

# Religiosity in Wedhatama by KGPA Mangkunagara IV: An Education Model A La Javanese Culture

*By* Esti Ismawati



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Esti Ismawati<sup>✉</sup>

Widya Dharma University, Indonesia

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### Abstract

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This research purpose is to describe religious values in *Wedhatama* by and its relevance to today's life. The method used is descriptive inferential, by describing religious values in *Wedhatama* which is in form of *Pangkur*, *Sinom*, *Pucung*, and *Gambuh*, and after that, summarizing it. The analysis results in conclusion that *Wedhatama* by Mangkunagara IV contains high religious values, which is manifested in a belief that human beings depend on God and God is a source of salvation, so human beings should be close to or surrender deeply to God. Religious person is imagined in *Wedhatama* as prime being, who loves solitude, *tawadu'*, always be humble (he is not angry when someone calls him stupid), has less desire, puts his trust in God and sincere, knows the end, learns the essence of desolation, responses well to his wishes, sensitive, kind hearted, and loves to meditate until he finds some divine revelations, and imitates behaviors like in *fiqh*. This is education model a la Javanese culture, which is still relevance to be done by all people in this world.

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<sup>✉</sup> 23 Press correspondence:

Ki Hajar Dewantara, Klaten Utara, Klaten, Jawa Tengah 57400

E-mail: [ibu\\_esti@yahoo.co.id](mailto:ibu_esti@yahoo.co.id)

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## INTRODUCTION

In the Javanese community, the education of children in general delivered by parents to children through the symbolism in the form of a song or hymn, which is sung by the father or the mother before the child slept. The values contained in a song or hymn that is generally about good behavior, which must be owned by the children when they enter the social life. Values chanted during the early phases of life become embedded in the hearts of people of Java. That is why the Javanese community tends to have values of religiosity, noble character, *andhap asor*, *manjing ajur-ajer*, reflecting the religious understanding adopted.

Religiosity is an attitude or human action done continuously in living and practicing a religion or belief. One way to achieve religious experience is to increase the sensitivity of catching symbol or emblem around, both of which come from natural or human related to the belief. In this article, I will analyze the *Wedhatama* text's religiosity, a masterpiece of Kraton of Surakarta hadiningrat.

*Wedhatama* is a text of KGPAA (Kanjeng Gusti Pangeran Adipati Ario) Mangkunagara IV of Surakarta published in 1927. *Wedhatama* is composed in the form songs of *Pangkur*, *Sinom*, *Pucung*, and *Gambuh*. *Wedhatama* including *piwulang* work, a work containing the teachings. As *piwulang* text, *Wedhatama* contains teachings that are beneficial to life. The question is, do the teachings in the *Wedhatama* contain religious values? If it contains religious values, how does the author express the values? In which part do the religious elements reside?. Are the values of religiosity *Wedhatama* is still relevant to the present day? This article will discuss these issues.

Religious means association with religion and faith. Religiosity is the intricacies of the problems associated with beliefs or religion, religiosity is broader than religion. Religiosity is the attitude of its believers. Religious values are the values that had to do with divinity. According to Shadily, religious is derived from the word religion means the solemn attitude in worshipping, an attitude that has to do with the

holy and supernatural, which itself demands respect and solemnity (Shadily, 1984). Peter Salim (1994) suggests that religious is obedience to the religion, things pertaining to religion. Joyosantosa (in Suwondo, 1994) suggests that religious person is bound to God as the source of peace and happiness. The conscious human attachments to his God is a reflection of the religious person attitude. Concerning with religious person, according to Koentjaraningrat (1984), in the Javanese community there are two categories, namely the purists and syncretic. The puritan is a religious community groups, who religiously follow one religion, and the syncretic is a community group that brings together elements of several religions and beliefs in his conviction.

