



The Existence and Motifs of Mysticism in the Short Story Collection Lost in the Embrace of Semeru by R JL 5 - Fajar Aditya

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ABSTRACT

Mysticism is a teaching or belief that states the existence of a supreme reality that cannot be reached by human reason and can only be obtained through direct spiritual experience. This research was conducted by describing: 1) the existence of mysticism in the short story collection Hilang dalam Emkapan Semeru by R JL5-Fajar Aditya; 2) the motif of mysticism in the short story collection Hilang dalam Emkapan Semeru by R JL5-Fajar Aditya. This research uses the study of mysticism by Niels Mulder. The type of research used is qualitative with descriptive analysis method. The data of this research are in the form of quotes, sentences, and paragraphs that describe the existence and motif of mysticism. The data source is the short story collection Hilang dalam Emkapan Semeru by R JL 5-Fajar Aditya. The research data were collected and analyzed by reading, identifying, classifying data, recording, coding using observation guide sheets involving time triangulation. The results of the study show: 1) the existence of mysticism is divided into three aspects, namely material existence (sacred media such as objects considered to have mystical powers), spiritual existence (outward and inner mystical core as the starting point and goal), and moral existence (respect for the hierarchy of norms for noble harmony); 2) the motive of mysticism as a personal desire for worldly satisfaction, is divided into positive motives (good intentions, religious such as salvation or healing), and egoistic motives (black magic, pesugihan, mystical rituals, which are contrary to divine will. Overall, the short story Lost in Semeru's Embrace by R JL 5-Fajar Aditya not only represents mystical phenomena in climbing, but also contains moral messages about courage, solidarity, and respect for nature.

Keywords: existence, motifs, mysticism, short story collection

Eksistensi dan Motif Mistisisme pada Kumpulan Cerita Pendek Hilang dalam Dekapan Semeru Karya R JL 5-Fajar Aditya

ABSTRAK

Mistisisme adalah ajaran atau kepercayaan yang menyatakan adanya realitas tertinggi yang tidak dapat dijangkau oleh akal manusia dan hanya diperoleh melalui pengalaman spiritual langsung. Penelitian ini dilakukan dengan mendeskripsikan: 1) eksistensi mistisisme pada kumpulan cerita pendek Hilang dalam Dekapan Semeru karya R JL5-Fajar Aditya; 2) motif mistisisme pada kumpulan cerita pendek Hilang dalam Dekapan Semeru karya R JL5-Fajar Aditya. Penelitian ini menggunakan kajian mistisisme dari Niels Mulder. Jenis penelitian yang digunakan adalah kualitatif dengan metode deskriptif analisis. Data penelitian ini berupa kutipan kata, kalimat, dan paragraf yang mendeskripsikan eksistensi dan motif mistisisme. Sumber data adalah kumpulan cerita pendek Hilang dalam Dekapan Semeru Karya R JL 5-Fajar Aditya. Data penelitian dikumpulkan dan dianalisis dengan cara membaca, mengidentifikasi, klasifikasi data, pencatatan, pengkodean menggunakan lembar pedoman observasi yang melibatkan triangulasi waktu. Hasil penelitian memperlihatkan: 1) eksistensi mistisisme terbagi menjadi tiga aspek yaitu eksistensi material (media sakral seperti benda yang dianggap memiliki kekuatan mistis), eksistensi spiritual (inti mistis lahiriah dan batiniah sebagai titik awal dan tujuan), serta eksistensi moral (penghormatan hierarki norma untuk harmoni luhur); 2) motif mistisisme sebagai hasrat pribadi menuju kepuasan duniawi, dibedakan menjadi motif positif (niat baik, religius seperti keselamatan atau pengobatan), dan motif egoistis (santet, pesugihan, ritual mistis, yang bertentangan dengan kehendak ilahi. Secara keseluruhan, cerpen Hilang dalam Dekapan Semeru karya R JL 5-Fajar Aditya tidak hanya merepresentasikan fenomena mistik dalam pendakian, tetapi juga mengandung pesan moral tentang keberanian, solidaritas, dan penghormatan terhadap alam.

Kata kunci: eksistensi, motif, mistisisme, kumpulan cerpen,

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INTRODUCTION

According to Joened (Hendro, 2018), Javanese people strongly believe in the existence of mystical-religious figures who are often associated with natural forces, the movement of objects, or sacred objects. The supernatural powers of these figures are viewed as supernatural energies that significantly influence human life. This belief is a legacy of prehistoric beliefs. The spirits of deceased ancestors are thought to inhabit and control natural elements, with mountains or highlands being ideal gathering places for these spirits.

