Prophecy In Literature

Suria Dewi Fatma¹, Silvia Rosa², Zurmailis³

Faculty of Humanities, Universitas Andalas, Padang, Indonesia

E-mail: ¹suriadewifatma83@yahoo.com, ²Sylvie_rosha@ymail.com, ³lilik_sastra@yahoo.co.id

Abstract— This study discusses how a phenomenon can affect civilization and the outlook on society. Prediction is so important to uncover major events that have occurred at a certain period or period . Forecast defined as attempts to acquire knowledge through occult ways or using certain rituals. Said forecaster derived from Arabic which means a science Raml for interpreting, judging, see and predict the fate of someone in the future. Activities divination fortune-telling in the novel Sabdo Palon Pudarnya Surya Majapahit by Dhamar Shashangka refers to signs / phenomena that come from nature itself, namely with the emergence of a red lunar eclipse (blood moon) , lunar eclipse, Chandra kartika, earthquake and head of the earth at Majapahit sky. The conclusions from this study indicate that predictions are so important to answer someone's curiosity and curiosity about things that are beyond the limits of ordinary human abilities , and to reveal it all also requires help from someone who has extraordinary abilities and knowledge of the prophecy itself . In this novel , the translator is focused on the figure of Sabda Palon .

Keywords— Novel, Prophecy, Sabda Palon

I. INTRODUCTION

Prophecy is defined as effort undertakings to acquire knowledge of the questions or situations by means of occult or certain rituals. Prophecy comes from the word 'raml' which means a science for interpreting , seeing, or predicting one's fate in the future. When a fortune teller translates or interpreting his prophecy , he does not have to precede God's provisions , but the prophecy aims to give guidelines in life to be more careful (Ibn S. Karim, 2009: 1-2).

In line with that, Herdianto (2013: 8) revealed that basically prophecys are the same as prophecy or estimations. Where a process is needed to estimate systematically about something that is most likely occur in the future. Basically, prophecy do not have to give definite answers about events that will occur, but try to find answers as close as possible about something that will happen .

If traced further, actually prophecy is present to answer human curiosity about things that are not rational. Prophecy is also presented as a manifestation of the inability of humans to solve problems or problems that exist within themselves and to answer them all , it requires the help of others to interpret what they think, what they feel and what they experience perfectly and clearly . So it is not surprising that fortune-tellers / paranormal thrives among the people , not only in Indonesia but also throughout the world.

Prophecy activities have different shapes and patterns depending on media or tools used to predict whether to use crystal balls, tarot cards, coffee cups, hand lines, dreams and so on. Predictive activities then also penetrate into the world

of literature, this can be found through traces left in literary works, especially works that have historical themes .

Adhi Soetardjo (in Ibnu S. Karim, 2009: 2-3), reveals that good prophecy is prophecy containing catur pitutur tours (four advices) namely :

1. *pitutur* : giving advice on how to live life in an ever-changing era, to be able to endure various temptations and trials of life;
2. *pituduh* : directs so that life can walk safely and peacefully, not misguided and not get lost, so that it can arrive at the desired destination;
3. *pitulungan* : making and promising help in facing confusion, difficulties, and threats so as to avoid danger;
4. *pituah*: provides power and strength that can provide safety. Pituah can foster confidence and determination in facing life's problems .

Prophecy according to Andjar Any (1979 : 47) , can be divided into two parts namely covert prophecy and blatant prophecy. Covert prophecy is prophecy that can be understood when its veil must be opened first. In this case, not everyone can open the veil because of the people who makes prophecy are people who may know the things that have not happened (*weruh sadurunge winarah*). Included in this is the prophecy of Jayabaya. While covert prophecy is prophecy that are based on calculations of real conditions. That fact can be seen by using a sharp analysis tool, then producing a conclusion that will come as a result . One example of an astrologer prophecy from the United States named Jeanne Dixon, who predicted the fall of Soekarno from his political position in 1966.

In other words, through prophecy one can talk a lot about history or civilization of the past, for example *Wangsit Siliwangi Harimau in the Middle of Bara* novel by E. Rokajat Asura who talks about the arrival prophecy of Satria Piningit and Ratu Adil *Sabda Palon Pudarnya Surya Majapahit* novel by Shashangka Damar who talked about the prophecy of Majapahit's collapse due to the enactment of earth's karma, the novel *The Road To The Empire* by Sinta Yudisia who talked about the prophecy of the destruction of the Kingdom of Mongolia after the death of Genghis Khan and the Classic Kaba of Minangkabau namely *Kaba Puti Nilam Cayo* compiled by Sjamsudin Sutan Rajo Endah who talked about abuse use of prophecy so that raises destruction in Nagari Saribunian after being abandoned by Gombang Alam and Puti Ambun Suri and there are many more classic tales about things like that.

