



## **Unveiling Earthquake Interpretation: Insights from *Tetamba* Cirebon Manuscript**

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**Abstract:** *This research explores the seismic interpretations presented in the *Tetamba* Cirebon manuscript, offering a comprehensive analysis of gender dynamics, spirituality, and minority perspectives in the context of seismic events. The appearance of the manuscript not only discloses seismic interpretations but also indicates a cultural transition towards inclusivity within the spiritual domain. This represents a challenge to the established norms of spiritual discourse, advocating for a more equitable representation of both men and women. Furthermore, this manuscript offers a conduit through which minority communities can articulate their distinctive perspectives on pivotal occurrences. It is imperative to acknowledge and respect the diverse narratives woven by our ancestors in this exploration. The text's significant contribution is in providing an in-depth analysis of the intricate relationship between spirituality and seismic phenomena. It provides new insights into how minority groups respond to and interpret these events. Furthermore, this research establishes a foundation for fostering open and inclusive discourse on the diversity of spiritual beliefs, alongside the uncovering of seismic interpretations. The objective of this research is to facilitate a more comprehensive examination of the underlying significance associated with earthquake interpretations, extending beyond their mere categorization as seismic occurrences. Such interpretations are regarded as narratives that are closely connected to the spiritual essence of diverse cultures. Furthermore, it broadens perspectives on seismic events by recognizing the complex interweaving of spiritual beliefs, values, and relationships within this narrative.*

**Keywords:** *Earthquake, *Tetamba* Cirebon Manuscript, Spiritual*

**Abstrak :** Penelitian ini mengeksplorasi interpretasi seismik dari naskah *Tetamba* Cirebon, memberikan analisis komprehensif mengenai dinamika gender, spiritualitas, dan perspektif minoritas dalam konteks peristiwa seismik. Kemunculan naskah ini tidak hanya mengungkap interpretasi seismik tetapi juga menunjukkan pergeseran budaya menuju inklusivitas dalam domain spiritual. Pergeseran ini menantang norma-norma yang sudah ada dengan mengadvokasi representasi yang

lebih setara antara laki-laki dan perempuan dalam wacana spiritual. Selain itu, naskah ini menyediakan platform bagi komunitas minoritas untuk mengekspresikan perspektif unik mereka tentang peristiwa-peristiwa penting. Sangatlah penting untuk mengakui dan menghormati beragam narasi yang ditenun oleh para leluhur kita dalam penjelajahan ini. Kontribusi penting dari naskah ini adalah memberikan pemahaman yang mendalam mengenai hubungan yang kompleks antara spiritualitas dan fenomena seismik. Kitab ini menawarkan wawasan baru tentang bagaimana kelompok minoritas merespons dan menginterpretasikan kejadian-kejadian ini. Selain mengungkap interpretasi seismik, penelitian ini juga menjadi dasar untuk mendorong diskusi yang terbuka dan inklusif mengenai keragaman kepercayaan spiritual. Penelitian ini bertujuan untuk mendorong eksplorasi yang lebih luas tentang makna di balik interpretasi gempa bumi, di luar klasifikasinya sebagai peristiwa seismik. Interpretasi ini dipandang sebagai cerita yang terkait erat dengan esensi spiritual dari berbagai budaya. Penelitian ini juga memperluas perspektif tentang peristiwa seismik dengan mengenali kekayaan permadani kepercayaan spiritual, nilai-nilai, dan hubungan yang terjalin dalam narasi ini

**Kata Kunci :** Gempa Bumi, Naskah *Tetamba* Cirebon, Spiritual

## 1. Introduction

In early 2024, two devastating earthquakes occurred, one in Japan and the other in Sumedang, Indonesia. In Japan, a shallow earthquake with a magnitude of 7.6 occurred on January 2, 2024, and then on January 31, 2023, a 4.8-magnitude earthquake occurred in Sumedang, West Java, Indonesia, causing damage to at least 248 houses displacing 456 people<sup>1</sup>. These events serve as a reminder of the vulnerability and unpredictability of nature, as well as the potential impacts on affected communities. Earthquakes, being natural phenomena that cannot be predicted with certainty, present significant challenges in efforts to mitigate risks and prepare for disasters.

