

SOCIETY 5.0

LEADING IN THE BORDERLESS WORLD



Editor: **Diah Karmiyati**

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SOCIETY 5.0: LEADING IN THE BORDERLESS WORLD

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EDITORIAL

Spirituality and Humanity to Prepare for Technological Advancement in Society 5.0

Nowadays, with a face paced development of science and technology, we are surrounded by innovation in enabling technologies such as Artificial Intelligence (AI), Internet of Things (IoT) and robotics. Many scientist and expert are concerned if someday this technology is no longer helping people but mutated into a technological monster. With that possibility of the technology take over humanity, Japanese government announced the term society 5.0. The concept of society 5.0 is presented by Japanese cabinet in January 2016 as a core concept for their basis of economic and policy management. It also aimed for the investment of the future of mankind. It is aimed to balance the technology with a human centred approach. A study has outlined how this human centred society is envisioned to be aligned with Sustainable Development Goals (SDG such as ending poverty through Ed-Tech (Education Technology) or through AgriTech (Shiroishi et al., 2018).

Indonesia as a country with the 4th largest population in the world has not yet fully aware with human centred approach for technologies. Yes, it is true that our younger generation, millennial and generation Z begin to develop and utilize IoT and AI. For instance, the development of e-Fisheries with an aim to help fisherman automatically feeding their fishes in due time with a sensory intelligence machine. However, the utilization of those technology is far more behind those in developed country. Indonesia is still on their 4.0 stage. While we are still in the beginning of 4.0, it is important to considered what we valued the most to prepare for 5.0 : our construction of spirituality and humanity.

As a country with five major religion, and our first Pancasila stated to “Believed in God”, the construction of spirituality is very important. Spirituality comes from within us that we have a higher calling to do what’s good, what’s moral, and what not from our belief system. By

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standing on these main principals of being a Moslem, we are keen on walking ahead to face the development of the technology without worry.

In preparing for the society 5.0, it is necessary for us to have a strong principle at hearts that based on our belief system. When we possess a strong spirituality, we have a tendency to be kind to other people. Kindness is the basis of practicing humanity. When we are not judging why someone do what they do, but rather inquire why, we value them as a human. Therefore, we practice humanity.

To face technological advancement, we do not need to be smarter than the technology. As its purpose is smarter than us, to help us, we are human, need to construct our spirituality and the humanity so that we won't be lost in the advancement of technology. We stand by our principle to face a fast-changing world driven by technologies. We will be a far more superior than those enabling technologies by instilling what we had all along, our belief and our ability to be kind.

Diah Karmiyati



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Religious Values in Javanese Poetry Text as The Fundamental Education Capital for Society 5.0

Dwi Bambang Putut Setiyadi¹

Introduction

The industrial revolution 4.0 has an impact on very large changes in society. Fukuyama said that the world community has entered a new era, namely, there is a major change in digital technology which is experiencing a very rapid evolution around the world, such as the Internet of Things (IoT), Artificial Intelligence (AI), and robotics are bringing significant changes to society[1]. In general, the industrial revolution 4.0 is marked by the existence of full automation, the digitalization process, and the use of electronic devices, and information systems [2], [3]. is a combination of technologies that reduce or eliminate the boundaries between the physical, digital, and biological world[4]. These technological advances have an impact on human life around the world. The revolution will fundamentally change the way of life, the way of working, and the way of relating to one another. All stakeholders, society, academics, various public and private sectors must respond to these changes in an integrated and comprehensive manner [5].

With the advent of the digital era, in January 2016, the Japanese Cabinet was presented "Society 5.0" as the core concept in the 5th Science and Technology Basic Plan[1]. Society 5.0 or super-smart society which was initiated by the Japanese government is a concept that considers technological aspects to facilitate human life. Besides the technological aspect, the humanities aspect is also applied so that there is a balance in the implementation of the technology. Society 5.0 is a concept of a human-centered and technology-based society. This concept was born due to the development of the 4.0 industrial revolution which is considered to have the potential to degrade the role of humans [4], [6]–[8]. Through society 5.0, it is hoped that it can become new wisdom that can increase human capacity to open opportunities for humanity.

