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KARYA ILMIAH : JURNAL NASIONAL

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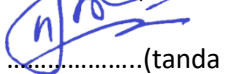
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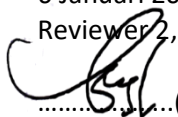
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Exploring Literary Tourism in a Classical Javanese Literature, Wedhatama by King Mangkunegara IV, Central Java, Indonesia

by Esti Ismawati

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TEXT, PALACE, TOURISM:

Exploring Literary Tourism in a Classical Javanese Literature, *Wedhatama* by King Mangkunegara IV, Central Java, Indonesia

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Abstract¹

Wedhatama, which was published in 1680 at the Surakarta Palace, is still popular today because it contains the concept of *tri ugering ngaurip* (three philosophies of life), namely *arta*, (about financial independence), *wirya* (about honor), and *tri winasis* (about how to gain intelligence). This study aims to critically examine how *Wedhatama*, a classic Javanese literary book by King Mangkunegara IV of the Surakarta Palace, contains philosophical values of life and how Javanese culture in the palace can become an interesting literary tourism object. The problem that will be answered in this paper is, "Are *Wedhatama* and the Mangkunegaran Palace of Surakarta worthy of being literary tourism destinations in Indonesia and even the world? This study will answer how the response of "Pura Mangkunegaran" regarding this matter. In-depth interviews with palace relatives, namely RM Darajadi Gandadipraja about *Wedhatama* and interviews with tourists who came to ensure that *Wedhatama*, the Mangkunegaran Palace, and their culture are very interesting to visit. It can be concluded that *Wedhatama*, the Mangkunegaran Surakarta palace, the tomb of King Mangkunegara IV, and their relics, are worthy of being literary tourism destinations, both for the Indonesian public and the world.

Keywords: *Wedhatama*, three philosophies in life, Mangkunegaran palace, literary tourism.

A. Introduction

There are many reasons why the Mangkunegaran palace Surakarta and *Wedhatama* were chosen for critical analysis in this literary tourism study. *Wedhatama* was written by the king of *Kanjeng Gusti Pangeran Adipati Ario* (KGPA A) Mangkunegara IV in Surakarta in 1881, but until now it is still an interesting topic of discussion, both scientifically and popularly. *Wedhatama* is known as a book of teaching that is full of moral, religious and cultural values (Ismawati, 2016b). Many concepts related to *Wedhatama* and Mangkunegaran palace need to be researched as a cultural heritage. Regarding the culture itself Evans et al in (Jamal, Raj, & Griffin, 2019) describe culture in terms of cognitive elements and beliefs (what we know as a society and transmit to generations), values and norms, signs, signals and symbols (including languages and common conventions).

As a classic work of literature, *Serat Wedhatama* (supreme wisdom) contains didactic values which idealize moral values or characters in Javanese culture as an *adbiluhung* (sublime) work (Sulistyo, 2015²). Ismawati (2016b) conclude that *Wedhatama* contains high religious values, which is a belief that human beings are dependent on the Lord and the Lord is the source of salvation so humans must surrender to God.

¹ Part of development research, a grant from DRPM RISTEK DIKTI 2019-2021 for research on the development of local wisdom in *Wedhatama*, *Wulang Reh*, and *Tripama*.

² See Sulistyo, 2015. "The implicatur of tembang Gambuh in *serat Wedhatama* and its significance for the society." *Humaniora* Vo. 27. No. 1. Februari 2015.

The Meaning of Literary tourism

Literary tourism can be interpreted as two studies that are united in one study, which previously each stood by itself. It can also be interpreted as an introduction to tourism through literature, or vice versa, introducing literature through tourism. Literary tourism is a new study in Indonesia. According to (Putra, 2019b) this combination adopted the studies of literary tourism that emerged in Europe and Asia, both for literary tourism studies and literary studies of travel books. Herbert (1996; 2001) studied literary tours in England and France, Melton (2002) studied works by American author Mark Twain (1835-1910); Hoppen, Brown, Fyall (2014) studied literature as material for tourism promotion and branding; Yu and Xu (2016) wrote the function of ancient Chinese poetry in Chinese tourism.

