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Philological Studies and Discussion of Human Obligations in the Manuscript of *Raos Jawi Panêmbah Gangsal Prakawis*

Widya Ayu Setiani¹, Venny Indria Ekowati², Hesti Mulyani³, Galang Prastowo⁴

^{1,2,3,4}Pendidikan Bahasa Jawa, Fakultas Bahasa dan Seni, Universitas Negeri Yogyakarta

Corresponding Author: venny@uny.ac.id

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Abstract

The *Raos Jawi Panêmbah Gangsal Prakawis* manuscript is an ancient manuscript that contains human obligations worldwide. This text is interesting to research because it presents the concept of obligation from the perspective of Islamic teachings, which is integrated with the cultural values of Javanese society. This research, which examines ancient Javanese manuscripts, aims to present the *Raos Jawi Panêmbah Gangsal Prakawis* manuscript through philological studies and explain the contents of the text regarding human obligations. This research uses modern philological and descriptive research methods. Research data was collected through philological research steps: manuscript inventory, manuscript description, text transliteration, text editing, text paraphrasing, and text translation. Data were analyzed using descriptive analysis techniques. The research results showed that (1) one copy of the manuscript was found; (2) the condition of the manuscript is good and the text can be read clearly; (3) transliteration results in the transfer of Javanese script to Latin; (4) there are four errors in writing the text; (5) paraphrasing produces text in the form of *gancaram*; (6) there are three categories of human obligations, namely absolute obligations towards God and the Messenger, general obligations towards kings, and positive obligations towards teachers and parents.

Keywords: *philological; human obligations; Raos Jawi Panêmbah Gangsal Prakawis manuscript*

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INTRODUCTION

Manuscripts are a form of national heritage. This is the opinion of Pramod, Shenoy, & KA (2020:95) that a manuscript is a written heritage that contains the cultural wealth of a nation. The results of thought inherited in the manuscript usually contain essential things that need to be preserved, such as the teachings of human life.

The *Raos Jawi Panêmbah Gangsal Prakawis* manuscript is one of the ancient Javanese texts containing Islam's teachings. Hence, its content reflects actions that are in harmony with Islamic principles. Nur'aini, Ekowati, and Hartanto (2024) explain that the *Raos Jawi* text is a text whose content is related

to Javanese history and culture, especially Islamic culture.

The manuscript contains Islamic religious teachings about the obligation of *manêmbah*, such as the meaning, sequence, and manner of *manêmbah*. Obligations are also something that everyone must do (Tomasello, 2020, p. 3). *Manêmbah* is essential in human life (Alberto, 2022, p. 54). The content of the text can be used as a provision or guidance in living life. Therefore, the manuscript must be researched before the physical and digital manuscripts are damaged.

Philological research is one of the studies that can be used to research manuscripts. Philological research is used in this research because it can be used to understand and interpret past cultural heritage through ancient texts. The science used to study manuscripts and all related aspects is philology (Nugraha, 2023, p. 52). Therefore, philological research suits this study.

Philology is one of the disciplines that is related to other disciplines (Italia, 2021, p. 27). Philology is also one of the sciences that contains explanations related to linguistics, history, culture, society, law, and anthropology (Wardah, 2022, p. 1). Based on the description above, philology is one of the sciences that studies manuscripts related to literature, linguistics, and cultural sciences.

The manuscript used as a research data source is the manuscript of *Raos Jawi Panêmbah Gangsal Prakawis*. Only one copy of the manuscript was found stored in the National Library of the Republic of Indonesia with the call number NB 1089. The manuscript is used as a source of research data for several reasons, namely: (1) the manuscript is in digital form so

that it can make it easier for researchers to research, (2) the text is written using clear Javanese letters so that it is easy to read, (3) the text uses language that is easy to understand, (4) the manuscript contains applicable teachings and in harmony with Islamic teachings, and (5) the manuscript has never been researched using philological research steps.

