

Spiritual Protection and Javanese Worldview in *Kidung Rumekso Ing Wengi*: A Philological and Socio-Cultural Interpretation

Aziizatul Khusniyah^{1*}, Eva Ardiana²

¹Universitas Islam Negeri Sunan Kudus, Kudus, Indonesia, ² Universitas PGRI Semarang,
Semarang, Indonesia

*Email: aziizatulkhusniyah@uinsuku.ac.id

ABSTRACT

This study examines *Kidung Rumekso Ing Wengi* through a philological approach supported by contextual interpretation. Based on two manuscripts from the National Library of Indonesia and Universitas Indonesia, the analysis identifies patterns of textual variation through *collatio*. Variations such as the shift from *ingsun* to *Pangeran*, *leak* to *raseksi*, and *nuhoni* to *ngayomi* reflect adaptation to changing religious, cultural, and aesthetic contexts. The findings demonstrate that textual transmission involves active reinterpretation, where variation functions as a mechanism of continuity and transformation. The study highlights how the *kidung* maintains its role as a protective chant while adapting to evolving Javanese cosmology and Islamic theological frameworks. This research contributes to Javanese philology by showing that manuscript variation encodes shifts in worldview and cultural meaning.

Keyword: philology, textual variation, Javanese worldview, spiritual protection

INTISARI

Penelitian ini mengkaji Kidung Rumekso Ing Wengi melalui pendekatan filologis yang didukung oleh interpretasi kontekstual. Berdasarkan dua manuskrip yang berasal dari Perpustakaan Nasional Indonesia dan Universitas Indonesia, analisis ini mengidentifikasi pola variasi teks melalui metode collatio. Variasi seperti pergeseran dari ingsun ke Pangeran, dari leak ke raseksi, serta dari nuhoni ke ngayomi mencerminkan adaptasi terhadap perubahan konteks keagamaan, budaya, dan estetika. Temuan penelitian menunjukkan bahwa transmisi teks melibatkan proses reinterpretasi aktif, di mana variasi berfungsi sebagai mekanisme kesinambungan sekaligus perubahan. Penelitian ini menyoroti bagaimana kidung mempertahankan perannya sebagai mantra perlindungan sekaligus beradaptasi dengan perkembangan kosmologi Jawa dan kerangka teologis Islam. Penelitian ini berkontribusi pada kajian filologi Jawa dengan menunjukkan bahwa variasi manuskrip merepresentasikan perubahan dalam pandangan dunia dan makna kultural.

Kata kunci: filologi, variasi teks, pandangan hidup Jawa, perlindungan spiritual

INTRODUCTION

Javanese literary tradition occupies a unique position in the cultural constellation of the Indonesian archipelago (Novarina and Pudjiastuti 2020). As a civilization that has experienced layers of Hindu-Buddhist, Islamic, and local animistic influences, Java has produced a rich

corpus of texts—ranging from Old Javanese kakawin to Modern Javanese *kidung*—that function not only as aesthetic artifacts but also as repositories of philosophical values, ethical teachings, and spiritual worldviews (Arps 2019b). Within this intellectual heritage, *Kidung Rumecko Ing Wengi*, attributed to Sunan Kalijaga, stands out as one of the most enduring and widely recited texts. *The kidung* is traditionally used as a *pangruwat* or protective chant believed to guard an individual from physical danger, supernatural disturbance, and moral misfortune (Onok Yayang Pamungkas et al. 2024). Its popularity in both rural and urban communities underscores the deep-rootedness of Javanese cosmology in contemporary lived culture. Despite its ubiquity, scholarly engagement with the *kidung* remains relatively limited, especially in terms of systematic philological analysis paired with socio-cultural interpretation (Akhtabi and Puryanti 2022).

