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Java and Batak Rajawi Spiritual Human

by Yakobus Ndona

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Java and Batak Rajawi Spiritual Human

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ABSTRACT

This article described about the Javanese and Batak Rajawi man. This article intends to compare the mindset of people from both tribes, backgrounds, and the impact on life. Data was collected through observation, interviews and document collection. The collected data were analyzed using Paul Recouer's hermeneutic circle. The results of the analysis show that the Java man is a spiritual man by relying on the "higher nature" as a protector, while Batak man shows more of a Rajawi man by emphasizing prosperity. The comparison shows that the two human patterns require synergy to build a good Indonesia.

KEYWORDS

Rajawi; Batak; Java

INTRODUCTION

Reality shows a kind of collective personality phenomenon in every community. Collective personality, in the context of multi-ethnic association, often becomes a marker of community identity. The Javanese, for example, tend to have friendly, self-conscious and humble personalities. This is somewhat different from Bataknese who tend to be aggressive and ambitious. Chinese people, at least those who live in Indonesia tend to be more confident. Westerners, in general, tend to be disciplined and orderly. Each ethnicity seems to show a distinctive personality that distinguishes it from other ethnicities. Ethnicities, when explored in depth reveal personality differences between sub-ethnics. These differences, on the one hand, produce synergy that complement each other, and on the other hand, can generate stereotypes, stigma, and even cause various frictions. History shows that conflicts often color inter-ethnic relations. Similar conflicts sometimes cast a shadow over relations between ethnic communities today. The question that arises is what causes collective personality.

Collective personality refers to Emil Durkheim's opinion, originating from collective consciousness and collective representation. The term collective consciousness is often translated as collective conscience. This translation is quite difficult to accept considering that conscience is always personal and subjective (Ndona, 2021). Collective consciousness refers more to the overall beliefs and sentiments common to most members of society (Mishra and Rath, 2020). Collective consciousness is mostly in the form of ideas, values, norms, beliefs, cultural ideologies, and so on. Collective consciousness is mostly intangible physically, but reaches wide and decisive, because it is the root of social systems, general structures, shared understandings, common norms, and moral systems, belief systems (Greenhouse, 2018). Collective consciousness is certainly different from special consciousness, even though these two things are related. Social awareness tends to be realized through special awareness (Malczewski, 2019).

Karl Theodor Jaspers called Collective consciousness as general awareness, *bewusstsein überhaupt*. According to this German existentialist figure, *bewusstsein überhaupt* includes aspects that encompass human life (Damanik and Ndona, 2020), apart from reality and self-presence (*dasein*), spirituality (*geist*), the world and the whole phenomenon (*welt*) (Ndona,

2019). In psycho-geology, general awareness occurs because of similarities in domicile, cosmology, cultural roots and genealogy, and especially the intensity of interaction. Collective consciousness does not negate individual uniqueness. Every individual certainly has a subjective uniqueness, which is widely known as conscience. However, it is still realized that individual consciousness cannot be separated from collective consciousness. Collective consciousness, according to Durkeim, has powers including determining social facts (Farnam, Mousavi and Khanli, 2021), and influencing individual desires and interests (Elwell, 2021). This power gave birth to a collective mindset, which underlies the distinctive personality of each community.

This paper examines the mindset that underlies the Javanese and Batak ethnic personalities. These two ethnic groups dominate the population in Indonesia. Javanese people occupy the largest population and dominate state politics. The Javanese population even reaches several countries that have Jawo origins, such as Suriname. The Batakese, although not as many as ethnic Javanese, have a fairly strong influence on the economic and social political arena of Indonesia. The Batak population also extends to several communities in the South Philippines, such as Mindalao, which is said to have cultural closeness to the Batak, as seen from the similarity of clans, and so on.

The research departs from observations during 15 years living in Malang and Yogyakarta, and twenty years in Medan, North Sumatra. The data were obtained through observations of daily life, patterns of interaction, patterns of behavior of the people of the two tribes, traditional rituals; interviews with traditional leaders and collection of documents relating to the lives of the people of the two tribes. Data collected with Paul Recouer's hermeneutic circle, namely the parts explain the whole, and the whole explains the parts.

Javanese Human Spiritual Personality

Rooted in Religious Cosmology

The mindset of most ethnic groups is rooted in the concept of nature. It is not very easy to find the Javanese view of the universe. The Javanese almost never speak of the cosmos with clear characteristics and boundaries. A picture of the world can only be captured from the appreciation expressed in the structure of society and their behavior (Setiprayanti and Prijotomo, 2010)

Magnis Suseno said that nature in the appreciation of most Javanese people consists of four spheres (Sukardi, 2019). The first sphere, the macro cosmos, which consists of society, the universe and the supernatural world as a whole and harmonious whole. Society, for the Javanese includes family, neighbours, villages and villages as an embodiment of the natural order. Layers of society, structures, directions of residence, as well as systems, rules, patterns of life and social interaction manifest the order of the universe.