Philological research can be used as reference material in writing this research. The philological research was conducted by Ani Munika (2014) and was titled *Philology Studies and Pangembag Bab Panggulawentahing Lare in Serat Bangun–Naknik*. In addition, Bintang Gumilar (2019) has also conducted philological research entitled *Kajian Filologi saha Nilai-nilai Gayutipun Manungsa kalihan Gusti wonten ing Serat Jarwarasa*. The difference between the research of the *Raos Jawi Panêmbah Gangsal Prakawis* manuscript and the two previous studies is found in the discussion of the content of the text. This research discusses human obligations that harmonize with Islamic teachings, while the last two studies discuss Javanese parenting and human relationships with their God.

Based on the explanation above, this research was carried out using philological research steps. The objectives of this research are (1) to explain the inventory of the manuscript, (2) to explain the description of the manuscript, (3) to make text transliteration, (3) to make text edits, (4) to make text paraphrasing, (5) making text translations, and (6) explaining the human obligations contained in the text of *Raos Jawi Panêmbah Gangsal Prakawis*.

METHOD

This research uses modern philological research methods and descriptive research methods. Modern philology is used to understand texts, justify what is not true, and relate it to other sciences (Suryani, 2012, p. 7). Modern philological research is relevant to be applied in this research because it can produce a deeper and more comprehensive understanding of the manuscript, as well as its contribution to Javanese culture and Islam (Dwiadmojo, 2020, p. 21). The descriptive research method in this study was carried out to explain the research results according to the facts (Mishra & Alok, 2022, p. 2). The research method is used to describe the state of the text clearly, which contains human obligations.

The research object used was a text containing the same title as the manuscript: *Raos Jawi Panêmbah Gangsal Prakawis*. The manuscript is stored in the National Library of the Republic of Indonesia with the call number NB 1089. The data of this study were collected using the method of philological research, which includes (1) manuscript inventory, (2) manuscript description, (3) text transliteration, (3) text editing, (4) text paraphrasing, and (5) text translation (Mulyani, 2012, p. 33).

Manuscript inventory is carried out using catalog studies, both online and offline. The manuscript description describes the manuscript, such as the calling number, place where the manuscript is stored, author's name, title, type of material, number of pages, number of lines per page, opening, closing, manuscript size, and others. Text transliteration is done using the standard transliteration method. Text editing is done using the standard edition text editing method.

Text paraphrasing is done in three ways, namely replacing words that are difficult to understand with words that are already common, adding words that the author has omitted, and adding punctuation, after which the words are rearranged to form a more effective and transparent sentence (Ekowati, 2017, pp. 163-165). Text translation is done using literal, content, and free translation methods.

This study uses an instrument in the form of a data card to write: (1) the results of the manuscript inventory, (2) the results of the manuscript description, (3) the results of transliteration and text editing, (4) the criticism apparatus, (5) the results of the translation of the text, and (4) the human obligation in the manuscript. The research data were validated using semantic validity, interrater reliability, and inter-rater reliability. Semantic validity is carried out by interpreting words and sentences according to their context (Hartanto & Nurhayati, 2017 p. 70). Intrarater reliability is carried out independently by reading the text repeatedly to obtain fixed data. Inter-rater reliability is carried out by asking for help from other experts in philology (Badio, Nurgiyantoro, & Hartono, 2019:35).

The research data was analyzed using descriptive analysis techniques, the steps of which were (1) data reduction, (2) data classification, (3) data display, and (4) data interpretation (Kaelan, 2005, pp. 68-71). Data interpretation is carried out by combining linguistic, historical, and cultural expertise to uncover the human obligations contained in the text. Data interpretation also involves the analysis of non-textual aspects. This information can provide clues about the

manuscript's origin, the time of writing, and the socio-cultural context contained in the manuscript.

The steps taken in this study can be described through the thinking framework in Chart 1.