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For this reason, Indonesia needs to prepare the right strategy in welcoming the arrival of this new era that has become a world trend. This strategy can be carried out through various channels, including education according to the topic of writing. Through the educational path, this can be done by providing students with knowledge related to religiosity values. This is so that there is a balance between hard skills and soft skills possessed by a student. Religiosity values can be obtained through the multiethnic and multicultural richness of the Indonesian nation's culture [9]. In addition, it can also be extracted from traditional literary texts in each region. Literacy materials that are sourced from traditional literary texts generally contain religiosity values. Furthermore, religiosity values are implemented in Indonesian language subjects, for example, which are given to students according to their level. From the knowledge of religious values, it is hoped that students will have a strong educational fundamental capital for society 5.0 to face technological advances that can make a person complacent and become his slave.

The literary text that contains religiosity values in this discussion is in the form of Javanese poetry, which is called *tembang macapat*. The *macapat* song (*tembang macapat*) is traditionally referred to as *sekar* or *tembang macapat* [10], [11]. *Macapat* songs occupy a major place in the new Javanese literary stage, especially in the Surakarta era at the beginning of the XVIII century. This period is also called the era of restoration of Javanese literature because many old Javanese literature texts were written back into the new Javanese language, which is better known as *Sérat Jarwā*. During this period almost all literary texts, both in the form of restoration and work of the poets of the period, were written in the form of *sekar (tembang)*. Some of his restoration works include *Sérat Rama*, *Serat Bratayuda*, *Sérat Arjunawibaha*, *Sérat Lokapala*, and *Sérat Dewaruci*. The famous poet at this time was R.Ng. *Yasadipura I* and *II*. At the end of the XVIII century appeared the poet of R.Ng. *Ranggawarsita* who wrote *Sérat Paramayoga* and *Sérat Pustaka Raja* in prose. But then he wrote more poetry. Other well-known poets at this time were *Kanjeng Susubunan Pakubuwana IV*, *Kyai Sindusastra*, *Kanjeng Pangeran Arya Kusumadilaga*, *Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV*, *Kanjeng Sinuhun Pakubuwana IV*, and *V*.

Besides *Serat Wulangreh* by *Kanjeng Susubunan Pakubuwana IV*, also include *Serat Wulang Sunu*, *Serat Wulang Putri*, *Serat Wulang Tata Krama*,

Donga Kabulla Mataram, Cipta Waskitha, Panji Sekar, Panji Raras, Panji Dhadhap, Serat Sasana Prabu, and Serat. Polah Muna-Muni, and so on. On this occasion, we will discuss the religiosity values contained in *Serat Wulangreh*. Nurgiyantoro stated that the presence of religion and religiosity elements in literature is as old as the existence of literature itself, even literature grows from something that is religiosity in nature. Mangunwijaya said that in the beginning, all literature was religious [12]. Therefore, literature can influence the attitudes and behavior of the readers to be religious [13]. Religious and religion are closely related, side by side, and can even merge into unity, but in fact, both point to different meanings [7], [14], [15]. Religion is more directed towards the institutional worship of God with official laws. Religiosity sees the inner aspect, the vibrational ripples of the personal conscience, the totality of the depth of the human person. Religiosity includes all relationships and consequences, namely between humans and their creators and with each other in everyday life [16].

Discourse is often interchangeable with text. In this paper, both terms are synonymous [17]. In the *Serat Wulangreh* text, there are implicatures in the form of teachings given by the author/speaker of the text to readers/listeners. What is conveyed by the speaker should be understood by the listener, so that good interaction occurs? Inference obtained from the existence of the same socio-cultural knowledge between speakers and readers can make a speech also have the same meaning by speakers and speech partners. Implicature is a speech that implies something that must be interpreted by the listener/reader. Implications are probabilistic because what is meant by speakers cannot be known with certainty [5], [6]. The discourse of *Serat Wulangreh* contains the values of religiosity education, character, politeness, politics, social, economic, and so on. However, only religious values are the focus of discussion, namely the relationship between humans and their creators which is the focus of discussion. The implicature revealed from the discourse of *Serat Wulangreh* relating to religiosity values is that readers/listeners carry out the message content of the speakers written in the song. The messages about religious values contained in the *Serat Wulangreh*, it is hoped that it can become basic education for students from an early age.

