

The Existence of the *Alaming Lelembut* Rubric as a Representation of the Javanese Mystical World in the Modern Era: Talcott Parsons' Perspective

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ABSTRACT

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Javanese society is still closely associated with animism and dynamism, often associating mystical things with their lives. This mystical story has also been documented and has become one of the favorite rubrics in several Javanese-language magazines such as *Penjebar Semangat* (PS). The research aims to trace the existence of the *Alaming Lelembut* (AL) rubric, which has survived for 90 years and represents the mystical world of Javanese society. The qualitative descriptive research method uses Talcott Parsons' social system theory with four functional needs: latent pattern-maintenance, integration, goal attainment, and adaptation. Data collection techniques include observation and interviews, as well as literature studies. The informant is the editor of the *Alaming Lelembut Panjebar Semangat* rubric. The results of the study: 1) the existence of the AL rubric is maintained by: a) adaptation carried out by maintaining characteristics in the form of word selection, holding incidental competitions, regenerating young readers, managing flows but not carried away; b) goal attainment, there is an adjustment, first introducing Indonesian now preserving the Javanese language for the Indonesian people; c) integration, a comfortable and family atmosphere; d) latency, special training only for the administrative team, editors discussing and evaluating during the production process; 2) as many as 49.1% of respondents agreed that the AL rubric is a representation of the mystical world of Java in the modern era because the stories presented have similarities to real conditions in real life.

INTRODUCTION

The presence of religion in Java started with the entry of Hinduism and continued with Buddhism. Islam did not necessarily erase the first belief embraced by the Indonesian people, especially the Javanese. Beliefs in objects with powers, supernatural things related to ancestors, or belief in the existence of "*sing mbaureksa*" in an area are still maintained. Until now, the life of the Javanese people cannot be separated from mystical things. Often, phenomena that occur in daily life are associated with magical things, especially unpleasant events that cause misfortune, the results of the research support this. (Setiawan & Musaffak, 2021) every strange event experienced by oneself and those close to oneself is always associated with a force that cannot be rationalized but is associated with a belief deeply rooted in society.

Mystic means mystic, which comes from the Greek *mystikos*, meaning secret, hidden, dark, or covert. In KBBI, mysticism has two meanings of the supernatural that are not within the reach of ordinary human reason. For example, when facing a big test, instead of praying and trying your hardest, look for luck in the grave, go to the cemetery, or even buy a talisman to be able to pass the test. Many mystics give rise to mysticism, which is interpreted as a spiritual and nondiscursive approach to the union of the soul with God or whatever is considered the central reality of nature. (Bagus, 2005). Mulder (2001) states that the Javanese love their civilization and would like to discuss some aspects of it. The Javanese people are increasingly happy to discuss it, especially with interested foreigners. Most Javanese people consider life's inner or central dimension the most interesting aspect. Often, most see it as the core of culture.

The discussion of mystical matters is interesting, although fear arises, curiosity dominates. Stories that were initially told orally became a myth that was believed in the community of the owner. The modern Javanese period brought development to the

writing tradition. The arrival of the Dutch, who hegemonized the Javanese society, did not necessarily have a negative impact but had a positive effect, one of which was the development of the press, including literature, magazines, and publishing. (Widati et al., 2001) conveyed that newspapers and periodicals, such as magazines, became one of the results of the development of the printing world during the Dutch East Indies period. In 1912, as many as 36 mass media outlets in Java contained various rubrics, including literary rubrics. One is *Panjebar Semangat* (PS), which was founded in 1933 by Dr. Soetomo in Surabaya. Since it was first published, this magazine has given rise to horror stories in one of its sections. However, initially, the stories that fall into the literary category do not have their own rubric.

Mystical stories are still in demand by people gradually influenced by modern culture. PS magazine still exists in line with the development of literary conditions. Likewise, with one of his rubrics that specifically tells the story of a mystic, *Alaming Lelembut* (AL). PS is published once a week, four to five times a month. AL's story comes from reader submissions or editors receiving written submissions. The stories vary, and some state that the story written is a true story that he experienced himself. Established for 90 years, PS magazine remains in demand with various rubrics that attract readers, including AL. This proves that the existence owned by PS is maintained. Meanwhile, many Javanese-language magazines were even established after the PS was closed and did not operate. Of course, this is an achievement and an inspiration for managing other Javanese language magazines. One of the Existentialists, Sartre (Sartre & Yudhi Murtanto, Translation, n.d.) states that the first principle of existentialism is the human being himself. It is not that man is what he considers himself to be, but that he is what he desires, and when he accepts himself after being, what he desires comes to be realized after he jumps into his existence. The same is true for the AL rubric.