The Javanese see nature not as an inanimate object (Jacobs Sumardjo, 2010). The universe has power because it is permeated by divine forces. The impregnation of divine powers causes nature to be enveloped by the occult and has a decisive influence on the life of society and individuals. The Javanese personify supernatural forces in nature as spirits, deities, ghosts, guardians of the forest, guardians of villages, rules of the sea (Yulianti and Nama, 2018). These powers are both frightening and exciting, *tremendum et facinocum*, a source of both blessings and threats (Ndona et al., 2020).

The presence of a supernatural power causes all events and phenomena, including life, objects to become a coordinated whole, and always has a metaphysical meaning (Arroisi, 2015). All parties are required to maintain this order for the safety and security of all. Disruption to this order can cause grave danger to life and nature. In Javanese thought, all natural phenomena are signs of order or disturbance of cosmic order (Walsh, 2000). Natural

serenity, public peace, peaceful life are signs of the order of the universe, conversely social chaos and natural upheavals such as volcanic eruptions, flash floods, long droughts are signs of disruption to cosmic order (Walsh, 2000). Yogya people, with this mindset tend to understand the eruption of Mount Merapi as a meta-empirical event rather than a problem of natural structure. Hans Daeng cites a newspaper article linking the December 1994 Merapi upheaval with the wrath of supernatural powers in response to human behavior that is getting bigger, grander, super-purpose, sapa sira sapa ing sun (Daeng, 2008). In this understanding, one can understand the attitude of the caretaker of Mount Merapi, Mbah Marijan, who chose to stay and make offerings to the magical rulers of Merapi, rather than go down the mountain to save himself.

Based on this belief, the Javanese in every step and action always emphasize caution (Sukardi, 2019). The Javanese avoid rash actions because they can run into various supernatural forces. By learning from experience and tradition, the Javanese will find that the forces of nature are in a line of coordination, and by understanding the lines of coordination, people find a safe path for effort and action (Arroisi, 2015).

The second circle, appreciation of the *nominus* and disclosure of His power in the power of Javanese society. For the Javanese, power is an expression of formless divine energy, which creatively permeates the cosmos, which then collects in one container (Arroisi, 2015). People who can collect this energy in people who are considered sacred, or who receive *keprabon wangsit*, or sky signs for power holders. The kings were considered as people who drew a lot of supernatural powers, became coordinate points for magical powers for society (Yulianti and Nama, 2018).

The king, as a coordinate point, is a person who lives in harmony with nature and society. More than that, the king with supernatural powers was able to control supernatural powers. The names given to Javanese kings, such as *hamengkubowono*, *kukualam*, and so on, emphasize identity as individuals who control magical powers for the good of society (Lestari, 2020). Mastery of supernatural powers, from the side of political power, on the one hand requires the king to be selfless and busy, but on the other hand moral rules cannot be imposed on the king (Darmawan, 2017). In certain contexts, figures such as saints, *kiai*, priests, shamans and people who have charisma and influence are included in this group. The character's speech and behavior are often associated with the supernatural world. Graves and relics are sacred and become a coordination point for supernatural forces (Istanto, 2018).

The third circle, the experience of *ego* and *nominus*. Javanese people believe that humans are divine (Hadiwijono, 1983). Human divinity is sourced from the spark of the divine. Based on this belief, the Javanese always see the real essence of life as returning to oneness with the divine, *manunggaling kawulo Gusti, Gusti kawulo* (Afrianti, 2020).

Life, in Javanese cosmology is considered to be relative, has no essence and authenticity. The essence only occurs in the upper realm (Utomo and Prasetyo, 2018). The human realm does have a role, but it is only an instrument for the higher realms. This can be seen in the parable of *wayang*, as illustrated by Cerat Centini that the universe is only puppets in God's hands (Agusta, 2022). Humans, in their existence, including roles and movements, originate from God, the true puppeteer. This appreciation is still alive, as seen in philosophy, life is just stopping to drink, including religious fertility, both in Abrahamic religions, as well as in traditional forms, and resignation to destiny.

The understanding of the supernatural nature as the true, perfect and determinant of life makes the Javanese place more importance on nature. Authenticity is awakened by being oriented towards the higher nature (Wulandari, 2017). The upward orientation culminates in the unity of the subjects with God (Christianto, 2020). The path to oneness is to refine one's personality, to be selfless and busy, to die body, to leave worldly attachments and to enter

into solitude which is very secret, heart and mind, where God dwells, shines and reveals himself (Afriani, 2018).