Based on the description above, a conclusion can be drawn that history or prophecy activity has existed since ancient times and certainly across civilizations, religions, and period of time. As an example of the story of Prophet Moses, where King Pharaoh had been warned by a fortune teller that someday there will be a man who will bring down the throne of leadership. Pharaoh quickly respond to such prophecy by killing every baby boy born at that time (<https://id.wikipedia.org/wiki/Ramalan>).

Then the prophet Yusuf's prophecy over the dream of a king, where in his dream the king saw himself standing on the banks of the Nile. The water of the Nile river drops before his eyes. The waters of the Nile sink and run out so that the river becomes a pile of empty land from water. Then the fish jumped up and down so that they were hidden in the land of the river. Then seven fat cows and seven thin cows are out from the river. The thin cows even attacked fat cows. The thin cow turned into wild beasts that devoured fat cows. In his dream the king stand up and witness the horrible and terrifying scene. Where he witnessed the cries of fatcows when they were being eaten by skinny cows . Then the king's dream was translated by Prophet Yusuf, which implies that Egypt will experience fertile times during seven years, at which time plants will flourish and the people of Egypt should do not go beyond the boundaries in utilizing this fertile season, because after that it will be followed by seven years of famine. Where at that time, anything which will be saved by the inhabitants of Egypt will be run out. Therefore, the best way to store the results of these plants is to allow or treating stalk - the stalk in order not destroyed by pests, or cared well because everything can be change for weather factors (<http://www.ceritaislami.net/mukjizat-nabi-yusuf-cerita-menpret-mimpi-raja.html>).

It is also the same with Sabda Palon prophecy, which is revealed in *Sabda Palon Pudarnya Surya Majapahit* novel by Damar Shashangka , where Bhre Kertabhumi (the last king of Majapahit) has also been warned that "*the time will come when Majapahit will change its face, where the old period will be replaced by a new period has the enactment of karma earth and the destruction of Majapahit as a ransom*". Bhre Kertabhumi quickly tried to minimize the impact that would occur by asking for instructions of Semar on the top of Mount Mahameru which was allegedly a meeting place between human nature and the nature of the gods.

Prophecy when viewed from linguistic aspects can be divided into three parts, namely : First, prophecy that is originated from the Creator (God). Second, Scientific Prophecy, where this prophecy is carried out by scientists after going through scientific studies. Like the weather forecast, the forecast date of birth of a child from pregnant women and so forth. Third, Mystical Prophecy. This prophecy is based on information from supernatural beings or through other media commonly used by a fortune teller. Prophecy activities are usually performed by a psychic, a shaman and other designations.

In this case, the prophecy contained in the novel *Sabda Palon Pudarnya Surya Majapahit* fall in the third category, namely mystical prophecy.. Being categorized as a forecast mystical because the translator (Sabda Palon) was alleged to be the figure of Maharesi Agastya or Maharesi Wasistha (God in the form of a human being) in charge of providing references, directives and guidances for selected kings. One of the designated kings was Bhre Kertabhumi, who later became known as Brawijaya V, the last king of Majapahit. In this study, the discussion was only limited to novels *Sabda Palon Pudarnya Surya Majapahit* by Damar Shashangka.

II. METHOD

This analysis uses a qualitative descriptive methodology in interpreting Sabdo Palon's prophecy from literary works, namely *Sabdo Palon Pudarnya Surya Majapahit*. Qualitative research is research that produces descriptive data in the form of written or oral words from people and behaviors that can be observed. Qualitative research is to describe the meaning of data or phenomena that can be captured by researchers by showing evidences. Important features of qualitative research in literature studies, among others are: Researchers are key instruments that will read carefully the literature; research is carried out descriptively, meaning it is broken down in the form of words or images if needed, not in the form of numbers; prioritizing processes compared to results, because literature is a phenomenon that invites many interpretations; inductive analysis; and its meaning is fundamental (Endraswara, 2011).

In prophecy studies Sabda Palon especially in novels Sabda Surya Pudapahit Palon, the researcher used a qualitative descriptive method in describing the actual situation, namely interpreting the meaning of prophecy which arose at one time, namely the emergence of a red lunar eclipse, lunar eclipse, Chandra Kartika, earthquake and head of Bathara Kala. With this method, data that has been collected are identified, analyzed, explained, then interpreted according to the stated objectives.

III. RESULTS AND DISCUSSION

Prophecy in literature in fact is not a new thing, because there are many kinds of literary texts, especially novels with historical themes that talk about prophecy. For example the *Wangsit Siliwangi Harimau in Tengah Bara* novel by E. Rokajat Asura, *Sabda Palon Pudarnya Surya Majapahit* novel by Damar Shashangka and *The Road To The Empire* novel by Sinta Yudisia and some of them can be found in the tambos and the Minangkabau classic kabas .

Although historical novels are the reality of life past, but in capturing that reality a writer does not take it randomly. But

the novelists chose and prepare these materials by referring to the principles and specific goals. Michael Zerraffa (1973: 35), reveals that literary works are the form of aesthetic and synthetic analysis is a certain reality where a novelist need to research / analyst is before starting to write.

