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## CLASSICAL JAVANESE LITERATURE *WULANGREH* FROM SURAKARTA PALACE: STUDY OF ISLAMIC TOURISM

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### HIGHLIGHT

*The form of development of Wulangreh as a literary tourism attraction, for example (1) Reading Wulangreh or "mocopatan" with a thematic approach (2) Know the figures of the king from the Surakarta palace, especially those who wrote Wulangreh (3) Visiting the Surakarta palace, to the tomb of the king of Surakarta in Imogiri, and special places*

### ABSTRACT

*Classical Javanese literary works have many variations, one of which is the work entitled Wulangreh (teaching with dedication) written by King Pakubuwana IV of the Surakarta palace when Indonesia was still under Dutch colonial rule. This study aims to describe the beauty of universal Islamic cultural values in this book, which was published in the 18th century but is still being used today. The question answered is, are the universal cultural values in the book still relevant today? What values attract tourists to come and learn about them? The research method used is descriptive qualitative with a hermeneutic approach triangulated with the opinion of cultural experts. The data was obtained by interpreting the thoughts of King Pakubuwana IV written in the book and interviews with Kanjeng Yusdianto, a traditional leader of the Surakarta palace and the head of the Radya Pustaka museum, Didik Suharjono. The results of the*

provided by the palace for dance performances in which the teachings of *Wulangreh* are demonstrated (4) Visiting the palace library, *Radya Pustaka* museum, which deviates from *Wulangreh*.

analysis show that the values in the book can be a reference for the world because of their universal nature, including the values of equality, multiculturalism, and civilization. The beauty of the language and the message conveyed by the King is very touching, especially if tourists want to come to Surakarta to see directly *Wulangreh*, the tomb of King Pakubuwana IV, the *Radya Pustaka* museum, and the Surakarta Palace. The religious and cultural values of Islam in the book can be used as provisions for readers in facing life today. *Wulangreh*, *Pakubuwana IV Tomb*, *Surakarta Palace*, and *Radya Pustaka Museum* are icons of religious and cultural tourism destinations in the recommended Era 5.0.

## KEYWORD

Classical Javanese literature, literary tourism; religious tourism; *Wulangreh*

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## A. INTRODUCTION

The study of literary tourism is a relatively new cross-sectoral study and needs to be socialized through education. This study has been present in European, American, and Asian countries (Putra, 2019; Ismawati in Anoeграjekti, 2020). So far, literature and tourism studies have existed but are independent and have not been taught through education. A comprehensive and more useful study of tourism and literature is the study introduced in the UK in 2000, combining two complementary studies carried out by a, b, c. In line with life in the era of society 5.0, and the post-covid-19 pandemic, religious and cultural studies packaged in literary tourism are very much needed by the community. People have reflected on the events of the covid pandemic and entered a new life, being more religious (closer to God) and starting to understand the importance of living a more cultured life. Literary tourism occurs when a writer or work is so famous or known that many people come to that location, be it the birthplace of the writer or poet, where their work is displayed, or where their grave is (Putra, 2019).

The Classical Javanese Literature of *Wulangreh* by Pakubuwana IV from the Surakarta palace contains the noble values of Javanese culture written in beautiful language, in the form of 17 *pupuh* (stanzas) *tembang*. (songs) (Ismawati, 2020). As a literary work, the reader of *Wulangreh* feels the pleasure of reading it. But if a literary work has reached its reader, the author has gone right to his literary work

(Firnanda, 2018). *Wulangreh* is a form of Pakubuwana IV care for literature. A literary work is a product of creative, imaginative, and reflective process. It doesn't describe about a writer imagination only, but also a life reflection of the writer's circle (Martini, Zuriyati, Saifur Rohman, 2018). The contents of this *Wulangreh* teaching are six (Achmad, 2018; Supadmi, 2018). First, young people don't just eat and drink, but must work. He can interpret his life so that it is useful for him, his people, his nation and his country. Through *Wulangreh* especially *pupuh Kinanti 1-16* Pakubuwana IV gives noble teachings to the younger generation. Secondly, young people should not have doubts, because fragility. The consequence is that what is dreamed of by youth is impossible will be achieved. Therefore young people must have confidence formed from the crystallization of creativity, taste, and intention as a means of realizing ideals. Third, do not be too happy when you get a gift from God, and do not be arrogant. This trait will lead youth to the brink of misery. Fourth, youth must be diligent in seeking knowledge, far from the evil of the enemy, and close to friends, fortune and grace of God. Fifth, young people should not be close to bad people even if they have a high rank. Sixth, young people should like to learn from parents who have broad wisdom and views. The six teachings of Pakubuwana IV will be the provision of young people who want their dreams to be achieved (Ismawati, et.all , 2019).