The terms *kawula* and *Gusti* probably originate from the Islamic tradition which emphasizes the one and absolute majesty of God. Facing the almighty God, humans must bow and approach as servants (Fahimah, 2019). According to Zourmulder, although the terms *gusti* and *kawula* originate from Islamic tradition, the spirituality of oneness is more influenced by Hindu tradition (Kurniawan, 2022). The saints do talk about oneness, including Siti Jenar, but most likely this is due to various adaptations in Hindu Muslim spirituality, especially the Hindu *tapas* tradition, which through body and soul pursues oneness with Brahman (Af roogh, Khajegir and Fahim, 2020). In this practice, the personal self, *atman* or *pramana* becomes the center of power which is aligned with Brahman who participates in the universal *atman*, as the highest *parosa* that underlies all beings. Humans through ascetic movements unite *atman* with Brahman (Sutrawan, 2019). This union makes oneself powerful and involved in the power of the universe.

The fourth circle, divine determination through destiny. This circle is the culmination of the Javanese philosophical thought about the power of *Numinus* which pervades the universe, which determines safety, even everything in human life. The Javanese believe that everything is determined by the divine, even down to the smallest elements (Karim, 2017). Many things are predestined, and therefore cannot be changed. Destiny must be accepted and lived by actively filling and fulfilling each other's responsibilities (Isnaini, 2020).

An understanding of destiny gives birth to notes about time, place and conditions for all efforts, *primbon* (Mulyani and Harti, 2017). *Primbon* determination is based on *petungan*, a kind of calculation system based on conformity with the cosmic realm. Based on *petungan* said one can draw conclusions whether the effort or action is in accordance with the cosmic realm so that it brings success or safety (Karomi, 2013).

Individuals and Limited Movement

The notion of society as a manifestation of the supernatural order of nature with definite truths has an impact on the understanding of the individual. Individuals are small elements of the whole society and the universe (Sukardi, 2019). As an element of society, the individual is not autonomous. Individuals are in a definite order. Individuals are in a predetermined position for the integrity and good of society and the universe (Iswanto, 2020). Individuals, thus do not have free space to find their own place and orientation.

Individuals, in this structure learn to find themselves, positions and roles in the hierarchical order, understand and fill. The language often used in Javanese literature is self-alignment (Iswanto, 2020). The ability to conform to that order determines success and safety. Since childhood, individually, in families and neighboring communities, the Javanese learn to align themselves by building harmony and respect (Asti Musman, 2015:29-34).

Emphasis on alignment has an impact on low respect for individual initiatives (Hardiningtyas, 2015). Initiative means leaving certainties and building new points of gravity, which can result in disturbing the balance of society and the cosmos. This mindset causes change to tend to be rejected because it risks causing shocks. Every individual step always takes position into account and is returned to metaphysical forces which are haunted and cannot be fully calculated (Widarmin, 2019). This requires caution, not to be careless, because it can run into magical powers. Gradually playing, slowly surviving (Rachmawati, 2018). Each new step must go through rituals and rituals to avoid *sukerta* and achieve desires (Yahya, 2007).

Based on this mindset revolution is not possible. It is understandable that after centuries of shifting influence from Hindu-Buddhism to Abrahamic religions, substantially the

mindset of the Javanese has not undergone a fundamental change. R. C. Zaehner said that the Javanese are actually Vedanta bodies wearing Islamic dress (Zaehner, 2004).

Emphasis on the aspect of alignment by itself causes personal ambition and vision to weaken. The values of *wedi*, *isin*, as well as attitudes of *rila*, *nrima*, *wary-eling*, *andhap- asor*, *prasaja*, concern which are continuously instilled in Javanese families make Javanese individuals not dare to build personal ambitions and visions (Krismawati, 2013). The individual depends on and takes refuge in society. Each step must consider the customs and acceptance of society and the blessing of the unseen (Yulianti and Nama, 2018).

J. Parnosudewo, East Java humanist (in a November 2011 interview) said that modern Javanese still adhere to this mindset even though they have an education or hold a high position. Entrepreneurs still believe in ascetics more than the analysis of economists. Professors also still seek advice on auspicious days for important family events. High officials fast to gain and maintain positions.

The Javanese, therefore, tend to live in community. RT, RW, hermitages, dormitories, Islamic boarding schools, monasteries, congregations and community activities such as mutual cooperation and community service are considered important. In that togetherness people find security and strength. Manganese or manganese is important to gather. In together they develop a patriotic and heroic spirit. This mindset, from a political standpoint, creates a strong tendency to maintain the status quo. The survival of the Javanese monarchies, as well as the old and new order powers, was inseparable from the background of this thinking.