One theme that frequently appears in literary works, particularly in the context of Javanese culture, is mysticism. According to Ariyadi (in Asy'arie & Roibin, 2024), mysticism is a spiritual journey seeking enlightenment and understanding through profound inner experiences. Epistemologically, mysticism is highly subjective, making it difficult to prove scientifically. Furthermore, people also believe that someone with extraordinary spiritual powers obtains these abilities from a mysterious or supernatural source thought to be connected to spirits.

Among laypeople, mysticism is often associated with the occult, magic, or the supernatural—a view that has become widespread both in society and in academia. It's not surprising that some researchers studying mystical experiences choose an indirect approach by using alternative terms. It must be acknowledged that cleansing the term "mystical" of its negative stigma will take a long time, especially given its long-standing negative associations in society. Therefore, a more comprehensive understanding is essential (in Kahija, 2009).

Mulder (2001) believes the mystical journey proceeds through several stages, starting at the lowest level, namely heeding and living according to religious institutions and laws (sarengat or sharia). For Muslims, this includes obedience to the five daily prayers, which remind individuals that everything is in God's hands.

The researcher chose to examine the short story

collection "Lost in the Embrace of Semeru" by RJL 5-Fajar Aditya, one of the literary works that explores the themes of horror and mystical experiences of mountain climbers. This collection consists of eight stories: 1) Nearly Lost on Mount Arjuno; 2) Lost in the Embrace of Semeru; 3) Asked for Help by a Murder Victim. 4) Climbing with a Corpse; 5) Suspected of Being a Mountain Ghost. 6) Lost for Three Days on Sindoro; 7) Lost in Gede Pangrango; 8) Lost in Malabar.

This work has become an object of study because it presents a complex picture of the supernatural experiences experienced by its characters. This short story not only emphasizes the physical and mental challenges during the climb, but also shows mystical experiences that add to the tension of the story.

The short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya is unique in its choice of mountains as a symbolic setting, functioning not only as a geographical space but also as a spiritual and existential space that brings humans together with the limits of their existence. The short stories in this collection combine everyday reality with mystical elements, creating an atmosphere of psychological horror that is more dominant than visual horror. The characters are depicted as ordinary people with limitations, vulnerabilities, and powerlessness in the face of nature and supernatural experiences. The use of relatively simple language that effectively builds the atmosphere of the stories makes these short stories rich with reflections on the meaning of life, death, and loss, so that this collection serves not only as entertainment but also contains existential and spiritual values. Furthermore, these short stories convey strong moral messages, including the importance of courage, perseverance, friendship, solidarity, and respect for nature and forces beyond human control. These values guide readers to understand the spiritual meaning contained in every journey of life. Based on this, the theoretical basis used is Niels Mulder's (2001) analysis of Javanese mysticism. According to Mulder (2001), mysticism is something closely associated with



secrecy. Mysticism is viewed as a highly personal matter, touching on personal beliefs and religiosity, and is therefore viewed as a private matter. Therefore, it is indeed challenging to bring it to the surface; attempts to investigate it are generally considered impolite.

According to Mulder (2001), mysticism is divided into four main categories: the existence of mysticism, the journey of mysticism, the goals of mysticism, and the motives of mysticism. In the short story collection "Lost in the Embrace of Semeru," the existence and motives of mysticism are found, which are the focus of the analysis. Therefore, Mulder's theory is highly appropriate for analyzing the mystical aspects of this short story collection, emphasizing the existence and motives of mysticism that emerge in the characters' experiences.

METHOD

The method used in this research is descriptive analysis. According to Fraenkel et al., (2012), descriptive analysis is a data processing method carried out by analyzing factors related to the research object through in-depth data presentation.

Based on this, the researcher will analyze and explain problems related to the research object. In the short story collection "Lost in Semeru's Embrace" by RJL5-Fajar Aditya, using a descriptive analysis approach is very helpful in analyzing and describing the existence and motives of mysticism experienced by the characters in the collection.

This type of research uses qualitative research. According to Abdussamad (2021), Razak (2017), Abubakar (2021), qualitative research methods are used to examine objects in their natural settings. In the process, the researcher acts as the primary instrument, data is collected using triangulation techniques, analysis is conducted inductively, and the research results emphasize meaning rather than generalization. In this study, the data consisted of quotes and sentences describing the existence and motifs of mysticism in the short story collection "Lost in the Embrace of Semeru" by RJL 5-Fajar Aditya.