The AL rubric is one of the attractions of PS magazine. His mystical story gives goosebumps and raises the characteristics of a region and culture, making it interesting to read, as Abrams stated in (Pradopo, 2021). Those who view literary works as imitations of aspects of nature, a reflection or depiction of the world, and life. Therefore, it could be that the story of the AL is also a representation or description of the mystical world of Java today. The Javanese people today still hold fast to the belief in the spirit of their ancestors, who have power. Readers can see the conditions under which the writing was created through literature. According to a simple survey, it was concluded that the AL rubric still has an attraction for readers. This rubric ranks third after *short stories* and *series* in PS magazine. Some respondents said that the story of AL was exciting, engaging, and entertaining, the atmosphere built was different from other stories, and there was a collaboration between the previous life and the current life. The presence of this reader is also one of the reasons why this rubric continues to be maintained and exists. It has even become one of the characteristics of Javanese magazines. Several Javanese magazines have a rubric similar to AL, namely *Djaka Lodhang* with the rubric "Jagading Lelembut", *Jaya Baya* with "Mystery Stories", and so on.

The existence of the AL rubric for 90 years has undoubtedly led to interventions and efforts being made. Development and change are balanced by management. This is the concept of social change, according to Parsons, which is said to be slow and constantly adjusting to create an equilibrium situation. (Hisyam, 2020). Parsons assumed there was a similarity between the life of biological organisms, the social structure, and the view of

order in society. Society is a system consisting of various parts or subsystems that are interconnected. These parts complement each other and perform their respective tasks to improve the system's survival. The structural functionalism theory is based on the reality of nature living in an orderly manner within a system without any chaos.

The new paradigm initiated by Parsons aims to describe functional problems that often occur in an institution (Mayhew (editor), 1982). The scheme created by Parsons is known as AGIL, which stands for *Adaptation, Goal Attainment, Integration, and Latency*. These four schemes are the key to a structure's survival (Arisandi, 2015). Ritzer & Goodman (2005) explained that the four concepts aim to meet the needs of a social system or structure and are the needs and prerequisites for a social system or structure to survive. The structural theory of functionalism focuses on the structure of society and the relationships between the structures that complement each other to give birth to a dynamic and harmonious balance.

Based on the description above, it is an interesting problem to be researched regarding the existence of the AL rubric in PS magazine as a representation of the Javanese mystical world in the modern era. In this study, the social system carried out by the manager of the AL rubric of PS magazine and its representation as the mystical world of Java in the current modern era will be analyzed and further researched. An era in which all the notable are logical and based on science.

Previous research on the existence of an institution has been carried out. Darmawan, HA (2015), discussing the survival of the *Sanggar Sastra Jawa Yogyakarta* from the perspective of Talcott Parsons. *Operasi Tertib Remaja* in 1966 and the abolition of regional language lessons by the Minister of Education in the 1970s were able to paralyze the joints of Javanese literature. Furthermore, a group became aware of maintaining their identity by establishing the *Sanggar Sastra Jawa Yogyakarta*. The studio can survive by keeping an adaptation system by uniting itself with government institutions, having short- and long-term goals, harmonizing integrity that can be maintained, and regenerating patterns with the internalization of values and norms.

The subsequent research is in the form of a thesis by Wisudana (2016), which researches the existence of Kemiren as a traditional village of the Osing tribe, Banyuwangi. The Osing tribe in Kemiren Village, Glagah District, Banyuwangi Regency, still exists and continues to be preserved and maintained by the Osing community in Kemiren Village. Efforts include routinely performing Osing traditional rituals, keeping the Osing language, supporting the Osing character and principles, improving and introducing Osing culture, and collaborating with the community, village government, and the Banyuwangi culture and tourism office.

Yuliatin (2020) examines the survival of the *Panggung Apresiasi Inggas Asar* (PASAR) in terms of a review of Talcott Parsons' structural functionalism. The analysis was carried out by looking at the behavior of actors in maintaining the PASAR's survival. The study results show that actors have a significant role in maintaining the PASAR's resilience. Research conducted by Rohmah & Alimi (2021) researched the existence of a boarding school in the non-Muslim Chinese environment. The results of this study show (1) the education contained in the Kauman Islamic Boarding School is formal, non-formal, and character education. (2) Strategies to maintain existence include maintaining the characteristics of Salaf education, implementing Javanese-Arab-Chinese cultural acculturation, and consistently instilling the concept of Islam *Rahmatan Lil Alamin*. (3) The

driving factors are religious harmony, upholding the value of tolerance, and the existence of boarding school rituals in public spaces. Meanwhile, the inhibiting factor comes from local religious leaders who do not support establishing the Kauman Islamic Boarding School.