The limitations of Javanese individual movement also stem from the desire for oneness. An intense desire to merge with the divine will give up individuality. This appreciation may have a background in Hindu Sangkhya philosophy, which emphasizes that the individual or *parosha* must free himself from empirical or *prakrti* bonds and shackles to exist transcendently, separately as an absolute unit (Rodrigues, 2018).

Alignment Overcomes Truth.

Javanese logical thinking, in this context, does not seek objective truth. What is important is not what is right but what is appropriate according to society and in harmony with the higher realms. What fits creates harmony and ensures safety. Something that is correct but does not fit will cause shock and compromise security. Covering up a crime or disgrace to ensure harmony or security, although not ideal, is not considered a crime or at least not very evil.

There are at least four things that must be suitable in the consideration of the Javanese, namely the right attitude, the right action, the right place and the right thought (Santosa, 2021). This compatibility is related to the order of society and especially to the coordinates of meta-empirical forces. For this reason, in Javanese life, the advantage that is needed is not intelligence, but wisdom, namely humans who are virtuous, clairvoyant and moral (Rahmaniar et al., 2020). With this the orientation of Javanese thinking is not on individual achievements such as success in science and technology, economics and so on, but on an ethic of living in harmony, which is based on the principle of self-interest, *rame ing gawe*, *memayu buwono* (Wulandari, 2017).

Centered on Taste

Javanese spirituality of harmony requires proper understanding. The correct understanding, according to the Javanese, does not occur in reasoning, but in spiritual feelings (Rahmaniar et al., 2020). For the Javanese, *rasa* is the way to understand their proper place in the hierarchy of society and the universe. Through exercise, people can accept their position as

the destiny of the divine and internalize the values of the self in maintaining harmony (Krismawati, 2013).

Feelings make people understand natural phenomena and life as mysteries that frighten and fascinate the heart (Ginting et al., 2022), which radiate truths and give meaning to life (Ndona, 2020). The sense of taste causes the Javanese to prefer the mysterious and meta-empirical. The Javanese are not too interested in something that is rational and objective, but something that is subjective and touches the heart. For the Javanese, historical facts and rational explanations of doctrines are not very important, because the main thing is mystical and spiritual; and in that way find meaning to life.

Taste is sometimes equated with mind. Budi, as stated in many documents, is a vessel for obtaining God's revelation (Zoetmulder, 2000). Taste often means secret, hidden, mysterious. A feeling that is processed and educated properly becomes refined and sensitive to things that are unseen and brings an encounter with the divine. This dimension was developed by various Javanese mysticism schools. In the practice of Javanese *spiritual*, *kejawen*, said Parno Sudewo (in a November 2011 interview), the spiritual feeling is continuously nurtured so that it can penetrate the material world and have direct contact and even become one with the divine.

Exercise also brings harmony with society. Sensitivity of taste allows people to understand precisely the feelings of others (Sulastuti, 2012). The Javanese proverb *amemangun karyenak tyasing* sesame shows that paying attention to the feelings of others in life is important (Sulastuti, 2012). The *rasa* is centered on the alignment of the notes in *kramadangsa*. This alignment must ultimately be transformed into selfless, *rawe dalam gawe* (Wuryantoro and Budiwibowo, 2017). In this way, spiritual peace and harmony with society and the universe will be maintained. By itself, people will reach the spiritual dimensions of self, increasingly discover their true self, be free from alienation and experience complete self-fulfillment (Ahmadi, 2017).

This thought probably comes from the Hindu tradition which places *rasa* as a vessel for encounters with divine mysteries (Birsyada, 2020). In the Hindu tradition, *rasa* is a subtle sensitivity to the presence of God in the human heart. Taste is synonymous with Hyang Sukma who resides in the body and becomes the highest vessel of life in human life.

The emphasis on taste does not mean that rationality is not needed. Intellectual reasoning is still needed but limited to understanding general order and interpretation of various natural phenomena and life experiences. The rest of the taste will bring the individual to an attitude of acceptance as destiny or blessing, and conformity or self-adjustment (Sulastuti, 2012). With this pattern, it is easy for the Javanese to accept the decisions of the parties above while concluding their own essence. Ratio work may be more at the level of elite leaders and officials, who, based on the laws of the universe, create various forms of public order (Ainia, 2021).