In Javanese society, natural disasters are frequently ascribed to natural forces or spiritual entities that have the potential to impact human life. Local wisdom and cultural values may shape beliefs surrounding these occurrences. In Javanese society, natural disasters are often attributed to natural forces or spiritual entities that have the capacity to affect human life. Javanese people tend to believe that natural disasters can serve as a sign or signal from the supernatural realm, underscoring the importance of maintaining equilibrium between humans and nature<sup>2</sup>.

Manuscripts often contain predictions and myths related to natural phenomena, including earthquakes. Traditional beliefs frequently attempt to associate natural

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<sup>1</sup> Redaksi Kompas, 'Recurring Earthquakes', <https://www.kompas.id>, 2024 <<https://www.kompas.id/baca/english/2024/01/02/en-gempa-yang-terus-berulang>> [accessed 10 January 2024].

<sup>2</sup> Amitya Kumara & Yuli Fajar Susetyo, 'Hubungan Sistem Kepercayaan Dan Strategi Menyelesaikan Masalah Pada Korban Bencana Gempa Bumi', *Jurnal Psikologi*, 35.2 (2015), 116-50.

events, including earthquakes, with supernatural forces or natural signs that are believed to possess particular significance<sup>3</sup>. The oldest surviving manuscript to mention earthquakes is the Codex Telleriano-Remensis, which dates from the sixteenth century in Mexico. It records twelve earthquakes that occurred between 1460 and 1542<sup>4</sup>. While in Indonesia, there is the Ta'bir Gempa manuscript from Aceh., written around the 18<sup>th</sup> and 19<sup>th</sup> centuries, which contains stories of earthquakes experienced by Aceh in the 18<sup>th</sup> and 19<sup>th</sup> centuries<sup>5</sup>. In Ambon, there is a manuscript titled 'Earthquake Stories' that contains omens, pictures, and prayers related to earthquakes occurring at specific times and unlucky days<sup>6</sup>.

Another manuscript discussing earthquakes is titled *Tetamba* Cirebon. The manuscript is written in Pegon script, which is a form of Javanese Arabic, and it is written in the Javanese language of Cirebon and Arabic. In 2011, Bambang Irianto and Muhammad Mukhtar Zaedin transliterated the manuscript from Pegon script to Latin script<sup>7</sup>. and then translated into Indonesian in 2017<sup>8</sup>. The following is one of the quotations contained in *Tetamba* Cirebon regarding the interpretation of earthquakes.

*Lamon lindu ing wulan jumadil akhir ing rahina maka kebo sapi pun larang lan banyu pun suda ing taun iku.*

Translation :

If an earthquake occurs in Jumadil Akhir during the day, the price of buffaloes (cattle) and cow increases and water becomes scarce for that year.

The seismic event is believed to presage an increase in beef prices and a water shortage in the year in which it occurs. This is contingent upon the earthquake taking place during the daytime of the month of Jumadil Akhir. The earthquake in Japan occurred on 20 January 2024 at 4:10 pm local time. The Sumedang earthquake took place on the same day at 2:10 pm. According to the *Tetamba* Cirebon predictions, the earthquake will result in elevated beef prices and a water drought that year.

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<sup>3</sup> Özge Kahya Yeşim Dilek, 'Flood and Earthquake as Punishment of Gods in Antiquity', *Journal of Disaster and Risk*, 6.3 (2023), 819–28.

<sup>4</sup> David Bressan, 'A 500-Year-Old Aztec Manuscript Is The Oldest Written Record Of Earthquakes In The Americas', <https://www.forbes.com/2021/08/26/a-500-year-old-aztec-manuscript-is-the-oldest-written-record-of-earthquakes-in-the-americas/?sh=23318c8367b2> [accessed 11 January 2024].