There are several reasons why *Wulangreh* was chosen in this study and not in other works. First, in terms of the author, *Wulangreh* was written by the King who applied the values of Javanese morality in his life, namely Pakubuwana IV or Raden Mas Subadya or *Sunan Bagus* (Figure 1). He was surrounded by his advisers, namely religious scholars who always gave advice to fight against the Dutch colonialists, not to cooperate with the invaders. Unfortunately the Dutch were very cunning after losing the Diponegoro war, one by one their advisory scholars were arrested and tortured in prison to death (Joebagio, 2017). Pakubuwana IV is the king of Surakarta who is full of dreams and courage. He appointed Javanese officials as well as followers of the "Kejawen" ideology to accompany him in his government. Disagreements emerged between Javanese leaders and Kejawen figures in their response to the VOC on the island of Java.

These Kejawen figures supported Pakubuwana IV to be free from the VOC and made Surakarta the most important country in Java, defeating Yogyakarta.



Figure 1. Pakubuwana IV King of Kasunanan in Surakarta Palace

The *Pakepung Incident* emerged, the Keraton Surakarta heats up. The excluded officials tried to get the VOC to confront the king. Pakubuwana IV himself hated the VOC. This discouraged the scholars who were close to the Pakubuwana IV king. In this condition, Pakubuwana IV often meditated, contemplated, and wrote part by part of *Wulangreh*. Second, in terms of place. Kasunanan Surakarta palace, where *Wulangreh* is kept is very beautiful and holds heirlooms and noble teachings written in various classical Javanese literary books suitable for rethinking the noble values taught by the nation's predecessors which are worthy of a visit on literary tourism. Surakarta is also known as the center of Islamic boarding schools which are the main reference such as the Jamsaren boarding school (founded by Kyai Jamsari in 1750, is the second oldest Islamic boarding school in Indonesia, founded during Pakubuwana IV administration) (Maliska, 2018), Mamba'ul 'Ulum Surakarta Islamic boarding school, *Wulangreh* as literary tourism is included in the ecotourism category. According to (Honey, 2008) ecotourism is a way to fund conservation and scientific research, protect fragile and pristine ecosystems, benefit rural communities, promote development in poor countries, increase ecological and cultural sensitivity, instill environmental and social awareness. in the travel industry, satisfying and educating travelers who discriminate against, and some claim, build world peace, as the mission of Islam. 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.

According to Putra, (2019b) the combination of literature and tourism adopted the study of literary tourism that emerged in Europe and Asia, both for the study of literary tourism and the study of travel book literature. Herbert (1996; 2001) studied literary tourism in England and France, Melton (2002) studied the work of the American writer Mark Twain (1835-1910); Hoppen, Brown, Fyall (2014) studied literature as tourism promotion and branding materials; Yu and Xu (2016) wrote the function of ancient Chinese poetry in Chinese tourism.

From the background and introduction above, a problem will be formulated which will be answered, namely, are the values in the *Wulangreh* as study of Islamic tourism still relevant today? Are these values worth studying as a literary tourism? Are there other literary attractions that support the Surakarta palace where *Wulangreh* was written?

## **B. METHOD**

### **The Need for Literary Tourism Studies 5.0 Era**

This study is quite prospective in this era of society 5.0 where a concept that has long been rolling in Japan in the 2016 Basic Policy for Management and Economic and Fiscal Reform which is a core part of their strategic plan. The world is faced with rapid, non-linear change and must anticipate global trends as a result of the Industrial Revolution 4.0. The study of literary tourism in this case can be in the form of a study of the *Wulangreh* text, about the author, the place of birth of the author of the text or the place of history for the author, in this case the Surakarta Palace, Imogiri. tombs, and manuscript storage places, namely the Radya Pustaka museum in Surakarta. *Wulangreh* as a classic Javanese literary work from the Surakarta palace in the XVIII century which was created by Pakubuwana IV two hundred years ago is a very famous work and still exists today.