Rajawi Man in Batak Land

The mindset of the Bataknese is formed by a number of things that become the background of thought, including theological cosmology, identity as *anakni raja* and *Rajawi boruni*, status in the *Dalihan Na Tolu kerawatan* circle and the values of the struggle for life which are embodied in *hamoraon*, *hagabeon* and *hasangapon*.

Based on Religious Cosmology Beliefs

The Batak mindset rests on religious cosmological beliefs. Batak cosmology recognizes the universe as divided into three *banua*, namely *banua ginjang* or the upper world, *banua tonga* or the middle world and *banua toru* or the underworld (Ndona, 2018). The inhabitant of the

upper world is the highest divinity, *Opung Mulajadi Nabolon*, who resides in the seventh heaven (Ndona et al., 2022). Apart from *Opung Mulajadi Nabolon*, there were also *Tuan Batara Guru Doli*, *Tuan Sorimangaraja*, *Tuan Papantinggi* and *Debate Asias* (Sinaga, 2014). These four debates live in the sixth heaven. According to Philip Tobing, these debaters are a source of blessing for humans. *Tuan Batara Guru Doli* is the giver of the blessings of customs and laws; *Tuan Sorimangaraja* is the giver of sanctity, the protector of fields, villages and children; *Tuan Papantinggi* is the giver of wealth and longevity as well as a source of conflict and war; and the *Asiasi* debate is the giver of the gift of mercy (Nainggolan, 2012).

Banua Tonga is inhabited by humans. The ancestor of the Bataknese was *Si Raja Ihat Manisia*, from the marriage between *Debata Siboru Deak Parujar* and *Tuan Ruma Uhir Si Tuan Ruma Gorga* who descended from *Banua Ginjang* (Nainggolan, 2012). Apart from humans, Banua Tonga is also inhabited by the spirits of the ancestors, who are called *begu*, *sumangot* and *sombahon* (Sinaga, 2014). Banua Tonga is also inhabited by gods who represent the power of *Opung Mulajadi Nabolon*, including *Nai Sorimala Matabun* who planted the tree of life to connect Banua Tonga with *Banua Ginjang* (Tobing, 1963). There is the *Living Debata* which helps married couples to have children, there is the *Boraspati Ni Tano Debata* which gives fertility, there is *Boru Saniang Nata* as the god of water who gives fortune and protection to fishermen, and the *Boru Namora Debata* as the giver of wind (Nainggolan, 2012).

The dead turn into *begu* or gibbon, a spirit that at the lowest level even has a negative impression. In order to raise the status of the spirit in question, the offspring must perform a big ritual of respect to elevate it to become *sombaon* or worshiped (Hasibuan, Simanungkalit and Situmeang, 2021). This veneration ritual is usually called *holi holi* or the removal of ancestral bones into the monument (Hutapea, no date). Since then the ancestors have become a source of blessing for descendants.

Banua toru or the underworld is inhabited by demons and the *Padoha* dragon which is the personification of evil forces. *Banua Toru* became a counterweight to the power of *Mulajadi Nabolon* who controlled *Banua Ginjang* and *Banua Tonga*. In *Banua Toru* there is also a giant tortoise that supports the earth with its back (Sinaga, 2014).

Anakni raja and Boruni raja

The Bataknese have their origins from *Banua Ginjang*, descendants of *Dewa Si Raja Ihat Manisia*. As the descendants of the gods who hold the title of king, the Bataknese understand themselves as individuals with high dignity. Everyone has *Rajawi* dignity. This identity is summarized in the titles *anakni raja* means the son of the king and *boruni raja* means the daughter of the king (Ndona, 2018). The Batak proverb says “*raja ni ro, raja ni jabu*” or the king who comes and the king is also waiting to confirm that all those involved in the party are kings (Sitanggang, 2018).

Now the term *raja* is related to the clan lineage. Based on the origin of *Si Raja Ihat Manisia*, the Toba people gave the honorary title of king to *opung* (grandfather) in the patrilineal line which became the foundation of the clan. In this context, all Toba men are descended from kings or *anakni raja*, sons of kings and every woman is called *boruni raja*, daughter of a king (Simanjuntak, 2015). That title, in traditional ceremonies becomes a formal greeting, as a tribute to the other party.

This understanding of *Rajawi* dignity makes the Bataknese see themselves and others as equals, forbids feudalism and class differentiation. This is in contrast to its neighbors *Simalungun*, which imposes caste (Ndona, Siagian and Ginting, 2021), *Karo* (Wati, 2016) and *Malays* who have long lived in a *Rajawi* system (Nasution and Satria, 2017). Indeed, the Toba Batak knew a number of Batak kings, such as *King Sisingamangaraja*, *King Sidabutar*,

and so on, but these figures were not monarchs. The title of king is given because of the charisma that is possessed and the strong influence on the people's struggle.