Philology has long served as a crucial discipline in understanding the transmission, transformation, and contextual meaning of Javanese manuscripts (Sidik Fauji et al. 2025). Through textual criticism, manuscript comparison, and analysis of linguistic variation, philology enables scholars to reconstruct a text's authoritative form while also tracing its historical endurance. However, philology alone cannot fully account for the cultural and spiritual vitality embedded in a *kidung* that is still actively performed today (Koppel et al. 2016). In the case of *Kidung Rumecko Ing Wengi*, the text does not merely exist within manuscript collections but circulates orally in community rituals, healing practices, and domestic routines—such as protecting children at night, accompanying travel, or safeguarding households from malevolent forces (Suroso et al. 2023a). This living function positions the *kidung* at the intersection of textual tradition and socio-cultural praxis, making it a compelling subject for interdisciplinary investigation (Laksmi and Sudirana 2023).

The spiritual dimension of the *kidung* reflects a broader Javanese worldview that perceives the cosmos as a dynamic interplay of visible and invisible realms (Headley 2018). The Javanese concept of *jagad alit* (microcosm) and *jagad gede* (macrocosm) frames the human body and human life as deeply connected to the metaphysical structure of the universe (Riyanto 2023). Harmony (*tata tentrem*) is achieved when balance is maintained between these realms, while disharmony can open the space for illness, misfortune, or spiritual vulnerability. Protective chants such as *Kidung Rumecko Ing Wengi* thus function as linguistic-spiritual technologies that reinforce cosmic order and personal well-being (Rahmawanto and Rahyono

2019). In this sense, *the kidung* is not merely a literary artifact but a cultural instrument embedded in the Javanese philosophy of life.

Modern scholarship on Javanese texts has often focused on canonical works such as *Serat Centhini* (Day 2023), *Serat Wedhatama*, or *Serat Wulangreh*, leaving devotional or protective chants relatively understudied (Mustofa 2020). When scholarship has addressed *Kidung Rumecko Ing Wengi*, the analyses tend to be descriptive, discussing its supernatural elements or its connection to Islamic mysticism. Recent scholarship on Javanese literature has largely concentrated on canonical texts such as *Serat Centhini*, *Serat Wedhatama*, and *Serat Wulangreh*, leaving devotional and protective chants relatively understudied. Although *Kidung Rumecko Ing Wengi* has been examined in several studies, particularly from philological and symbolic-religious perspectives, such works tend to focus on textual description or isolated interpretations of its mystical elements. Thus, philological inquiry into this text is not new; however, it has not been systematically integrated with socio-cultural analysis. Consequently, the interplay between textual features—such as structure, diction, and symbolism—and broader cosmological concepts remains insufficiently explored. This study contributes by bridging this gap, combining philological methods with socio-cultural interpretation to provide a more comprehensive understanding of the *kidung*'s function as a form of spiritual protection.

Several studies have examined *Kidung Rumecko Ing Wengi* and related Javanese protective texts from various perspectives. Previous research has highlighted its role as a medium of spiritual protection, a representation of Javanese mysticism, and an example of the integration of Islamic teachings with local cultural traditions. Studies by Pamungkas et al emphasize the syncretic character of Javanese mantras and their contribution to Islamic education (Onok Y. Pamungkas et al. 2023a), while Suroso et al. (2023) discuss the transcendental meanings embedded in mystical linguistic expressions (Suroso et al. 2023b). Other scholars have explored the *kidung*'s symbolic dimensions, ritual functions, and relevance within contemporary Javanese communities. These studies have significantly contributed to understanding the religious and cultural importance of the text. However, most focus on symbolic interpretation, ritual practice, or theological aspects, whereas the manuscript tradition and textual transmission of *Kidung Rumecko Ing Wengi* remain less thoroughly investigated. Although philological studies on Javanese manuscripts are not entirely absent, research that systematically compares textual variants of *Kidung Rumecko Ing Wengi* and relates those variants to socio-cultural meanings is still limited. Therefore, the novelty of this study lies in

its integration of philological criticism and socio-cultural interpretation to demonstrate how textual variations reflect broader transformations in Javanese cosmology, Islamic spirituality, and concepts of spiritual protection. Through this combined approach, the study positions *Kidung Rumekso Ing Wengi* not only as a mystical chant but also as a living manuscript tradition that continues to shape and reflect Javanese cultural identity.