A literary critic, George Lukacs points out that historical novels must be able to revive the past (in the sense, not limited fantasy); the past must be close to reality, so we can dive into the reality that actually happened at that time. As storylines are presented to the reader at least come right reconstruct historical events which ever happened in the time period set in the historical novel. It aims to reinforce the notion that the novel can be seen as a socio-cultural document as expressed by Umar Junus, that there is a concrete relationship between elements of literary work with social cultural elements in a certain period (Junus, 1986: 3-4). The relationship between literature and life has a fairly close bond because the social function of literature is how it involves itself in the midst of people's lives (Semi, 1989: 56).

In other words, through literature a person's mindset or community group can be influenced because literature is a part of the culture, while one element of culture is a value system. Therefore, in a literary work there will be a picture-an image which is a system of values and values that are considered as rules are trusted so that the mindset of the community can be formed through literary works.

A. Intertextuality Of Prophecy In *Sabda Palon Pudarnya Surya Majapahit* Novel

Intertextuality in Kristeva's view (Piliang, 2003: 134), refers more to the existence of one text's interdependence with previous texts, where a text is not a stand-alone and autonomous cultural phenomenon. In the sense that the text exists based on relationships or criteria internal to itself, without the background of something external, but rather a game of mosaics and quotes from the texts that preceded it. A text can only exist if in the text space there are various expressions, taken from other texts, cross crosses and neutralizes each other.

Furthermore, Kristeva revealed that once we argue about the text, we are like dependent in other texts that are absorbed, transformed and there intersubjectively installed, namely intertextuality (in Jabrohim and Ari Wulandari, 2001: 113).

In addition, Sikana (1998: 200) explains that between the research conducted by Torodov and Kristeva there is a similar flow of thinking, namely that there is a term 'vraisemblable' in the creation of a literary work. 'Vraisemblable' brings to light how the world of the imagination and creativity of the author is linked to two realities.

In other word, Kristeva emphasized that text is not only a mosaic of qualifications" (1990:146) that describes that intertextual has connection between the base of reading and intersubjectivity theory.

That is, the intertextual study departs from the assumption that "when" even the work is written, it cannot be born out of a situation of cultural emptiness. Cultural elements, including all conventions and traditions in society, in their specific form in the form of literary texts written previously. In this case the texts refer to the prophecy of *Sabda Palon* about the

destruction of Majapahit in the period 1373 - 1380 Saka or 1451 - 1457 AD which is connected with the emergence of natural phenomena at one time, which indicates when the cakra (wheel of time) has changed.

B. Prophecy of The Destruction Of Majapahit

The collapse of the Majapahit kingdom was inseparable from the many major events that overshadowed the kingdom especially those relating to the politics of power which constantly create polemics as a result of the emergence of civil war and power struggles. It cannot be denied that power continues to be a prolonged and endless problem.

Apart from power and political interests, the most prominent thing in *Sabda Palon Pudarnya Surya Majapahit* novel can be seen through the prophecy translated by Sabdo Palon stretched from 1373 - 1380 Saka or 1451 - 1457 AD. Prophecy becomes so important for the king / ruler of Majapahit to reveal the great things that will happen and to uncover these prophecys, the help from the extraordinary people to interpret like the hermit, acarya or a maha resi are also needed.

Majapahit is so synonymous with prophecy because at that time the majority of its people were Shiva Hindus who strongly believed in matters relating to the spiritual religious and magical things, presumably at that time between the human realm and its nature the gods were still connected. So it is not surprising that many kings in the archipelago come to visit places that are considered sacred to get clues in one of the ways on Mount Mahameru (Shashangka, 2016: 177-193).

At this time, prophecy are emphasized through phenomena that are present and created from nature itself, namely the emergence of the red moon, lunar eclipse, Chandra kartika, earthquake and Batharakala head. Then the prophecy was translated by Sabdo Palon, one of which indicated that it was time for the archipelago to change its face, namely the old period would be replaced by a new period.

Sabda Palon Pudarnya Surya Majapahit novel is so synonymous with spirituality because the writer (Damar Shashangka) is a kejawen adherent who specializes in studying things that are supernatural and mystical. So it is not surprising that many of the works he wrote were always related to the history of the times like *Sabda Palon 1 (Kisah Nusantara yang Disembunyikan)* novel, *Sabda Palon 2 (Roh Nusantara dan Orang-Orang Atas Angin)* novel, *Sabda Palon 3 (Geger Majapahit)* novel, *Sabda Palon 4 (Pudarnya Surya Majapahit)* novel, *Sabda Palon 5 (Tonggak Bumi Jawa)* novel dan *Wali Songo* novel.

In addition to writing historical novels, he also actively translated and reviewed Javanese texts. Some of the Javanese manuscripts that have been translated and reviewed are *Ilmu Jawa Kuno (Sanghyang Tattwajñāna Nirmala Nuwaruci)*, *Darmagandhul (Kisah Kehancuran Jawa dan Ajaran-Ajaran Rahasia)*, *Gatholoco (Rahasia Ilmu Sejati dan Asmaragana)*, *Induk Ilmu Kejawen (Wirid Hidayat Jati)*.