According to Qomaruddin and Sa'diyah (2024), data analysis is the process of examining and discussing data in depth to derive meaning, interpretation, and conclusions from all the data in the study. Data analysis can also be defined as the activity of compiling, selecting, and processing data into a systematic and meaningful form. In data analysis, the sharpness and accuracy of the tools used are crucial because these determine the conclusions. The data analysis techniques used after data collection include analyzing, describing, and interpreting the data. The data analysis steps used in this study are as follows:

- a. Reviewing the collected data related to the existence and motifs of mysticism in the short story collection "Lost in the Embrace of Semeru" by RJL 5-Fajar Aditya.
- b. Classify the data to be analyzed regarding the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya.
- c. Analyze data describing the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya.
- d. Describe data on the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya.
- e. Interpret data describing the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya.
- f. Draw conclusions from the data analysis regarding the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya.

RESULT

Based on the results of research on the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5-Fajar Aditya, the researcher focused the research on the existence and motifs of mysticism

experienced by the characters in the short story "Lost in Semeru's Embrace" by RJJ 5-Fajar Aditya. The existence and motifs of mysticism in the short story "Lost in Semeru's Embrace" by RJJ 5-Fajar Aditya convey various strong moral messages. This short story teaches the importance of courage and perseverance in facing life's obstacles, where the main character learns to overcome fear and face challenges with his head held high. The values of friendship and solidarity are also central messages in this short story, so that the relationships between characters formed during the climb show that friendship and team support can be a great strength in facing difficulties. In addition, this short story teaches respect for nature and forces beyond human control, reminding readers of the importance of protecting and respecting nature, and seeking spiritual meaning in every journey of life.

The researcher will describe the results of the analysis of the short story "Lost in Semeru's Embrace" by RJJ 5-Fajar Aditya using Niels Mulder's theory of mysticism. The focus of the analysis is two of the four concepts proposed by Niels Mulder: the existence of mysticism and the motif of mysticism.

1. Aspects of the Existence of Mysticism in the Short Story Collection "Lost in Semeru's Embrace" by RJJ 5-Fajar Aditya

1.1 Material Existence

Material mysticism encompasses objects considered to possess supernatural powers and events with supernatural significance. These objects are influenced by the spirituality of their owners or creators, who are believed to possess magical powers. Essentially, these objects possess supernatural powers that can be used for protection or other purposes. Several objects and natural phenomena were found that indicate the presence of material mysticism in the short story "Lost in Semeru's Embrace" by RJJ 5-Fajar Aditya. These objects are inanimate objects that reveal numerous signs to the characters. Several inanimate objects in this short story often exhibit unusual behavior, seemingly possessing magical powers, such as the

ability to control human minds. Therefore, the researcher concludes that this form of mysticism reflects material mysticism. The following is an excerpt.

Data 1

Incense/Setanggi as a Tool to Locate Daing
Episode 2: Cerita oleh Arip Suryono)

(1)

"*yang Namanya Arif mana?*"

Arif terkejut. Bagaimana Paranormal itu bisa tahu Namanya?

"*saya,*" jawabnya spontan.

"*begini, mas arif. Ini setanggi. Kamu bawa, terus nanti malam dibakar dan kamu asep-asapin ke barang milik daing,*" jelasnya (Aditya, 2022:56)

"Where's Arif?"

Arif was surprised. How did the paranormal know his name?

"Me," he replied spontaneously.

"It's like this, Arif. Here's a citronella. Take it with you, then burn it tonight and smoke it into Daing's belongings," he explained (Aditya, 2022:56)

The data excerpt illustrates that the presence of paranormals in the story serves as a bridge between the visible and the supernatural world. In the context of mysticism, the presence of paranormal characters is not merely a complement to the story, but also a representation of people believed to be able to access knowledge and spiritual powers unattainable by ordinary humans. Arif's surprised reaction when the paranormal learns his name without being introduced indicates that the paranormal's knowledge is beyond the bounds of normalcy. This aligns with the characteristics of mysticism, which emphasizes abilities that cannot be explained by logic.