In the broader context of Islamic-Javanese studies, *Kidung Rumekso Ing Wengi* exemplifies the syncretic interplay between Sufi metaphysics and indigenous spiritual practices. Sunan Kalijaga, the figure traditionally associated with the *kidung*, is known for his cultural strategy of integrating Islamic teachings into Javanese symbols, performing arts, and customary beliefs (Onok Y. Pamungkas et al. 2023b). The spiritual protection invoked in the *kidung* reflects Sufi notions of divine guardianship (*hifz*), trust in God (*tawakkul*), and metaphysical affirmation of God's omnipresence—all articulated through metaphors, imagery, and linguistic forms deeply rooted in Javanese cultural sensibilities (Chittick 2022). This fusion underscores the *kidung* as an early example of localized Islamization that does not erase pre-existing cultural structures but reinterprets them within an Islamic cosmological framework.

This research draws on two manuscripts of *Kidung Rumekso Ing Wengi* preserved in the National Library of Indonesia and the Library of Universitas Indonesia. The National Library manuscript is treated as the base text (copy-text) due to its relative completeness, textual coherence, and relevance to the research objectives. Meanwhile, the Universitas Indonesia manuscript functions as a secondary witness for variant comparison.

Despite the limited number of available manuscripts, the comparison reveals significant variations in orthography, stanza structure, and textual additions, indicating a dynamic process of transmission. These findings justify the application of a philological approach to establish a more reliable text and to interpret its cultural function.

In addition to its textual complexity, *the kidung's* socio-cultural relevance remains strong in contemporary Javanese communities. Field observations and ethnographic records show that *the kidung* is recited during night vigils, agricultural rituals, personal meditation, and healing practices performed by both traditional healers (*dukun*) and common villagers. *The kidung* serves not only as spiritual protection but also as a means of emotional reassurance, psychological comfort, and communal bonding. Understanding its socio-cultural function requires attention to Javanese concepts such as *slamet*, *ruwatan*, *laku prihatin*, and *ngelmu kasekten*, which highlight the integrative nature of spirituality, ethics, and social harmony.

Within this framework, *Kidung Rumekso Ing Wengi* becomes a textual pathway for negotiating existential uncertainty and strengthening communal resilience (Suprpto et al. 2020).

This research aims to fill these gaps by providing a combined philological and socio-cultural interpretation of *Kidung Rumekso Ing Wengi*. The philological component includes manuscript identification, transcription, orthographic analysis, and reconstruction of the most authoritative version. The socio-cultural interpretation examines metaphors of protection, cosmological symbolism, and the ritual functions of *the kidung* within Javanese society. By integrating these two approaches, this study seeks to demonstrate how textual form, semantic content, and cultural practice interact to produce *the kidung*'s enduring spiritual significance.

The contribution of this study is threefold. First, it offers a critical philological examination that enriches the documentation and preservation of Javanese manuscript tradition, supporting broader efforts in Indonesian philology and cultural heritage studies. Second, it provides an interpretive framework for understanding Javanese spiritual worldview as reflected in protective texts, thereby expanding scholarly discourse on syncretic Islam and indigenous wisdom. Third, it situates *Kidung Rumekso Ing Wengi* within contemporary socio-cultural transformations, showing how traditional texts adapt, survive, and continue to shape cultural identity in the modern era. Through this multidisciplinary lens, the study positions *the kidung* not merely as a remnant of the past but as a living repository of Javanese philosophy and spiritual agency.

Ultimately, exploring *Kidung Rumekso Ing Wengi* through philology and socio-cultural analysis reveals how Javanese people understand the nature of protection, the structure of the cosmos, and the role of sacred language in maintaining harmony between the human and the divine. *The kidung*'s endurance across centuries testifies to its cultural importance, while its textual variations reflect the dynamic processes of transmission and reinterpretation. In a period where local wisdom is increasingly marginalized by modern rationalism, this study underscores the relevance of traditional texts in offering alternative epistemologies and modes of spiritual resilience.