### **Hermeneutic Approach in the Study of Literary Tourism**

This study also uses a descriptive method with a hermeneutic approach. According to Palmer (1985), hermeneutics can be at least at six levels, namely (1) biblical exegesis theory; (2) general philological methodology; (3) the science of all understanding of linguistics; (4) the basis of the *Geisteswissens-chaffen* methodology; (5) the phenomenology of existence and understanding of existence; (6) interpretive systems, both recollective and iconoclastic, that humans use to achieve meaning behind myths and symbols (Palmer, 1985). This research refers to point 6. Since the beginning, hermeneutics has often been defined as the science of interpretation.

Hermeneutics as a system of interpretation can be applied, both collectively and personally, to understand the meanings contained in myths or symbols. These definitions are not only a sequence of historical phases, but are a very important approach to the problem of interpreting a text. They each represent various dimensions that are often highlighted in hermeneutics. Each definition carries a different nuance, but can be accounted for from the interpretation of human actions, especially the interpretation of the text (Palmer, 1985). The hermeneutic way of

working in this research is by interpreting the contents of *Wulangreh* and then triangulated in an interview with the cultural expert of the Surakarta palace, Kanjeng Yusdianto and the head of the Radya Pustaka museum, Didik Suharjono.

The research method used in this article is a qualitative descriptive method with a hermeneutic approach. Data is in the form of *Wulangreh* text and recorded interviews with sources related to the text, namely the Head of the Radya Pustaka Museum (Didik Suharjono as informan about museum) where *Wulangreh* has been kept since the Keraton Surakarta library was closed due to family conflicts, and the Head of Traditional Affairs at the Surakarta Palace (Kanjeng Yusdianto as informan about the palace), people who understand *Wulangreh*. Data were analyzed using hermeneutic interpretation and reading techniques and triangulated by the two experts, namely Didik Suharjono and Kanjeng Yusdianto.

### C. RESULT

*Wulangreh* as a Javanese classic literary work from the XVIII century in Surakarta palace which was composed by Pakubuwana IV two hundred years ago is a very famous work and until now there are still many who are still studying. Regarding who the composer of the work is clearly explained in the first verse of *Wulangreh: Sri Pakubuwana IV tetela priyagung luhur ingkang wasis amumpuni, kajawi, ahli ulah praja ingkang kumandeling agami, ugi pujangga ingkang nyakup sakathahing kawruh gesang*. (Sri Pakubuwana IV proved to be a noble *priyayi*, who was clever and capable, besides being a religious expert in the state, also a poet who mastered all the sciences of life). It was also said that Sunan Pakubuwana IV, *doorgaans Sunan Bagus, wordt hier genoemd: een rechtgeloovig vroom vorst. Hij was bekend, al seen vlijtig beoefenaar van Mohammeda ansch - zedekundige geschriften, en wordt gehouden voor de za mensteller van het gedicht Wulangreh* (Darusuprpto, 1985). This means that Sunan Pakubuwana is also called *Sunan Bagus* (Sunan who has a handsome face). That is, not only good physically but also good in person.

The adoption of Islam in Java from Demak between the XV and XVI centuries AD caused the Javanese to get new inspiration in writing literary works. Thus, in the early days, the era of New Javanese Literature, many literary works were composed about Islam, *Suluk Malang Sumirang* was one of the most important works. The writers of literature at this time were filled with Kyai who were close to the palace. Examples of literary works that can be found at this time are: *Serat Rama Kawi*, *Serat Bratayuda* by Kyai Yasadipura. *Serat Panitisastra*; *Serat Arjunasrabahu*; *Serat Mintaraga*, creation Pakubuwana III; and *Serat Wulangreh* by Pakubuwana IV.

In the realm of Javanese literature, one type of literary work that is poetic is *tembang* (song in the night). *Tembang* according to Padmosoekotjo definition (Prawiradisastra, 1991) is a composition of language or literary works with certain rules and reading them must be sung with sound art. *Tembang* in Javanese is *sekar*, which is an essay bound by the rules of *guru gatra* (ie the number of lines in one stanza) and *guru wilangan* (ie the number of syllables in each line). *Tembang* as part of Javanese art is an element of art and culture or an element of art that needs to be preserved and developed. Every *tembang* must contain advice and religious values and noble character. Also *tembang* in *Wulangreh* which is very well known contains religious values; about how a beautiful life should be, how to worship your parents, older siblings, and to God. *Wulangreh* by Pakubuwana IV is also in the form of a *tembang*. *Wulangreh* consists of the *tembang Dhandanggula, Kinanti, Gambuh, Pangkur, Maskumambang, Dudukwuluh, Durma, Wirangrong, Pucung, Mijil, Asmaradana, Sinom, Girisa*, as shown in the following table:

Table 1.