According to Damono, (2019) tourism must be developed based on the belief that its main task is to earn money for the welfare of the community in all its forms, and - and above all - develops a ruse to package tourism (read: fairy tales) in such a way that it has the nature of economy. The way to arrive at a community welfare in all its terms for *W'edbatama* and the Mangkunegaran palace is indeed wide open, but inevitably the stakeholders involved in this matter must pack themselves in such a way that it can be in demand as a tourist destination. The intended stakeholders are the Mangkunegaran *puro* (palace) side, the local tourism office, and the Javanese community in general, which are organized in a large part called the community concerned about tourism.

Mejía, B. G. & Fusté-Forné, F. (2020) states that the potential to attract tourists in the context of cultural tourism practices, book publishing and book fairs as tourism products, and heritage is very significant. This space can be categorized as educational tourism, namely the journey of someone who is intentionally and inadvertently involved in the learning process while traveling to a place (Rezapouraghdam, Shahgerdi & Kahrizi 2015). This gives a better understanding of educational tourism. The researchers focused more on learning objectives and the concept of travel in educational tourism.

According to Honey (Honey, 2008) ecotourism has been hailed as a panacea: a way to fund conservation and scientific research, protect fragile and pristine ecosystems, benefit rural communities, promote development in poor countries, enhance ecological and cultural sensitivity, instill environmental awareness and a social conscience in the travel industry, satisfy and educate the discriminating tourist, and some claim, build world peace. Around the world, Honey's concept above is suitable to be developed for the literary religious tourism model of *W'edbatama* and the Mangkunegaran palace.

Further, (Honey, 2008) said that in the contemporary context, ecotourism is a responsible travel to natural areas that conserves the environment and improves the well-being of local people. Ecotourism is often claimed to be the most rapidly expanding sector of the tourism industry, but when its growth is measured, ecotourism is often lumped together with nature, wildlife, and adventure tourism; is more than travel to enjoy or appreciate nature. It also includes minimization of environmental and cultural consequences, contributions to conservation and community projects in developing countries and environmental education and political consciousness-raising, such as the establishment of codes of conduct for travelers as well as a wide variety of certification programs for components of the travel industry.

Furthermore, (Honey, 2008) said in the contemporary context, ecotourism is a responsible journey to natural areas that preserve the environment and improve the welfare of local communities. Ecotourism is often claimed to be the fastest growing sector of the tourism industry, but when its growth is measured, ecotourism is often integrated with nature, wildlife, adventure tourism; more than just a trip to enjoy or appreciate nature. It also includes the minimization of environmental and cultural consequences, contributions to community conservation projects in developing countries, environmental education and increase of political awareness, such as the establishment of a code of conduct for travelers, as well as various certification programs for the travel industry component.

McCracken's opinion is also interesting (Jamal et al., 2019). He defined culture as a system of shared meaning that consumers use to inform their lives. Therefore, culture is something that consumers learn (no-

one is born with a culture) and share with others as part of a group, society, nation or country. In addition, what is the experts' view of religion? Religion is a cultural phenomenon and as such it plays an important role, especially when consumers make choices in relation to food, clothing, music and travel. More specifically culture informs fundamental choices such as where, when, how often and why consumers want to travel (Jamal et al., 2019). Hofstede in (Jamal et al., 2019) defined culture as the collective programming of the mind, which distinguishes the members of one group or category of people from another. Tourists are among the least understood collectivities, despite their ubiquitousness and still growing number worldwide as said by Jafari in Jamal & Noha, 2019 in (Jamal et al., 2019). Notions of culture are important for literary tourism hosts to understand their guests.

