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Fostering Spirituality and Humanity

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TABLE OF CONTENTS

Stock Decision Investment of Millennial Generation in Covid 19 Pandemic __1

Asri Jaya, A. Ifayani Haanurat, Nur Santi

Corporate Action and Decision Making in Stock Transaction __10

Ifayani Haanurat, Asri Jaya, Nurlina, Jam'an

Index and Coefficients of Reliability on Educational Online Tests by Repeated Measurement __18

Bulkani

Reconstruction of Education Public Relations Function in Society Era 5.0 __28

Daryono

Ethical Education Model in Wulang Reh __41

Esti Ismawati, Warsito, Yusdianto, Kun Andyan A

Integrating Mirt into Ordinary Linear Regresion Modeling in Generating New Prediction Model __49

Faiz Zulkifli, Zulkisley Mohamed, Nor Afzalina Azmee, Rozaimah Zainal Abidin, Akhsanul In'am & Ahmad

Community Empowerment Responsive to Law-Abiding Culture in Era 5.0 __63

Farhana, Raiban

The Role of The Law in Partnership to Develop Cooperatives is The Form of Justice in The Welfare State __69

Hamdan Azhar Siregar

Social and Financial Capitals for the Building of Society 5.0 __79

Irena Pustarak

**Improving Hijaiyah Letter Reading Skill Through Index Card
Match Method on Children 5-6 Years Old** __89

Ilana, Herwina Babar

**Uncertainty of Sustainability of Marine and Fishery MSMEs in
Coastal Areas and the presence of Maritime Autonomous Surface
Ships in the Era of Society 5.0** __116

Maya Dewi Dyah Maharani

**Digitalization and Quality of Life: Problems and Inequalities in
The "Digital Society" (Society 5.0)** __136

MSW, Sona Minasyan

**Enhancing the Capabilities of the Cosmetic Industry through
Technical Guidance on Good Manufacturing Practice** __146

Maliki Siragar

Implementing Strategy of Human Capital towards Society 5.0
__155

Nuzaruddin Malik

**Redesign The Synchronous Blended Learning: Interception Self-
Transcendence from Positive Psychology** __170

Dr Nek Mah Binte Batri, PhD, Fiqh., PhD

Use of Student Language in Whatsapp __179

Netty Nurdyani

Analisis Prospek Society 5.0 di Sektor Ekonomi Pertanian Asean
__189

Nugrahini Susantinah Wisnujati

**The Role of Service Quality to Increase Customer Satisfaction of
Bank Syariah Mandiri Jember** __196

Nurul Qomariah and Yayan Ayu Lestari

A Comparative Study: Folktale Structure of *Malin Kundang* (Indonesia), *Si Tanggung* (Malaysia), and *Nakhoda Manis* (Brunei Darussalam) __215

Prima Gusti Yanti, Astri Pebrianti, Fairul Zabadi

Development of Character Education Teaching Materials Their Relevance to the Era of Society 5.0 __224

Ronggo Warsito, Septiana Wijayanti, Dhiva Maulida RN

The Aggressiveness of Youth Impact of Information During a Pandemic in the Age of Society 5.0 __233

Sudjiwanati, Nindita Pinastikasari

The Contribution of the Interview Test in The New Student Admission System __249

Supriatnoko and Anwar Mustofa

Phonological Variation of Basa Cerbon Absorption Vocabulary from Sundanese Language __257

Supriatnoko

The Vowel Inventory in Patani Malay Dialect: An Analysis of Distinctive Features __262

Suraiya Chapakiya

Restoration of Pancasila Values in Coastal and Archipelagic Management in The Era of Globalization __273

Untoro

The Influence of Social Media Marketing (4C) Using Instagram on BananaBim's Repurchase Intention __278

Zakiyah Zabara

Ethical Education Model in Wulang Reh

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ABSTRACT

The problem that will be discussed in this study is the model of ethical education in Wulang Reh. The purpose of writing this article is to describe the model of Javanese ethical education in Wulang Reh which is still relevant to be studied and applied in Javanese life even though it has been more than 200 years Wulang Reh was written by Sri Susuhunan Paku Buwana IV. The research method used is qualitative descriptive with a hermeneutic approach that is interpreting the contents of Wulang Reh and translating the results of the interpretation with a Javanese cultural expert from the Surakarta Palace, Kanjeng Yusdianto. From the results of the study it can be concluded that the main ethics of the Javanese people at first was bad, for example hypocrisy, chameleon, sneering, hating, biting, lying down, teasing, teasing, panasbrang, golek-golek, dahwen, open, srei, dengkri, kikrik, dhemenan, sekuthon. With This background emerges the teachings of Javanese ethics in Wulang Reh as a medium to improve the bad ethics to be transformed into a noble ethic. This is possible if the Javanese want to learn and practice the teachings (piwulang) contained in Wulang Reh by continuing to improve the bad ethics attached to them.