METHOD

This study is based on two manuscripts of *Kidung Rumekso Ing Wengi* identified in institutional collections, namely those preserved in the National Library of Indonesia and the Library of Universitas Indonesia. Among these, the manuscript housed in the National Library is selected as the primary object of analysis and treated as the base text (copy-text). This

manuscript is written in Javanese using Arabic (pegon) script and composed in macapat form. It is relatively complete and textually coherent, despite minor physical deterioration such as fragile paper and small perforations. The manuscript from Universitas Indonesia is used as a secondary witness for comparative purposes to identify textual variants. The selection of the National Library manuscript as the base text is based on its completeness, legibility, and structural consistency, which make it more suitable for philological reconstruction in accordance with the objectives of this study.

Although the number of available manuscripts is limited, the comparison between these two witnesses serves a specific analytical purpose, namely to identify textual variants and to reconstruct a more reliable version of the text. Variations in orthography, stanza arrangement, and textual additions are analyzed to reveal patterns of textual transmission and scribal intervention. Through this process, the study also seeks to clarify the structural composition and formulaic elements of the kidung.

Data collection was conducted using documentation techniques commonly applied in philological research. Manuscripts were accessed through digitized collections from the National Library of Indonesia and supporting materials from the Library of Universitas Indonesia. Each manuscript was transcribed in full, and orthographic, lexical, and structural differences were systematically recorded. Textual variants were then categorized based on types of variation, including orthographic differences, lexical substitutions, and structural modifications. This process follows standard philological procedures, particularly *collatio*, to ensure that the reconstruction is systematic and methodologically grounded.

In addition to textual analysis, socio-cultural data are used in a limited and complementary manner to support the interpretation of the text. These data are derived from publicly accessible materials, including documented recitations, community practices, and references to the use of *Kidung Rumecko Ing Wengi* in contemporary contexts. Rather than constituting a full ethnographic study, this approach provides contextual insight into how the kidung functions within Javanese spiritual practices.

The data analysis employs qualitative methods with a primary emphasis on philological criticism. Each textual variant is evaluated to determine the most plausible reading, while differences among manuscripts are examined to understand transmission patterns and textual development. A comparative table is used to present variant readings and to facilitate systematic analysis.

Socio-cultural interpretation is applied selectively to analyze key verses, focusing on metaphors of protection, symbolic expressions, and cosmological concepts embedded in the text. This interpretation serves to contextualize the reconstructed text within Javanese cultural and spiritual frameworks. By maintaining philology as the primary method and using socio-cultural perspectives as analytical support, this study ensures methodological focus while offering a more comprehensive understanding of *Kidung Rumekso Ing Wengi* as both a textual tradition and a cultural expression of spiritual protection.

FINDING AND DISCUSSION

This section presents the results of the philological analysis of *Kidung Rumekso Ing Wengi* based on two manuscripts, namely Manuscript A (National Library of Indonesia) and Manuscript B (Universitas Indonesia Library). The analysis focuses on identifying textual variants and examining how these variations reflect patterns of transmission, scribal intervention, and cultural adaptation. The findings are presented in four data sets, each illustrating different types of variation, including lexical, structural, and conceptual shifts.

FINDINGS

Table 1. Data 1

The variation identified in this data concerns the expression of protective agency, which is central to the function of the kidung as a spiritual safeguard.

Manuscript	Lexical Form	Literal Meaning	Semantic Notes	Interpretive Implication
Manuscript A	<i>ing sihingsun kang murwani</i>	“in my grace that guards”	Emphasizes personal agency (<i>ingsun</i>)	Individual mystical power
Manuscript B	<i>ing sihing Pangeran murwani</i>	“in the grace of God that guards”	Emphasizes divine authority	Theocentric protection

This variation reflects a significant ideological shift in the attribution of protective power. In Manuscript A, the use of *ingsun* suggests an inward-oriented spiritual authority, consistent with Javanese esoteric traditions where the self plays a central role in invoking protection. In contrast, Manuscript B replaces this with *Pangeran*, clearly aligning the expression with Islamic theology. This indicates that the process of textual transmission is not merely mechanical copying but involves reinterpretation in accordance with changing religious

frameworks. The persistence of both forms demonstrates the coexistence of older mystical concepts and later Islamic influences within the textual tradition.