Name of *Tembang* and Number of *Pupuh* (Stanza) in *Wulangreh*

No.	Name of <i>Tembang</i>	Total Stanza
1.	<i>Dhandanggula</i>	8 stanzas
2.	<i>Kinanthi.</i>	16 stanzas
3	<i>Gambuh,</i>	17 stanzas
4.	<i>Pangkur.</i>	17 stanzas
5	<i>Durmo</i>	12 stanzas
6	<i>Maskumambang.</i>	34 stanzas
7	<i>Wirangrong</i>	27 stanzas
8.	<i>Dudukwuluh</i>	17 stanzas
9	<i>Pocung</i>	23 stanzas
10	<i>Mijil</i>	26 stanzas
11	<i>Sinom</i>	33 stanzas
12	<i>Girisa</i>	25 stanzas
13	<i>Asmaradhana</i>	28 stanzas

Universal values in *Wulangreh* are not something strange because the kings in Surakarta are always accompanied by religious scholars including from the *pesantren* of Mamba'ul Ulum in carrying out their duties. Mamba'ul Ulum is a boarding school that was founded in the 17th century and still can be visited today.



*Wulangreh* which was composed in the form of Javanese poetry, to be precise the *macapat* song contains 13 *pupuh* (stanza) above, is a masterpiece of Javanese culture written in 1768-1820 which contains educational values comes from the teachings of religious which include Sufism, morals, social and political with moral teachings, including *ririh*, *rereh*, *ati-ati*, *deduga*, *prayoga*, *watara lan reringa*, stay away from *adigang adigung adiguna* attitude. There is also a concise content of *Wulangreh* according to the verses, namely the teachings:

1. teaching on how to choose a teacher.
2. teachings on how to choose friends.
3. teachings about not imitating the behavior of deer, elephants and snakes.
4. (teachings about manners
5. teachings about respect for 5 groups: parents, in-laws, parents, teachers, God.
6. teachings on how to serve the king / country.
7. teachings on how to control lust
8. teachings about noble character.
9. teachings on how to advise brothers.
10. teachings about gratitude.
11. chapter on religion and others.
12. teaching about exemplary
13. teachings about the message of the poet.

(Darusuprpto, 1985 in Javanese language; translate by Esti).

## DISCUSSION

*Wulangreh* is a literary work containing *piwulang* (teachings) written by Paku Buwana IV that talks about life and following institutionalized royal ethics. Although the parts of *Wulangreh* vary, one thing is clear about serving the country, especially to the king (Sabda, 2017). This actually arose because of the obligation of the king with the title “Ingkang Sinuwun Kanjeng Susuhunan Pakubuwana Kalipatulah ing

Ngalaga Abdurrahman Sayidin Panatagama IV". This means that the king is the representative of God on earth who at the same time carries out the practice of religion with the help of religious experts according to local culture.

That the ethics and manners written in *Wulangreh* by Sri Pakubuwana IV (as shown in figure 1) contain provisions of service to the state and the king. And among the ethics that must be upheld by citizens towards the king is the obligation to obey absolutely without criticizing all his policies and morals by not exposing his ugliness (Sabda, 2017) which is very understandable. Such ethics is based on the belief that the ruler is the representative of God (*kalifatullah*), of course all his policies will always be correct, so that if he does not implement it, let alone criticize him, someone will be disastrous (Sabda, 2017).

*Mapan Ratu kinarya wakil Hyang Agung, marentahaken hukum adil,  
Pramila wajib denenut, kang sapa tan manut ugi, mring parentahe Sang Katong.  
Dudukwuluh pupuh 2.*

(Isn't the king the representative of the Supreme Being, who carries out law and justice so that it must be obeyed. Whoever does not obey the king's orders).