If the puritans believe in one religion is pure, the syncretic group is different. Syncretic Javanese society groups believe in Allah, Muhammad Rasulullah, Koran which contains the word of God, and heaven reserved for believers after death, but they believe also in other religious rituals, magical creatures, magic, offerings, and so on. This religious group is called *agami Jawi* or *kejawen* (Koentjaraningrat, 1984). Javanese poets great influence in the end of the eighteenth century laid the foundations of the concept of *agami Jawi* through classic works that contains moral teachings, morals, mystical, divination, horoscope (*primbon*), stories chronicle (*cerita babad*), mysticism (*suluk*), and so on. From the works of Javanese poets, the *kejawen* believers obtain teaching excellence and *kemuksaan* about *sangkan paraning dumadi* and *manunggaling kawula lan g<sub>4</sub>i* with four levels of journey, the *Shari'ah* (*sembah raga*), *tarikah* (*sembah cipta*), *nature* (*sembah jiwa*), and *makrifat* (*sembah rasa*), will be described further in the discussion below. From the works were the believers of *kejawen* also gain valuable religious texts as guiding doctrine for *kejawen* (Suwondo, 1994), including religious values, among others: *keimantauhidan*, human remembrance of God, and man's obedience to God's word.

Related to this religious literary work, YB Mangunwijaya (1982) states that in the beginning every literary work is religious.

Religious attitude is very close with the Javanese life. Damarjati Supajar (1985) states that the ethics of Java, among others, are the duties of man towards God, called *dharma bakti insani*, which includes (1) *keimantauhidan* of a man to God or the value of worship, (2) remembrance of a man to God's traits or value of faith, (3) obedience of a man to God or the value of the behavior, and (4) human submission to God or the value of trust related to the destiny and fate.

Javanese community is famous as a religious community. One of the experts who addresses the issue of Javanese religiosity is Geertz in his book *The Religion of Java* translated by Aswab Mahasin into Indonesian as *Abangan, Santri, Priyayi dalam Masyarakat Jawa* in 1981. Geertz explains in details that the Javanese community can be classified into three groups with religious variants of each, namely *abangan*, *santri* (students), and *priyayi*. The *abangan* is the one who emphasizes aspects of Javanese animism-syncretism that is generally attached to the farmer community in Java. The *santri* is the one who emphasizes the aspects syncretism of Islam that is generally attached to the community of merchants and some educated farmers. The *priyayi* is the one who emphasizes the aspects of Hindu syncretism that is generally attached to a public bureaucracy in government offices (Geertz, 1989)

Geertz classification is inconsistent observed to the objects, because the one equals to *abangan* and *santri* should not be *priyayi* but *ulama* (scholars). Geertz is also simultaneously mixing the social classes and groups of religious behavior (Ratnawati, 2002). It can be said so because the *abangan* and *santri* are not social groups, but groups that are based on obedience to their religion, while the *priyayi* is a social group that can be opposed to *wong cilik* or the commoners. Thus, the *abangan* and *santri* cannot be opposed to the *priyayi* because there are *priyayi abangan* and *priyayi santri*. In fact, in the Javanese community there *Islam abangan*, *Kristen abangan*, *Katolik abangan*: those who just put his religion on identity cards without conducting of worship. And it is not only attached to the farmer. Contrariwise, there are also reputable

Islamic *priyayi* doing the Islamic sharia perfectly so that it can be categorized as *ulama* or the true believers of the true Islam.

According to Bachtiar (in Geertz, 1989) Javanese religion is not the same as the religion of Islam in Java. Javanese religion developed in the Javanese community is essentially manifested in the cult of the ancestors, ancestors, *danyang-danyang* considered as a source of life. Javanese religious practices tend to be manifested into one of the components Javanese mysticism called *kejawen*. Although *kejawenis* not a religion category (but refer to an ethics and lifestyle inspired by Javanese thinking, Mulder, 1985), in general, the Javanese put *kejawen* as a religious practice because *kejawen* is a typical attitude towards life which is overcome religious differences, and it is suitable for people of Java. Therefore, the actions of religious appreciation of the Java (related to life, death, fate, and so on) tend to conform to the adherents of mysticism. In this case, it is known as concept of *jagat gedhe* (macrocosm), *jagat cilik* (microcosm) and *manunggaling kawula lan Gusti* (union of man and God) as a harmony of life in order to achieve harmony of the cosmos.