Keywords: Ethical education, Wulang Reh, Javanese

Introduction

Wulang Reh is a classical literary work composed by Sri Susuhunan Paku Buwana IV King of Surakarta palace year 1788–1820. He was a king who hated the colonizers and was full of ambition and courage. *Wulang Reh* is a work that contains high Javanese ethical values. Javanese people need ethics, in order for life to fulfill its function. Ethics in *Wulang Reh* covers everything, from Javanese people as family members to community members [1].

Wulang Reh which is also a source of Javanese life view of *manunggaling kawula-Gusti*, not free from the concept of Javanese ethics. This conception is the culmination of the Javanese ideals at

the end of their journey. With the expression in the second stanza of Dandanggula:

*Sasmitaning ngaurip puniki | mapan ewuh yèn nora wêruha | tan jumênêng
ing uripe. rasa kang satuhu | rasaning rasa punika | upayanên darapon sampurna
ugi | ing kauripanira /*

Signals in this life, it is impossible for you to understand if you do not know it, will not have peace in his life. Many claim to have understood the signal (in life), even though they have not processed the taste, the essence of the real taste. Therefore, strive (understand the meaning of that taste), so that your life is perfect.

Indeed, it is the perfection of life is achieved while people know and will know how to process signals about taste, taste true.

It seems that ethics is inseparable from the 'Taste' that is cultivated in the human mind. If that virtue becomes noble, then ethics will also lead people towards noble character [2].

Javanese life ideals, idolized in an ethical map. If you look at some verses in the book of Wulang Reh, the content shows the attitude of man in facing life in the world and living towards God. The arrangement of steps reflected from the Dhandanggula temple to the last temple of Girisa is an ethical arrangement. The problem is, not all Javanese are able to be Javanese who have the character of King Yudistira who is polite, 'valley of the heart', ambegparamarta and virtuous. Why is that?

Literature Review

Ethics is a container (bracket). As a container, ethics is considered a pattern, to frame the ugliness of human nature. Because the cage is so strong, sinubya-subya, it becomes a tradition. The tradition permeates, becoming blood, muscle, bone, and flesh of the body. Therefore, the ethics has the vibration of the kejawen tradition. Agree or not, the presence of ethics in the Javanese tradition, (presumably) because there are Javanese characteristics; Ugly (earth's crust, earth's crust). Javanese people tend to go through the dark world [3].

What can be noted in most Javanese communication, the ugly nature must appear. The main character of the Javanese is hypocrite. So the poem "Aja lamis" is right as the vortex of Javanese ethics. The hypocritical Javanese (pretend) must have a chameleon soul. In addition to lamis (pretending) the ugly nature of other Javanese who are not

less dangerous, namely: nylekuthis, hate, ngigit-igit, ndableg, ujas-ujus, gonyak-ganyuk, panasbrang, golek-golek, dahwen, kikrik, dhemenan, sekuthon, as the nature of Sengkuni in the world of puppetry [4].

If these ugly characters are left, without the norm, this world will be ruined. That ugly nature, if not anticipated with noble ethics will develop terribly (ndadra and ngambra-ambra). As a result, Javanese tend to behave strangely, out of propriety. Unfortunately, the ugly nature of the Javanese is less realized by the Javanese, as stated in the Kinanthi temple, 13: [5]

Akèh wong kang sugih wuwus | nanging dèn sampar pakolih |
amung badane priôngga | kang dèn pakolikhên ugi | panastène kang
dèn umbar | tan anganggo sawatawis

Many people are good at talking but his talk is wrapped up with the intention of being selfish, only he is the one who benefits, he solves unlimited envy (in Kinanthi, 13).

*Aja na wong bisa tutur | ngémungna ingsun pribadi | aja na kang amémadha
| angrasa pintêr pribadi | iku setan nunjang-nunjang | tan pantês dipun parêki*
(Kinanti, 13 – 14) [6].

No one can speak except himself and no one can meyamai, feel the smartest, it is demonic behavior, you do not deserve to approach.

Wulang Rebhas come up with an ethical offer that can unite the various aspects of life. In *Wulangreh* there are many things that can be used as a handle (handle). Many catharsis from *Wulangreh* fiber that can cure the disease (memala) of this ethical behavior of the nation. Many ethical education can be a remedy for the ugly Javanese tradition in this book *Wulang Reh*.

The structure of *Reh Wulang* Content that contains ethics can be seen in the following table:

Table 1. Song Names and Number of Bytes in Wulang Reh

No.	Name of Song	Number of canes / bytes
1.	Dandanggula.	8 bytes
2.	Kinanthi.	16 bytes
3	Gambuh	17 bytes
4.	Pangkur.	17 bytes
5	Maskumambang.	34 bytes
6.	Megatruh	17 bytes.
7.	Sleep.	12 bytes
8.	Wirangrong	27 bytes
9.	Pocung	23 bytes
10	Mijil	26 bytes
11	Asmaradana	28 bytes
12	Sinom	33 bytes
13	Girisa	25 bytes

The 13 songs in the book *Wulang Reh* above all contain Javanese ethical values that are very sublime and dignified if practiced in life. Unfortunately, the ethical values of *Wulang Reh* are not much studied and practiced so that the example of example in Jaw aini ethics is less known. Esti et al [7] concluded that one of the ethics in *Wulang Reh* is responsiveness in gradescan be concluded that the value of the local wisdom *tanggap ing sasmita* in *Serat Wulang Reh* is still relevant in the global era. The value of local wisdom in grading concretely appears in the individuality and soul of the Javanese people, namely giving priority to preventive behavior, and this is very useful as a prevention against greed of lust, mental rudeness, which has an impact on the loss of sensitivity of the human soul in life in the global era.