According to (Putra, 2019a) the pattern of tourism literary approaches can adopt existing study models, which give attention to literary works, men of letters, and literary events. The example given by Putra is Chinese researchers Yu and Xu. They applied two methods in their research, namely observation and document review. In observation they took part in the tour as tourists so they could observe items related to literature as tourist attractions, while in the literature method, they observed the use of literary works especially poetry quotes in tourist guidebooks or promotional materials.

There are three forms of tourist attraction in China, namely Chinese poetry at Fengjie (the city of poetry), mural paintings of poets, and souvenirs of Chinese poetry calligraphy. According to (Putra, 2019b) tourism that offers poetry cultural heritage can be categorized into cultural heritage tourism or cultural tourism. In China, poetry is an old type of literary work and is a type of literature that is highly respected. Yu and Xu concluded that tourism literature: contributes to the understanding of the cultural nature of the Chinese gaze as a poetic gaze and adds to the knowledge of literary tourism for tourists, the attraction of literary tourism gives them not only a spectacle or gaze object, but also knowledge of (Chinese) literature, beauty and policies contained in ancient poetry (China) on display.

B. Research Methods

This study uses a literary tourism approach (Putra, 2019a). Data collection techniques used were observation (direct observation in the field, in this case the Mangkunegaran Surakarta palace), document review (in this case *Serat Wedhatama*) and indepth interview. In observations researcher came to the Mangkunegaran palace as a tourist repeatedly, met with palace leader and courtiers (palace guards) so that much data was obtained. Creswell (Creswell, 2015) stated that data analysis in qualitative research begins by preparing and organizing data (*Wedhatama* text) and data from the field (Mangkunegaran palace), then reduced to themes and then presented in the discussion. Themes in qualitative research are also called categories, which are broad units of information and are composed of several codes that are grouped together to form general ideas (Sudikan, 2016). Interviews were conducted with RM Darajadi Gondodiprojo (brother of Sri Mangku Nagara IV) and RNgt Darweni, MHum, head of the Mangkunegaran Surakarta library.

Several scholars have studied *Wedhatama*, including: Supanta (2008) concluded that the main themes in *Serat Wedha Tama* based on the stanzas of *Pangkur* song are: the teachings of good characters, which contain the concepts of God, community, and humanity, the concept of God is formulated with religious words *agama ageming aji* (an expression that states that only by religion (believing and devoted) people will get "aji" (values, dignity, and honor) and its implementation is through *sembah raga* (the person who is just starting the journey, the way to purify oneself with water, which is normal is five times, the ways have been determined), *sembah cipta* (stop the creation to be calm), *sembah jiwa* (human closeness with God), and *sembah rasa* (maintaining awareness to enter the

There are 10 kinds of educational values contained in *Serat Wedhatama* by K.G.P.A.A. Mangkunegara IV. In principle, they have good value and are interesting. There is a value of education that is anti-foreign culture, meaning the value of personality education is difficult to find in other *Serat* or texts. That value is combined with the value of professionalism. The 10 types of values are: (1) the value of life, (2) the value of togetherness, (3) the value of professionalism and personality, (4) mental values,

(5) beauty values, (6) wisdom values, (7) sanctity values, (8) religious values, (9) virtue values, and (10) God values.

This type of research includes literature study research, including a literature study of *Serat Wedbatama* manuscript which is in the library of Reksa Pustaka Pura Mangkunegaran Surakarta and the Mangkunegaran palace which is in the same place as the library. Renny Pujiartati (2017) concluded that *Serat Wedbatama* is a teaching book written by Mangkunagoro IV consisting of five stanzas, namely: *Pangkur*, *Sinom*, *Pocung*, *Gambub*, and *Kinanthi* with the major themes as follows: (1) *Pangkur* explains the identity, importance of knowledge, character and how to become a good figure; (2) *Sinom* explains the rights and obligations and spiritual basis for life; (3) *Pocung* explains about the importance of humans in the cosmos, namely the importance of striving to gain knowledge, to get *wirya* (power), *arta* (wealth), and *wasis* (skills) as basic requirements of life; (4) *Gambub* explains the deep understanding of Islam, a formula known as four worships; body, creativity, soul, feeling as a way to get God's grace; and (5) *Kinanthi* consists of teachings or concepts about how to live life well (Pujiartati, 2017).