The final goal is not surrender to the Divine as a religious attitude but rather as a means to firm up its presence that is manifested in a sense, because the sense brings one into a state of satisfaction, calmness, peace, happiness, and the absence of tension (Suseno, 1988). It is the inequality of Javanese religious concepts with the Islam in Java. In Islam, one of the signs of the value of religiosity within someone is the attitude *tawadu'*, humble, dislike to praise and if praised returned to the Praiseworthy, namely God, God Almighty, and not associating God with anything. Just believe in one God.

## DISCUSSION

*Wedhatama* reviewed here is very interesting because the contents of the text have been studied by the Javanese community as teaching materials. This is revealed in the preface of one of the books that discusses *Wedhatama*, written by R. Soedjonoredjo in 1912

published by Boekhandel Tan Khoen Swie Kediri, East Java, Indonesia. In the introduction to the book, it is written:

*"sami-sami serat Djawi, yasan dalem Kandjeng Goesti Pangeran Adipati Ario Mangkoenagara IV poenika dipoen dojani pijambak dening bangsa kita Djawi; poenapa malih serat Wedhatama. Sanadjan serat Wedhatama poenika alit lan tipis, nanging isinipoen mepaki, sarta djembar beberapipoen. Tetemboenganipoen kathah ingkang sami wonten isinipoen. Rakitaning oekara menarik pamireng, sarta dados panggigahing manah. Manawi oengel-oengelan ing Wedhatama sinoeba toewin sinoekarta mahanani kretarta toenrap pakartining ngelmoe loehoeng. Poenika dados boekti bilih serat Wedhatama poenika jasanipoen soedjanma ingkang winahjoe".*

"among javanese texts, the work of KGPAA Mangkunagara IV, which is *Wedhatama*, is the most keen of the Javanese community. Though it is small and thin, but the content is very comprehensive and has very broad knowledge. It can be said that it is very meaningful. The arrangement of the sentences is very interesting for hearing and can inspire the mood. It says here how to be a good man is with *sinoeba sinoekarta mrih kretarta pakartining ngelmoe loehoeng*. It became evident that the *Wedhatama* is the work of the chosen that has the divine revelation.

Let us enjoy the first verse of the following *Wedhatama* text:

*"mingkar-mingkoering angkara,  
Akarana karenan mardī siwi,  
Sinawoeng resmining kidoeng,  
Sinoeba-sinoekarta,  
Mrih kretarta pakartining ngelmoe loehoeng,  
Kang toemrap neng tanah Djawa,  
Agama ageming adji"*

"Staying away from anger  
Because of educating children  
Along with singing of ethereal hymn  
Sublime heartrending  
Arranged so for the noble behavior  
Which is in the land of Java

Religion is a perfect outfit "

From the Javanese text above, it can be interpreted as follows: (We must) stay away from the anger, especially in educating children, as echoed with the hymn, which is sublime and heartbreaking, so that this doctrine is close to the heart, (about) embedded noble knowledge, for the Javanese community, religion is the soul's outfit. This viewpoint certainly cannot be separated from the teachings of the previous reference, namely the teachings of the famous *wali sanga*. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalidjaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati (Suardi, 2005). These *wali* conveys religious messages through a cultural approach, with the song, with gamelan, so that their presence does not cause conflict in Java. Religious approach that embraces the Javanese culture is known as the religion of Java.