<sup>5</sup> Hermansyah, 'NASKAH TA'BIR GEMPA: ANTARA MITIGASI BENCANA DAN KEARIFAN LOKAL DI ACEH (Kajian Terhadap Naskah-Naskah Kuno)', in *Seminar Internasional Aceh Development International Conference (ADIC) Ke III* (Kuala Lumpur: Proceeding ADIC III, Kuala Lumpur, Malaysia, 2012).

<sup>6</sup> Irna Gayatri D. Ardiansyah, 'CERITA GEMPA: ANALISIS TERHADAP STRUKTUR DAN TEMA TEKS', *Sirok Bastra: Jurnal Ilmiah Kebahasaan Dan Kesastraan*, 1.1 (2013), 85–100.

<sup>7</sup> Muhammad Mukhtar Zaedin Bambang Irianto, *Tetamba* (Jakarta: Perpustakaan Nasional RI, 2011).

<sup>8</sup> Muhammad Mukhtar Zaedin Bambang Irianto, *Tetamba II: Terjemahan Teks* (Jakarta: Perpustakaan Nasional RI, 2017).

Further analysis of the *Tetamba* Cirebon is required to gain insight into the interpretations of earthquakes about gender, spirituality, and minority issues. This study employs document research, specifically content analysis, to examine textbooks and uncover the substance and significance embedded in these materials. The descriptive analysis method is employed, whereby the facts are elucidated before proceeding with the analysis<sup>9</sup>.

## 2. Methods

The primary source for this research is the *Tetamba* manuscript, which was edited by Bambang Irianto and Muhammad Mukhtar Zaedin in 2011. Subsequently, in 2017, the two researchers translated the manuscript into Indonesian and published it under the title *Tetamba II: Text Translation*.

In terms of its data analysis technique, the approach employed is interactive, encompassing data reduction, data display, and conclusions. As discussed by Miles and Huberman, as referenced in Sugiyono's 2021 publication, there are several pivotal stages in the data analysis process. Firstly, data reduction is required to record information obtained from the field meticulously and comprehensively, given that researchers will amass an increasing volume of data. This process of data reduction entails the summarisation and selection of essential information, thereby facilitating the identification of underlying themes and patterns. The data that has been reduced will provide a more nuanced and comprehensive representation, thereby facilitating the collection of further data. Subsequently, data presentation is conducted following reduction, wherein data is presented in the form of summaries, diagrams, relationships between categories, or flowcharts. This presentation facilitates comprehension of the situation and planning of subsequent steps. Ultimately, initial conclusions are provisional and may be revised in light of more robust evidence obtained at the subsequent stage of data collection. However, if the initial conclusion is substantiated by valid and consistent evidence, it can be regarded as credible.

## 3. Results and Discussion

### Earthquake

An earthquake is defined as a sudden and forceful shaking of the Earth's surface, caused by the movement of tectonic plates along faults in the crust. Such a natural event can result in several consequences, including ground shaking, soil liquefaction, landslides, fissures, avalanches, fires, and tsunamis. The extent of the damage caused by an earthquake is contingent upon several factors, including the magnitude, intensity, duration, and local geological conditions, as well as the type of structures present in the affected area. The effects of earthquakes on human health

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<sup>9</sup> N.K. Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra* (Yogyakarta: Pustaka Pelajar, 2015).

are both immediate and long-term. They often result from the sudden release of stored energy in the Earth's crust, which generates seismic waves. These events frequently occur along geological fault lines, representing a significant natural threat that can cause extensive damage and pose risks to both human populations and infrastructure<sup>10</sup>.

Several different analytical techniques have been employed to ascertain the distribution of earthquakes, identify regions prone to seismic activity, and assess the repercussions of earthquakes based on the data collected. The examination of earthquakes can be approached through a variety of methods, including area classification. The categorization of earthquake-prone areas can be achieved through the utilization of a random forest algorithm, which employs earthquake events characterized by coordinates (latitude, longitude), depth, and magnitude (seismic energy strength). This approach has been demonstrated to yield an accuracy of 99.97%. Additionally, other methods applicable to earthquake analysis include K-means clustering<sup>11</sup>. Alternative approaches for earthquake analysis include the application of K-Means Clustering<sup>12</sup>, and Business Intelligence methods<sup>13</sup>.