Muklis & Susilawati's (2021) Research on the strategy carried out by the *Badan Pengelolaan Air Bersih* (BPAB) to maintain its existence using four essential elements, according to Talcott Parsons. The results of the research regarding the strategies used by BPAB in maintaining its existence internally: (1) Cohesiveness between the management, (2) The management carries out its role to maintain water quality, and (3) The management responds quickly to customer issues or complaints. Externally: (1) Treat customers as family.

Of the five studies conducted previously related to the existence of an institution or agency through the Talcott Parsons approach, there are differences in the object being studied. Previous objects were in the form of the *Sanggar Sastra Jawa Yogyakarta*, *Panggung Apresiasi Inggas Asar*, the Kemiren Traditional Village, the existence of Islamic boarding schools, and the *Badan Pengelolaan Air Bersih*. Although the approach taken is the same, namely Talcott Parsons' structural functionalism, no one has examined the existence of the AL rubric in the *PS* magazine. So, this research is formulated as follows: a) how the social system is represented in the AL rubric, and b) how the Javanese mystical world is represented in the AL rubric. The research aims to: a) describe the social system in the AL rubric and b) describe the Javanese mystical world represented in the AL rubric.

RESEARCH METHOD

This research design uses descriptive qualitative research with a literary sociology approach that will apply the structural functionalism theory presented by Talcott Parsons. One of the characteristics of qualitative research is that it is natural, Lincoln and Guba (in Endraswara, 2006) explained that in qualitative research, it is necessary to conduct research in a natural setting or the context of an entity. Researchers must enter and engage in the relevant environment to research the problem. The researcher will approach and involve himself in observing the rubric management process. This study will describe the aspects and factors of the AL rubric in the *PS* magazine that still exist today. Based on the four needs conveyed by Parsons, it will be identified what steps in each of the functional conditions that have been carried out by the editors in managing the rubric as an effort to survive the AL rubric in the modern era, as well as a form of representation of the mystical world of Java.

The data in this study are in the form of information obtained from interviews with the editor of the *PS* magazine, who manages the AL rubric. This is aimed at finding out how the social system has been carried out in the management of rubrics. Meanwhile, to find out the representation of the mystical world of Java in the rubric, data in the form of words, phrases, and sentences from rubric stories, and the dissemination of surveys on Javanese people who have or have never read the AL rubric in *PS* magazine.

Data collection in the study was carried out by observation, survey, and in-depth interview techniques. Observations will generally be made on informants and stories in the AL rubric. A simple survey was also conducted among the wider community to determine the extent to which people knew and liked mystical stories in the AL rubric. Meanwhile, an in-depth interview will be conducted with the informant, namely the

editor of the *PS* magazine, who is the manager of the *AL* rubric. In addition, the reading of intrinsic elements in the story of the *AL* rubric was also carried out.

In this qualitative research, the data analysis technique used is the Miles and Huberman water model data analysis (Ahmadi, 2019) with three stages: 1) data reduction, 2) data presentation, and 3) inference. In the reduction stage, the data that has been transcribed and translated is organized so that it is ready to be processed to answer the problems in the research. In the next stage, the data is presented according to the explanation's needs. The explanation of the data is then concluded according to the problem that has been formulated previously.

RESULTS AND DISCUSSION

Social System of the *Alaming Lelembut* Rubrics

Panjebar Semangat is one of the oldest Javanese-language magazines that has survived since the birth of publishing and publishing in modern Java. Among other Javanese-language magazines, *PS* is the only one that still stands today. Some of the magazines at that time were *Kejawen* (published by the government publisher, Balai Pustaka) and other private publications such as *Pusaka Surakarta*, *Swara Tama*, and *Harian Express* (Astuti, 2013). However, these magazines, including *PS*, were banned from publication when Japan took over the population. The takeover of power over Indonesia from the Netherlands to Japan brought significant changes, including in publishing and the press. Japan tried to stop and destroy all forms of things that the Dutch had built and sought the presence of a small Japanese population in Indonesia, including Java. However, this only lasted for one year. Japan finally allowed the publication of Javanese literary works through *Panji Pustaka* to mobilize the public to be loyal (Widati et al., 2001). Japan is trying to regain public attention and support by bringing back the press. However, *PS* resumed operations after Indonesia's independence.

Initially, Dr. Soetomo, the founder of *PS* magazine, stated that establishing this magazine was to introduce Indonesians to the Javanese people. The first page of the magazine's first print, containing *PS*'s vision, mission, and goals, is still displayed in the living room of the *PS* office in Surabaya. This is intended to continue to remind Dr. Soetomo of the early spirit of struggle in establishing and maintaining *PS* as one of the magazines that continues to ignite the spirit of community struggle through magazines.