The religion of Java (*kejawen*) states that the men's task is to be devoted to God with *Pracaya lan mituhu* (believing and obedient) to *Hyang Manon* (The One Almighty God) by believing seriously and impregnating in thoughts, feelings, words, and deeds, and also surrendering and *sumarah* to God's will. How to draw closer to God can be done through various efforts, such as, to leave home and find a quiet place to meditate in order to get a revelation, as shown in the following passage:

*"Sabēn mendra saking wisma,  
lelana laladan sepi,  
ngingsep sepuhing supena,  
mrih pana pranaweng kapti,  
tis-tis tyas merdusi, mardawane budya tulus,  
mesu reh kasudarman,  
neng tepining jalanidi,  
sruning brata kataman wahyu jatmika"*

"Everytime away from home,  
a trip to a deserted place,  
studied the essence of desolation,  
that response will  
so that the heart grows sensitively, so that the  
deeds refined  
contemplating by meditating,

in the edge of the river  
for the diligent meditation obtained revelations  
of kindness".

*satitik wae wus cukup  
aja ngguru aleman  
nelad kas ngepleki pekih  
lamun pengkuh pengangkah yekti keramat"*

From the text above, it can be seen that not everyone can get a revelation. Only those chosen by God who is able to obtain this revelation or *kanugrahan*. People who are close to God like the prophets, *wali*, who have the advantage in the field of eschatology (*liduni*) will be able to receive revelation from God. Almost all prophets get revelation. Prophet Muhammad is the prophet who obtains the most revelations, in the form of the words of God gathered in the holy book of Koran in the view of Islam. In these words of God, all matters are already governed, in great detail, to the sanctions and bonuses. Because not everyone gets the guidance to be able to understand the revelation of God, it is not surprising that many people do not understand that in fact all matters are already set up, which is by God. Sometimes people go to the shaman to ask about his fate, his soul mate, prosperity, and so on. In fact, it is a sin and forbidden by Allah since associating Him (*shirk*) is an unforgivable sin. Allah does not forgive such sin. In the teaching of this *Wedhatama*, there is a way so that people are able to understand the revelation of God, i.e., with a sensitive heart and delicate deeds, trained through ponder ways, closer to God, by contemplating, meditating, and being concerned. This is the teaching of our ancestors, which makes us, the Javanese, into the ones with religious character. In this book, it is also taught that if we want to be an individual with religious character, we must imitate Prophet Muhammad. But it is definitely very tough. As a Javanese, if we are steady (constancy) in doing good deeds even if only as small as castor beans (particle), it will be enough. Imitating prophet Muhammad's deeds is indeed difficult, as written in the book *Wedhatama*:

*"lamun sira paksu nulad  
tuladaning kanjeng nabi  
o, ngger kadohan panjangkah  
wateke tan betah kaki  
rehne ta sira Jawi*

"If you have to imitate  
imitate the behavior of the prophet  
oh, my son too much of your step  
your character is not *istiqomah*(constance)  
because you, Java  
little is enough  
never wrongly learn (from certain teachers)  
imitate that as in *fiqh*  
when your path is strong indeed it is acceptable  
".

It means, if you want to imitate the Prophet (Muhammad), it will be too hard. It will be sufficient as Javanese if you do as in the teaching of religion (*fiqh*). If you live earnestly, undoubtedly, you will be received by the community.

In *Wedhatama*, one will found teaching (*piwulang*) about superiorman, the man who likes to be in solitude, who always sharpens his mind, who always obeys the laws of chivalry, who upholds the moral order, who always pleases others. Those are the characteristics of a man who obeys with religion (religious). Nowadays, it is hard to find such a qualified humans. Especially the leaders. It is easy to find a bad case of the leaders' attitude anywhere. Many of them are already accomplished their terms of office still have to deal with the law. Many are caught in corruption, manipulation, money laundering, and other white collar crimes. Very few of our leaders can provide great exemplary behavior. It's really irrational sign of the times as predicted by R.Ng. Ronggowarsito, a great poet of Surakarta Palace. Therefore, appreciating, understanding, and practicing the teachings in the *Wedhatama* is really relevant to today's conditions, meaning that we did not go along the fool (bad behavior). So, that we can still be an example to all around us. The citation below shows that:

4  
*"Mangkono janma utama*

*tunan-tunanen ing asepi  
ing saben rikala mangsa  
mangsa amemasuh budi  
lahire antepi  
ing reh kasatriyanipun  
susilo anuraga  
wignya met tyasing sesame  
yeku aran wong bareg berag agama”*

"Like that's the superior man  
Always stays in the solitude  
always sharpens mind  
in real life  
obey the laws of chivalry  
uphold the moral  
pleasing others  
that is the one who obeys the religion "

It means that the virtuous person loves to think deeply, always uses the his mind in real life, always uphold the law, ethics and moral, pleasing others, and obeys the religion.