### Myth about Earthquake

The term 'myth' has its etymological roots in the Greek word 'mythos', which denotes 'speech, thought, story, and myth'. The precise origin of this word is uncertain. Abrams and Galt, in their *A Glossary of Literary Terms*, endorse this definition and further elaborate on it, characterizing it as a narrative or storyline that may or may not be rooted in truth<sup>14</sup>. Myths, beliefs, and human needs exhibit both commonalities and coexistence with people. As beliefs and needs evolve, so too do the living, psychological, cultural, and social responses. Consequently, as human experiences progress, various and concealed facets of myths transform into logical and reasonable forms<sup>15</sup>.

The relationship between myth and spirituality is complex and multifaceted. Myths frequently intertwine with spirituality, exerting a profound influence on spiritual beliefs and rituals. Myths are regarded as a fundamental element of religion, typically linked with religious convictions. They offer specific narratives involving

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<sup>10</sup> Bruce A. Bolt, 'Earthquake', <https://www.britannica.com/>, 2024 <<https://www.britannica.com/science/earthquake-geology>> [accessed 11 January 2024].

<sup>11</sup> Ismail, 'Klasifikasi Area Gempa Bumi Menggunakan Algoritma Random Forest', *Urnal Ilmiah Informatika Komputer*, 26.1 (2021), 56-64.

<sup>12</sup> Y Reviantika, F., Harahap, C. N., & Azhar, 'Analisis Gempa Bumi Pada Pulau Jawa Menggunakan Clustering Algoritma K-Means', *Jurnal Dinamika Informatika*, 9.1 (2020), 51-60.

<sup>13</sup> N Akbar, R., Darman, R., Marizka, Namora, J., & Ardewati, 'Implementasi Business Inteligence Menentukan Daerah Rawan Gempa Bumi Di Indonesia Dengan Fitur Geolokasi', *Jurnal Edukasi Dan Penelitian Informatika*, 4.1 (2018), 30-35.

<sup>14</sup> Eric Partridge, *Origins: A Short Etymological Dictionary of Modern English* (London: Routledge, 2006).

<sup>15</sup> P Bently, *The Dictionary of World Myth*. (New York: Facts on File, 1995).

gods or superhuman entities engaged in extraordinary events. Consequently, myths can exert a significant impact on the formation of individual spiritual beliefs<sup>16</sup>.

In Greek society, the occurrence of earthquakes and other natural disasters was attributed to the divine will of a higher power. The ancient Greeks held the belief that the gods, incensed by the misdeeds of humans, would express their displeasure through the destruction of humanity. This religious viewpoint underwent a significant transformation in the early 6<sup>th</sup> century BC when philosophers and scholars from Anatolia initiated a shift in human thought. During this period, more logical explanations emerged to account for and comprehend natural phenomena. Thales of Miletus, the pioneer of this intellectual movement, became the first thinker to approach the rational explanation of nature<sup>17</sup>.

In the western region of Java, known as Parahyangan or Tatar Pasundan, there is a local legend about earthquakes. According to the Sundanese, earthquakes (called *lini* or *lindu*) are caused by a stone inside a mountain. The story suggests that the stone can move, and it is this movement that leads to the occurrence of earthquakes<sup>18</sup>.

## Manuscript

A manuscript is defined as a handwritten piece of materials such as paper, bark, cloth, metal, palm leaf, or any other substance, with a history spanning at least seventy-five years and possessing noteworthy scientific, historical, or aesthetic significance. It should be noted that lithographs and printed volumes are not considered manuscripts. These valuable compositions exist in a multitude of languages and scripts, with instances where a single language may be transcribed in various scripts. For example, Sanskrit can be found written in scripts like Oriya, Grantha, Devanagari, and numerous others<sup>19</sup>.

The designation of manuscripts as cultural heritage can also be expressed in terms of their function as historical records, representing a category of documents that encompass diverse information about past life. In Indonesia, this manuscript serves as a valuable reference for tracing the historical evolution of kingdoms in the archipelago. For instance, the Nagarakretagama manuscript provides insights into the history of the Majapahit kingdom, while the Carita Parahiyangan text recounts the history of the Sunda kingdom<sup>20</sup>.