Siti Urbayatun and AM Diponegoro (2010) concluded that the teachings contained in *Serat Wedbatama* are Mangkunegara IV's reflections which contain behavioral guidance for his children and Javanese society in general, the contents are still relevant to be applied at present and can be subject for further study in the future.

Wibowo (2013) concludes that *Serat Wedbatama* contains sublime teachings to build Javanese spiritual implementation which is one of the bases for Javanese spiritual practice.

Ismawati (2016) concludes that the teachings in the book of *Wedbatama* contains many religious values which are still relevant to be used and currently implemented. Istiqomah, Muslihah, Atmoko (2017) concludes that the work values in *Serat Wedbatama* include (1) being religious; (2) being careful in acting and in speaking words; (3) being humble; (4) applying good advice; (5) forgiving others; (6) having a responsibility to himself; (7) complying with state rules; (8) having love for others; (9) sharpening and empowering the mind; (10) job choices; and (11) three means of life: *wirya* (authority), *arta* (means to achieve the mind) and *winasis* (smart person).

This study uses a literary tourism approach (Putra, 2019a). Data collection techniques used were observation (direct observation in the field, in this case the Mangkunegaran Surakarta palace), document review (in this case *Serat Wedbatama*) and indepth interview. In observations researcher came to the Mangkunegaran palace as a tourist repeatedly, met with palace leader and courtiers (palace guards) so that much data was obtained. (Creswell, 2015) stated that data analysis in qualitative research begins by preparing and organizing data (*Wedbatama text*) and data from the field (Mangkunegaran palace), then reduced to themes and then presented in the discussion. Themes in qualitative research are also called categories, which are broad units of information and are composed of several codes that are grouped together to form general ideas (Sudikan, 2016). Industri perjalanan dan pariwisata dapat berkembang pesat karena peran teknologi informasi dan karena dapat memudahkan wisatawan yang ingin mengakses informasi tentang produk pariwisata kapan saja dan dimana saja (Rita dkk, 2020).

According to (Putra, 2019b) the procedure of literary tourism research has four main topics, namely the analysis of themes or discourses of tourism in literary works, studies of literary activities related to tourism, studies of literary tourism to houses of men of letters or other places of literary value (literary places), and the transfer of literature as tourism promotion. This paper uses one perspective from the four topics above, namely the study of tourism discourse in literature (*Wedbatama*) and the study of literature related to tourism (Mangkunegaran Surakarta palace). Complementing the analysis of the above study, the theories and also the latest concepts of Ahmad Jamal and Noha El-Bassiouny (Jamal et al., 2019) about "The Role of Culture and Religiosity were used".

C. Discussion and Results

The upheaval of Mangkunegara IV's Spiritual Thoughts in *Wedhatama*

At a time like this where the issue of racism and intolerance spreads out at the national and global levels, then a real effort is needed to address it. Several ways can be done through various approaches, one of which is through a cultural approach. In line with that, the publication of research results "Javanese Local Wisdom in *Wedhatama*" by Ismawati & Warsito (2019), clearly has a strong relevance to overcome various problems of the Indonesian people, including the issues mentioned above (indepht interview with RM Darajadi Gondodiprojo, 2019).



Figure 1. The cemetery Girilayu, Karanganyar

The burial places of the Mangkunegaran kings were to be built on the grounds that the Mengadeg funeral complex was full. The cemetery is the tomb of Mangkunegara I to the tomb of Mangkunegara III in addition to other Mangkunegaran relatives, one of which was Raden Ayu Semi the first empress of Mangkunegara IV.