Prophecy that is contained in *Sabda Palon (Pudarnya Surya Majapahit)* novel can not be separated from the form of concern Bhre Kertabhumi about the future of Majapahit. Where in the eye of his soul vision he saw and witnessed the destroy of Majapahit and nothing left at all. Although the destruction of Majapahit has been determined since Bhre

Kertabhumi was born, but at least during the trip there was a glimmer of hope and guidance from the ruler of the occult on Mount Mahameru to minimize the impact of the destruction. In the spiritual journey carried out by Bhre Kertabhumi to Mount Mahameru is also accompanied by the emergence of several natural phenomena such as at one time the emergence of a red lunar eclipse, lunar eclipse, Chandra Kartika, earthquake, head of Bathara Kala and flash floods which will be described below.

a. Red lunar eclipse

Red lunar eclipses are a form or state of nature that shows signs months in a state where it has red colour. According to research observatory located in Singapore stated that the red lunar eclipse occurs due to sunlight being refracted by Earth's atmosphere. In general, the emergence of a red lunar eclipse is feared by many because it is believed will bring a calamity or distress sector in a region or country which is crossed by the red lunar eclipse.

Red lunar eclipse according to the translation of Sabda Palon in *Sabda Palon Pudarnya Surya Majapahit* novel interpreted as the month of disaster. It was said to be a month of disaster because it was believed there would be a lot of blood spilled, can be caused by internal conflicts, coups between kingdoms are large and can also be caused by factors a humanitarian crisis. At that time Sabda Palon described that there would be a lot of riots and murders that caused hundreds or thousands of lives to fall.

The lunar eclipse is also associated with purification of the earth. In the sense of sanctification can be caused by the nature or actions of humans who are beyond the limits and exclude karma that comes from nature itself and can also be caused because it is time to change. For the transition period always accompanied by disasters and humanitarian crises.

"Pralaya for Majapahit, there is nothing eternal in the world, a great, powerful kingdom full of tough knights and intelligent leaders can be destroyed, destroyed and will not rise again because of the karma of the earth. Ever since Prabu Hayam Wuruk the Javanese have become a fierce person. *Adhiguna* (feeling superior), *adhiguna* (feeling great) and *adhiguna* (feeling the most capable), the law will be imposed on those who act arbitrarily (Shashangka, 2016: 166-167)".

The statement above indicates that nothing lasts forever in this world. Although history has recorded that Majapahit was destroyed by civil war, but before the phase occurred, there were many crucial issues related to the attitudes and mentality of the people, especially the arrogance that likes to look down on others for having assumed power.

However, it is not that there are no people who walk the path of truth, it's just that there are far fewer people than people who do deviations. At that time, most of the people were more concerned with matters relating to the Godhead and set aside matters relating to the lives of many people. For them to establish a good relationship between himself and God is far more useful and dignified than taking care of matters relating to worldly nature. As a result, there is movement and friction in a society that wants a balance between human relations with God and human relations with

other human beings. However, it is not that there are no people who walk the path of truth, it's just that the numbers are far less than those who commit irregularities. At that time, most of the people were more concerned with matters relating to the Godhead and set aside matters relating to the lives of many people. For them to establish a good relationship between himself and God is far more useful and dignified than taking care of matters relating to worldly nature. As a result, there is movement and friction in a society that wants a balance between human relations with God and human relations with other humans.

The red lunar eclipse is also related to the turmoil arising from the earth itself whether in the form of earthquake disasters, flash floods and so forth as a result of the emergence of earth karma. Earth's karma here refers to purification of the earth, meaning that when the earth is purified it is usually accompanied by bloodshed. The red eclipse of the moon according to the understanding of kejawen is interpreted as the month of bloodshed. Where the bloodshed could be caused by a disaster or a humanitarian crisis which then led to a massacre / mass murder. Usually, the slaughter / killing arises because of the emergence of turmoil or opposition from various parties who want a change, whether changes in terms of government, bureaucracy and so forth.

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b. Lunar eclipse

Phenomenon of lunar eclipse in the ancient Javanese have a lot written in the inscriptions and reliefs. The word eclipse comes from the Old Javanese term namely *candragrahana*. There are two different opinions about the number of years of relief, which refers to the year 1009 AD or 1049 AD.

Dwi Cahyono said there were historical events in the reliefs of the Belahan Temple that has date 1049 AD. Namely, the death of Prabu Airlangga, the last Mataram King and the momentum of the splitting of the kingdom of Mataram became two, namely the Kingdom of Kediri and the Kingdom of Panjalu.

The eclipse of the moon is a phenomenon that occurs on the moon as part or all of the moon's eclipse is obscured by the reflection of the earth. This occurs when the earth is between the sun and the moon in the same straight line, so that the sun cannot reach the moon because it is obstructed by the earth (Izzuddin, 2012: 105).