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<sup>16</sup> Yasin Uysal, 'Mythology and Religion in the Context of Transition from Mythological Thinking to Religious Thinking', *Culture Academy*, 2.1 (2022).

<sup>17</sup> Ö. Şahin, *Antik Çağ'dan Orta Çağ'a Kadar Depremlerin Oluşumuna İlişkin Öne Sürülen Teoriler Mavi Gezegen* (Turki, 2019) <[https://www.jmo.org.tr/resimler/ekler/bc7aaa0000799b9\\_ek.pdf](https://www.jmo.org.tr/resimler/ekler/bc7aaa0000799b9_ek.pdf)>.

<sup>18</sup> Silvia;Zurmailis Fatma, Suria Dewi;Rosa, 'Prophecy In Literature', *Journal Polingua*, 9.1 (2020).

<sup>19</sup> Ministry of Culture Government of India, 'What Is Manuscript?', *Digital India*, 2016 <<https://www.namami.gov.in/what-is-manuscript>> [accessed 12 January 2024].

<sup>20</sup> U.A. Darsa, 'Sri Baduga Dalam Lintas Tradisi Kepustakaan Mandala', in *Bedah Naskah: Sri Baduga Dalam Kajian Sejarah, Filologi Dan Sastra Lisan* (Bandung, 2012).

Indonesia represents a vast repository of ancient manuscripts, many of which are written in local scripts and languages. The manuscripts exhibit a wide range of diversity in terms of material, form, content, language, and script. About the material used as a writing surface for manuscripts, a variety of types are present, including those crafted from palm leaves, animal skins, bark, reeds, ivory, wood, paper, and cloth<sup>21</sup>.

The content of ancient manuscripts was diverse, and the number and variety of manuscripts produced increased as writing skills and habits expanded. Official institutions, such as kingdoms and religious institutions like Islamic boarding schools, had their scriptoria and were the largest producers of manuscripts. Individuals, however, had limited collections<sup>22</sup>.

Manuscript studies aim to gain a thorough understanding of the text and then contextualize it within the historical framework of a nation. Researching a manuscript can reveal a nation's history and culture, provide insights into contemporary life, and inform future applications<sup>23</sup>.

### **Tetamba Cirebon Manuscript**

The manuscript of Tetamba Cirebon has been transmitted through the generations of a single family. Subsequently, it was transferred to the ownership of the Kacirebonan Palace family before being purchased by Dr H. The manuscript is currently held in private collection by R.H. Bambang Irianto. The manuscript is devoid of any information pertaining to its author or copyist, as well as the year of its creation or copying. However, the manuscript bears a paper stamp with the inscription 'A. BallannG.' The manuscript is included in the Cirebon 2 Religious Manuscript Catalogue, which was compiled by the Balai Litbang Agama Jakarta in 2019. The manuscript is written in a combination of Pegon and Arabic script, as well as in Javanese Cirebon and Arabic. It is written in prose and consists of 177 pages, with 15 lines per page. The dimensions of the manuscript are 25.5 x 19.5 cm, while the text inside measures 18 x 14 cm<sup>24</sup>.

### **Earthquake Interpretation from Tetamba Cirebon Manuscript**

Manuscripts serve as a form of communication between the author, who acts as a custodian of past cultural traditions, and future readers. The content of the manuscript constitutes the object of communication. The communication between the reader and the text is unidirectional. The reader interprets the meaning of the text

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<sup>21</sup> Sri Wulan Rudjiati Mulyadi, *Kodikologi Melayu Di Indonesia* (Depok: Fakultas Sastra Universitas Indonesia, 1994).

<sup>22</sup> Achadiati Ikram, *Pengantar Penelitian Filologi* (Jakarta: Masyarakat Pernaskahan Nusantara (Manassa), 2019).

