultural, and religious life.

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