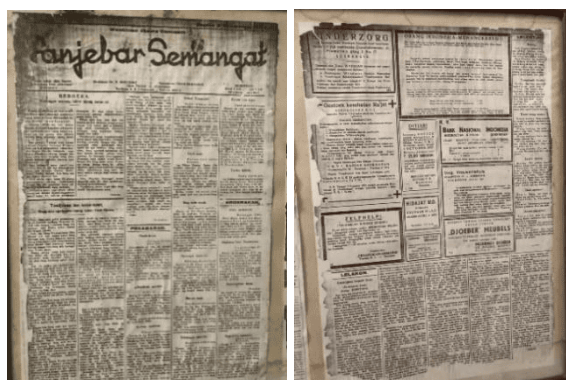


Figure 1: The first edition of *Panjebar Semangat*, which also contains the purpose of *Panjebar Semangat* by the founder, Dr. Soetomo

After being established for 90 years, there is no doubt that much effort has been made to maintain the spirit of the team, including ensuring quality to keep customers loyal readers who support the existence of *PS*. Although the preservation efforts are not so special, *PS* magazine does so consistently. Consistency in maintaining existence is a crucial aspect that can be a model for publishers who aspire to have a long lifespan, such as *PS* magazine.

Adaptation

According to Parsons (2013), adaptation means that the social system can adapt to the surrounding environment and the group's needs. Although they feel that what has been done so far is not a special way, the editorial team strives to maintain the continuity of the magazine and the rubrics that are the favorites of its readers. One of the characteristics that is maintained and seeks to continue to be carried out is the choice of diction used in *PS* magazines in each section. The choice of diction that rarely appears in daily life is also a form of defending the regional language. This step is an effort to create uniqueness and characteristics that other magazines do not have, so that loyal customers continue to survive because of the traits possessed by *PS*.

However, various variations and innovations are still being tried by publishers in the rubric published in *PS* magazine to adapt. One of them is variation and innovation in the literature rubric. Javanese literature rubrics initially had strict rules regarding the writing and content of the writing, for example, the necessity of literary works in the form of poems, with a standard and appropriate number of syllables, lines, stanzas, and rhymes (Halimah, 2015). The existence of cultural acculturation as a result of the interaction of indigenous peoples with the Dutch has made the literary rubric in *PS* magazine increasingly developed and is no longer bound by rules. The literary works published today have simpler language that readers readily accept. *PS*, through its rubric, continues to adapt, trying to adapt to existing developments. It can be said that the *PS* effort is *ngeli nanging ora keli*, flowing but not swept away by the current. This effort maintains the literary characteristics of Javanese magazines so that they are not lost over time. Other efforts are to regenerate young readers, where the publisher adds a new rubric as an insert called Taman Putra for kindergarten and elementary school ages. The publisher also holds competitions for reading *geguritan*, Javanese script calligraphy, and fairy tales. The adaptability of *PS* magazine can be proven by its success through three crises at that time, enabling it to survive to this day. Various solutions are carried out, one of which is by trimming the page and reducing agents who pay in an orderly manner. The *AL* rubric is still maintained. This is because in 1995, through an opinion poll, this rubric became the number one choice of readers. This is the fruit of the editorial team's efforts to adapt in several parts and maintain its characteristics to have uniqueness.

Goal Attainment

Panjebar Semangat has the initial goal of introducing the Indonesian language, which was initially not so well known by the Javanese people, with a Javanese approach (K. S. Wibowo, personal communication, 2023). (Purwani, 2011) stated the same thing, when it was first published on September 2, 1933, *PS* had a mission to unite the Indonesian nation, which was still divided into ethnic groups, until *PS* magazine was dubbed an agitator magazine. This is why Javanese *ngoko* is used as the language of instruction in magazines,

so it feels more flexible and familiar to readers from various circles. However, this goal is felt to be reversed and no longer relevant to current conditions. After Indonesia's independence, the *PS* shifted its goal to maintaining and preserving the Javanese language and culture. The target audience is broad, especially for the younger generation, with the primary goal of adding insight for the younger generation about the Javanese language and culture, for which several school institutions, especially in East Java, have become subscribers of *Panjebar Semangat* magazine, which is used as one of the supplements in Javanese language subjects.