Concept of kejawen science can bring good and bad signs, depending on the time of the lunar eclipse. In the past, people said that a lunar eclipse was a tragedy about a mystical phenomenon where the moon was eaten by a giant nation that affected human life, but after scientists concluded that a lunar eclipse is a natural phenomenon that can occur repeatedly caused by the influence of the rotation of the earth and the sun. But on the other hand, the ancestors in Java concluded about

some hunches that would occur if a lunar eclipse came in certain months like.

1. A lunar eclipse occurs in the month of *suro*, meaning that many people disobey God's commands and many crimes occur;
2. A lunar eclipse occurs in the *Sapar* month means that there will be strong winds that can damage crops and people's homes, as well as signs and signals of impending famine;
3. A lunar eclipse occurs in *mulud*, meaning there will be rain accompanied by strong winds which can damage trees, villages and floods which cause many people to die and make leaders concerned;
4. A lunar eclipse occurs at the end of the month of *rabiul akhir*, meaning there will be many major events, where the rich will be troubled and the poor will be busy looking for a place to live;
5. A lunar eclipse occurs in the *jumadil awal*, meaning that there will be heavy rain resulting in flash floods accompanied by thunderous thunder;
6. A lunar eclipse occurs in the *jumadil akhir* month, meaning there will be peace and harmony of the people in living life;
7. An eclipse occurs in the *rajab* month, meaning there will be a big dispute and a famine will occur;
8. A lunar eclipse occurs in the month of *ruwah*, meaning there will be a reduction in community income because there are many disputes between the leader and his subordinates;
9. A lunar eclipse occurs in the month of *Ramadan*, meaning people will receive extraordinary happiness, but if not careful can bring disaster or catastrophe;
10. An eclipse that occurs in the month of *syawal*, means that there will be strong winds, leaders are fighting for power and many will be targeted so that the deaths occur everywhere;
11. A lunar eclipse occurs in the *dzulkaidah* month, meaning many problems will rise, where there will be a lot of slander and noisy state servants seek justice;
12. An eclipse occurs in the *big* month, meaning it will be good for life because God will give mercy and generosity to humanity (<https://ujare.com/ramalan-tentang-arti-gerhana-bulan-based-bulan-jawa/> accessed 5/19/19 22.00).

The phenomenon of lunar eclipses in *Sabda Palon Pudarnya Surya Majapahit* novel is interpreted as the emergence of a dark period or *pralaya*. Darkness is identified with the political situation in Majapahit which is increasingly heating up. If the politics of power and interests arise, what happen is the coup attempt and the overthrow of power. At this time, the human heart will be filled with darkness where they will find it difficult to distinguish between right and wrong, where the right will be wrong and the wrong will be regarded as truth. On this phase, the human conscience will be defeated by greed and ambition for power to get the power.

One indication may be seen when many of his emerging the traitor in the neighborhood the palace through the attempted murder on Bhre Kertabmuhi's son Raden Jaka Sujanna and the discovery of gunpowder at Sumengka Pier, precisely in the middle of the Cangu stream carried by the Majapahit Sea Guard which further confirmed that the coup attempt was in sight, where the gunpowder would be used by the certain parties to spread terror and cause insecurity around

Majapahit. However, these efforts could be failed by Majapahit Bhayangkara (Special Forces).

“Bubuk mesiu! Edan! Dermaga Sumengka pagi itu kacau balau. Ditengah alirang Cangu, satu jung Bhayangkara dan dua jung Majapahit tiba. Dari atas jung, para prajurit Bhayangkara memerintahkan semua pedagang dan pembeli agar segera menyingkir dari Cangu. Ternyata, ada empat jung prajurit laut Majapahit yang lain. Dua jung mencegat lalu lintas perdagangan dan pembeli yang hendak menuju Kali Mas, dua yang lain mencegat lalu lintas para pedagang dan pembeli yang hendak menuju pelabuhan Cangu. Suasana jadi kacau balau. Apalagi balasan cetbang dilancarkan. Didaratan, pasukan Bhayangkara menyeret sang kusir gerobak berikut kuli-kulunya. Dua Gerobak yang mengangkut bubuk mesiu segera dipinggirkan. Merekapun hendak menangkap delapan prajurit laut Majapahit yang ketahuan hendak melarikan diri. Delapan prajurit laut tersebut, yang semula diam ditempat, tiba-tiba melakukan perlawanan. Pertempuran terjadi (Shashangka, 2016:248-249)”.

(Gun powder! Crazy! The morning pier of Sumengka was chaotic. Amidst the flow of Cangu, one Bhayangkara and two Majapahit junks arrived. From the jungle, the Bhayangkara soldiers ordered all traders and buyers to get out of Cangu immediately. Apparently, there were four other Majapahit sea warriors. Two junks intercept trade traffic and buyers who want to go to Kali Mas, two others intercept traffic of traders and buyers who want to go to Cangu port. The atmosphere became chaotic. Moreover, the cetbang reply was launched. On land, Bhayangkara's troops dragged the cart driver along with his coolies. The two carts that were transporting gunpowder were immediately sidelined. And they were about to capture eight Majapahit sea warriors who were caught trying to escape. The eight sea warriors, who were initially remain still, suddenly put up a fight. The battle occurred (Shashangka, 2016: 248-249).