The citation above shows what determine a superior man. It is stated that in order to sharpen the mind or sharpen the sensitivity; attitudes such as fondness to solitude, being obedient to the law, upholding the moral order, pleasing others, and obeying to religion are required. This was the Javanese men's image when *Wedhatama* was composed. The relevance of these values to current conditions is in contrast because we see so many people who seem very religious seen from the physical signs <sup>15</sup>. blackened forehead because of too much bow from kneeling position so that forehead touches floor, a part of prayer ritual), a meaningful name for a person who is upright, trustworthy, and etc., but he can be the circle of corruption, even surrounded by non-*muhrim* (legal in sharia law) women and spending money that is not his. Is this a sign or *sasmita* from God about a certain period? *Wallohu alam*.

Some indicators regarding people who obey the religion found in *Wedhatama* cited below, which is only talking about the calmness of the heart, not being angry for being called

stupid, not being angry for being insulted: these are the real knowledge of religion, which is called as the true knowledge. Observe the following text in *Wedhatama*:

<sup>2</sup>  
*“Mangkana ngelmu kang nyata,  
sanyatane mung weh reseping ati,  
bungah ingaranan cubluk,  
sukyeng tyas yen den ina  
nora kaya si pengung  
panggung gumunggung  
gungan sadina-dina  
aja mangkono wong urip”*

"Therefore, it is the real knowledge  
**essentially just about calmness of the heart  
happy to be said stupid  
happy if being insulted**  
not like the fool  
arrogant when praised  
asking for admiration everyday  
be such people not."

It means that the true knowledge covers the good teaching, meaning that do not be happy when being praised and do not be sad if being insulted. Those who have true knowledge will always feel at ease inside. He is not easily entangled in the vanity. He will always be humble, do not ask praises for things to be done or done. They are patient for being said stupid and humiliated. They face life with a smile because real life is a mere game.

From the text, it is known that people who have true knowledge have calmness in their hearts, peaceful. They are firm, strong individuals. If they are insulted, abused, they never retaliate, but accept it with pleasure. It turns out that the signs that are not currently visible or less visible in our lives now. Does this mean our society today is not as religious like when *Wedhatama* was composed? *Wallohu alam*. If the knowledge of the religion has become part of their lives, they will find calmness in their hearts. They are not arrogant in everyday life, do not spend money like a govern man authority with the initials AF. He easily gave money to his girlfriends. A woman with initials A was given

20 million, and B was given 10 million and a car, C was given 15 million and a car, D was given a house worths 5,8 billion. The other case is of a man of nine wives, and much more bad behaviors that are not in accordance with religious norms. Another characteristic of the religious man is *tawadu'*, humble, working and doing anything not to get praise but awareness of the self that life is about working (*makaryo*), which are appropriate with existing *piwulang* in the book of *Wedhatama*. But once again we find the environment around us (Indonesia) precisely has the opposite effect: behaviors that is contrary to the teachings of *Wedhatama*. What is *Sasmita*? Most Javanese interpret that the number of disasters such as earthquakes, tsunamis, landslides, volcanoes eruption by producing hot clouds (*wedhus gembel*), is a *sasmita* that God is angry because people are breaking many rules. There are unfulfilled *mandates*. Trust is betrayed. Corruption and nepotism are rampant. In fact, they know that God has created not the *jin* and mankind but to worship Him. (*wama kholaktul jinna wal insa ila liyakbudu*). Many religious teachings are distorted so that life in this world is less harmonious. There are a lot of natural disasters.