<sup>23</sup> Zainal Arifin Nugraha, 'Manuscripts and Philological Studies in Indonesia', *CULTURALISTICS: Journal of Cultural, Literary, and Linguistic Studies*, 7.1 (2023), 52-57.

<sup>24</sup> Fika Hidayani, *PENGOBATAN TRADISIONAL DALAM NASKAH TETAMBA CIREBON* (Cirebon, 2023).

as they read it. The author can't confirm the accuracy of the interpretation, which can only be tested using the methodology and tools employed if the interpretation is within a scientific framework. Tarmizi A Hamid, a philologist from Aceh, explains that the scholars of the past, who were generally Sufis, recorded traces of previous events as historical records on manuscript sheets. This is contrary to the commonly held belief that they predicted events <sup>25</sup>.

The text of Tetamba Cirebon includes a chapter on earthquakes (lindu) that occur over the period of a year (12 months) expressed in Islamic months (Hijri). This information can be found on pages 23-25.

*Table 1. The Earthquake Interpretation from Tetamba Cirebon Manuscript*

No	Month (Hijriah)	Description	
		Day Time	Night Time
1	Muharram	Considerable distress	There is concern over the high cost of rice, which has left many people feeling unhappy
2	Shafar	Many villagers relocate to other villages to avoid disease	Many individuals were unwell, and several families were happy
3	Rabi'ul Awal	In that year, many people may experience illness and injustice	There were numerous waves and a significant amount of rainfall
4	Rabi'ul Akhir	Several individuals have passed away, or their family members have passed away	There were abundant rains resulting in a bountiful crop and many blessings
5	Jumadil Awal	That year, the enemy was apprehensive about the prospect of war	The temperature of the air is high
6	Jumadil Akhir	That year, the cost of buffalo and cow was high, and water was scarce	
7	Rajab	Several illnesses are affecting the village, and there are also some potential dangers. Furthermore, the cost of	A conflict had arisen between two villages, resulting in numerous casualties

<sup>25</sup> Amirullah, 'Kitab Kuno Menyebut Gempa Shubuh Petanda Rakyat Akan Lapar', <https://Aceh.Tribunnews.Com/>, 2016 <<https://aceh.tribunnews.com/2016/12/07/kitab-kuno-menyebut-gempa-shubuh-petanda-rakyat-akan-lapar.>>.



		merchandise has decreased	
8	Sya'ban	In that year, there was a high mortality rate, rice and paddy were costly, fruits were scarce, and many children passed away	The cost of food, specifically rice, has decreased in price
9	Ramadhan	The leaders intervened to restore order among the quarrelling and abusive individuals	Many individuals relocated from their residences
10	Syawal	It is anticipated that the village will face significant challenges as a result of the anticipated return of numerous laborers by their employers, some of whom may have malicious intentions	The village is experiencing a state of conflict and unrest
11	Dzulkaidah	A number of prominent figures have died	Several individuals relocated due to the slander that occurred in the village
12	Dzulhijjah	In that year, a famine occurred, resulting in the death of numerous buffalo and cattle	In the upcoming year, a significant village is at risk of destruction. Additionally, heavy rainfall is expected, and the price of rice is anticipated to decrease

### Gender, Spirituality and Minority

Indonesia has a long and rich tradition of spirituality and traditional beliefs. A significant proportion of the Indonesian population continues to adhere to spiritual beliefs and rituals that have been inherited from their ancestors. These include animism, the belief in ancestral spirits, and mystical practices. Despite the majority of the population being Muslim, a significant proportion of Indonesians adhere to traditional cosmology, engage in black magic, and hold beliefs that could be characterised as superstitious. The country's spiritual landscape is shaped by a complex and multifaceted blend of pre-Islamic, Hindu-Buddhist, and animistic

beliefs, with practices such as *kejawen*, a Javanese form of mysticism and clairvoyance, being particularly prevalent<sup>26</sup>.

In Indonesia, spiritual practices are now pursued without gender limitations. Both men and women may pursue spiritual meaning and self-development through the study of astrology, meditation, and other metaphysical practices. This reflects a cultural shift towards inclusivity and gender equality in spiritual matters. This indicates a cultural change that promotes inclusivity and gender equality within the spiritual domain. There is a growing emphasis on embracing gender diversity and various sexual orientations in matters of spirituality, fostering encouragement for individuals to follow their spiritual journeys irrespective of their gender or sexual orientation<sup>27</sup>.