The Javanese society where this provision is made is a society that has proven capable of accepting various teachings that have come, such as Hinduism, Buddhism, even animism, including Islam which came later, and make all of them part of them. The Javanese-Islamic cultural syncretism is very strong, especially in *syair* or *singir salawat* with the Javanese genre and offerings (offerings) at each celebration (Hermawan, Tatang, Aini, 2020).

Javanese society has long been teaching moral ethics that has been passed down to the younger generation even today. Javanese morality is not only conveyed through spoken language, but also through Javanese cultural symbols, one of which is through the *Macapat* song ei read four four, meaning that every four syllables stop for a moment. Through the poetry in the *macapat* song, the content of character education is conveyed, including in Pakubuwana IV's *Wulangreh*, which is thick with noble character.

*Wulangreh* is one of the literary works that has character education content. The moral message of character education was written by Pakubuwana IV along eleven *pupuh* of *Tembang Macapat* and two *pupuh* (stanza) of *Tembang Tengahan*. *Tembang Mijil* is one of eleven *Macapat* Songs in *Serat Wulangreh* which contains character education messages. In *Pupuh Mijil*, there are three elements of character

education, namely character education related to national life, character education in business life, and character education related to service to the country (Daryanto, 2014).

### ***Wulangreh* as an object of tourism literature study**

In the Law of the Republic of Indonesia Number 9 of 1990 concerning tourism, it is stated that tourism is a travel activity or part of a trip that is carried out voluntarily and temporarily to enjoy tourist objects and attractions. Furthermore, it is stated that tourism is everything related to tourism, including the exploitation of tourist objects and attractions as well as businesses related to these fields. *Wulangreh* is a literary tourism object and attraction which includes religious and cultural issues.

Tourism is everything related to the implementation of tourism. People who do tourist activities are called tourists. In tourism, literature is included in the category of *Tourism Objects and Attractions* (TOA), which is anything that makes it an attraction for tourists to visit whether they come from nature, culture, or special interests. As part of TOA that comes from culture, *Wulangreh* deserves a portion that needs to be considered (Sudarmanto, 2020). So regarding literary tourism in this article, it means that tourists can read or understand about the *Wulangreh* text in the palace library, by visiting the Surakarta palace where King Pakubuwana IV, the author of *Wulangreh*, once reigned, and visiting the Radya Pustaka museum where *Wulangreh* was kept, visiting the tomb of Pakubuwana IV (Figure 2) in Imogiri, Yogyakarta.



Figure 2. The tomb of Pakubuwana IV in Imogiri, Yogyakarta, Indonesia

### **The Religious value in *Serat Wulangreh***

The religious values inside *Wulangreh* is values of universal teachings because its source is the holy book of the Qur'an, as seen in the following stanzas (*pupuh*):

In the *Qur'an*, where you are looking for the true truth, only the chosen one will understand it, except by His guidance. You can't mix it up, you can't find it (the truth of the hint), even you are getting lost. If you want perfection in yourself, then be joking (*Dandanggula, pupuh 3*)

The stanza above is a teaching command. Every human being was created by Allah perfectly, but the environment and human behaviour itself sometimes damage that perfection so they need to learn in living this life. But not just studying, it must be a good teacher, whose criteria are in the next verse:

Even so, if you learn, son. Choose teachers who are really teachers, (who) have high dignity, (who) understand the law, and (who) are diligent in worshipping. Hopefully if you find a hermit who is diligent and does not expect anyone else's reward, he deserves your tutelage. And just know. In the next verse, 4 criteria are used in finding sources of knowledge, namely (*Dandanggula, pupuh 4*)

:

If someone talks about knowledge, but does not comply with the four things, do not be too quick to assume it is true. Filter it so that it is clear and measure it with four things, namely evidence, hadith, consent, and qiyas. One of the four things must be appropriate (*Dandanggula, pupuh 5*)

This is the first commandment in *Serat Wulangreh* by Sri Susuhunan Pakuwana IV. The contents are teachings to choose teachers, wisdom in socializing, personality, manners, teachings of filial piety to others, divine themes, filial piety, self-control, kinship themes, themes of safety, sincerity and patience, worship well, teachings on nobility.