The following citation affirms the meaning of the description above, the essence of life is sincerity, patience, willingness to live it, no disappointed feeling for lost (everything is already in God's hand), accepting willingly what has been testified by the Almighty.

"*Lila lamun*

*Kelangan noragetun*

*Trima yen kataman*

*Sakserik sameng dumadi*

*Trilegawa*

*Nalangsa srating Batara"*

"Ungrudgingly accepts the loss,  
accept (willingly) if subjected,  
acts that are less good,  
only surrender to God  
with three kinds of manifestations,  
that is sincerity, patience, willingness."

Thus, the text above means if you lose something, be sincere as much as possible; if you receive less good fortune, be patient; and surrender to God. Sincerity, patience, and willingness are the keys of life taught in the religion. Sincerity means to accept all forms of life with joy. Good and bad, profit and loss, *bejo lan ciloko* (good and bad luck) is God's way of testing how much obedient the servant to his Lord. Because of that, everything must be accepted with pleasure. Patience is a condition of receiving the rotten fate and keep trying (having *ikhtiar*), do not giving up, and do not being *su'udzon* (having bad prejudice) to God. While willingness is the peak of sincerity that have become part of everyday behavior. Nothing is hard for the mind of the people whom character have willingness.

People who are crying inside for committing acts that are aberrant from the right and fair *paugeran* (law) are what called as sense of conscience (*rasa sanubari*). As explained above, the sensitivity is very important in the Javanese living order. In general, the Javanese assume that God is the protector. God by the Javanese is called *Pangeran*, meaning the protector or shelter. God is also called *Kang Murbeng Dumadi* or *Kang Murbeng Bawana*, meaning the Creator or The World Maker. God by the Javanese is also called *Kang Murbeng Gesang* which means the Creator of Life, also called *Hyang Manon* that means Knowing Everything, including humankind's conducts. And many more titles of the Lord for the Javanese, for example *Kang Murba lan Wisesa* means the Creator and the Master of the Universe, *Kang maha Wicaksana*, *Kang Maha Luhur*, *Kang Maha Suci*, *Hyang Widhi*, *Suksma*, or called *Gusti*.

In this *Wedhatama* is also taught the *catur sembah*(four worships), which are the *sembah rogo*, *sembah cipta*, *sembah jiwo*, and *sembah roso*, to be understood as the signs of *nugrahaning Pangeran*. This is presented in the following

caption:

"*samengko ingsun tutur,*  
*sembah catur: supaya lumuntur,*  
*dihin : raga, cipta, jiwa, rasa, kaki*



*ing kono lamun tinemu,  
tanda nugrahaning Manon"*

"Now I speak  
Four worships: for sustainability  
The first: the physical, creation, spirit, sense, my  
son  
here will meet  
the signs of God's blessing "

It means to contemplate this teaching, which includes four levels of service, as a sign that a man is devoted to God. In order to live happily, mankind must do four things, namely the physical, creation, spirit, and sense. First, he has to do the physical worship, the religious rituals with his body. Second he must also focus to God when praying. Thirdly he should be able to unite the soul with God, so that the fourth, he was able to penetrate the sense of the divine that will be guiding his life.

In the teachings of *Wedhatama*, the manifestations of *sembah catur* or *sembah empat rupa* are: (1) *sembah raga* which is synonymous with **shari'a**, that is *manuting badan wadag kapurih miturut wawatoning pangudi kawruh Kasunyatan*, meaning that the obedience of the physical body of seeker of knowledge about the reality. (2) *sembah cipta*, which is synonymous with **tarekat**, that is *manuting angen-angen kaliyan pangraosing manah kapurih miturut wawatoning pangudi kawruh Kasunyatan* means the obedience of the wishes with the feelings of the heart in accordance with the reality. (3) *sembah jiwa*, synonymous with **hakikat**, that is *manuting jiwa kapurih miturut wawatoning Kapangeranan*, meaning that souls to always rely on the words of God. (4) *sembah rasa*, synonymous with **ma'rifat**, that is *manuting raos-jati kapurih jumbuh kaliyan raosing Pangeran*, that is the unity of the body and mind as God's wishes.