With Rajawi dignity, every individual must indeed be bound by the kinship system and customary norms, but as sons and daughters of the king who have the freedom to develop themselves, develop visions and ambitions in life and freely pursue achievements (Harianja and Sudrajat, 2021).

Costum as the Way of Perfection

The mindset of the Toba people is also determined by *dalihan na tolu* kinship system. This kinship system is believed to originate from Dewa Batara Guru Doli (Ndona et al., 2022). Divine origin lies behind the cult of kinship, *dalihan na tolu*. Every Batak person is bound and pursues the perfection of life through fulfilling norms and embodying the values of *dalihan na tolu* (Sitanggang, Azhari and Baduri, 2020). The Batak saying that "Batakese die in adat" reinforces this attachment (Ndona et al., 2022). For the Batakese, holding fast to kinship will bring many blessings in life. *Si dua uli songon mangkaol dalihan, masak sipanganon huhut malum na ngalian*, holding on to the three pillars of the stove will provide benefits, because people will cook food as well as warm the body (Muda and Suharyanto, 2020).

The principles held in *dalihan na tolu* kinship are *somba marhula-hula* (respecting hula-hula), *elek marboru* (protecting boru) and *manat mardongan tubu* (maintaining good relations with clans). These three basic principles are internalized as the three supporting pillars of kinship (Ndona et al., 2022). The Batakese live up to these three as the basis for forming identity and living morality. Since childhood, Batakese have been educated to conform with structure and internalize kinship values. Marriage brings people to full attachment, with all rights and obligations in kinship (Simatupang, 2016). The ability to carry out kinship relations and embody the values of *dalihan na tolu* determines the quality of life. The Batakese are indeed "dead" in adat, because there the identity in the three-dimensional relationship is realized.

Oriented to Life Welfare

People believe in a blessed cosmology. The gods of Banua Ginjang and Banua Tonga are sources of blessings. The blessings of the gods are symbolized in various traditional rituals, which can be summarized in two terms, namely *somba* and *pasu-pasu*. The *somba* ritual is a ritual of respecting the divine, whose presence is represented through hula-hula, as a kinship priest (Lumbanbatu, 2019), while the *pasu-pasu* ritual is a ritual of divine blessing which is also represented through various traditional instruments, such as *boras sipirnitondi* (rice sowing), *dengke* (goldfish), and *ulos* (traditional cloth), traditional Batak *tor-tor* (traditional dance) (Simatupang, 2020).

All blessings from the gods are directed to welfare (Ndona et al., 2022). This can be seen from the use of the word *horas* as an acclamation for every *pasu-pasu* ritual. The word *horas* can be interpreted so that you will get peace (Ndona, 2018). The blessings of the gods meant that the beneficiary of the blessing would have a prosperous life. All the prayers of blessing in various rituals are intended to obtain life welfare, which is realized in safety on the way, health, longevity, offspring, protection, success, achievement and so on (Simatupang, Peter and Murniarti, 2020).

The orientation of blessings to the welfare of life shows the focus of Batakese's thinking on present life. The Batakese look down to life now rather than up or to the divine world (Ndona et al., 2022). Even though the Batakese look up to the gods of Banua Ginjang, they are still oriented towards the welfare of life (Pangihutan Lumbanpea Rajagukguk, 2019).

Attention to the present life may have a background in soteriological theological beliefs that tend to be material. The Toba people believe that life after death is synonymous with life in the world. The kinship system, norms and values, including the achievement of life welfare also apply to life after death. The splendor of the death ritual also influences the journey and destiny of the soul after death. The success of the offspring also influences the status of the ancestors, because success in carrying out the ritual of respect, *mangokol holi* will have an impact on increasing the status of ancestral spirits to become *sombaon* (Mariana, 2021).

Hamoraon, Hagabeon and Hasangapon

What is understood by the Batakese with the welfare of life. Traditionally, welfare for the Toba people is reduced to three basic values, namely *hamoraon* (wealth), *hagabeon* (offspring) and *hasangapon* (glory). *Hamoraon* can be translated by acquisition. Wealth is the blessing of the debate. The more abundant the wealth signifies the more blessings. This appreciation underlies the struggle of the Toba people to free themselves from poverty (S. Gultom, 17 December 2015). *Hasangapon* values encourage people to strive for positions and positions that result in welfare, honor or social prestige.