The instruction to burn incense further emphasizes the existence of spiritual practices rooted in the community's magical traditions. This ritual carries symbolic meaning, as the smoke of the incense is believed to carry messages, prayers,



or spiritual energy to the supernatural realm to obtain clues about the existence of Daing. This action demonstrates the characters' belief in the presence of a transcendent power that can assist humans in times of crisis. This section demonstrates that rituals are presented not only as a form of action but also as a reflection of the community's cultural beliefs in addressing issues beyond the reach of reason. Through the use of the *setinggi*, the story emphasizes that mysticism is seen as an alternative solution to problems and as a means of seeking salvation through supernatural means.

1.2 Spiritual Existence

Spiritual mysticism is a superior aspect to the material aspect. This is due to the spiritual aspect that resides within the core of the human soul. Therefore, in this existence, everything depends on how the individual accustoms themselves to spiritual behavior. Nature and the supernatural influence each other, and the causes are implicit in their coordination. Based on Mulder's statement, the author then discovered several clashes between the natural and supernatural that influence each other in the short story "Lost in Semeru's Embrace" by R.J.L5-Fajar Aditya. Several times, the characters in this short story feel a loss of control, acting as if they are not themselves but rather controlled by something or someone, or possessed by something. The researcher concludes that this form of mysticism reflects a form of spiritual mysticism, as quoted below.

Data 2

Belief in the Ascension of Climbers by the Invisible Kingdom of Alas Lali Jiwo

(Episode 1: Cerita oleh Bagas)

(2)

Ternyata mereka tersasar cukup jauh. Kira-kira lima kilometer dari jalur pendakian. Saat itu, bagas baru sadar kalau mereka sedang berada di alas lali jiwo, sebuah Kawasan hutan cemara yang konon penuh dengan misteri. Alas lali jiwo dalam bahasa Indonesia

berarti hutan lupa jiwa. Mitosnya, ada Kerajaan gaib di sana. Bagas pernah dengar, biasanya mereka sengaja membuat pendaki tersasar ke alam mereka untuk di nikahi. (Aditya, 2022:15)

It turned out they had gotten quite lost, about five kilometers from the hiking trail. It was then that Bagas realized they were in Alas Lali Jiwo, a pine forest area said to be full of mystery. Alas Lali Jiwo, in Indonesian, means "Forest of Forgotten Souls." According to legend, there is a supernatural kingdom there. Bagas had heard that they usually deliberately lure climbers into their realm so they can marry them. (Aditya, 2022:15)

The data excerpt illustrates that the climbers realized they had strayed quite far from the main hiking trail. Bagas then linked this situation to the presence of the Alas Lali Jiwo area, a pine forest believed to possess a strong mystical aura. In local oral tradition, Alas Lali Jiwo is known as the abode of supernatural beings and often leads climbers astray, causing them to lose their way.

The name Alas Lali Jiwo, which means "forest of forgotten souls," implies that anyone entering this area can experience disorientation, loss of consciousness, or even loss of identity due to supernatural influences. Furthermore, there is a myth circulating that the spirits inhabiting this forest have their own supernatural kingdom and sometimes take lost climbers into their realm to become partners.

1.3 Moral Existence

Moral existence is evident in various mystical practices and attitudes that are not merely mystical in a narrow sense, but rather oriented towards goodness and social responsibility, for example in the practice of mutual assistance and the learning of ethical values through stories and rituals containing mystical elements. This moral existence is also related to the preservation of ancestral cultural traditions that contain moral and social values, such as the community's unique

rituals that are part of their mysticism. Researchers concluded that this form of moral existence is as follows

Data 3

Juki's dream about a grave on a mountaintop serves as a warning to the guardian spirit to maintain cleanliness and good manners.

(Episode 4: Cerita oleh Pupung)

(3)

"Aku Mimpi, melihat sekelompok orang menggali kuburan kalian di atas. Batu nisannya sudah dinamai kamu dan Angga. Saat itu ada kakek-kakek yang berbicara, 'makannya jaga kebersihan dan sopan santu'." (Aditya, 2022:111)

"I had a dream, seeing a group of people digging your graves at the top. The tombstones were already named after you and Angga. At that time, an old man said, 'So, keep it clean and be polite.'" (Aditya, 2022:111)

This data shows a mystical experience Juki had experienced through delirium and dreams since last night, including a dream about a grave on the mountaintop. This event can be analyzed as a supernatural sign believed to be a warning from nature or the mountain's guardian spirits. The dream's message to maintain cleanliness and good manners is not merely everyday advice, but reflects the unwritten rules believed by mountain communities as a prerequisite for climbers' safety. The appearance of the dawn call to prayer at the same time as Juki woke up signifies the presence of a symbol of protection and tranquility, while also separating the real world from the spirit world. Juki's confusion upon waking, along with his confession of seeing his friends' graves, reinforces the interpretation that this experience is sacred and serves a warning function. This emphasizes the importance of respecting the values held dear on the mountain and demonstrates how mystical phenomena are used to convey moral and cultural messages within the context of climbing narratives.