The statement above indicates that in Majapahit body itself did not escape from propaganda and betrayal. Usually they will use all kinds of methods to gain power whether through peace or through the coup. This is what is symbolized by a lunar eclipse. If examined further, the moon is a symbol of calm and peace, but that calm will turn into an eclipse or disaster if people lack awareness and alertness.

c. Chandra Kartika

Chandra kartika is a natural phenomenon where the presence of the moon is also accompanied by the presence of stars in the sky. In this case, the moon is identified with calm and peace while the star is defined as change.

In *Sabda Palon Pudarnya Surya Majapahit* novel, the phenomenon of Chandra Kartika is translated by *Sabda Palon* as a change of time because it is influenced by *kalacakra* (wheel of time). When the time wheel rotates, what happens is the catastrophe that causes change and becomes a sign of the coming of a new period.

“Raden, apakah Raden melihat beberapa bintang yang seolah berkumpul didekat rembulan? Bisakah Raden menghitungnya? Ada berapa jumlahnya? Bhre

Kertabhumi menyipitkan mata. Dengan waspada dihitunglah seluruh bintang yang tampak. Dia harus menghitung dengan hati-hati agar bintang yang sudah dihitung tidak lagi ikut terhitung. Dua puluh tujuh paman! yah! Dua puluh tujuh! Sabdo Palon diam sejenak. Itulah waktu bagi Majapahit. Itulah waktu bagi Majapahit Raden. Tinggal dua puluh tujuh tahun lagi! Dada Bhre Kertabhumi bergetar. Sesingkat itu? Sebenarnya jika Raden jeli, ada beberapa bintang yang redup. Dia mencoba menghitung bintang-bintang yang redup itu. Semuanya sepuluh buah. Jika Raden bisa menghitungnya, itu berarti masa kehancuran Majapahit masih akan bertahan selama tiga puluh tujuh tahun lagi. Lama setelah itu baru bangkit lagi. Seberapa lama paman? Ratusan tahun lagi. Bagaimana bisa? Karma bumi Kangjeng. Karma bumi (Shashangka, 2016: 166-167)".

(Raden, did Raden see stars that seemed to be gathering near the moon? Can Raden count it? How many are there? Bhre Kertabhumi squinted. Be careful to count all the visible stars. He must count carefully so that the stars that have already been counted no longer count. Twenty seven uncle! yeah! Twenty-seven! Sabdo Palon paused. That is the time for Majapahit. That is the time for Majapahit Raden. Twenty-seven years to go! Kertabhumi's Bhre's chest trembled. Short as that? Actually if Raden is observant, there are some faint stars. He tried to count the dim stars. All ten of them. If Raden could calculate it, it would mean that the period of Majapahit's destruction would still last for another thirty-seven years. After a long time it rose again. How long uncle? Hundreds more years. How can? Kangjeng Earth's karma. Earth's Karma (Shashangka, 2016: 166-167).

The statement above indicates that the destruction of Majapahit has been determined, beginning with the emergence of riots in various Majapahit territories as a result of the king's policies or palace officials who were not pro-people and the many small kingdoms that broke away from Majapahit after the civil war that occurred cause insecurity for the community and small kingdoms around it.

Basically, the star is symbolized as a change and social upheaval that comes from certain communities or groups, where each party wants to stand autonomously and form their own government without any interference from the Majapahit side. Stars are also symbolized as a change of time, because stars represent the attitudes and thoughts of humans who want to be number one among other humans.

This means that everyone feels entitled to become a leader or ruler, regardless of whether he has a lineage from previous kings or not. In the future, the two great powers will meet and compete with one another as proof that they are the strongest of the others. This is marked by the emergence of resistance carried out by the Sultanate of Demak who would later be led by Raden Patah against Majapahit, led by Bhre Kertabhumi (Brawijaya V). In the battle Raden Patah succeeded in defeating Majapahit in accordance with the context of the candra kartika namely the change of time, namely the end of the glory of Hindu-Buddhist religion to the teachings of Islam (Shashangka, 2016: 330-331).

The change of time began with the appointment of Yantra by Sayyid Ali Rahmad for Semar's assistance, which caused

no more shields for the area. After the yantra was lifted, many migrants who came from all over the country came to the archipelago with different goals and motives whether to trade, broadcast religion, colonize and so forth. At this time, all parties are responsible for protecting their respective territories if they do not want their territories to be colonized by immigrants.

Long before that precisely in the 11th century, under the leadership of the king Jayabaya Kediri kingdom has become an example and icon of harmony between religious communities, marked by the successful integration of two opposing camps namely the Hindu-Buddhist and Islamic camps. At this time, the entire community of Kediri was required to return to their respective identities, meaning that they were given the freedom to embrace their respective religions without coercion or pressure from any party. So it is not surprising that the kingdom is symbolized by "the hand holding lightning" which means that the positive and negative poles can be put together in this case referring to Hindu-Buddhist and Islamic religions.