Discussion

Serat Wulangreh is a literary work in the form of the *macapat* song. The phrase *tembang macapat* is formed from the words *tembang* or *sekar* and *macapat* [10], [11], [18], [19]. *Macapat* is a form of traditional Javanese poetry where each stanza has a certain line of sentence (*gatra*), each *gatra* has a certain number of syllables (*guru wilangan*), and ends at a certain final rhyme sound (*guru lagu*) [20]. In *Serat Wulangreh*, there are teachings that are actually addressed to the descendants of the King. However, because the poem was in the form of a *tembang* and at that time the song was so popular in the community, the community finally followed that teaching. Because the song is very close to the community, it is transformed into local wisdom that is owned by the Javanese people. The form of the poem is in the form of a *macapat* song consisting of 13 stanzas, namely *Dandanggula* are 8 stanzas, *Kinanti* 15 stanzas, *Gambuh* 17 stanzas, *Pangkur* 17 stanzas, *Maskumambang* 34 stanzas, *Dudukwuluh* 18 stanzas, *Durma* 12 stanzas, *Wirangrong* 27 stanzas, *Pucung* 22 stanzas, *Mijil* 25 stanzas, *Asmaradana* 26 stanzas, *Sinom* 32 stanzas, and *Girisa* 23 stanzas [11]. There are 276 verses and 1745 lines in total.

Religious in Javanese Poem Serat Wulangreh

The results of the study on religiosity values in Javanese Poetry *Serat Wulangreh* are described as follows.

1) God is perfect

In the *Serat Wulangreh* text, there is a teaching to the children and grandchildren or all the descendants of the king, as well as the whole Javanese ethnic society (hereinafter referred to as O2) that God has a perfect nature. The perfection or the omnipotence of God's character is expressed, among others, through mentioning Him as follows.

- a. *Hjang Agung* 'The Great One' (309, 516, 521, 836).
- b. *Gusti Kang Murbā* 'God is Almighty' (448).
- c. *Hyang Widdhi / Widdhi* 'God is Strength' (417, 419, 592, 900, 949, 988,997, 1111, 1324, 1338, 1418, 1451).
- d. *Kang Murbā Masesā* "Ggod is Created Everything and Mastered (611).
- e. *Hyang Manon* 'The Omniscient' (1001,1031).
- f. *Hyang Kang Misesā* 'The Master' (1178).

- g. *Hyang Māhā Mulyā* 'The Noble One' (1571).
- h. *Hyang Suksmā* 'The One and Only' (1577, 1580, 1676, 1682, 1688).
- i. *Kang Amurbā* 'God is Created Everything' (1587).
- j. *Kang Misesa* 'The Master' (1588).
- k. *Allah* 'God' (1663, 1711).

This mention of God is influenced by Sanskrit and Arabic. Those who have converted to Islam tend to use the title Allah. These names all have Implicatures for the perfection of Allah that no one can imagine.

2) You should study the Holy Quran and the teachings of Islam

In-text (21) there is a teaching to O2 that the teachings stated in the Koran are perfect teachings for human life. In it, there is a complete teaching about the guidance of life, both in this world and the hereafter. To achieve self-perfection based on the Holy Scriptures, O2 must study to know things about Islamic teachings and the contents of the Holy Book. If you are studying on your own, you don't know how to find a teacher.

3) Choose a good religiosity teacher, master the four Islamic principles, and act according to the teaching source

The teaching in this text is in the form of a request that O2 learn from people who understand the contents of the book such as religiosity teachers or scholars. However, it is not just any religious teacher we choose, but teachers who have certain criteria. This is revealed in the text (31 - 38). In the verse above, there are Implicatures in choosing a teacher, so be careful because many people like to peddle their knowledge. This person claims to have mastered the Islamic creed, even though he does not necessarily understand the Koran properly. This is what should be watched out for. The criteria for a good teacher must indeed be an option for Javanese ethnicities to produce students who are truly capable of studying Islam perfectly. Currently, there are very many Islamic religiosity teachers. To choose a good religiosity teacher must meet the criteria as mentioned in this song. Therefore, it must be carefully considered in choosing a teacher, namely considering whether or not the teacher is familiar with four things related to the teachings of Islam, namely *Dalil*, *Hadis*, *Ijmak*, and *Kiyas* which are sourced from the holy book or the scholars. If not, it means that he is not a good teacher, but if it has been mastered by a teacher, then he can believe

in that teacher. A teacher who does not master it means that he is only looking for money or profit. This is revealed in the following array (46 - 50). So, the criteria for a good teacher must indeed be an option for Javanese ethnicity in order to produce students who are truly able to study Islam. Currently, there are so many Islamic teachers that they can choose the teacher who has the best criteria.