Meanwhile, the existence of the *AL* rubric itself has the purpose of becoming one of the variations of literary rubrics by specifically discussing mystical things. The mindset of the Javanese people, which is still closely related to metaphysical and supernatural things, provides its own space for *PS* magazines and makes it an opportunity to present the *AL* rubric in the community. The presence of horror stories is one of the favorites of a limited circle of readers with high fanaticism. (Cawelty, 1976) conveyed that "...horror is the most puzzling sort of entertainment, yet, judging from the immense popularity of the formula and the great enjoyment the audience derives from it, people take enormous delight in being scared out of their wits, at least in fantasy. Initially, the production team expected the story's content to be a real story sent by the writers. However, not all senders or experiences can write it into a story, so the story is helped to be written by the production team. This impacts the story so that the story published is no longer completely original, but some additions make the story a fictional one. Nevertheless, the entire production team has understood the goals of the *PS* and the *AL* rubric so far, so the entire team always strives to achieve common goals by defending against situations and conditions.

Integration

As stated by the senior editor previously, the total number of *PS* magazine teams is 20 people; creating a comfortable, conducive, and family work atmosphere is a shared responsibility for creating a good system and functional compatibility. This is because the environment around the workplace has a significant influence on work motivation. When doing their daily work and activities in the office, leaders do not give special treatment or discriminate between workers. In addition, managers always conduct performance evaluations, even though they are not formal, but can accommodate the evaluation of the shortcomings and advantages of the work results, so that later performance improvements can be made. The performance evaluation results can also be used to select and determine employee training and development. In addition, according to Purwani (2011), *PS* magazine has survived until now because it has an audience or subscribers. This audience loyalty is realized thanks to the personal closeness between the magazine and its readers. Readers feel closeness through the media format, the language of instruction, and the content of the message. Including the maintenance of the *AL* rubric in *PS* magazine are the results and inputs by loyal customers of *PS* magazine on a simple survey held by *PS* magazine.

Latency

Pattern maintenance in the form of a system that can run according to structural functions is a joint task in the *PS* magazine system and the *AL* rubric. According to (K. S. Wibowo, personal communication, 2023) *PS* magazine managers periodically hold training to

improve team skills, although it is not routinely carried out, especially for writers or caregivers. This is because the working hours have been extended, so it is considered to be used and qualified for work. Training and workshops are often held for the administration or financial bookkeeping team to update the books, even though they are not routine.

Rubric "*Alaming Lelembut*" as a Representation of the Mystical World in Javanese Society in the Modern Era

The mystical world discussed in this case is not the spiritual world that is the other side of Javanese society, but the mystical world that deals with things related to spirits, supernatural beings, and beliefs about them. The *AL* rubric presents a story that makes the reader tense, and is occasionally interspersed with the romance of a couple of lovers. The spirit creatures featured in the *AL* rubric are diverse, ranging from typical Indonesian ghosts such as *kuntilanak* and *genderuwo* to outer ghosts such as vampires, to follow developments. The *AL* rubric is one of the most popular literary rubrics, but it has high fanaticism. Those who like horror stories eventually become connoisseurs, and most are satisfied when they feel fear while reading them (Halimah U, 2015). In the current modern era, horror story writers in the *AL* rubric often write stories emphasizing supernatural beings' interaction with humans.

Public Opinion

Researchers have also conducted a simple survey to corroborate the data. The respondents in this study are readers of *PS* magazines who work as students, lecturers, and the general public, as well as laypeople spread across Semarang City, Semarang Regency, Surakarta, and East Java. Some of the questions asked are about the existence of *PS* magazine, readers' interest in the *AL* rubric, and readers' opinions about the mystical stories told in the *AL* rubric. Based on the results that have been obtained, as many as 67.9% of 53 respondents stated that they have read the Javanese magazine, *Panjebar Semangat*. The *Cerita Cekak* rubric is the favorite rubric from other rubrics in *PS* magazine.

Judging from the numbers obtained in the questionnaire, as many as 58.5% of respondents agreed that the ghosts or ghosts told in the *AL* rubric are still believed and are believed to exist to this day. Some of the ghosts, *lelembut*, or beliefs about mystical things that appear in the *AL* rubric are *genderuwo*, *tuyul*, *gundhul pecengis*, ready-made creatures (stealth), objects, and places that are sacred and used as a destination to seek blessings, *tumbal*, and so on. Although sometimes this is not logically acceptable, the existence of gentleness in the human world is actual. One example that has even been made into a work is the story of several students who experienced a mystical incident in a village in Banyuwangi (<https://www.jawapos.com/>). However, 58.5% of respondents doubted that the stories raised in the *AL* rubric often happened in the real world. This is, of course, related to personal experience. Not everyone has experienced this mystical story. However, 35.8% of respondents agreed.

