

The Local Wisdom about Pregnancy in The Javanese Classic Text

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Abstract - Every society has wisdom in dealing with and solving problems in their lives which is often referred to as local wisdom. Many Javanese literary works reveal the value of local wisdom. Classical Javanese texts as old Javanese literary works also contain many local wisdom values about pregnancy. Therefore, the main problem in this study is what are the contents of pregnancy contained in classical Javanese manuscripts, what is the local wisdom about pregnancy in classical Javanese manuscripts, and what are the socio-cultural conditions that are the background of the birth of local wisdom about pregnancy. The primary data sources in this study were classical Javanese manuscripts, namely Sarat-sarat manuscript Tiyang Estri Wawrat (SSTEW), and Fiber Tatacara (ST) stored in various museums and libraries. Data collection techniques are carried out by participatory observation, in-depth interviews with interview guidelines, study of documents and literature. Qualitative data analysis by data reduction, data presentation, drawing conclusions / verification. Local wisdom about pregnancy in classical Javanese manuscripts includes: 1) various types of cravings and various problems; 2) Sex prediction, 3). Abstinence, and 4). Recommendations.

Keywords - local, pregnancy, wisdom.

I. INTRODUCTION

The life cycle of Javanese society includes: birth, marriage, and death. The Javanese society considers that the birth of a baby to the world is a gift from God Almighty for human beings who are married. Therefore, pregnancy is a period that is highly anticipated for the family of the household. In the process of pregnancy parents are very careful in treating the fetus in the womb of the mother. The family is also very careful in taking care of the health of women who are pregnant, both their physical and psychological health. This is done so that the baby can grow healthy in the mother's womb. Likewise, women who are pregnant are always kept healthy, so that the child they conceive can be born smoothly.

Javanese people have their own local wisdom in dealing with all problems in pregnancy. The local wisdom which is the crystallization of thought in dealing with and anticipating life problems about pregnancy, among others, is contained in the classic Javanese manuscript.

The manuscript is a form of cultural repertoire, which contains written texts on various information, thoughts, knowledge, history, customs and past people's behavior (Oman Fathurahman, 2015: 6). The number of cultural relics in the form of manuscripts is clearly far greater compared to the forms of non-written material cultural heritage in Indonesia, such as temples, palaces and mosques (Ikram, 1997: 24). Manuscripts whose existence is still often overlooked so far, and only getting attention from certain groups of people, especially philologists and librarians, actually keep a very broad meaning and dimension because it is a product and a long tradition involving various cultural attitudes of the people in the period certain (Baried, 1994: 2).

As a product, a very long tradition of manuscripts contains a lot of local wisdom which is very valuable for the people of their era. Manuscripts as an element of regional culture have the potential to contain local wisdom that has been tested for its ability to survive until now. According to Ayatrohaedi (1986: 18-19) local wisdom is a national cultural identity / personality that causes the nation to be able to absorb and process foreign culture according to its own character and abilities. Local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience (Rahyono, 2009: 7). That is, local wisdom is the result of certain communities through their experience and not necessarily experienced by other communities. These values will be very strongly attached to certain communities and that value has been through a long time journey, throughout the existence of the community.

Local knowledge (local wisdom) is the result of the adaptation of a community derived from life experiences communicated from generation to generation. So that local wisdom is a local knowledge that is used by local communities to survive in an environment that integrates with a system of beliefs, norms, culture and is expressed in the traditions and myths adopted for a long time. The regeneration process of local wisdom is carried out through oral traditions (folklore) and literary works, such as babad, suluk, tembang, saga, lontarak and so on.

Local wisdom contained in classical Javanese manuscripts includes types of cravings and all its problems, prediction of gender, restrictions and suggestions that must be carried out by women who are pregnant.

Pregnant women usually experience cravings. According to the KBBI (<https://kbbi.web.id/idam>) cravings come from the basic words idam. Furthermore, it was explained that cravings meant wanting to taste something (when young was pregnant). For example, his wife is craving for the desire to eat durian on things not yet seasoned. Based on the definition as if cravings were only related to food and drinks.

In the classical Javanese script, the notion of cravings is broader, namely to want something, whether food, drink, clothing, certain treatments that are not reasonable. Even more in depth also explained about various types of cravings, which among others are nyidham kawuryan, nyidham join waton, want good food, want good clothes, want spicy food, wry, some even crave Gandaning feces kemladhakan, some crave always fight with husband, cravings, and so on.

In addition, there are also restrictions for women who are pregnant, which is not allowed to wear jewelry in the middle. As for the purpose, unless it has become a custom, also consider instincts, so that someday if giving birth to a baby gets an easy and smooth path, because it is hollow.

