

Wulang Reh as a Teaching Material for Literature in Society 5.0

by Esti Ismawati

Submission date: 15-Dec-2020 08:17AM (UTC+0700)

Submission ID: 1475296438

File name: Dr._Esti_Ismawati,_M.Pd-Bookchapter-2020.doc (58K)

Word count: 2191

Character count: 11434

Wulang Reh as a Teaching Material for Literature in Society 5.0

Esti Ismawati¹

Widya Dharma Klaten University

Introduction

The 5.0 era society will survive by integrating the 2.0, 3.0 and 4.0 era human beings. This society has the ability to adapt, agility, mobility, and reactivity. Society 5.0 understands the fact that mutations, changes, and evolution are constants that can be observed on a daily basis, which are also reflected in infrastructure, knowledge, and skills [1].

The concept of community 5.0 was initiated in accordance with 17 SDGs, one of which is the field of Education. Education is one of the keys to measuring the success of sustainable development, where the quality of human resources is at stake. The superior quality of man can be seen from his creativity, taste, and will. For that, teaching materials are needed that can develop competitive advantage, especially at the level of attitude and behavior [2].

Wulang Reh chosen as teaching material because of four things. The first, the theme of *Wulang Reh* by Sri Susuhunan Pakuwana IV is noble teachings, such as how to choose teachers, wisdom in associating, personality, manners, teachings of devotion to parents, divinity, devotion to government, self-control, family, safety, sincerity and patience, worship well, the teachings of the sublime. Second there is beauty in *Serat Wulang Reh's* with the rhythm and sound of language including *purwakanthi swara, purwakanthi guru swara, and purwakanthi lumaksita*. Understanding of diction (word choice), alliteration, spelling, concrete words, figurative language, and meter is found in *Serat Wulangreh* [3].

The third reason, the value of moral education in *Serat Wulangreh* is the value of moral education the relationship between man and God includes surrendering to God, obedience to God, the value of moral education the relationship between man and neighbor, the value of moral education the relationship of man with personal self, and the value of religion. The four teachings contained in the fiber of *Wulang Reh* are the teachings of governance 'the teachings about the command to give lessons to achieve the nobility of life, the teachings in the fiber *Wedhatama* is the teachings of the science of virtue [4]

Learning literature in the era of society 5.0 requires teaching materials, strategies and evaluations appropriate to the era. The strategies and evaluations in question are related to learning patterns where information technology has become part of the daily lives of learners. Teaching materials are the same. Teaching materials area set of learning tools or tools that contain learning materials, methods, limitations, and ways of evaluating that are systematically and interestingly designed in order to achieve the desired goal, namely to achieve competence or subcompetence with all its complexity [5].

Systematic and interesting literary teaching materials will make learning beautiful and meaningful. Teaching materials are one of the important components in

¹Esti Ismawati, Master of Language Education Program, Widya Dharma Klaten University.

literary learning that need special attention, especially in terms of content or content. The contents of *Serat Wulang Reh's* are very famous for its beauty. Many scholars and intellectuals examine the contents of *Serat Wulang Reh's* in relation to whether or not *Wulang Reh* is still relevant in the era of society 5.0 [6]. How to fill the famous *Wulang Reh*? Still relevant *Wulang Reh* learned in community 5.0?

Discussion

The contents of *Wulang Reh* are very famous, among others, in terms of understanding the grades, the command to teach the knowledgeable, to understand the source of knowledge, to always sharpen the heart by reducing will and sleep, and the command to be not arrogant [7].

Understand the signals (grades) of life by processing the senses.

In the book of *Wulang Reh* inner sensitivity is a priority that must be sought and practiced in life in order for this life to be maintained. *Sasmita* will not be able to be arrested without serious effort, such as curbing lust.

1

*Sasmitaning ngaurip puniki, mapan ewuh yen ora weruha,
tan jumeneng ing uripe, akeh kang ngaku-aku,
pangrasane sampun udani, tur durung wruh ing rasa,
rasa kang satuhu, rasaning rasa punika,
upayane darapon sampurna ugi, ing kauripanira.*

3

Signs in this life, it is impossible for you to understand if you do not know it, will not have peace in 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.

In another stanza it is also mentioned that the way to be able to capture the grade by having high manners, likes to give in, if scolded or advised not to answer (shut up and listen), also if there are those who insult others do not follow. As written below:

*Dedalaning guna lawan sekti, kudu andhap asor
Wani ngalah luhur wekasane tumungkuh yen dipundukani bapang den
simpangi Ana catur mungkur*

Teaching orders to knowledgeable teachers

In *Wulang Reh* it is mentioned that human beings should always study to the knowledgeable. This is in accordance with the teachings of Islam and it is written in the Quran that Allah raises the degree of those who believe and are knowledgeable.