Figure 1. Museum Radya Pustaka Surakarta Place of Storage *Wulang Reh*

Research methods

This research uses a qualitative research paradigm, a hermeneutic approach. Data collection techniques by interpreting *Wulang Reh* and the results of the interpretation are excluded with the opinion of a Javanese cultural expert, namely Kanjeng Yusdianto. Data analysis using Miles and Huberman model [7] which is summarized as follows (1) data collection and recording, (2) data interpretation, (3) triangulation of interpretation results with Javanese cultural experts from Surakarta Palace, Kanjeng Yusdianto and Head of Museum Radya Pustaka Surakarta.

Results and Discussion

Javanese ethics is not just a matter of norms of action alone, but related to the outlook of life. Life insights related to 'from' and 'towards', can not succeed in getting enlightenment (scholars, enlightenment) when ethics fails to be implemented. The lust is like the characters of Sengkuni and Kurawa. The character of Sengkuni requires the ethics

of 'Pa keret', otherwise the cosmos will shake. The disharmony of the cosmos is a sign that Javanese ethics is beginning to clog.

Javanese social ethics teachings that refer to the character of Sengkuni figures, namely *chamomile soul, sneering, bating, biting, lying down, teasing, teasing, panasbrang, golek-golek, dahwen, open, srei, dengkeri, kikirik, dhemenan, sekuthon*, etc belong to those who need to be straightened (in the 'train') back to noble ethics. Straightening efforts ('pa keret') can be done with guidelines on the following verses of Gambuh song:

*Sekar gambuh ping catur, kang cinatur polah kang kalantur,
tanpa tutur katula-tula katali, kadaluwarsa katutuh, kapatuh pan dadi
awon.*

Sekar gambuh the fourth pattern, which is the subject of discussion is irregular behavior, do not want to listen to advice, the longer the more uncontrolled, this will have bad consequences.

*Aja nganti kabanjur, sabarang polah kang nora jujur,
yen kabanjur sayekti kojur tan becik, becik ngupayaa iku, pitutur ingkang
sayektos.*

Do not let yourself get caught up in dishonest behavior, if it is already done it will hurt, and it is not good. Therefore, strive for true teaching.

*Ana pocapanipun, adiguna adigang adigung,
pan adigung kidang adigung pan esthi, adiguna ula iku, telu pisan mati
sampyuh.*

There are metaphors that read adiguna, adigang, adigung, adigung kiasan kijang, adigung kiasan gajah, and adiguna kiasan ular. All three died at the same time.

*Ing wong urip puniku | aja nganggo ambèk kang tètèlu | anganggoa rèrèb
ririib ngati-ati | dèn kawangwang barang laku | dèn waskitha solahing
wong*

In life, do not precede these three habits, be patient, careful, and careful. Observe all behavior, be aware of the behavior of others.

*Dene katèlu iku | si kidang suka ing patinipun | pan si gajah alena
patinirèki | si ula ing patinipun | ngandèlkèn upase mandos*

Of the three, the deer died for its joy, the elephant died for its negligence, while the snake died for its usual violence.

Katêlu nora patut | yèn tiniru mapan dadi luput | titikane wong anom kurang wêwadi | bungah akèh wong anggunggung | wêkasane kajalomprong

All three you should not imitate, if you imitate the consequences will be bad. The characteristic of the youth is not being able to keep secrets, happy when many flatterers that eventually fall apart.

From the description of the parade above will guide the reader towards a wise ethic. The ethics in Wulang Reh is spoken wisely. Sengkuni has an arrogant character, offends others and makes others hurt, others are considered weak, stupid, wrong and self-righteous. It can be said that Sengkuni has no ethics. From here Wulang Reh displays the teachings of ethics that can be a cure (cure) of bad traits and behaviors that exist in human beings.

Conclusion

Give a conclusion on the results of research can be concluded that the ethics in the teachings of Wulang Reh is a perfect living ethic. This ethic will be able to lead to a better life if applied. Bad ethics that for example is present in Sengkuni has no benefit if it is owned by Javanese people. The main ethics of the Javanese people at first was bad, with the emergence of Javanese ethics teachings in Wulang Reh can improve the bad ethics to be changed into a noble ethic. This is possible if the Javanese want to learn and practice the teachings (piwulang) contained in Wulang Reh by continuing to improve the bad ethics attached to them.

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