Then, there are also recommendations that must be carried out by women who are pregnant. Such recommendations, for example, women who are seven months or older, should drink ivory coconut water. The time to drink is determined on the 15th of Java or 14, the calculation of the day is 14 or 15, which is then called the full moon. The container is in the coconut meat. This is intended so that later when the baby is born with a beautiful and handsome face and bright light.

Various examples that have been mentioned above are a small part of various local wisdoms about pregnancy contained in classical Javanese manuscripts. Therefore, to get a more comprehensive and comprehensive picture it is necessary to do research on the values of local wisdom about pregnancy in classical Javanese texts.

II. LITERATURE REVIEW

Much research has been done on local wisdom. Some of the studies include the following: Venny Indria Ekowati (2008), Ni Wayan Sartini (2009), Hendrosaputro and Wakit Abdullah (2010), Ira Indrawardana (2012), Djono, Tri Prasetyo Utomo, and Slamet Subiyantoro (2012), Hari Bakti Mardikantoro (2013), and Waridi Hendrosaputro, Supardjo, Sisyono EW, and Endang TW (2016).

Venny Indria Ekowati (2008) concluded that the life cycle ceremony in Tatacata Fiber is divided into three phases, namely: prenatal, postnatal, and adolescent childhood. Ni Wayan Sartini (2009) conducted a study on: "Exploring the Value of Local Javanese Cultural Wisdom through Expressions (Bebasan, Saloka, and Paribasan)". Hendrosaputro and Wakit Abdullah (2010) examined Local Wisdom in the Samin Javanese Language in Blora Regency. Ira Indrawardana (2012) concluded that basically the local wisdom of the Sundanese community Kanekes was extracted from the experience of the old Sundanese people who were very familiar with the environment and had long lived in the culture of the cultivating community. Although often considered old, the values they teach and the practices they practice are still the best ways to preserve the environment in the post-modern era. Djono, Tri Prasetyo Utomo, and Slamet Subiyantoro (2012) examined: "The Value of Traditional Javanese Houses Local Wisdom". Hari Bakti Mardikantoro (2013) examines local wisdom in Samin society. Waridi Hendrosaputro, Supardjo, Sisyono EW, and Endang TW (2016) concluded that in Susila Sanggama's text contained the values of local wisdom about education choosing an ideal partner, ethics and copulatory procedures, lust management education, repetition of ethics education and spiritual education .

Based on these studies, it appears that the topic of local wisdom about pregnancy in classical Javanese Javanese texts has not been thoroughly studied. Therefore, there needs to be a deeper study of how local wisdom in classical Javanese texts.

III. RESEARCH METHODS

The variety and strategy of the study are determined by several things, namely (1) the method of implementation, (2) objectives, (3) approaches, (4) fields of science, (5) place, (6) variables, (7) data analysis model. The method of implementation uses a variety of action research or participatory observations. Based on the objectives to be achieved, this research is an explorative research, which is to get the reasons for the emergence of local wisdom about pregnancy in classic Javanese texts that are unique. This study also uses a philology approach, because classical Javanese texts are in the form of Javanese or Carik handwritten texts.

The variables used in this study are the variables that are present, especially local wisdom in classical Javanese texts, namely the Sarat-sarat text *Tiyang Estri Wawrat (SSTEWE)* and *Serat Tatacara (ST)*. *SSTEWE* is a carik script written in the National Library of the Republic of Indonesia. *ST* is a Javanese script that has already been printed and has even been translated by the Surakarta Literature Foundation. Because the data is in the form of qualitative data (verbal data and practical data based on local wisdom), the data analysis uses a single case data analysis in the form of qualitative descriptive presentation.

The data collection technique is in the form of philological data which is then carried out by participatory observation, in-depth interviews with interview guidelines, study of documents and literature. Informants were obtained using purposive sampling technique with snowball sampling model (Sutopo, 1986: 54). To get the data validity in addition to source criticism (external and internal) (Koentjaraningrat, 1977: 79-84), also use triangulation models (sources, methods, theories, researchers) (Moleong, 1989: 112). This study uses data analysis qualitative by doing data reduction, data presentation, drawing conclusions / verification (Moleong, 1989: 112). The results are presented in a text-narrative manner with interactive analysis through the process of cycle form (continuous) (Sutopo, 1986: 86-88). If the determination of conclusions is less stable, the researcher searches for more data to improve conclusions.

IV. DISCUSSION

Local wisdom about pregnancy in classical Javanese manuscripts includes: types of cravings and various problems, gender prediction, abstinence, and recommendations. Each of these is discussed below.