### **Cultural Values in *Wulangreh***

*Wulangreh* has the potential to be developed as a religion-based tourist attraction because it contains the values of life that are in harmony with the teachings of religion, for example in choosing a leader, in terms of reading and can be read by singing because the form is a song. How the virtue of *Wulangreh* can be read in the following quote:

Both writings contain the teachings of life from Java, unlike *Wulangreh*. Its contents contain the teachings of virtue, which can be used as a guide for life. The language in *Wulangreh* is very simple, the words are just ordinary, not too tall to understand, making *Wulangreh* easy to understand. The author was a noble *priyayi*, worthy of respect, and gave blessings to the life of the Javanese, namely Sri Paku Buwana IV, who was known to be upright, and handsome, until he got the nickname of the handsome King (*Sinuwun Bagus*)” (Darusuprpto, 1985 in Javanese language; translate by me).

The form of development of *Wulangreh* as a literary tourism attraction, for example

1. Reading *Wulangreh* or "*mocopatan*" with a thematic approach
2. Know the figures of the king from the Surakarta palace, especially those who wrote *Wulangreh*
3. Visiting the Surakarta palace, to the tomb of the king of Surakarta in Imogiri, and special places provided by the palace for dance performances in which the teachings of *Wulangreh* are demonstrated.
4. Visiting the palace library, Radya Pustaka museum, which deviates from *Wulangreh*.

In reading *Wulangreh*, the tourist will found of cultural values in *Serat Wulangreh* cover all aspects of life, but what is highly emphasized is a matter of behaviour, to be precise "*laku*", namely training sensitivity, living with care, not exaggerating the matter of eating, as seen in the following verse:

*Padha gulangen ing kalbu,Ing sasmita amrih lantip, Aja pijer mangan  
nendra,kaprawiran den kaesthi, pesunen sariranira, sudanen dhahar lan guling.  
(Kinanthi pupuh 1)*

This means, you make it a habit to sharpen your heart (sensitivity), so that your (your mind) is sharp to pick up on cues, don't just always eat and sleep, reach out for the intellectual attitude, train yourself by eating less and sleeping. The Javanese of the past were very famous for their concern, namely meditating, in order to be able to pick up on *sasmita* or cues. In another verse, this question of concern is still emphasized:

*Dipunsami ambanting sariranira, cegahen dhahar lan guling, darapon suda, nepsu kang ngambra-ambra, rerema ing tyasireki, dadi sabarang, karsanira lestari.  
(Durma pupuh 1)*

This means, get used to training yourself to be concerned with eating less and sleeping so that you don't have a burning appetite, silence your heart until you get what you want This commandment is still being continued in the next stanza:

*Dadiya lakunireku, cegah dhahar lawan guling, lan aja sukan-sukan, anganggoa sawatawis,  
ala watake wong suka, nyuda prayitnaning batin.  
(Kinanthi pupuh 2)*

This means, make it a *lelaku*, event after event that must be lived with careful, less and sleep less, don't like to party hard, use it as needed (because) the character of a person who likes to party is a lack of inner sensitivity. And the mind will be dull and unable to pick up on hints. Next is the command not to be arrogant:

*Yen wis tinitah wong agung, aja sira gumunggung dhiri, aja leket lan wong ala, kang ala lakunireku, nora wurung ngajak-ajak, satemah anulari.  
(Kinanthi, pupuh 3)*

This means, if you are destined to become a ruler, don't boast, don't approach people who have bad character and behave badly, because like it or not (it) will rub off on you. Apart from being prohibited from being arrogant, there are still many cultural values written in *Wulangreh*, including the culture of surrendering (surrendering after maximum effort):

*Nyata missed the rickety lawan begja, Cilaka is so well established,  
ing badan priyangga, dudu karo wong liya,  
pramila den ngati-ati, sakeh durgama, mandeg oleh eling.*

This means, right or wrong, good bad, and profit and loss, don't come from yourself. Not from other people. therefore, beware of all threats, avoid and remember. There are still many Javanese cultural values that are contained in *Wulangreh* but it can be concluded that all of them emphasize practice or endeavour, including the practice of reaching the *baitullah* in Makkah to go on the pilgrimage which is dreamed by the Javanese because of the pilgrimage. is important for Muslims because of its spiritual

and social dimensions which will become a symbol in social status (Santosa, Dwi, Zuli, 2020).