4) To carry out the command of *syara* ', prayer (and other pillars of Islam)

Religiosity that can be expressed from this part of the text is in the form of a request that O2 carry out the commandments of *syara* 'with faith or physical and mental stability (1092). Also so as not to abandon the five prayers, including the five pillars of Islam. All of these should be heeded and carried out so that they can be felt to the heart and can bring out the light of the heart. Also, understand Dalil and Hadith, and obey the rules of Allah through His prophets. Dalil and Hadith are complementary in Islamic religiosity principles which must also be understood. At this time Islam has become teaching that is widely adhered to in Javanese ethnic communities, although there is still a strong influence of Hinduism in the behavior of daily life, such as mystical practice, meditation, and so on. Also, so as not to leave prayers. All that should be heeded and carried out because it will lead to brilliance. This is the first step in implementing Islamic law. All of this is revealed in the text (1090 - 1117). Apart from that, from this verse, it is also, revealed that the greeting or O2 is always grateful for all the gifts received because without His will it would not happen. After that, the speaker hopes that the congregation will also remember all the goodness that has been given from Him. Also be surrendered to God's will. This is revealed in the text (1104 and 1118).

5) Understand destiny

The destiny of death is also expressed in *Serat Wulangrèb*. O1 asks O2 to understand that there is a destiny about when someone is born and when someone dies. Therefore, O2 was asked to perform five prayers. The fifth prayer is worshipping Gusti Kang Amurbā or Almighty Allah (another prayer is discussed in another section on the discussion of human-human relations) who has predetermined when O2 will be born and when the recluse will return to Him. Allah has also provided clothing, food and shelter to O2 (447 - 450). Without His blessing, O2 will not get all of that. Therefore, O2 is obliged to worship Him.

The prayer is a manifestation of someone's gratitude to the Creator. In addition, related to destiny is also mentioned in another array, namely the line (1125 - 1131) which states that the living will eventually die. Implicature to understand that a person's age is the destiny of Allah. Those who don't believe should ask scholars. For those who already know, let it be deeper; Regarding His occultation, it should also be understood about null and void. Destiny in Javanese culture is considered irreversible because it has become God's command. So, there is a belief that a person's age or life or death depends on God. This is revealed in the array (1569 - 1576). Still related to destiny, it is also mentioned in another Wulangrèh line that contains Implicature so that the greeter always remembers that the living will eventually die, so don't be complacent about having fun (1577-1584), which mentions the short life span of humans. determined by Him.

6) Let O2 be *narimā* and mindful, and *waspādā*

Implicature which can be expressed from the following discourse (934, 963, 974, 1728, and 1744) is a request that O2 be *narimā* 'accepting' and *eling* 'always remembering God'. In Javanese culture, the *narimā* attitude of 'accepting what is' is an attitude that is ingrained in daily Javanese ethnic life. *Eling* is the attitude of always remembering The Almighty because everything God determines it. Mindfulness is often used as an attitude to realize everything that exists and occurs in humans that all of it has become His will or destiny.

7) Please deepen the knowledge of religion

Implicature can be expressed from the following discourse (1079-1090) in the form of a request that O2 gain profound knowledge because the difference will be seen from people who do not have knowledge or knowledge. People must have the knowledge, especially the science of religion law, because it is very necessary for the spiritual and physical. General science can enrich the mind and can solve life's problems. Besides being able to use religiosity law as a means of solving life's problems, it can also be used to remind people to always remember the Creator and to reassure a human being. Science must also be studied every day diligently and deeply.

8) Always be grateful and sincere

Implicature which can be expressed from the following discourse (1177-1180 and 1224-1225) is a request that O2 be grateful for what he

received and remember all the goodness that has been given by God. In this concept, there is a teaching that someone is always grateful for the gifts that have been given to us. Also, let yourself surrender to *Gusti's* will and remember all the good he has received. Day and night O2 is also obliged to give thanks to the One and Only. In addition to gratitude, O1 is also obliged to be sincere in doing (1224). Sincerity is a sincere attitude that is needed when someone is doing service.

9) Always pray and dhikr to God Almighty

Implicature which can be expressed from the following discourse (1181 - 1187) is a request that O2 does not stop praying to God day and night for the glory of the kingdom. A prayer that is earnest has the possibility of being answered by God. It can also benefit many or all of the people in that country. The prosperity of the kingdom also means the prosperity of the community. Implicature, which is related to another request, is that parents always pray for their offspring. As for the prayers offered relating to requests that their offspring live long (1666); always get along well with all the brothers (1667); have children of complete sex, male or female (1670); being an example or being imitated by others (1694, 1696); understood good and bad behavior (1685); able to carry out all orders (1702); have a sincere spirit in life and have a prosperous life (1703). In addition, a human being will always ask the Creator to always be kept away from sin, given the convenience, and grace (1706-1713). This request cannot be separated from the existence of humans as weak creatures who are often powerless in overcoming a problem. For this reason, O2 is expected to always be kept away from sins that cannot be avoided, given the convenience of all the trials that Allah has given, and given gifts to make it easier to overcome all the problems at hand.