Table 2. Data 2

This variation concerns the listing of supernatural entities from which protection is sought.

Manuscript	Textual Form	Literal Meaning	Notes
Manuscript A	<i>danyang, leak, lelémbut kabeh padha nyingkir</i>	supernatural beings withdraw	Contains <i>leak</i>
Manuscript B	<i>danyang, raseksi, lelémbut kabeh padha nyingkir</i>	supernatural beings withdraw	Uses <i>raseksi</i>

The substitution of *leak* with *raseksi* illustrates a process of cultural localization in the transmission of the text. While both terms refer to malevolent or supernatural beings, they belong to different cultural lexicons. The presence of *leak* suggests a broader interregional influence within the manuscript tradition, whereas *raseksi* reflects a vocabulary more firmly rooted in Javanese cosmology. This shift indicates that scribes adapted the text to resonate with the cultural expectations and symbolic frameworks familiar to their audience. Such variation demonstrates that the *kidung* is not a fixed text, but a dynamic cultural artifact shaped by regional and cultural contexts.

Table 3. Data 3

This data highlights variation in the intensity of protective expression.

Manuscript	Lexical Item	Literal Meaning	Cultural Meaning
Manuscript A	<i>nuhoni</i>	to overwhelm	Strong, forceful protection
Manuscript B	<i>ngayomi</i>	to shelter	Gentle, nurturing protection

The shift from *nuhoni* to *ngayomi* represents a modulation in expressive tone rather than a change in core meaning. Manuscript A conveys a more forceful and absolute form of protection, which may reflect an earlier conceptualization of spiritual defense as total domination over harmful forces. In contrast, Manuscript B employs a softer and more nurturing expression, aligning with contemporary Javanese spiritual values that emphasize harmony and balance. This variation suggests that the text evolves stylistically to maintain its relevance and emotional resonance across different historical contexts.

Table 4. Data 4

This variation involves the conceptual framing of misfortune or danger.

Manuscript	Term	Literal Meaning	Cultural Meaning
Manuscript A	<i>sengkala</i>	misfortune (cosmic imbalance)	Indic-Javanese cosmology
Manuscript B	<i>balak</i>	calamity (divine test)	Islamic worldview

The transition from *sengkala* to *balak* reflects a deeper conceptual transformation in the understanding of misfortune. *Sengkala* carries connotations of cosmic disorder and metaphysical imbalance rooted in pre-Islamic Javanese thought, whereas *balak* aligns with Islamic notions of divine trial and affliction. This shift demonstrates how the text adapts not only linguistically but also conceptually, incorporating new religious frameworks while preserving its protective function. The coexistence of these terms across manuscripts indicates a layered cosmological system in which multiple belief structures are negotiated within the same textual tradition.

DISCUSSION

This study addresses two central research questions: how textual variants of *Kidung Rumekso Ing Wengi* reflect patterns of transmission, and how these variations correspond to shifts in Javanese spiritual and cosmological frameworks. The findings demonstrate that textual variation is not merely a result of scribal inconsistency, but represents a systematic process of reinterpretation shaped by changing religious, cultural, and intellectual environments.

From a philological perspective, the comparison between Manuscript A and Manuscript B confirms that manuscript transmission involves active intervention rather than passive copying. As Robson emphasizes, philological traditions in Southeast Asia often reflect adaptive reproduction, where scribes modify texts to ensure relevance within new contexts. In this study, the variations identified—lexical, structural, semantic, and conceptual—indicate that *Kidung Rumekso Ing Wengi* underwent continuous negotiation between inherited textual forms and evolving cultural frameworks (Robson 1988). This supports the broader view that Javanese manuscript culture is inherently dynamic and responsive to socio-religious change (Arps 2019a).