6

*Ironing Kur'an nggoning rasa yekti, nanging ta pilih ingkang uninga,
kajaba lawan tuduhe, nora kena denawur;*

*ing satemah nora pinanggih, mundak katalanjukan,
temah sasar-susur, yen sira ayun waskitha,
sampurnane ing badanira puniki, sira anggugurua.*

In the Qur'an where you seek the true truth, only the chosen ones will understand it, except by His guidance. It cannot be mixed up, it is impossible for you to find (signal truth), even you are getting lost. If you want perfection in yourself, then study.

5

*Nanging yen sira ngguguru kaki, amiliha manungsa kang nyata,
ingkang becik martabate, sarta kang wruh ing kukum,
kang ngibadah lan kang wirangi, sokur oleh wong tapa,
ingkang wus amungkul, tan mikir pawewehing lyan,
iku pantes sira guonana kaki, sartane kawruhana.*

However, if you act, son, teacher Choose real, high integrity, understand the law, and practicing. Thankfully if you find a hermit who is diligent and does not expect rewards from others, he deserves to be your teacher. And know.

There are 4 sources of knowledge: namely evidence, *hadith*, *ijma*, *qiyas*

As the caliph on earth (*kalifatullah fil ard*) Paku Buwana IV states in *Wulang Reh*, that the source of knowledge outside the holy book Al Quran still exists, namely propositions, *hadith*, *ijma*, *qiyas*.

1

*Lamun ana wong micareng ngelmi, tan mupakat ing patang prakara,
aja sira age-age, anganggep nyatanipun,
saringana dipun baresih, limbangan lan kang patang,
prakara rumuhun, dalil qadis lan ijmak,
lan kiyase papat iku saah siji, anaa kang mupakat.*

If someone talks about science, but does not fit into four things, do not be too quick to assume that it is true. Filter it so that it is clear and measure it with four things, namely evidence, *hadith*, *ijmak*, and *kiyas*. One of the four things must be appropriate.

In other verses it is mentioned that people who do not base themselves on these 4 rules will be dangerous for breaking the rules:

1

*Ana uga kena denantepi, yen ucul saka patang prakara,
nora enak legetane, tan wurung ningal wektu,
panganggepe wus angengkoki, aja kudu sembahyang,
wus salat katengsun, banjure mbuwang sarengat,
batal karam nora nganggo denrawati, bubrah sakehing tata.*

You should not accept (signal) if you are free from the four things, because it is usually not good. (You will) feel that you have practiced 'behavior' so that you do not have to pray, finally leave the Shari'ah, do not need to know which is haram and void. It will break the rules.

The command to sharpen the heart by reducing eating and sleeping

4

*Padha gulangen ing kalbu, Ing sasmita amrih kantip,
Aja pijer mangan nendra, kaprawiran den kaesthi,
pesunen sariranira, sudanen dhahar lan guling.*

You get used to sharpening your heart, so that (your mind) sharply catches the signal, do not just always eat and sleep, reach for the attitude of heroism, train yourself by reducing eating and drinking.

The command to sharpen the inner sensitivity to be sharp and to leave excessive behavior, is repeated in *Serat Wulang Reh*. This means that the lifestyle offered in *Serat Wulang Reh* is a pattern of simplicity, simplicity.

1

*Dadiya lakunireku, cegah dhahar lawan guling,
lan aja sukan-sukan, anganggoa sawatawis,
ala watake wong suka, nyuda prayitmaning batin.*

Make it an act, reduce eating and sleeping, do not like to party pora, use as necessary (because) the habit of people who like to party pora is a decrease in inner sensitivity.

The order does not apply arrogance (arrogance).

1

*Yen wis tinitah wong agung, aja sira gumunggung dhiri,
aja leket lan wong ala, kang ala lakunireku,
nora wurung ngajak-ajak, satemah anunulari.*

If you are destined to be an adult, do not be arrogant, do not approach people who have bad habits and behave badly, because like or dislike (it) will spread to you.

This temple is very clear in its meaning. That is, magnifiers should not be arrogant and should not approach evil people for fear of being infected. In Javanese proverb is known the saying "Do not approach the buffalo hut".

4

*Nadyan asor wijilipun, yen kelakuane becik,
utawa sugih carita, carita kang dadi misi,
iku pantes raketana, darapon mundhak kang budi.*

Even if you come from a lowerclass descent, but have good behavior or have a lot of stories that contain (useful), he should you *gauli*, (it) will increase your wisdom.

This means that in our association we should not discriminate in terms of status or class. Only people with bad habits should be avoided.

Conclusion

Wulang Reh was chosen as the teaching material of literature in the era of society 5.0 is very appropriate because *Wulang Reh* has 4 things, namely, his noble teachings that can be a shield in the life of society 5.0. in addition, the language is very beautiful with typical expressions as below in mentioning the 6 bad qualities of man:

*Aja lonyo lemer genjah,
angrong-pasanakan nyumur gumuling, ambuntut-
arit puniku, watekan tan raharja,
pan wong lonyo nora kena dipunetut, monyar-
manyir tan antepan, (Bait Pangkur).*

Lonyo meaning not determined. *Lemer* means everything. *Genjah* means unreliable. *Angrong prasanakan* means interrupting someone's wife. Rubbing means not being able to keep secrets. A sickle tail means good on the bad face on the back. So all the properties in the above stanza are bad.