Figure 3. Keraton Surakarta, where Pakubuwana IV reigned in 1788-1820

The Surakarta Palace, as shown in Figure 3, is now empty of visitors, but with the completion of the COVID-19 pandemic, the Palace is ready to receive literary tours. This was explained directly by the head of the Radya Pustaka museum, Didik Suharjono and the traditional head of the Surakarta palace, Kanjeng Yusdianto. *Wulangreh* can be found in the Surakarta palace library, but it can also be found and read at the Radya Pustaka museum. The book of *Wulangreh* needs to be read because it consists of 13 tanzas, is a beautiful Javanese cultural masterpiece containing universal educational values originating from universal teachings which include sufism, morals, social and politics with moral teachings such as *ririh* (gentle, careful), *rereh* (slowly, patiently), *ati-ati* (carefully), *deduga* (consider before doing something), *prayoga* (ask for advice), *watara* and *reringa*, far from the attitude of *adigang adigung adiguna* (relying on the strength, energy and intelligence possessed) (Ismawati, Warsito, Andyan, 2019).

Visiting the Radya Pustaka museum for teachers and students during the holidays greatly benefits in two ways, namely in traveling and in learning cultural values and universal religious education value. Surakarta Palace as shown in figure 4 is now empty of visitors, but with the completion of the COVID-19 pandemic, the palace is ready to receive literary tourism visits. This was explained directly by the

head of the Radya Pustaka museum, Didik Suharjono and the traditional head of the Surakarta palace, Kanjeng Yusdianto.



Figure 4 Radya Pustaka Museum in Surakarta

In the Radya Pustaka museum as shown in figure 4 there are also various traditional weapons (Figure 5), various puppets, Canthik Rajamala Boat (as shown in Figure 6), various Javanese traditional clothes, various classical literary texts and photographs of the King of Surakarta from Pakubuwana I to Pakubuwana XII. Apart from its sublime content, *Wulangreh* also has the beauty of having rhythms and rhymes as well as language sounds including *purwakanthi swara*, *purwakanthi guru swara*, and *purwakanthi lumaksita*. An understanding of diction (choice of words), alliteration, pengimajian, concrete words, figurative language, and metrum are contained in the *Wulangreh*. The beauty of the song in *Wulangreh* for the Javanese people needs to be cared for and preserved as the people of Maluku care for music do not recur (Lestari, 2020). or peace between religions so that social conflicts that have occurred in 1999-2004





Figure 5. Traditional Weapons at the Radya Pustaka Museum



Figure 6 Canthik Rajamala Boat in Radya Pustaka Museum

#### D. CONCLUSION

From the results of the analysis and interpretation of the contents of *Wulangreh*, it can be concluded that the classical Javanese literature of the 18th century is still relevant for study today, as well as for literary tourism purposes. The existence of supporting tourism objects for *Wulangreh*, such as the tomb of the writer of *Wulangreh*, namely the tomb of Pakubuwana IV in Imogiri Yogyakarta, the Surakarta

Palace, and the Radya Pustaka museum in Surakarta, is an added value for *Wulangreh* literary tourism.

The values in *Wulangreh* emphasize that teachers and students must have an inner sensitivity called *sasmita*. *Sasmita* is often a physical sign that can be seen by the eye and can be a symbol. Gestures, even certain colors, such as black can be a sign of sadness. White is a sign of surrender, meaning surrender to God. *Sasmita* asks people to be sensitive, to look deeper. "*Tanggap ing sasmita*" means being aware of the inner signs. *Wulangreh* tends to target young people, especially students and teachers. In *Wulangreh* there are also teachings about *kawaskithan (waskitha)*, sensitivity to *sasmita*, honesty, patience, respect, and other life teachings. *Wulangreh* as a cultural heritage of the Indonesian people whose content and language are very worthy of being enjoyed by the audience of tourists from Indonesia and abroad in literary tourism. *Wulangreh* contains religious and cultural values which are very beautiful and harmonious when applied in life. In addition to getting spiritual nutrition, a literary tour to *Wulangreh's* place in Surakarta will also get physical nutrition because Surakarta is known as a historical city of *santri*, especially in the Keraton arena and its surroundings. This paper recommends the literary tourist destinations of *Wulangreh*, the Kasunanan Surakarta Palace, and the Surakarta Radya Pustaka Museum to become the next year's Islamic tourism agenda.

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#### **Conflict of Interest:**

The results of the research that has been done are free from conflicts of interest from certain parties who might claim the results of their research.

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