The shift from *ingsun* to *Pangeran* represents a fundamental transformation in the locus of spiritual authority. In earlier Javanese mystical traditions, as described by Geertz (Geertz 1973) and Woodward (Woodward 1989), spiritual power is often internalized, with the self (*ingsun*) functioning as a mediator of cosmic forces. However, the replacement of *ingsun* with

Pangeran reflects a transition toward an explicitly theocentric framework aligned with Islamic monotheism. This transformation illustrates not only linguistic change but also theological restructuring, in which local mystical concepts are reinterpreted within Islamic doctrinal boundaries. In terms of translation theory, this corresponds to Vinay and Darbelnet's concept of obligatory modulation, where changes are driven by shifts in worldview rather than stylistic preference (Vinay, J. P., & Darbelnet 1995).

The substitution of *leak* with *raseksi* further demonstrates how textual adaptation operates through cultural localization. Rather than indicating multiple textual lineages, this variation reflects the adjustment of symbolic vocabulary to align with regional cosmological frameworks. The term *leak*, commonly associated with Balinese esoteric traditions, may not be equally intelligible within a Central Javanese context. Its replacement with *raseksi*, a term rooted in Old Javanese and Sanskrit cosmology, suggests an intentional effort to maintain symbolic coherence. As Molina and Albir argue, translation and adaptation in culturally dense texts require strategies that preserve communicative function. In ritual texts such as this kidung, symbolic intelligibility is directly linked to perceived efficacy, making such adaptation not only linguistic but also functional (Molina, L., & Albir 2002).

The variation from *nuhoni* to *ngayomi* illustrates a subtler form of transformation, involving shifts in affective and aesthetic expression. While *nuhoni* conveys domination and total control over harmful forces, *ngayomi* reflects protection as nurturing and sheltering. This shift aligns with Javanese cultural values emphasizing *rukun* (social harmony) and *alus* (refinement), which structure both linguistic expression and ethical orientation (Geertz 1973). The change can therefore be interpreted as a recalibration of emotional tone to match evolving cultural sensibilities. Within Vinay and Darbelnet's framework, this represents optional modulation, where variation enhances cultural resonance without altering core meaning.

At a conceptual level, the shift from *sengkala* to *balak* reveals deeper transformations in cosmological understanding. *Sengkala* is embedded in a pre-Islamic worldview that interprets misfortune as a manifestation of cosmic imbalance or metaphysical disorder. In contrast, *balak* reflects an Islamic theological perspective in which calamity is understood as divine decree or trial. This shift indicates that textual adaptation involves not only lexical substitution but also conceptual restructuring. As Larson notes, the translation of culturally embedded concepts requires reconfiguration of meaning to ensure intelligibility across belief systems. In this case,

the kidung mediates between older cosmological frameworks and Islamic interpretations, producing a layered system of meaning rather than a complete replacement (Larson 1998).

Taken together, these findings suggest that modulation in *Kidung Rumecko Ing Wengi* functions as a mechanism of cultural negotiation. The text maintains continuity in its primary function as a protective chant, while simultaneously undergoing transformation at linguistic, symbolic, and conceptual levels. This process reflects what Woodward describes as the Islamization of Javanese culture, in which Islamic elements are integrated into existing symbolic systems rather than replacing them entirely (Woodward 1989).

The socio-cultural dimension of this study, although limited, reinforces this interpretation. The continued use of the kidung in contemporary Javanese practices indicates that textual adaptation is closely linked to its functional role in lived religion. As Beatty observes, Javanese religious practice is characterized by the coexistence of multiple interpretive frameworks, allowing texts such as this kidung to remain relevant across different contexts (Beatty 2010).