Types of cravings *and various problems*

1. ***Nyidham Kawuryan***, that the women who are pregnant, the husband and wife always want to be alone, always want to be compassionate, should not be separated always together and always want to be close together.
2. ***Strange Nyidham***, is a wife who craves wants to smell dry stools. Even though the stool is dry, the smell feels fragrant to the woman who is cravings.
3. ***Nyidham Turut Waton***, is that starting two months pregnant the body feels lethargic, the body feels weak and has no strength. Every day just lie down, no appetite. If you eat rice it feels like you want to vomit, even smells of food, it feels like you want to vomit. There is no cure for this, because it is indeed the desire of the baby being conceived.
4. ***Nyidham Tansah Paben***, is a pregnant woman who craves always wants to fight with her husband. A real fight, some even split up. But after a three-four-month-old pregnancy the anger begins to subside. It also cannot be anticipated how it should be. This must indeed happen, because it is the desire of the baby conceived in the mother's womb.
5. ***Nyidham Aruman***, are women who are old pregnant, both wife and husband always want certain foods. This desire must be fulfilled because it is the desire of the baby who will soon be born. If the desire is not fulfilled, then the baby who is born after becoming a child until large will always salivate from his mouth.

A. Sex Prediction

Traditional Javanese society is of course not familiar with advanced health technologies like today. However, traditional Javanese people have unique and unique local wisdom to know or predict the sex of the baby to be born later. The local wisdom is that if a pregnant woman has a beautiful face, often dressed up, ornate, even her husband often acts like a woman, such as cooking, or batik, or chewing, then the child will be born later. This can be seen in the following *SSTEWE* text quote:

*Manawi tiyang èstri ingkang nuju anglampahi wawrat wau anggadhahi
nèca sae sarta warni ayu, solahipun bèsus kêrêp wêdhak pupur, tur kadhang bayi
ingkang dipunwawrataken wau ing tèmbe manawi lahir sagêd ugi nêtêpi panêngêran inggih punika: wujud jabang
bayi sêtri. Kadhang, ingkang jalêr salêbêtipun ingkang sêtri wawrat, yèn jabang bayi wau sêtri, tiyang
jalêr gadhah pikajêngan cara èstri. Inggih punika: ocal-ocal punapa nyêrat bathik sarta kapengin gantèn.*

It means:

If the pregnant woman has good wishes and beautiful face, often dress up and make up, later her baby will be born a girl.

Likewise when a wife is pregnant, her husband acts like a woman, for example cooking, defecating or eating betel.

Conversely, if

the pregnant woman has a face that is not beautiful, has careless habits, even wants to smoke, acts like a male horn, for example angry, then it can be predicted that later children will be born male. It cannot be anticipated how to, because it has become the baby's desire.

In addition, there are also other signs, which are local wisdom to predict the sex of the child to be born, namely by asking their children (if they have children) who are still small around the age of 3 years. The little boy was asked about his sister who would be born female or male. The first answer from the child is also a prediction about the sex of the child to be born.

B. *Abstinence*

1. ***Abstinence on Ear Studs.*** Pregnant women may not or are prohibited from wearing ear studs. The purpose is that unless it is customary, that is so that later if the pregnant woman is going to give birth, she can run smoothly, even if there is any obstacle, because the road is open, not closed or obstructed.
2. ***Abstinence from eating Kepel.*** Pregnant women cannot or do not eat kepel. This is not only because it has become a custom, but also because the seeds are poor or horizontal, which is believed to have a negative effect on the future birth process. The point is that later when the baby's birth can not be born smoothly, because the mother's baby in the womb is poor, so it complicates the birth process.
3. ***Abstention from Laron Insect Eating.*** Pregnant women may or may not eat insects in the form of Larons. This is prohibited or prohibited, because in addition to being a custom, Laron's insects every time they leave must immediately die. So it is considered by Javanese people as not good for pregnant women, so that later when they give birth the child can be saved until the child becomes an adult.
4. ***Abstinence from Fried Krecek.*** Pregnant women may or may not eat crackers from fried cowhide. That is because, besides being a custom, also because the cowhide crackers are blister and easily deflated. This is for the Javanese people to be trusted, later if a pregnant woman gives birth, she will be able to do it strongly, not easily give up, so that the baby can be born smoothly and safely.
5. ***Abstinence to Close the Hole of Cricket.*** Women who are pregnant or their husbands are forbidden or abstain from closing cricket holes and similar holes. This is in addition to being a custom, also the assumption of the Javanese community, that each hole should not be closed, so that later when childbirth can run smoothly without being hindered by anything, because all holes have been opened, no holes are closed. It can also be the baby is born in the state of the anus or the hole is still closed, there is no hole.
6. ***Abstinence to Kill the Insects.*** Pregnant women may not or do not kill insects or break the legs of birds or feet of insects. It is intended that later the baby can be born safely the physical condition of the baby is perfectly flawless. If a woman is pregnant or her husband kills insects or breaks the legs of a bird or the legs of an insect, it is feared that the baby will be physically and imperfectly disabled.
7. ***Abstinence from eating Gowok fruit.*** Pregnant women may or may not eat gowok fruit. This is not only because it has become customary, but also because the fruit is gowok, the seeds are poor or horizontal, which is believed to have a negative effect on the future birth process. The point is that later when the baby's birth can not be born smoothly, because the mother's baby in the womb is poor, so it complicates the birth process.
8. ***Abstinence from Eat Banana Kidang.*** Pregnant women may not eat banana kidang, because it is carried away from the name of banana kidang, besuk if the baby is born his mother if uwat is uwat kidang, ie uwat intermittently stops, which causes her mother to run out of energy and eventually complicate the birth process.
9. ***Bumped Bump Abstinence.*** The woman who is pregnant is never rubbed on her butt. It is believed that the baby is born with a disability, namely there is a stripe on the baby's face, because the baby's face has been rubbed during pregnancy.
10. ***Abstinence to denounce.*** Pregnant women are prohibited from criticizing others, for example denouncing others who are physically disabled. In fact, laughing at people with disabilities is also prohibited. It is believed to be contagious to babies in the womb.
11. ***Abstinence from Bathing with Warm Water.*** A woman who is pregnant if she has stepped on the evening until the night of bathing, especially taking a bath with warm water. This is due to the assumption that babies will be born with twin water. That is, when the birth process can not run smoothly, because it often emits a lot of water and many times, so the condition of the woman who gives birth becomes weak and lacks energy.