10) Get close to God

Implicature which can be expressed from the following discourse (1400-1408) is in the form of a request that O2 attains closeness to God. The imperative of hope that arises from this part of the discourse contains an appeal for O2 to get closer to God. The attainment of closeness is not sudden or easy, but gradual. Initially, you have to do your best first, little by little, by eating less and sleeping. The next line is a hope that the congregation can get closer to Allah, even as *kawula-Gusti* unites. The condition is that they must be clean in body and

physically and mentally clean, not interfered with by lust and anger. The closeness between *Gusti-kawula* in Islam is called the level of *makrifat*, which is the highest level of human relations with God.

11) To always cultivate the mind

Implicature which can be expressed from the following discourse (W, 81–86) is a request that O2 always cultivates the mind. This is so that O2 has a high inner sensitivity. You do this by reducing your sleep, eating, and partying a lot. In this case, the Javanese ethnic imitates their ancestors who like to cultivate the mind in an ascetic way. Within the Javanese ethnic community, there is a knowledge called *nglakoni* ‘meditating or eating and sleeping less for a certain time to ask God to make his request come true’. Javanese ethnic who have embraced Islam do all this through a lot of prayers, dhikr, or night prayers.

12) Do not leave the pillars of Islam

Implicature which can be expressed from the following discourse (1094-1104) is in the form of a hope that O2 will not leave the pillars of Islam. The five pillars of Islam are obliged to carry out the law for its adherents, except for those who are unable to carry them out. If you leave the pillars of Islam, it will result in a person who has embraced Islam to reduce his level of worship. In the *tembang macapat* discourse it is said that if you don't carry out it will be 'empty'. *Gabug* is used to refer to rice stalks that appear to have old seeds, but have no content or seeds. Another line which states that the pillars of Islam are obligatory in the array (1104 - 1110). However, there are also obligations that are allowed to not perform because of incapacity (for example, hajj).

13) Don't be hasty

Implicature which can be expressed from the following discourse (953–970) is a request that O2 does not rush in waiting for the ability to arrive. Ability in this discourse is related to religiosity attitudes, namely the ability to get closer to God. This cannot be done instantly and carelessly. So, it must be done seriously, diligently, and patiently, and there is no misunderstanding. Haste causes those who want to immediately reach closeness to God not safe. O2 should not be ashamed to show his ignorance, by asking a lot of questions in demanding *ngelmu* to achieve self-ability in dealing with various problems.

14) Do not be complacent because life is likened to dropping by a pomp

Implicature which can be expressed from the following discourse (1126 - 1132) is in the form of an appeal so that O2 does not have a hobby of life that is just for fun. Also, to always remember that the living will eventually die. God has predestined when humans will be born, live, and die. Life is only for a short time, it is like dropping by and saying 'just stop for a drink', so that when we are given the opportunity, we should use our time as well as possible to do useful things. O2 should not be complacent and use his time only for fun in his life. O2 must always be aware, live not long.

15) Don't *sêmbrānā*

Implicature which can be expressed from the following discourse (1112 - 1118) is a request that O2 does not *sêmbrānā* 'not really or willingly'. In studying religion, be serious, not do *sêmbrānā*. *Sêmbrānā* results in a person's poor ability to study science or carry out a task or job. This situation makes a person lose his self-esteem because he is considered unable to solve serious problems. In completing a mandate, it should not be done playfully or not seriously.

Conclusion

Religious is needed for society in facing the progress of the times. This is due to the assumption that technology must be mastered by someone so that it is not out of date. Thus, people then pursue the advancement of technology without paying attention to their surroundings. He forgot his nature as a human being who is the people of the One and Only. Even if he has mastered technology, people tend to be complacent and do not remember having to perform worship or carry out their obligations under the teachings of their religion. Japan has done in the face of the 5.0 era society deserves a response so that humans must keep in control of technology, not technology that nurtures humans. Religiosity is one way that humans continue to exist in this all-digital era. Students are expected to have basic knowledge of religious values to face the era of society 5.0. This can be done by understanding the contents of the message contained in the *tembang macapat Serat Wulangreh*. The main goal is that Indonesia's young generation can face the progress of the times without forgetting to worship Allah.

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