In *Wedhatama*, it is said that the *sembah raga* in Islam is through the five daily prayers (obligatory prayers). If the five daily prayers have been implemented, according to the teachings *Wedhatama*, physically he has received testimony that the man is already able to guide himself to the true doctrine (*menawi salat 5*

*wekdal punika dipun tetepi, punika ing tata lahir sampun angsal paseksen bilih sampun saged ngereh badanipun wadag ingkang miturur wewaton*). It means that if the five daily prayers have been fulfilled, physically he is able to get the recognition that he has carried out the orders of the Lord.

If a man can carry four worships above, it is a sign that he could receive the revelation of God, while the picture on who will receive God's revelation contained in the following

6 sage:  
*"sapa ntuk wahyuning Allah  
gya dumilah manguh ngelmu bangkit  
bangkit mikat reh mangukut  
kukutaning Jiwangga  
kang mengkono kena ingaran  
wong sepuh, liring sepuh sepi hawa  
awas rorong atunggal"*.

"Who gets the revelation of God immediately putting out capability proficient in attracting adoption adopting soul and body Such can be called elders, the meaning is old with absence of desire wisely unite *Khalik* creatures"

It means that the person who received the revelation of God will be visible in the body and soul. He is clever dismissed lust, got wise to unite the of God's creatures on earth. That is seen as the elders (*sesepuh*) who has lack of desire.

The quote above shows us that life will survive in this world and hereafter if it is based on the foundation of religious values. It is understandable that the teaching in the book of *Wedhatama* contains many religious values. The indicator appears on the entry of religious concepts as contained in lines above, namely the revelation of God, absence of desire, and the unity of creature and Creator (*manunggaling kawula lan Gusti*) into *loroning atunggal*.

Observe the following text:

9  
*"tan samar pamoring Suksma  
sinuksmaya winahya ing asepi*

*sinimpen telenging kalbu  
pembukaning warana  
tarlen saking layap lenyeping aluyup  
pindha pesating supena  
sumusuping rasa jati”.*

"no doubt on his invisible God  
awarded with God's revelation in his solitude  
stored in hearts  
the opened barrier  
no other than the times of the sleepy  
such as the disappearance of a dream  
the pervasiveness of a true sense."

It means that people who have reached the level 25 of the shari'a, *tarekat*, *hakikat*, and *makrifat* will have no doubt anymore about the existence of God. They preserve God is in their hearts. They receive *sasmita* God in a dream that penetrated into thought as they see the supernatural realm in his sleep.

Regarding "the supernatural", in religious beliefs (Islam) it is said that man must believe in the unseen, to do the prayers, spend some of his wealth, believe in the revelation to the prophet, and believe in the hereafter. That is the man who gets guidance from his Lord, and who got the triumph, as stated in Koran Surah 2: 3,4,5 (Yassin, 1982). This concept is somewhat different from what has been done by the followers of the religion of Java or *kejawen*. The believers of *kejawen* combine multiple beliefs or rituals in their worship. They still believe in things mystical and burn incense that is believed to be able to expel the devil.

In carrying out the worship of God, it is also mentioned in *Wedhatama* which must be done diligently and regularly or *istiqomah*, as the following quote: "*lire sarengat iku, kena uga ingaranan laku, dihin ajeg kapindone ataberi, pakolehe putraningsun, nyenyeger badan mrih kaot*", which means that the *sarekat* path is steady (*istiqomah*) and diligent way. These two things can make the body or the physical healthy and has strong character (*boten goreng lan tumemen*). Next is on how the human condition after receiving the blessing of God, as depicted below: "*Sejatine kang mangkana*

*wus kakenan nugrahaning Hyang Widi  
bali alaming asuwung  
tan karem karamean  
ingkang sipat wisesa winisesa wus  
mulih mula mulanira  
mulane wong anom sami”*

"Indeed that,  
(he) has received divine grace  
back to empty realm  
dislike the mundane  
the power disposition authorizes already  
return to origins  
the beginnings of the youth "

That is, if the level four (the shari'a, *tarekat*, *hakikat*, and *ma'rifat*) has been exceeded, the man had received divine grace, return to *alam suwung* (empty realm), no longer love the world and its matters, and return to the natural origin of the beginning (*alam ruh*, spirit realm).