Only 1.9% of respondents did not agree that the *AL* rubric represented the mystical world of the Javanese people, while 49.1% said it was possible, and 49.1% agreed with it. It can be concluded that respondents tend to agree that the *AL* rubric is one of the media that depict mystical stories that occur in Javanese society. *PS* magazine, which has an *AL*

rubric, documents and preserves stories that occur in Javanese society and becomes a representation of the mystical world of Javanese society.

In the 2023 *Alaming Lelembut* Rubric

Within a year, the *Alaming Lelembut* rubric published approximately 48-60 editions because there were 4-5 editions every month. The following data is taken based on the story's theme; similar themes are only sampled to represent other themes. The quotes in the story in the following *AL* rubric are stories that are often circulated among the public. As in the first edition written by Pelita (2023a).

"Bapakmu iki nandhang sawan kethek, Le."

"Punapa Bapak saged saras, Mbah?"

"Bisa, sauger kowe bisa mujudi syarat-syarat?" (Tumbal Sawan Kethek, PS No.1, January 7, 2023)

Sawan for the Javanese people is a result of actions against activities related to the supernatural. This definition corresponds to (Ginasmita, 2009), which states that *sawan* is interpreted as a supernatural force that can cause a disease. For example, when a child sees a procession of slaughtering livestock or passing through an area considered haunted, they leave the house in the evening (Maghrib). This edition tells that a character named Misqum was affected by *sawan kethek* (monkey). This happened because Misqum came to a place known to be haunted, namely Kebon Pete. As a result, Misqum behaves like a monkey. These *sawan* will heal after being given *tamba* or medication, not a doctor's drug or herbal medicine. *Tamba* required in this story is "*pitik cemani lanang sing isih jaka*". After the ritual, the person concerned will heal as before. The Javanese believe this disease is not caused by scientific reasons that can be explained or cured by medical science, but by *tamba*, which is understood only by *wong pinter*, or village elders.

In another edition written by Budi (2023a) it is also said that a supernatural figure can return to where it died in an unnatural condition. The figure will come to his closest people or people who live nearby.

"Seneng lukisan horror ta, Mbak?"

Fitri njomblak. "Horor piye ta, Mas? Wong ngganthenge kaya ngono kok diarani horror."

"Halah, aku ya mung guyon kok, Mbak. Pacare ya?" ujare karyawan took kuwi karo mbungkus lukisan lan menehi tali kanggo dicanklong.

...

Wengi jam pitunan Mirna teka. Dipameri lukisan kuwi. Mirna kaget. Praenane langsung pucet lan ta terus nutupi raine. Ora sida dolan nanging malah pamit mulih.

...

Fitri crita yen parak esuk kuwi kelakon nonton njerone kamar misterius sing lawange madhep ngetan. "Jebul aku weruh..."

"Apa?" Mirna takon ora sranta.

"Wong lanang nggantung."

"Lhadalah!" Mirna langsung nutup lambene sakala. Kancakancane sing melu ngrungokake uga kaget. Melu mrinding.

"Rak tenan ta," ujare Mirna. "Coba mengko deloken lukisan neng kamarmu."

"Kan lukisan potret dhiri cowok nggantheng," sumaure Fitri

"Nggantheng, Mbahmu Kiper. Ora nggantheng nanging nggantung, Go, Bego!"

(Lawang Tutupan Madhep Ngetan, PS No.5, February 4, 2023)

According to the beliefs of the Javanese people, people who die unnaturally will usually wander in the human world. The explanation of this belief was also conveyed by Waluyo (2022), who states that some people believe that those who die by suicide have their spirits rejected by heaven and their bodies are rejected by earth, so that the spirits who die by suicide become a spirit figure that wanders and turns into a demon or jinn. This is the following reason in the story: the spirit of Jumarli, a painter who hanged himself, came to Fitri, who lived in front of his boarding house. Moreover, the house occupied by Fitri was also vacant for a while and was left by its owner. Juwarli appeared before Fitri at night and did not show his face to Fitri.

This story reappeared in the March issue of the AL by Budi (2023b). According to Geertz (in Aufa, 2017), Javanese people believe that the spirits of the dead are still “alive” in the universe. Before 40 days, the deceased person was still roaming in the real world. Usually, they greet their family, relatives, and closest people. Their greetings can be in the form of sounds, dropping objects, or even appearing themselves. As in this edition, Margono's spirit is still haunting Harnum and Darpo, the people who killed her. Until the two were arrested and one suspect from the murder mastermind, Margono's spirit moved to haunt their two wives, until they completely disappeared after 40 days.