This is what Majapahit cannot do. Majapahit indeed gave freedom to the people to choose what religion they would profess, but the kingdom was not able to control the community, especially adherents of hardline Islam who wanted to convert the entire Majapahit community. Although at that time various efforts had been made through political lobbies but they failed and were deadlocked, caused by the ego and ambition of each party.

If at that time each party could refrain and look in the mirror of the Kediri kingdom, surely events with religious motives would not occur because the name religion / belief is the right of each person who cannot be forced. However, this event was the forerunner to the end of Hindu-Buddhist civilization in Majapahit and was replaced by the development of Islamic civilization under Raden Patah.

d. Earthquake

An earthquake is one of the most mysterious natural disasters for mankind. Disasters can occur suddenly and we do not know when it will happen. Unlike the case with the disaster of volcanic eruptions which are always preceded by signs so that their presence can be predicted.

In the western part of Java Island, that is Earth Parahyangan also called Tatar Pasundan there is a myth about the earthquake. Sundanese people believe that an earthquake (*lini* or *lindu*) is caused by a rock in a Mountain. It is said the stone can move and the result of movement that's what caused the earthquake. (<https://chrysanova.wordpress.com/2018/01/27/mitos-gempa-bumi-dalam-kultur-nusantara>).

So is the case with the phenomenon of earthquakes occurring in the Majapahit which also can not be separated from sequences big event that will occur and will slowly rise to the surface. At that time the earthquake was considered a sign that disaster would occur, where the disaster was related to the future of Majapahit which was on the verge of collapse.

"Jauh dari Mahameru, di ibu kota Majapahit, saat itu pula terjadi *lindu* yang cukup besar. Para penduduk berhamburan keluar dari rumah masing-masing. Perniagaan di Canggu terganggu. Saking besarnya

guncangan, sasana pusaka serta sasana pustaka Kedhaton Majapahit ambruk. Seluruh Pandhita Shiwa Budha terkejut karenanya. Itulah pertanda buruk bagi Majapahit (Shashangka, 2016: 172)".

(Far from Mahameru, in the capital city of Majapahit, at that time there was a pretty big miss. The residents scattered out of their respective homes. The commerce in Canggü was disrupted. So much the shaking, the heirloom and the Kedhaton Majapahit library collapsed. All Pandhita of Shiwa Buddha was shocked by it. That is a bad sign for Majapahit (Shashangka, 2016: 172).

The statement above indicates that the earthquake was a humanitarian disaster that came from nature itself. Meanwhile, according to the understanding of kejawen science, earthquakes are associated as purification of the earth, meaning that there is too much anger and greed running rampant on the face of the earth caused by human activity that has exceeded the limits. Characterized by the thinner of one's faith, often do damage to nature and the occurrence of bloodshed caused by war that resulted in a humanitarian crisis.

In this case, the earth is symbolized as a mother who is protective and protects her children. But when the earth is continually looted and damaged by irresponsible people, it is certain that the earth will spit out its anger through friction and the pounding of a terrible earthquake that causes a lot of damage and casualties.

e. Bathara Kala Head

In the teachings of Hinduism, the word *kala* comes from Sanskrit which means time. Dewa Kala often symbolized as a giant who holds a creepy face and hardly resembles the figure of a god. In Hindu philosophy, Kala is a symbol that anyone cannot resist the law of karma.

When it's time for someone to leave the mortal world, then at that time Kala will come to pick him up. If someone insists on wanting to live long with his own will, then he will be destroyed by Kala. Therefore, the face of Kala is very intimidating and overbearing its will to all people.

The phenomenon of the emergence of the head of Bathara Kala in *Sabda Palon Pudarnya Surya Majapahit* novel can be seen when above the Majapahit sky, a faint, large head grinning, showing its fangs. then the phenomenon was translated by Sabda Palon that someday Majapahit will be covered by a period of darkness, where darkness comes from the hearts and minds of humans that occur continuously and repeatedly until the time or civilization is truly destroyed.

Later in this period, killings and massacres will run rampant. Many lives will fall due to the greed and selfishness of mankind. Where friends can become opponents and opponents can be friends. That is, someone will justify anything to gain power.

"Di atas langit Majapahit, tampak samar sebuah kepala mahabesar yang menyeringai, memperlihatkan taring-taringnya. Kepala Bathara Kala! (Shashangka, 2016: 172)".

(In the sky of Majapahit, there was a faint, gigantic head that grinned, showing its fangs. The head of Bathara Kala! (Shashangka, 2016: 172).

The statement above indicates that in the future there will be a lot of bloodshed and murder. Where the shed blood is caused by the act of human greed in the name of peace and prosperity, but fighting each other and fighting for strength to fight for power. Later at that time, no one can be trusted because friends can be opponents and opponents can be friends. That is, someone will justify all kinds of ways to gain power, can be in the form of manipulating the minds and thoughts of other people and also through persuasion.