2. Aspects of Mystical Motifs in the Short Story Collection "Lost in Semeru's Embrace" by RJL 5 - Fajar Aditya

Mystical motives are the underlying drive that drives someone to practice mysticism, namely a spiritual approach and direct connection with God or divine powers through specific journeys and behaviors. Based on Niels Mulder's research, mystical motives are divided into two types: positive and egoistic. Positive motives are based on good and responsible goals. Conversely, egoistic motives are considered sinful and disruptive to cosmic order.

Mystical motives are not only about the ultimate goal, but also relate to long journeys, rituals, and spiritual behaviors such as penance and Samadi, undertaken as part of achieving a mystical connection with a higher power. In literary works, this motif is often depicted with characters who undertake mystical journeys for reasons different from positive and social ones, and some who are egoistic for personal gain. The researcher found several positive and egoistic motives, which are described below.

2.1 Positive Motives

Positive motives are sincere self-dedication undertaken for morally valuable purposes, such as honoring ancestors and purifying oneself. Positive motives are not driven by personal gain or ego, but rather by pure intentions and constructive goals. According to researchers, the factors that contribute to positive motives are described by the author in the short story collection "Lost in the Embrace of Semeru" by RJL5-Fajar Aditya, as in the following quote.

Data 4

Praying as a form of spiritual effort to calm oneself and seek protection from unseen forces.

(Episode 5: Cerita oleh RJL 5-Fajar Aditya)

(4)

Mr. X menceritakan kejadian yang pernah menimpahnya. "Gue pernah dulu tidur di pom



bensin bekas pabrik angker. Pernah juga sesak napas kayak gini, dikerjain sama ini di sana. Bedannya ini kayak ada yang neken-neken dada gue pas tidur.”

Haduh, malah dipanjangin sama dia. Karena tersugesti, gue langsung baca-baca doa dalam hati, berusaha nggak menunjukkan perasaan takut. Gue lihat cici bisik-bisik ke arah Ivan. (Aditya, 2022:124)

Mr. X recounted an incident that had befallen him. "I once slept in a gas station that used to be a haunted factory. I also had shortness of breath like this, and I was messed with by this person there. It felt like someone was pressing on my chest while I was sleeping."

Oh dear, he's prolonging it. Suspicious, I immediately recited a silent prayer, trying not to show my fear. I saw Cici whispering to Ivan. (Aditya, 2022:124)

The data shows a mystical experience experienced by Mr. X, who recounted a previous supernatural incident while sleeping in a gas station that used to be a haunted factory. Mr. X experienced a sensation of shortness of breath and pressure in his chest, which he subjectively experienced as the influence of a supernatural being. The narrator's response to Mr. X's confession, which was to recite a silent prayer to calm himself, demonstrates a spiritual coping strategy in dealing with supernatural phenomena. This interaction also demonstrates that mystical experiences can be psychologically contagious through suggestion, as the other characters immediately felt anxious and needed to perform ritualistic actions to reduce their fear. This phenomenon indicates that supernatural experiences in stories are not solely individual, but can influence the perceptions and emotional reactions of other characters around them, thus creating a collective dynamic related to mystical experiences in environments perceived as haunted.

2. Egotistical Motives

Egotistical motives are driven by personal interests or the desire for one's own benefit without

regard for moral values or the interests of others. This motive prioritizes individual material and worldly gains, such as rituals with a specific purpose. According to researchers, the factors that contribute to egoistic motives are described by the author in the short story collection "Lost in the Embrace of Semeru" by R JL5-Fajar Aditya, as in the following excerpt.

Data 5

Encounters with paranormal beings as a search for alternatives

(Episode 2: Story by Arip Suryono)

(5)

“Rif, udah pernah nyari jalan lain belum di pencarian ini?” tnya Ivan.

“udah, bang, Cuma hasilnya belum ada dan tetap nihil.”

“ya udah, ikut kita nanti, yuk!” ajaknya.