...., *padha ijolan crita yen meh saben wengi ditekani wewayangane Margono lan lagi ilang sawise patang puluh dina.* (Kunarpa Isih Bisa Kandha, PS No 10, March 11, 2023)

Even though we have entered the era of technology, where everything in life is modern and related to logic, some people still use intermediaries or supernatural beings to realize their goals. As presented in the AL rubric edition 7 by Wilutama (2023a). Someone sent a *dhemit* to the owner of a salon named Sulis in the form of a package of white mori cloth. *Manut dheweke, salone Sulis iki akeh dhemite. Katone pancen ana wong kang sengaja ngirim dhemit supaya salone ora payu.*

....

Sinambi umik-umik ndonga, dheweke nyiprat-nyiprataké banyu ing saindhenging ruwangan. Banjur tangane ngathung-athungake botol plastik bening lan gageyan nutup botole.

... (Dhemite Salon, PS No.7, February 18, 2023)

This incident usually uses the services of shamans or people who can relate and have abilities with the supernatural. Such as a statement (Sianipar et al., 1989) which states that magic shamans and shamans are used to maintain a genie who can be told to bring them and put them into a person's body at any time. Even the jinn who was sent did not hesitate to hurt others with the knowledge or expertise he had. The “delivery” made Sulis's salon quiet because many customers could not find it. Every customer who passed through the salon saw that Sulis's salon looked dark, and the door seemed closed, as if the salon was closed. Some even saw that the front door of the Sulis salon was blocked by large creatures so that customers could not enter. After telling her about the irregularities she experienced, including the *tindhihen* (block at night) that made it difficult for her to sleep, her sister suggested that she “fence” her salon so that people would not be disturbed. *Wong Pinter*, brought by his sister, immediately performed a ritual and expelled the sent demon.

There are many underlying reasons why people seek the help of spirit beings to achieve their goals. The forms used also vary, some of them *ngalap berkah* for their welfare or send uses or witches to others because of negative emotions. The 44th edition, written by Pelita

(2023b), has a similar theme to the previous edition: using supernatural beings to achieve his goals. Still, in this edition, the *tuyul* used is intended to prosper his personal life. *Tuyul* (Widayat & Wulan, 2016) is a type of little ghost whose gender is unclear. He is often a pet of people who seek wealth because *tuyul* is frequently described as a ghost of money thieves.

"Apa kowe ra tau krungu yen ujare wong akeh Mbok Darsi ngingu thuyul. Mulane njur isa sugih kaya ngono. Mangka saben ndinane mung dodolan lombok trasi." (Nggebug *Thuyul*, PS No.44, November 4, 2023)

In this edition, it is told that Mbok Darsi, known to be ordinary, keeps *tuyul*. The suspicion arose because, as a seller of chili peppers and shrimp paste, it is strange if you get rich very quickly. The suspicion was proven when Yu Minul admitted to hitting the boys who suddenly entered the kitchen of the juragan Carkiyat while he was cooking rice. According to the explanation of his friend, who also worked there, Mbok Darsi, in the morning, complained that his head hurt like he had been beaten. This incident was repeated twice because the boys who were naked and only wearing underwear came back and asked for food, but were doused with hot water by Wak Teja. Quoted from <https://tirto.id/eDSU>, Ong, a historian from the University of Indonesia, in a seminar in Jakarta in 1985, expressed his opinion on the Javanese people's belief that *tuyul* in the tradition of agrarian society in Java illustrated the impact of socio-economic disparities due to the accumulation of capital and wealth, carried out by indigenous and minority merchants (Ardaneswari, 2020). Until now, there have often been conclusions about people who suddenly become rich because of *ngingu thuyul*, as happened in the story. The presence of supernatural beings often disturbs and scares humans, so humans try to find ways to avoid them. As *tindhihen*, which was discussed in issue 13 by Wilutama (2023b).

Dititeni, angger malem Rebo lan malem Jumat mesthi tindhihen lan direp-repi, rumangsane kaya ana pawongan gedhe banget kang nindhihi awake. (Ditresnani Dhemit, PS No. 13, 1 April 2023) *Tindhihen* or *Kenindhihen* is still common among Javanese people and usually happens while sleeping. The body will be difficult to move, even just opening your eyes to wake up, as if you are being held captive. At the same time, people who experience *tindhihen* will see a spirit creature like the jinn, usually *genderuwo*. In this edition, it is told that a female character named Woro Sukarti experienced this disorder by the figure of *genderuwo*, who has been following her because she loves him. The figure made him fail in marriage up to four times. Thanks to the advice of a competent person named Mbah Soma, he diligently prays and recites, and the longer the disturbance disappears. Although some events can be explained medically, people still believe in them as events involving mystical things. Quoted from <https://www.alodokter.com/> *ketindhihen*, or sleep paralysis, is medically known as sleep paralysis, which is a condition where a person is unable to speak or move when waking up from sleep or when going to sleep (Pane, 2023).