Hagabeon is the highest value and encapsulates other values (Dalimunthe and Lubis, 2019). The Toba people, at least in ancient times, aspired to have many offspring and a long life. The Toba song *anak ko ki hamoraon di au* describes children as everything for the Toba people (Tobing, 2022). This vision is emphasized in every marriage ritual. Flowing from this value is the value of longevity, *saur matua bulung*, like leaves that fall after old age. Children guarantee the continuation of offspring as well as give honor (Simanjuntak, 2017). The presence of children will give new titles as *amang si ucok* and *inang si butet*. A husband and wife who do not have children naturally feel themselves a disgrace. In this context, although marriage is of high value, divorce is understandable. It is said that in the past, borrowing money was lawful, by giving the husband's younger brother the opportunity to secretly sleep with his sister-in-law, so that the older brother would have children and not lose face (S. Gultom, 17 December 2015)

These three values refer to Max Scheler's classification of values, including material values (Ndona, Siagian and Ginting, 2021). Every Batakese fight for the realization of these values. There is some truth to the play that says the Batak are synonymous with "many tactics". Batakese use many ways to achieve success (Parinduri, Karim and Lestari, 2020). Jobs as civil servants, police officers, businessmen, islam teacher, pastors are good, but simultaneously being brokers, thugs, corruptors are sometimes also accepted as a way of realizing *hamoraon*. This is the background for the "characterization" of one of the youth organization leaders who can be categorized as a thug, even though he has shed a lot of blood. Work, especially position brings honor. Jobs and positions that bring honor are in demand by the community. The profession of being an ustad, pastor, pastor is good, not only for the sake of dedication, but because this position gives honor. Being on the board of an organization is also considered good because it gives honor, and especially if the position brings prosperity. People understand campaigning for themselves and mobilizing the masses. This background makes auctions and parties the best way to collect donations, because the donor is honored.

Reduction to these three values gives the Batakese a thinking orientation. Horas, for the Toba people means the fulfillment of these three basic values. The achievement of Horas clearly requires other values including spiritual and social values, such as charity, sacrifice, devotion, kinship and so on. In practice, these values will become important or very important if the realization of these values contributes to the well-being of life.

Javanese and Batak Mindsets in Comparison

In this section the author places the Javanese and Batak mindsets in a comparison. This step is not intended to place one mindset over another, but to find the uniqueness of each mindset. With this, each mindset can make a unique contribution to the development of human civilization.

This comparison begins by showing the similarities in the two mindsets, following the differences between the two. The most prominent equation is the mindset that comes from a cosmological view. The Javanese mindset is influenced by the view of society and the universe as a whole which is permeated by supernatural powers. Beliefs about the cosmic occult form a Javanese mindset that leads to self-control. The Batak mindset is influenced by the cosmology of the three banua which are inhabited by gods who give grace (Ndona et al., 2022). Beliefs about a fixed cosmic structure, as well as a system of society (Javanese), kinship and basic values (Batak) that don't change require everyone to align themselves with the system and internalize their values. This alignment requires proper understanding and especially processing of feelings to spiritualize it.

The differences between the two cultures stem from different cosmological images. The difference in the concept of cosmology makes these two groups of people have different mindsets and orientations. The Javanese people who perceive the universe as haunted because of the absorption of supernatural powers, and who provide order and laws that are certain, have a mindset that emphasizes self-mastery and alignment. This mindset creates supportive values, such as *nerimo*, *wedi*, *isin*, *tepo saliro*, *kelahphatian*, and so on.

In contrast to the Javanese, Batakese who view banua ginjang and Banua Tonga as the dwelling places of the blessing-giving gods have a mindset that leads to self-development. The values that emerge from this mindset are related to the well-being of life.

The view of the social order as a manifestation of the cosmic order makes the Javanese view political power as a manifestation of supernatural power. Rulers become a kind of coordinating point for supernatural power and all public order is easily obeyed by the community. This is different from the Batak who do not see a correlation between society and the supernatural world. For Batakese, a position as a community leader is a position, a position that needs to be respected, given a picture, but not a representation of supernatural power. Because it is understandable that Batakese almost do not civilize certain individuals because of their character or charisma.

In an Islamic background, the Javanese image of God as the great Absolute at immeasurable distances gives birth to self-understanding as subjects or servants (el Firdausy, 2017). Batakese who understand debate as their origin tend to see themselves with Rajawi dignity, the sons of the king and Rajawi family. By understanding themselves as subjects, the Javanese build values of humility, respect, obedience, *wedi*, *isin*, alertness and so on (Sukardi, 2019). This is different from the Toba people who see themselves as sons and daughters of kings. In front of the gods, Batakese position themselves as their descendants, *pahompu* (grandson). The gods are greeted with *ompung* or king. The gods, even though they are in a sacred area, are not as scary as in Javanese occult belief. With Rajawi dignity, Batakese are bound by kinship systems and norms, but also have ample space to build personal dreams and ambitions, as well as the freedom to achieve them. The values that are developed tend to be self-development and present welfare, such as *hamoraon*, *hagabeon* and *hasangapon* (Dalimunthe and Lubis, 2019).