Arif awalnya bingung, tetapi tetap mengikuti mereka ke sebuah rumah yang merupakan seorang paranormal. Mereka menunggu. Beberapa saat setelahnya, paranormal itu keluar dengan membawa kemenyan. (Aditya. 2022:56)

"Rif, have you tried any other routes in this search?" Ivan asked.

"Yes, sir. But the results haven't been there yet and it's still zero."

"Okay, come with us later!" he invited.

Arif was initially confused, but still followed them to the house of a shaman. They waited.

A few moments later, the shaman came out carrying incense. (Aditya. 2022:56)

This data excerpt illustrates the mystical experience Arif and his friends had during the search. The dialogue between Ivan and Arif demonstrates the coordinated efforts among the climbers to find a potentially safe alternative route. Although Arif had tried to find an alternative route, the results were still zero, so the group decided to follow Ivan's suggestion to go to the shaman's house. The shaman's arrival and the act of carrying

incense indicate a ritual or supernatural practice believed to aid in the search or provide protection from supernatural disturbances. This suggests that the characters in the narrative use traditional methods or local beliefs as part of their strategy for dealing with mystical phenomena.

This data analysis shows that mystical experiences are not solely individual in nature but also involve social interactions and the use of ritual practices in response to situations perceived as spiritually risky. These events form part of a narrative pattern that emphasizes the interconnectedness of human activity and belief in spirits in the climbing context.

DISCUSSION

Based on the research findings presented in the previous subchapter, this discussion focuses on interpreting and further examining the research findings. The discussion covers the existence and motifs of mysticism in the short story collection "Lost in Semeru's Embrace" by RJL 5–Fajar Aditya. Short stories are a type of literary work in narrative prose that concisely present the stories of characters, their problems, and their resolutions. At first glance, readers may only encounter mystical tales experienced by climbers. However, a more thorough and in-depth reading of this collection reveals a variety of interesting data related to the existence and motifs of mysticism experienced by the characters.

Niels Mulder's approach to mysticism is relevant to support this research. According to Mulder (in Nisa, 2019), mysticism is closely linked to matters of secrecy and concealment. Mysticism is viewed as a highly personal matter because it touches on an individual's beliefs and religiosity, thus being considered a personal matter. According to Bagas (in Harsananda, 2021), based on this terminology, humanity's relationship with God through religion is often considered supernatural, beyond the bounds of common sense. Therefore, the assessment of mysticism inherent in aspects of diversity, especially in the rituals performed, feels natural. The term mysticism comes from the

Greek "mysterion" or "mystes," meaning one who seeks the secrets of reality. Furthermore, this term was first used by Dionysius Aeropagita to refer to the negative path, namely the method of approaching a transcendent God through non-discursive, empirical experience. The existential aspects and motifs of mysticism in this short story collection are analyzed using the mystical approach proposed by Niels Mulder, which highlights two of its four main concepts. The following describes several important aspects that are the focus of the study in the short story collection "Lost in Semeru's Embrace" by RJL 5 - Fajar Aditya.

The Existential Aspect of Mysticism in the Short Story Collection "Lost in Semeru's Embrace" by RJL 5 - Fajar Aditya

The existence of mysticism can be understood as the presence of supernatural and mystical elements encompassing various practices and understandings within the Javanese mystical tradition. The existence of these mystical aspects is also closely related to spiritual experiences or mystical experiences experienced by individuals (Andiswara & Septiana, 2024).

The existence of mysticism refers to the emergence of mystical concepts grounded in teachings, behaviors, and attitudes oriented toward essential behavior or one's identity (in Wibowo & Yudono, 2025). The process of the mystical journey involves learning these concepts through a spiritual path. According to Biyanto (Wahid, 2022), existentialism is a philosophical school that uses existence as the starting point for understanding all phenomena. The term "existence" encompasses: first, what exists in reality; second, what is actual; third, everything experienced by humans; and fourth, the process of perfection that makes something exist, thus clearly different from essentialism, which focuses on essence. The main focus of this school is the human condition, where existence is understood as the way humans exist in the world.

From this description, existentialism is a school of thought that asserts that philosophy must



begin with concrete humans as existence, with the principle that existence precedes essence. This principle emerged as a response to materialism, emphasizing the subjective reality of humans over the abstract notion of essence (Wahid, 2022).