If man had received divine grace then he will be a man of noble, *sepi ing pamrih rame ing gawe*. Selfless in working. He will not have the character *penginan* (having a lot of desire), *melikan* (opportunistic), *sugih kakajengan ingkang nuwuhaken kamurkan* (having many ideas that will cause wrath). He will not have bad temper. He will be able to defeat his desire and lust by carrying out *sembah cipta*, namely *tata, titi, ngati-ati, tetep, telaten..* This is called *bali ing alaming asuwung*. These things emphasize that people are always do the worships will not be afraid of destiny or fate, as stated below:

18  
*“meloke ujar iku  
yeni wis ilang sumelang ing kalbu  
amung kandel kumandel marang ingtakdir  
iku denawas denemut  
den me 2t yen arsamomot  
pamote ujar iku  
kudu santosa ing budi teguh  
sarta sabar tawakal legaweng ati  
trima lila ambeg sadu  
weruh wekasing dumados”.*

"The speech clearly explained  
when doubt of hearts has gone

the strong belief in fate  
as carefully remembered  
consider if you want to save  
that way of saving  
be strong in dependable deeds  
and patience, trust in God and sincere hearts  
willingness to accept are the main qualities  
knowing the hereafter".

It means that what has been achieved at the *ma'rifat* level above will be stored strongly in dependable deeds and the attitude of patience and sincerity has the main character to know the end of the world. It means to be able strong in deeds and being patience and trust in God and the heart is sincerely and willingly accept that the main character though it is not easy, but through tough struggle to reach the level of *ma'rifat*.

This is the end result of all *laku utama* (main deeds) that has been described above, which is believing in destiny, being strong in the deeds, being patience, trusting in God, having sincere heart, and *weruh wekasing dumados*. This is consistent with the ultimate goal of achieving the the Javanese mysticism which is the unity of the slave (*hamba*) and his Lord (*manunggaling kawula lan Gusti*). But unfortunately the main burden to the struggle is not the experience of transcendence itself but only as a means to complete the existence that is manifested in the sense, because the sense is the one that brings a man into a state of calm, contented, peaceful, no tension, and happy. This is in appropriate with the opinion of Suseno (1988). This condition is often called as surviving (*slamet*), and to achieve this they held rituals of salvation (*slametan*), which is a ceremony with various offerings that is given to the supernatural beings to avoid the dangers posed by natural surroundings.

## CONCLUSION

*Wedhatama* by Mangkunagara IV 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. A religious person

imaged in *Wedhatama* as the superior man, who likes to be in solitude, *tawadu'*, always being humble (not angry to be said foolish), has the absence of desire and lust, wisely unites with the Creator, does not like the mundane, strongly belief in destiny, has patience, trust and sincere hearts, knows the hereafter, studies the essence of solitude, has responsive willingness, sensitive hearts, and delicate minds, meditates for divine revelation, and imitates the attitude of *fiqh*. This is the model of moral education in the style of Javanese culture, which is still relevant to be implemented by all the children of the nation in the world.

From the analysis it can be concluded that the teachings in the book of *Wedhatama* contains many religious values which are still relevant to be uses and currently implemented. The indicator appears on the entry of religious concepts as contained in lines above, namely the revelation of God, the absence of desire and lust, and the unity of creature and the Creator (*manunggaling kawula lan Gusti*) into *loroning atunggal*. Although the Java religion as it appears in the book's teachings of *Wedhatama* is not the same as Islam in Java, the reality shows that Javanese man employing it as a religious practice. Therefore, the actions of religious appreciation which are usually done by the Javanese in their relation to God, life, destiny, and death, tend to conform to what has been done by the believers of mysticism (*kejawen*).

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