An understanding of the world above as the real world, in which the Absolute, although emanated, remains the true substance (Afrianti, 2020); and life as a virtual world or wayangs that live only when moved by the Absolute as the True Dalang (Zoetmulder, 2000) makes the Javanese tend to look up. The upper world is the search for the Javanese, which gives

birth to the spiritual movement, the exercise of feeling good to achieve oneness with the Absolute or simply to dominate the supernatural world for the attainment of other values. On the other hand, Batakese who understand the world above as a source of blessings tend to look to life now. The blessings of the gods are directed towards achieving a horas atmosphere or present welfare (Ndona et al., 2022).

Javanese soteriology is pursued by mortification, self-emptying or release from all attachments to the world in order to achieve emptiness (Sukardi, 2019). On the other hand, Batak soteriology still relies on self (materiality) as a modality of respect or elevation to elevate the spirit of a deceased person to become *sombaon* or *sumangot*. Prosperity of life, both through achieving *hamoraon*, *hagabeon* and *hasangapon* as well as through various other values is good. The achievement of these values is due to the debates and the ancestors.

An understanding of the supernatural world which controls life and determines everything down to the smallest things makes the Javanese seek destiny through *primbon*, *petungan*, also find safe paths to salvation rituals, *ruwatan* and *tirakat* practices and so on (Giri, 2010). These rituals emphasize passivity, acceptance and conformity as a safe path. Batakese with beliefs about the gods as givers of blessings gave birth to various *somba* rituals to obtain pots or blessings (Ndona et al., 2022).

It must be said that the possibility of the existence of kingdoms and monarchy in Java had a strong influence on the formation of the Javanese mindset. From a political point of view, the description of Javanese cosmology which is complemented by various mythologies, as well as the existence of the King as the coordinating point for supernatural power is presumably meant to legitimize the power of the King. The stability of the Javanese monarchy had enough influence on the people to define themselves as subjects. Self-understanding as subjects underlies the Javanese mindset and all values support it. Such a situation does not occur in Batak. The absence of a system of kingdoms and monarchy has brought people to find their identity as free people with freedom of movement. With the strong influence of kinship ties, Batakese tend to see their relationship with the world above not as *Gusti* and *kawula*, but as family or kinship relations, *ompung* with *pahompu*, kings and *anakni raja*.

Today these two mindsets have undergone a lot of transformation. The pressure of economic needs often makes the Javanese turn from top to bottom, to the present and material life. Uniquely in Java, the downward orientation does not seem to displace the upper world. Perhaps the dimension of oneness seems to be in a transitional stage. However, the upper world remains a backbone to reach the underworld. The tendency of the Javanese to pay attention to *prambon*, *petungan*, waiting for *wangsit* and so on shows that the Javanese cannot leave the upper world to reach the lower world.

On the other hand, in Batak, assimilation with other tribes, especially the encounters of nomads with other cultures, has brought a new wind that demands a transformation of values in the Batak mindset. The strongest demand for transformation of the Batak mindset comes from the Abrahamic religions which are now starting to dominate Batak lands. The current wave of openness and globalization has also encountered Batakese with various civilizations and mindsets, and they unconsciously transform elements of their own mindsets.

CONCLUSION

As a conclusion, it must be said that the mindset of Javanese and Batakese is formed by cosmological images covered by their respective soteriological theological thoughts. The cosmological differences originating from different socio-political situations give birth to different self-understandings, mindsets and characters. Javanese cosmology has shaped the

identity of the Javanese as subject matter which gives birth to a mindset that tends to be upward and forms a human character that is more passive, submissive, accepting, controlling and self-aligning. On the other hand, Batak cosmology has shaped Batak human identity with Rajawi dignity and gave birth to a mindset that is oriented towards present welfare, as well as a more confident character, with freedom of movement, aggressiveness, building dreams and ambitions, as well as the freedom to strive for dreams. The difference between these two mindsets gave birth to values of struggle with different orientations.

In the context of living together, these two mindsets can build synergistic strength. The Javanese who tend to process flavors and are oriented towards harmony can be the guardians of harmony and stability together, and the Batakese who tend to think and are ambitious can stimulate towards new breakthroughs and innovations for the sake of common progress. This synergistic encounter can form a new mindset like a person standing on one leg. One leg is always based on the principle of harmony of togetherness and the other leg is always lifted up so that it is ready to step and charge towards a better future.

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