Ultimately, this study demonstrates that *Kidung Rumecko Ing Wengi* should be understood as a “living text,” whose transmission is shaped by continuous interaction between manuscript tradition and socio-cultural practice. The variations identified do not represent textual instability, but rather reflect adaptive strategies that enable the text to preserve its spiritual function while responding to historical change. This finding contributes to Javanese philology by showing that manuscript variation encodes not only linguistic differences but also shifts in worldview, religious orientation, and cultural meaning.

CONCLUSION

This study concludes that the textual variation of *Kidung Rumecko Ing Wengi* reflects a systematic and meaningful process of transmission shaped by cultural, religious, and linguistic dynamics. The philological analysis of two manuscripts demonstrates that variations such as the shift from *ingsun* to *Pangeran*, the substitution of *leak* with *raseksi*, and the modulation from *nuhoni* to *ngayomi* are not incidental, but represent deliberate adaptations to changing spiritual and cultural frameworks. These findings confirm that the transmission of *the kidung* involves active reinterpretation, where scribes negotiate between inherited Javanese mystical concepts and Islamic theological perspectives. As a result, textual variation functions as a mechanism of both continuity and transformation, allowing the text to maintain its core role as

a protective chant while remaining culturally relevant. By integrating philological analysis with contextual interpretation, this study contributes to Javanese philology by demonstrating that manuscript variation encodes shifts in worldview, symbolic meaning, and spiritual authority. *The kidung* thus emerges as a dynamic textual tradition, shaped by ongoing interaction between manuscript transmission and living cultural practice. Future research may expand the corpus of manuscripts and further explore the relationship between textual variation and ritual performance in other Javanese protective texts.

REFERENCES

- Akhtabi, Petrik Mahisa, and Lina Puryanti. 2022. "Music and Identity: Immortal Rites' Art as the Narrative of Contemporary Kejawen Identity." *Harmonia: Journal of Arts Research and Education* 22 (2): 268–82. <https://doi.org/10.15294/harmonia.v22i2.37513>.
- Arps, Bernard. 2019a. "The Power of the Heart That Blazes in the World." *Indonesia and the Malay World* 47 (139): 308–34.
- Arps, Bernard. 2019b. "The Power of the Heart That Blazes in the World." *Indonesia and the Malay World* 47 (139): 308–34. <https://doi.org/10.1080/13639811.2019.1654217>.
- Beatty, Andrew. 2010. *Varieties of Javanese Religion*. Cambridge University Press. <https://doi.org/https://doi.org/10.1017/CBO9780511612497>.
- Chittick, William C. 2022. "The Spirituality of the Sufi Path." In *The Wiley Blackwell Companion to Islamic Spirituality*. Wiley. <https://doi.org/10.1002/9781118533789.ch17>.
- Day, Tony. 2023. "Stepping on a Wulu: Minor Characters and Narrative Possibilities in the Sĕrat Cĕnthini." In *Storied Island*. BRILL. https://doi.org/10.1163/9789004678897_004.
- Geertz, C. 1973. *Religion as a Cultural System*. Basic Books.
- Headley, Stephen C. 2018. "Sembah/Salat: The Javanisation of Islamic Prayer; The Islamisation of Javanese Prayer." In *Islamic Prayer Across the Indian Ocean*. Routledge. <https://doi.org/10.4324/9781315810744-8>.
- Koppel, Moshe, Send mail to Koppel M., Moty Michaely, Send mail to Michaely M., and Alex Tal. 2016. "Proceedings of the 5th Workshop on Computational Linguistics for Literature, CLfL 2016 at the 2016 Conference of the North American Chapter of the Association for Computational Linguistics: Human Language Technologies, NAACL-HLT 2016." *5th Workshop on Computational Linguistics for Literature, CLfL 2016 at the 2016 Conference of the North American Chapter of the Association for Computational Linguistics: Human Language Technologies, NAACL-HLT 2016*, 40–46.