Tasawwuf is a spiritual aspect of Islam that emphasises an individual's connection with Allah, the enhancement of spiritual awareness, and the pursuit of personal refinement through internal practices such as meditation, introspection, and self-regulation. The relationship between Sufism and spirituality is closely linked, as both emphasise the importance of a personal connection with God and the development of spiritual awareness<sup>28</sup>.

Sufism is not as prevalent as mainstream Islamic practices. Sufism is embraced by a smaller segment of the Muslim population due to its more profound and esoteric approach to spirituality. Rituals such as *dhikr* (remembrance of God) and spiritual exercises are employed by Sufis to cultivate a deeper connection with the divine. Despite being a minority within the larger Islamic community, Sufis play a significant role in promoting spiritual introspection and the pursuit of a more intimate relationship with God among those who choose to follow this mystical path<sup>29</sup>.

Therefore, to have faith in the explanation of the earthquake interpretation of the *Tetamba* Cirebon Manuscript requires belief in aspects of the supernatural because the event has not yet concretely occurred or can be scientifically proven. The concept of the supernatural often involves belief in things that cannot be explained by human reason or traditional scientific methods. With the development of gender inclusivity and equality in the spiritual realm, an increasing number of women are participating in spiritual activities and playing an active role in perceiving and interpreting mystical messages. This gender diversity among spiritual practitioners demonstrates that the search for meaning and personal connection with the

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<sup>26</sup> Ajhays, "FOLK RELIGION, WITCHCRAFT, MYSTICISM, SUPERSTITIONS AND BLACK MAGIC IN INDONESIA," 2015, [https://factsanddetails.com/indonesia/History\\_and\\_Religion/sub6\\_1f/entry-3983.html](https://factsanddetails.com/indonesia/History_and_Religion/sub6_1f/entry-3983.html).

<sup>27</sup> Anas Ahmadi, 'A Spiritual Journey of an Indonesian Woman: The Evidence through Literature from a Psychospiritual Perspective', *Ciogent Art and Humanities*, 10.2 (2023), 1-13.

<sup>28</sup> Naufal Waliyuddin, 'Spiritualitas Dalam Perspektif Tasawuf Dan Neurosains: Relasi Komplementer Atau Kompartemen', *Refleksi*, 21.2 (2021), 263-83.

<sup>29</sup> Ahmad Rivauzi, *Spiritualitas Islam Dalam Tasawuf Dan Tarekat Sufi* (Padang, 2012).

supernatural is not limited to one gender alone<sup>30</sup>. And spirituality is an individual exploration that encompasses a feeling of being connected to a larger existence than one's self and a quest for significance in life

#### 4. Conclusions

The interpretation of earthquakes, particularly as elucidated in the *Tetamba* Cirebon manuscript, necessitates a multifaceted exploration that extends beyond the seismic events themselves. By examining the interplay of gender, spirituality, and minority perspectives within these interpretations, a complex tapestry of beliefs and practices is revealed. It is of paramount importance to acknowledge that spirituality is a personal journey, irrespective of gender. This becomes evident as individuals traverse the mystical realms delineated in the manuscript. The manuscript provides a distinctive lens through which minority communities articulate their understanding of seismic events, interweaving cultural and spiritual dimensions.

The *Tetamba* Cirebon manuscript provides a platform for marginalized voices to express their distinctive perspectives on seismic events within the context of minority issues. By unraveling the layers of interpretation within this manuscript, insights can be gained into the experiences of minority communities and their spiritual interpretations of earthquakes. It is important to recognize and respect diverse narratives in order to foster a more comprehensive understanding of the intersections between spirituality and seismic occurrences.

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<sup>30</sup> J. S Mattis, 'African American Women's Definitions of Spirituality and Religiosity', *Journal of Black Psychology*, 26.1 (2000), 101-22.

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