Material Existence

According to research data on the aspect of material existence, which is a context of mysticism, it refers to objects or tools used to establish a connection between the human spirit and the supernatural. These media are objects considered sacred and believed to possess spiritual, magical, and supernatural powers. According to researchers, this form of mystical existence is depicted by the author in the short story collection "Lost in Semeru's Embrace" by RJL5-Fajar Aditya. Material mysticism encompasses objects or events considered to possess magical powers and supernatural meaning, influenced by the spirituality of their owners or creators. In the short story "Lost in Semeru's Embrace" by RJL5-Fajar Aditya, inanimate objects are depicted as possessing magical powers and providing mystical signs to the characters. Data 1 reveals the existence of material that plays a significant role in the mystical events experienced by the character Arif. This is evident in the appearance of a concrete object, incense, or "setanggi," explicitly mentioned by the paranormal character. The "setanggi" in this quote appears as a tangible, material object that can be carried, burned, and used in certain actions. The presence of setanggi indicates that the mystical practices in the story are not solely spiritual but also involve physical mediums believed to have special functions.

This aligns with Biyanto's (in Wahid, 2022) materialist view, which positions humans on an equal footing with other objects in the world. While humans are considered superior to other creatures in form, they are still essentially understood as purely material. Humans are seen as merely the result or consequence of chemical processes. This view constitutes the fundamental error of materialism in understanding human nature.

Materialism views humans as incomplete or holistic. While it is true that humans possess material elements like other objects or creatures in the universe, it is important to remember that this material or physical aspect is only one dimension and cannot represent the entirety of human nature.

Spiritual Existence

The aspect of spiritual existence is the experience of the characters in the short story collection "Lost in Semeru's Embrace" by RJL 5 - Fajar Aditya. Spiritual existence is a spiritual element inherent in humans, encompassing both the physical and spiritual dimensions. However, the mystical and supernatural dimensions are more prominent in the human psyche. According to researchers, the author depicts this form of spiritual existence in this collection of short stories. This aspect centers on human inner strength and is considered superior to material mysticism, as spirituality resides within the core of each individual's soul. Nature and the supernatural world influence each other, creating a balance implicit in human life.

In the short story "Lost in Semeru's Embrace" by RJL5-Fajar Aditya, the influence of spiritual mysticism is evident through the characters' experiences of losing control of themselves, acting as if they were not themselves, as if controlled or possessed by supernatural forces, demonstrating the connection between the spiritual and supernatural dimensions.

In Nurcholish Madjid's view (Muhajirin et al., 2025), spirituality serves not merely as an additional element in a religious system but as the most fundamental dimension, serving as the ethical and existential foundation for faith itself. He highlights religious practices that focus solely on formal aspects of worship and outward symbols without accompanying inner transformation. In his work "The Spiritual Emptiness of Modern Society," Madjid interprets the concept of emptiness not as a nihilistic attitude, but rather as an open and humble inner state in absorbing and

experiencing divine values.

The seven myths about the existence of a supernatural kingdom in Alas Lali Jiwo reinforce the spiritual presence in the story. The belief that supernatural beings intentionally mislead climbers into marriage indicates a belief system involving spiritual entities with their own will, power, and social structure. In this context, spirituality exists not merely as a personal belief, but as a living collective myth believed in by both the surrounding community and the climbers.

This aligns with Mulder (in Karuniawan, 2023), who argues that spiritual existence is seen as both the starting point and the ultimate goal for mystics. Within this framework, the spiritual dimension is believed to reside at the core of the human psyche. This inner essence is considered a mystical aspect involving the integration of the physical and spiritual elements of humankind.

Moral Existence

The characters in the short story collection "Lost in Semeru's Embrace" by RJJ 5 - Fajar Aditya demonstrate this moral existence.

In data 31, this is demonstrated through the attitude and advice of the father at basecamp, which serves as a representation of the values of caution and responsibility. The father's prohibition against Bagas climbing at night demonstrates moral considerations oriented toward the safety and well-being of others. The phrase "don't, kid. It's dangerous" reflects a moral concern born of an awareness of the risks that could threaten the climber's safety.

According to Mulder (in Ayuni, 2024), the primary principle of existence is the effort to maintain harmony with moral norms as a path to a noble goal. These moral values include rules and hierarchical structures that must be respected and upheld. Maintaining the hierarchical order is a must. Moral existence encompasses actions that contain mystical and supernatural elements, while still observing and adapting to applicable moral principles.