In the temple of *Wirangrong* we are commanded not to rush to speak, to restrain ourselves, not to swear much, to be strong in birth and inwardly. The other ugliness is, do not like to reveal secrets to women. Here women are considered to be human beings who like to reveal secrets.

The subtlety of character caused by the habit of reading the famous book *Wulang Reh* is very subtle in language but easy to interpret. Meaningful steps that are easy to take, namely through content analysis Krippendorff's plan (in Ismawati, 2013) [7] which includes:

1. Data acquisition: Unitization, Sampling, Recording.
2. Data reduction
3. Inference withdrawal
4. Analysis

2 What must be remembered is the Asmaradhana temple below

*Poma-poma wekas mami, anak putu aja lena,
aja katungkul uripe, lan aja duwe
kareman, marang papaes donya,
siyang dalu dipunemut,
yen urip manggih antaka.*

Wulang Reh full of sublime teachings, such as how to choose a good teacher, that is, a perfect teacher, understand the law, and do not depend on the giving of others. Also wisdom in associating, personality, manners, teachings of devotion to

2
parents, to God, devotion to government, self-control, family, safety, sincerity and patience, worship well, teachings of greatness. By learning and teaching Wulang Reh we will be a resilient millennial generation in terms of personality in the era of society 5.0.

Acknowledgement

Thanks to the Director of Research and Community Service Kemenristek-BRIN RI who funded this research. Also to Kanjeng Yudianto and RM. Restu Budi Setyawan Kasunanan Palace Surakarta who has been willing to provide information related to the development of Local Wisdom in Wulang Reh.

References

- [1] Salgues, *Society 5.0: Industry of the Future, Technologies, Methods and Tools. Vol 1*. London: Great Britain and the United States by ISTE Ltd, 2016.
- [2] Fukuyama, N. "Society 5.0: Aiming for a New Human-Centered Society." Japan SPOTLIGHT, July / August 2018: 47-50, <https://www.jef.or.jp/journal/>
- [3] J. Yuli, Widiyono, "Kajian Tema, Nilai Estetika, dan Pendidikan dalam Serat Wulang Reh Karya Sri Susuhunan PB IV. *Tesis UNS Surakarta, 2010*.
- [4] Ismawati, E & Warsito, *Kearifan Lokal Jawa dalam Wulang Reh*. Yogyakarta: Gombang Buku Budaya, 2020.
- [5] Arumdyahsari, Sheilla, Widodo Hs, Gatut Susanto. "Pengembangan Bahan Ajar Bahasa Indonesia bagi Penutur Asing (BIPA) Tingkat Madya". *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* Volume: 1 Nomor: 5 Bulan Mei Tahun 2016 Halaman: 828-834.
- [6] Daru Suprpto, *Serat Wulang Reh Anggitan Dalem Sri Paku Buwana IV*. Surabaya: CV Citra Jaya, 1985
- [7] Ismawati, E. *Metode Penelitian Bahasa dan Sastra*. Yogyakarta: Ombak, 2013.
- [8] Ismawati, E & Warsito, Kun Andyan A. "Local Wisdom Tanggaping Sasmita in Serat Wulang Reh as Contribution to Java Culture for Global World Life" .International Conference of Literature XXIX, Gorontalo, November, 2020.
- [9] Ismawati, E & Warsito, *Javanese Local Wisdom in Wulang Reh, Development Research Report*, Klaten: Widya Dharma University, 2020
- [10] Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa*, 1st, September ed Yogyakarta: Sanata Dharma University Press, 2015.

Wulang Reh as a Teaching Material for Literature in Society 5.0

ORIGINALITY REPORT

20%

SIMILARITY INDEX

18%

INTERNET SOURCES

10%

PUBLICATIONS

%

STUDENT PAPERS

PRIMARY SOURCES

1

sdwijosusastro.blogspot.com

Internet Source

8%

2

eprints.uns.ac.id

Internet Source

3%

3

Septiana Agustin, Sunardi, Dewi Rochsantiningasih, Gunarhadi. "THE EFFECTIVENESS OF CARRYING OUT WULANG REH FOLKLORE INTO VIRTUAL FAIRY TALE TO IMPROVE ELEMENTARY SCHOOL STUDENTS' CHARACTER BUILDING", Humanities & Social Sciences Reviews, 2020

Publication

2%

4

wiyonggoputih.blogspot.com

Internet Source

2%

5

ruangkumemajangkarya.wordpress.com

Internet Source

2%

6

salafytobat.wordpress.com

Internet Source

2%

Exclude quotes Off

Exclude bibliography On

Exclude matches < 2%