C. *Advice*

1. ***Surrender.*** Pregnant women are encouraged to be submissive or surrender to God. The surrender attitude is by cleansing the body, that is, every Wednesday to Saturday bathing in shampooing, cutting nails and combing hair. It is intended that whenever called of God is ready, because it is clean. This is seen in the text: "*Saiki sabên dina Rêbo-Sêtu kowe adusa kramas, kêkêthoka kuku sarta sisig, têngêse pasrah, dipundhuta esuk sore wis rêsik.*"
2. ***Maintaining Body Health.*** Pregnant women are encouraged to always maintain a healthy body. As for how to maintain the health of the body by drinking *cabe-lempuyang* every eight days, especially Wednesday to Saturday. Even in such detail, for example one month of pregnancy, three three months of pregnancy, so on until the nine months of the nine months choose the small ones.
3. ***Maintain Body Hygiene.*** Women who are pregnant are encouraged to always maintain body hygiene. The way to maintain body hygiene is to wash your hands and feet with salt water. This is intended to keep away from all hazards, both physical and non-physical. In a written quote: "*Yên kowe arêp is well known for banyu uyah, ngadohake kala, ula wêdi nyêdhak*" (SSTEW) 'if you will sleep wash your hands and feet with salt water, keep danger away, snakes do not dare to come close'.

4. **Pray.** Pregnant women are encouraged to always pray for God's guidance and guidance, to be given safety from the time of pregnancy until the birth process. Ask God to be kept away from all danger. In the SSTEW text, the prayer forms the Pangkur song, stop by, as follows:

"Lan nganggo singgah-singgah": Singgah-singgah kala singgah / pan suminggah kala durga sumingkir / sing aama sing awulu / sing suku sing asirah / sing atênggak lawan kala sing abuntut / padha sira suminggaha / muliha asalirèki // (SSTEW)

5. **Wilujengan or Selamatan.** Women who are pregnant are encouraged to hold wilujengan or salvation. Wilujengan is carried out from one month to nine months of pregnancy. The text mentions the name of the region as well as detailed mention of sweet potato needed for the region. For example women with a nine-month pregnant woman named procot jenang. This is as in the following quote:

Wilujêngan sangang wulan: jênang procot, glêpung uwos dipunjuri kalihan gêndhis, santên, lajêng dipunjênang. Nêngah-nêngahi matêng lajêng dipuncêmplungi pisang wêtahan ingkang sampun dipunoncèki. Bilih sampun matêng dipunwadhahi ing takir, sabên takir satunggal, pisangipun inggih satunggal (Serat Tatacara) .

Translation:

Nine months ceremony: procot jenang, rice flour mixed with sugar water, coconut milk, then made jenang. When half cooked, whole peeled bananas are added. If it is cooked, it is placed in a container made of banana leaves. Each container is one.

V. CONCLUSION

Based on the discussion that has been done, it can be concluded that local wisdom about pregnancy in classical texts includes:

- 1) Various types of cravings and various problems included: cravings of aruman, nyidam with waton, strange noses, cravings always fighting;
- 2) Sex prediction.
- 3) Abstinence, which includes: abstinence from wearing studs, abstinence from eating kepel fruit, abstinence from eating insect larvae, abstinence from eating krecek which is fried, abstinence from closing clove holes, abstinence from killing insects, abstinence from eating fruits of gowok, abstinence from eating banana kidang, abstinence from being rubbed her butt, abstinence reproach, and abstinence from bathing with warm water
- 4) Recommendations, which include: surrender, maintain a healthy body, maintain body hygiene, pray, and surroundings or salvation

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