- Laksmi, Desak Made Suarti, and I. Wayan Sudirana. 2023. "Kidung: Integral and Structured Parts in the Implementation of Balinese Hindu Religious Ceremonies." *Malaysian Journal of Music* 12 (2): 18–34. <https://doi.org/10.37134/mjm.vol12.2.2.2023>.
- Larson, Mildred. 1998. *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. University Press of America.
- Molina, L., & Albir, A. H. 2002. *Ranslation Techniques Revisited: A Dynamic and Functionalist Approach*.
- Mustofa, Farid. 2020. *Epistemological Approach to Understand Religious Principles in Serat Wedhatama*. 12 (4): 666–82.
- Novarina, and Titik Pudjiastuti. 2020. "Text Editing and Story Presentation in Serat Suryajaya." In *Nusantara's Indigenous Knowledge*. Nova Science Publishers, Inc.
- Pamungkas, Onok Y., Hastangka Hastangka, Sabar B. Raharjo, Anang Sudigdo, and Iskandar Agung. 2023a. "The Spirit of Islam in Javanese Mantra: Syncretism and Education." *HTS Teologiese Studies / Theological Studies* 79 (1). <https://doi.org/10.4102/hts.v79i1.8407>.
- Pamungkas, Onok Y., Hastangka Hastangka, Sabar B. Raharjo, Anang Sudigdo, and Iskandar Agung. 2023b. "The Spirit of Islam in Javanese Mantra: Syncretism and Education." *HTS Teologiese Studies / Theological Studies* 79 (1). <https://doi.org/10.4102/hts.v79i1.8407>.
- Pamungkas, Onok Yayang, Lisa'Diyah Ma'rifatani, Warnis Warnis, Fatimah Zuhrah, Dwi Purwoko, and Akba Al Masjid. 2024. "Exploring the Cultural Significance of Javanese Literature: A Study of Mantras." *International Journal of Society, Culture and Language* 12 (2): 138–49.
- Rahmawanto, Dwi, and F. X. Rahyono. 2019. "Strategies for Establishing Harmony in Javanese Face-to-Face Dialog in Purwa Shadow Puppet Performances." *3L The Southeast Asian Journal of English Language Studies* 25 (1): 115–28. <https://doi.org/10.17576/3L-2019-2501-09>.
- Riyanto, Waryani Fajar. 2023. "Revealing the Sanctity of the Eternal Cosmic Hierarchy: A Comparative Analysis of Javanese Mysticism and Islamic Sufism." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 13 (2): 232–60. <https://doi.org/10.15642/teosofi.2023.13.2.232-260>.
- Robson, Stuart. 1988. *Principles of Indonesian Philology*.
- Sidik Fauji, Jamaluddin Jamaluddin, Affaf Mujahidah, and Brian Trinanda Kusuma Adi. 2025. "Codicological Study of Dawuhan Islamic Manuscripts as Insights into Nusantara Religious Literature." *Jurnal Lektur Keagamaan* 23 (1): 109–41. <https://doi.org/10.31291/jlka.v23i1.1261>.
- Suprpto, Sahid Teguh Widodo, Sarwiji Suwandi, and Nugraheni Eko Wardani. 2020. "The Wisdom of Kidungan: A Sound Representation and a Social Value of Javanese

Society.” *Nternational Journal of Advanced Science and Technology* 29 (6 Special Issue): 1282–92.

Suroso, Eko, Sumarlam, Muhammad Rohmadi, and Sumarwati. 2023a. “Mystical Implicature of Javanese Mantras: From Lingual to Transcendental?” *Theory and Practice in Language Studies* 13 (9): 2384–91. <https://doi.org/10.17507/tpls.1309.26>.

Suroso, Eko, Sumarlam, Muhammad Rohmadi, and Sumarwati. 2023b. “Mystical Implicature of Javanese Mantras: From Lingual to Transcendental?” *Theory and Practice in Language Studies* 13 (9): 2384–91. <https://doi.org/10.17507/tpls.1309.26>.

Vinay, J. P., & Darbelnet, J. 1995. *Comparative Stylistics of French and English: A Methodology for Translation*.

Woodward, Mark. 1989. *Islam in Java*. The University Of Arizona Press Tucson.