The experience of going to the supernatural world has also emerged several times among the Javanese. When a person disappears for a specific period, it is often hidden in the estimation of *digondhol dhemit*. This was also raised in the *AL* rubric, even several times.

"Aku Wara Rinjani, Mas. Prajurit telik sandine Kanjeng Ratu Kalinyamat. Mula njenengan aja sanggarunggi," keterangane. "Saiki wis kana, njenengan ndang bali!"

Wara Rinjani kaya nyurung aku mlebu lurung kang katon singub lan tintrim. Nyatane, weruh-weruh aku wis ngadeg longang-longong neng pinggir dalan cedhak Padhepokan Mina Tani. Sakala aku sadhar menawa wis keblasuk ing alam gaib. (Kebasuk ing Alam Gaib, PS No.28, July 15, 2023)
"Lho, apa sampeyan ora krungu kabar yen kerep ana kedadeyan aeng. Ana pendaki ilang suwene sewelas taun. Bali maneh kanthi kahanan gendheng."

....
"Wingenane uga ana kedadeyan mistis lho, Mas. Mahasiswa saka Pasuruan kepethal saka rombongan. Kebasuk ora genah menyang ngendi parane. Digoleki dening tim rescue nganti nembelas dina lagi ketemu, nanging mahasiswa iku wis tinggal donya." Sambunge. (Wong Abang, PS No. 9, March 4, 2023)

Of course, there are many reasons for the disappearance of humans into the supernatural realm. In the 28th edition by Harjono, Thoyib, a young man who lived close to Pertapan Sonder, went to the supernatural and met Ratu Kalinyamat. He was asked to remind his people (humans) not to use the sacred place for *pesugihan*. In this case, Thoyib's departure was unseen because a will wanted to be entrusted to him, in contrast to the story in the 9th edition (Warnono, 2023), which takes on the same theme but with different storytelling. After returning from the supernatural realm, the climber went crazy and even died. Mountain climbing is a challenging activity, especially for young people. Many mountaineering communities were formed to enjoy the preoccupation of *climbing the mountain* and the beauty of the mountain from the highest peak. However, what circulates among climbers is a warning for beginner climbers that the mountain has secrets. Humans do not live alone; there must be inhabitants or guardians in the forest, including plants, animals, and other creatures. So, before climbing, the advice to not disturb or pick, take, and bring home what is on the mountain is always conveyed at the beginning. Quoting from <https://www.pendakikantik.com/>, there are five things that climbers often underestimate that cause unwanted things to happen, one of which is talking about "them". It is feared that they will be summoned when talking about spirit creatures. For example, we should be polite as guests when entering someone's house and start by saying excuses and not discussing the host.

The story is still related to the next story, which is that if the waiting creature, commonly called *sing mbaureksa*, is disturbed, he will be angry. Stories written by Fabiola (2023) tell about the supernatural consequences felt by the father of a child named Gatot, who took without permission an object considered the remains of *sing mbaureksa*, the place.

"Gatot mau awan mulih saka sekolah mampir Eyang Watujengger jalaran udan, dheweke njupuk watu ireng sing biyasa kanggo dolanan putune Eyang Watujengger. Jajal ing njero tas sekolahe Gatot kuwi tilikana, isih ana watune ora?"

....
"Taksih wonten niki, Mbah," bapake Gatot nuduhake watu marang Mbah Uha.
"Ya bener watu iki kang marahi Eyang Watujengger duka."
"Lajeng kula kedah kepripon prayoginipun, Mbah?"
"Wis ben aku kang bakal mbalekne watu iki karo meling supaya aja ngganggu gawe anak, putu, lan turunanku." (Dhemit Watujengger, PS No. 43, October 28, 2023)

As fellow creatures of His creation, it is supposed to coexist. Although they are different, religious people believe in the existence of the supernatural world, so it is natural to respect each other's affairs and lives.

CONCLUSION

Panjebar Semangat (PS) survived for almost a century amid the vortex of modernity and became the only Javanese-language print media for the longest. The efforts made are not big leaps, but small and consistent. The purpose of *PS*, which initially introduced Indonesian with an introduction to Javanese, has now shifted to maintaining the regional language (Javanese). The consistency of the characteristics in the diction selection is one of the advantages of *PS* magazine. Preservation efforts are not too special but consistent, presenting readings that readers like and additional rubrics for the younger generation. The *AL* rubric continues the same pattern, theme, and style because its readers love it. Training, management conditions, cohesiveness, and even the loyalty of managers and readers support the survival of the *PS* magazine and the *AL* rubric.

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