Mangkunegara IV in *Wedhatama*'s opening song also stated that the teachings he delivered were based on teachings that apply to people living in the land of Java, with the expression: *Kang tumrap ing Tanah Jawi*". In other word the teachings contained in *Serat Wedhatama* are noble teachings rooted in Javanese culture. As a basic capital in appreciating the philosophy of Javanese culture, Mangkunegara IV recommended that the Javanese take the model of Panembahan Senapati's way of life as the founder of the Mataram Kingdom. Panembahan Senapati is considered to have succeeded in getting rid of the ego that resided in him by meditating at night and day. This way had succeeded in reducing the king's lust. The essence of all actions carried out by Panembahan Senapati is "*Amemangun karyenak tyasing sesami*" (making the peace of others).

Teachings in *Serat Wedhatama* can be broadly broken down into five themes, which are contained in *Pangkur*, *Sinom*, *Pocung*, *Gambub*, and *Kinanthi*. *Pangkur* explains identity, the importance of science, character and how to be a good figure; *Sinom* explains the rights and obligations and spiritual foundations for life; *Pocung* explains the importance of humans in the cosmos, namely the importance of striving to gain knowledge to get power, wealth, and skills as basic requirements of life; *Gambub* explains the deep understanding of religion (Islam), a formula known as four worship; body, creation, soul, feeling as a way to get God's grace; and *Kinanthi* explains teachings or concepts about how to live life well (Pujiartati, 2017).

Piwulang punika kapacak ing serat Wedhatama. Perlunipun supados tlatos (boten kemba) pangudinipun, mandar sageda nregem ing raosipun. Ngagesang sanajan sampun sepuh raganipun, menawi dereng saged ngraosaken ing Raos Kasukman, kaupamekaken taksih suwung, jer isinipun naming angen-angen kaliyan bawa nafsu. Manawi kaleres

kekempalan sarta lajeng angginem kabatosan, ngatawisi menawi sayektosipun taksib sunung. Kadosta: wor subipun, laguning suwantenipun, polatanipun, tandang-tandukipun, lsp.amracibnani bilib sayektosipun dereng ngraosaken dateng Raos Kasukeman, dados taksib wonten ing pamikir lan pangraos” (Soejonoredjo, 1937).

It would be wrong if people do not have the nature of life and livelihood consisting of three kinds, namely *wirya*, *arta*, *trivinasis*. *wirya* means trying to work to achieve position, *arta* means trying to get capital to live, and *winasis* means scholars, trying to get knowledge that will be used as a source of livelihood.

Serat Wedhatama contains sublime teachings to build Javanese spiritual cultivation which is one of the bases of appreciation of Javanese spiritual practice. The climax of spiritual practice taught by *Serat Wedhatama* is to find a true life, self-better understanding, the unity of human and God, and to get God's gift to see the secret of mysteriousness. This is in accordance with Javanese philosophy which emphasizes the importance of perfection in life (finding out perfection), that humans are always in a relationship with the environment, namely God, the universe, and believes in their unity (*Manunggaling Kawula Gusti*) (Wibawa, 2010).

However, it needs to be adjusted to the changing needs of the nation, related to the many disasters that hit our nation, further research is needed (Urbayatun & Diponegoro, 2013). From the description above, it can be stated that *Serat Wedhatama* is very worthy of being introduced to the world in a literary religious tourism destination together with the Surakarta Mangkunegaran Palace.

Place: Packaging Mangkunegaran Palace as Literary Tourism Object

Places that can be visited in literary tourism include Mangkunegaran palace (Figure 5) which has many variations of events and attractions that tourists can enjoy, including: Mangkunegaran special dance offerings (Figure 7) and Mangkunegaran style lunch, Mangkunegaran library, study together at the Mangkunegaran Academy, and the bazaar at the Mangkunegaran pavilion. This is the pride of our homeland as part of a culturally rich Indonesia (Palavan, O., & Kozaner Yenigül, C.,2021).