In principle, the head of Bathara Kala is nothing but a symbol of the dark side of human nature that is so greedy and ambitious to gain power. Usually they will use deception to achieve the goals and objectives they want which are then symbolized outside the white inside the orange meaning from outside they are like good people but inside it is full of propaganda and deception.

From the history of Majapahit, a world view of society is drawn to the magical power, natural forces, heirlooms and charisma / servitude of a leader / ruler supported by magical powers. Through magical powers they can find out about major events that occur in the future as well as Sabda Palon's predictions about the occurrence of changes in time and predictions about the destruction of Majapahit which are interpreted through the appearance of three phases of the lunar eclipse at one time and the vision of Bhre Kertabhumi's inner eyes about the destruction of Majapahit which began with a fight, power struggle and ended with a humanitarian crisis.

The use of magical power to see the future, is none other than to minimize the many casualties caused by war. This is proven by the historical fact that at the end of Majapahit, Bhre Kertabhumi became the main key to end the war between the Majapahit kingdom and the Sultanate of Demak, through the peacemaker Sunan Kalijaga at Raden Patah's request. At that time Raden Patah was willing to give up the throne of Majapahit to Bhre Kertabhumi, but the request was rejected by Bhre Kertabhumi because he was destined to be the ultimate king of Majapahit and of course this was the beginning of the development of Islam in the Archipelago.

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Based on the description above, if it refers to Javanese cosmology, it can be concluded that there is a concept of life that connects the mystical Javanese people with belief in supernatural forces outside of themselves, both the strength that comes from nature and the power that comes from the Creator (S. Pitana, 2007). In Javanese society's view, the universe is categorized as the *gedhe* universe, while humans are a representation of the little universe.

The relationship between the *gedhe* universe (macrocosm) and the little universe (microcosm) is then manifested into problems in Javanese cosmology. Basically, Javanese society has the concept of beliefs, myths, norms and outlook on life which contains a belief about the existence of the little universe and the *gedhe* universe that affects all aspects of life

because there is a unity of strength (manunggaling kawulo gusti). In this case, the oneness is interpreted as having established a relationship between outside forces and inside him that is far greater, of course, with the hope that will continue to be maintained and maintained to increase the strength within him.

Mulder (1996: 19), looked at Javanese cosmology as a unity of existence, because it had a connection with the cosmos (Wisnumurti, 2012: 18). In principle, the reality of the cosmos is not independent but interrelated with one another and coordinated systematically and complementary.

In this case, Magnis-Suseno (1993: 84), sees the unity of existence as a numinous unity which includes the empirical, human and supernatural (metaempiris) nature which is mysterious and sacred. Where every event that occurs, not only represents what appears materially, but a transcendental representation of the supernatural full of mystery, a place where humans hang themselves and find their existence.

The relationship between empirical and metaempirical realms reflects two aspects at once. In the exoteric aspect, society is related to nature. Whereas in the esoteric aspects, society and nature relate to supernatural nature. Living in harmony The source of disaster for the people of Java, comes from the pangiwa. But that does not mean pangiwa must be destroyed / eliminated because pangiwa must exist in the world of the cosmos because it is part of the balance itself. Javanese people usually respond to pangiwa using certain methods such as through heritage, traditional systems and classification systems in order to achieve safety.

with natural law for Javanese people aims to maintain an equilibrium or situation of full balance in life. Where in the reflection there is a balance that includes two parts of the cosmos, namely pangiwa and panengen (Kartodirdjo et al, 1987: 120-121). In the pangiwa section there are all elements of evil that are coarse and full of lust for destruction. Whereas in the panengen section, there is an element of goodness that is subtle, calm and constructive.

The Javanese do not see any difference between religious attitudes, attitudes toward nature, and social interaction in society (Magnis-Suseno, 1993: 85; Bustomi, 1995: 39). If humans interfere with social harmony, then cosmically they endanger themselves and other members of society. The only thing that can be done by society is to maintain social order and cosmic order.

The statement above indicates that the more humans experience themselves as part of the universe and feel that nature has benefits for themselves, then humans will find equanimity through the outward aspects of the universe. Where someone will feel a moral obligation to protect and respect nature and everything that exists in the cosmic hierarchy.

IV. CONCLUSIONS

Based on the description above, it can be drawn a conclusion that prophecy is the determinant and benchmark of a civilization. Where Civilization relates and times change. It is believed or not, but until this moment prophecy still continue to thrive among the public regardless of the predicted event or not.

In the past, prophecy activities were only carried out by saints or selected people such as priests, acarya and maharesi who had the ability to see the future with their inner eyes and were able to translate the signs presented by nature itself, as

appeals, warnings or cue for the community, whereas in the present day the activity is easily found without having to go through meditation or meditation. But the determinant is of course the quality of the prophecy itself.

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