Data 33 presents a symbolic message conveyed through a dream experience. The dream about digging a grave with a tombstone named after a character serves as a metaphorical moral warning, depicting the fatal consequences if humans ignore norms and ethics while in nature. Graves and tombstones serve as symbols of death, emphasizing that moral violations can lead to serious harm, even death. The moral message is further emphasized by the words of the grandfather in the dream, "So, keep it clean and be polite." This sentence directly conveys moral values such as concern for the environment and respect for the places visited. In the context of mountain climbing, this message emphasizes the importance of maintaining environmental cleanliness and behaving politely as a form of human ethics toward nature and the other forces believed to reside within it. This aligns with Karuniawan (2023), who argues that morality can take the form of order and hierarchy that must be upheld. Synchronization with the highest essence is the primary goal of life.

Aspects of Mystical Motives in the Short Story Collection "Lost in Semeru's Embrace" by RJJ 5 - Fajar Aditya

According to Mulder (in Andiswara and Septiana, 2024), motives are the goals of mystical practices that have been implemented at a basic level, namely sarengat. Motives serve as the foundation for society in carrying out mystical practices, particularly in asceticism. The motives of mystics vary, depending on the needs and backgrounds of each individual.

Positive Motives

Data 41 illustrates the process of psychological tension arising through the mystical experience shared by Mr. X about a supernatural disturbance he experienced in a haunted place, such as a former factory gas station. The experience of shortness of breath and chest pressure while sleeping indicates a form of supernatural disturbance that is both physical and mental, thus instilling fear in those who hear it. The reaction of



the "me" character, who feels suggestible, indicates that mystical stories not only impact the direct participants but can also influence the psychological state of others through suggestion and imagination. Silent prayer and concealing fear serve as forms of spiritual and emotional self-defense. Meanwhile, Cici's whispering gesture to Ivan reinforces the tense atmosphere and insecurity within the group.

The message conveyed in this quote is that fear can arise and develop through social suggestion, but spiritual conviction and self-control are essential tools for maintaining inner calm when faced with frightening stories or situations. This aligns with Mulder (in Kurniawan, 2023:6) who argues that positive motives are drives based on noble desires or wishes to achieve specific goals. These motives are generally applied to achieve the common good and safety.

Egoistic Motives

Data 45 depicts Arif's impasse in his search, prompting Ivan to propose alternatives beyond rational methods. Arif's response, stating that the search results remain in vain, underscores the limitations of human effort when faced with a problem that remains unsolved. Ivan's invitation to accompany them to a psychic's house demonstrates a shift in attitude from logical efforts to a supernatural approach believed to provide answers. The presence of the psychic, carrying incense, reinforces the mystical atmosphere and marks the beginning of a ritual as a means of seeking guidance.

The message contained in this quote is that in times of urgency and uncertainty, humans tend to seek alternative paths based on cultural and spiritual beliefs, while also demonstrating the belief that not all problems can be solved through logic alone, but also through approaches believed to possess metaphysical power. This aligns with Ayuni (2024) who states that egoistic motives, also known as self-interested motives, are drives rooted in personal desires and satisfaction.

CONCLUSION

Based on the research results and discussion presented in the previous section, the short story collection "Lost in Semeru's Embrace" by R.J.L5–Fajar Aditya represents the existence and strong motifs of mysticism through the characters' experiences facing supernatural events. This short story not only presents a horror story of mountain climbing but also depicts the profound relationship between humans, nature, and the supernatural world, reflecting the community's spiritual beliefs. The existence of mysticism in this short story is evident in three forms: material existence, spiritual existence, and moral existence. Material existence is seen in objects considered to possess magical powers and capable of providing mystical signs. Spiritual existence is reflected in the characters' inner strength, which is directly connected to the supernatural world, demonstrating the influence between nature and the supernatural dimension. Meanwhile, moral existence is evident in the values of goodness, social responsibility, and the preservation of ancestral traditions, which are imbued with ethical and spiritual meaning.

Furthermore, two motifs of mysticism were identified: positive and egoistic. Positive motives are based on sincere intentions, such as respect for ancestors and self-purification, while selfish motives are driven by personal desires for material gain or power. Both motifs demonstrate that the mysticism in this work functions not only as a supernatural element but also as a means of depicting complex human values and morality.

Thus, through the short story "Lost in Semeru's Embrace," Fajar Aditya successfully presents a mystical dimension that is not only narratively suspenseful but also touches on the spiritual and moral aspects of humankind within the context of culture and community beliefs.

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