Figure 2. Mangkunegaran Palace, Photo by Esti 2019

Another place to visit is the Radya Pustaka museum (Figure 6), a place to store palace heirlooms, historical objects, and classical Javanese literary texts.

Analogous to what (Putra, 2019b) said, developing Mangkunegaran as literary tourism requires at least three supplements namely poetry (*Wedhatama*), paintings of poets or painters (which are already on the walls of the city hall), and souvenirs that have local wisdom values (in this case various forms of accessories). The issue of how to "sell" *Wedhatama* and Mangkunegaran palace to the global world needs the answer based on the theory of Ahmad Jamal et al (Jamal et al., 2019) on indicators of religious tourism, because the literary tourism offered is religious tourism. The key stakeholders within the industry include governments, tour operators, travel agents, and service providers such as hotels and guest houses - all of whom have a key interest in targeting tourists in the world. The literary

tourism industry has a valid need for understanding the travel needs of tourists with a view to designing the best products and services (Jamal & Noha, 2019) in (Jamal et al., 2019). What needs to be prepared in developing literary tourism in Surakarta is the readiness of business people, in this case stakeholders as stated by Ahmad Jamal et al above.

So in this case, it needs religious commitment from literary tourism organizers who understand religious values, beliefs and practices and use them in their daily lives. It needs also the ability to identify broader tourism segments that integrate religiosity with (Javanese) culture that accommodates diverse religious beliefs, traditions and rituals. For this reason, a moderate attitude from the tourism manager is needed. And of course it is necessary to pay attention to season conditions as (Seba, 2012) said:

Destination countries and societies are always confronted with the seasonality in their tourism planning and management. This is a major challenge and notable barrier to achieving tourism sustainability. Seasonal mass tourism ignores the carrying capacity limitation of the destination, destroys cultural and environmental assets, puts pressure on precious natural resources, creates job uncertainty, and generates unsustainable conditions in the destinations (Seba, 2012).



Figure 3. Radya Oustaka Museum in Surakarta. Photo by Esti 2019.

From the results of observations and special interviews with Mangkunegaran Puro relatives, namely RM. Darajadi Gondodiprojo and Dra. R.Ngt. Darweni, MHum regarding two literary tourism objects namely *Wedhatama* and Mangkunegaran palace, it can be concluded that both of them are very worthy of being destinations of tourism. All aspects needed by tourists who come such a comfortable place of worship, ethnic souvenirs (in the form of ATBM *lurik* woven bags from Klaten, near Surakarta), souvenirs and others are freely available. In other word the Mangkunegaran palace and Surakarta is very open to all visitors. Here is also available an exclusive package worth five million rupiahs for one hundred visitors with performance of typical dance of Mangkunegaran and lunch at the Mangkunegaran palace pavilion.



Figure 4. *Srimpi Muncar's* Dance from Kraton Mangkunegaran, Surakarta.

D. Conclusion

Wedhatama as a classic Javanese literary work composed by KGPA Mangkunegara IV and Mangkunegaran palace as the birth place of the work is very worthy of being a literary tourism destination. The feasibility of the literary tourism destination includes aspects of moral values, religion, and culture as well as the complete accessories of the Mangkunegaran palace and its surroundings (beautiful living environment) as a tourist attraction, with adequate facilities and infrastructure supported by souvenirs that have local wisdom values. The attitude of the Mangkunegaran palace is very open, feel happy to be a tourist destination, especially the library that provides a collection of old manuscripts. Developing *Wedhatama* literary tourism and the Mangkunegaran palace also means developing ecotourism, which is the responsible travel to natural areas that preserve the environment and improve the welfare of local communities in Surakarta, Indonesia.

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Note on contributor

RM Darajadi Gandodiprojo, *Pengageng Gondopuri palace.*

R.Ngt. Dra. Darweni, M.Hum, Head of Reksapustaka Mangkunegaran Surakarta.

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