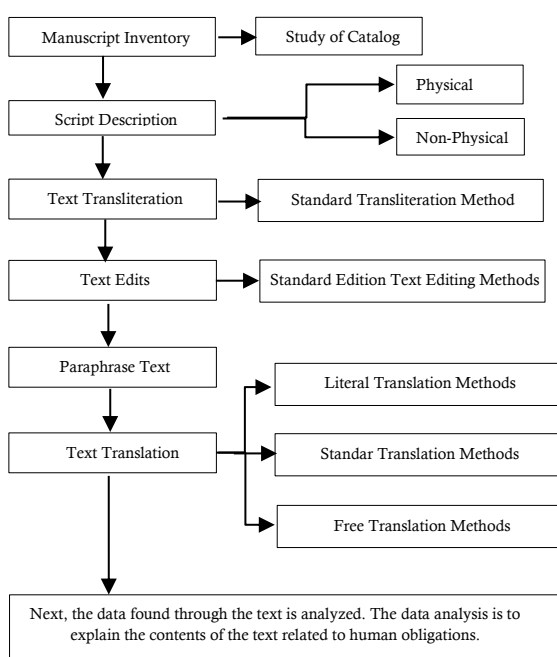


Chart 1. Frame of mind

RESULT AND DISCUSSION

The results of this study are related to the steps of philological research in the form of: (1) manuscript inventory, (2) manuscript description, (3) text transliteration, (3) text editing, (4) text paraphrasing, and (5) text translation. In addition, the study's results also reveal the meaning of the text's content regarding human obligations.

Based on the results of the manuscript inventory, only one copy of the *Raos Jawi Panêmbah Gangsal Prakawis* manuscript was found, namely at the National Library of the Republic of Indonesia (PNRI), with the call number NB 1089. The title of the *Raos Jawi Panêmbah Gangsal Prakawis* manuscript

contains one text, so the manuscript and the title of the text are the same. The manuscript written by Pratikta Kusuma is in good condition because the text can still be read clearly. The text is in the *dhapukan gancaran* and *sêkar*.

The cover of the manuscript is made of green paper. There is a writing using Javanese script that shows the title of the manuscript on the cover. The type of manuscript material is paper, comprising 26 pages. The number of stanzas on each page of the manuscript is 12 lines. The size of the manuscript is 17 cm x 11 cm. The text is written using handwritten Javanese script. The numbering of the manuscript is in the middle of the top of the page, written using Arabic numerals. The color of the ink used to write is black. The total number of pages researched was 19. The language used in the text is the new Javanese language (varieties of *ngoko* and *krama*).

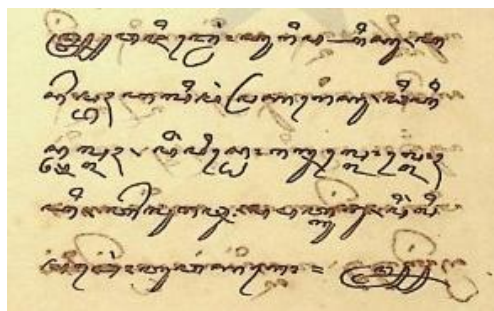
The transliteration of the text in this study resulted in a change of writing from the original text (Javanese script) to the Latin script, which was adjusted to the *Ejaan yang Disempurnakan* (EyD). The transliteration of the text of *Raos Jawi Panêmbah Gangsal Prakawis* makes it easier to read Javanese scripts.

After translating the text, the next step is to make text edits. The existence of a text criticism apparatus marks the process of editing texts. The text edits in this study resulted in justifications for writing errors. The following are the results of the transliteration and editing of the text of *Raos Jawi Panêmbah Gangsal Prakawis*.

Table 1. Transliteration and Text Editing Results

The Results of Transliteration of the Raos Jawi Panêmbah Gangsal Prakawis	Text Editing Results Standard Text Raos Jawi Panêmbah Gangsal Prakawis
Wajib wong urip iku/ anêmbahå limang prakaréku/ dhihin Allah/ ping pindho Râsulollohi/ têlu Ratu/ papat guru/ ping limå wong tuwå karo/ /	Wajib wong urip iku/ anêmbahå limang prakaréku/ dhihin Allah/ ping pindho Rasulullah/ têlu Ratu/ papat guru/ ping limå wong tuwå karo/ /

Based on the text edits, some words do not fit the context of the sentence and have writing errors, so they must be edited. As many as four words in the text need to be edited. The words are according to the manuscript quotation and are written in the table of the criticism apparatus, as shown in Figure 2.

**Figure 1.** Examples of Raos Jawi Panêmbah Gangsal Prakawis manuscript citations that need to be edited**Table 2.** Manuscript Criticism Apparatus

No.	Text before editing	After editing
1.	Rasulollohi	Rasulullahi
2.	sallallohu ngalaihi wasallam	sallallahu alaihi wasallam
3.	lallallohu ngalaihi wasallam	sallallahu alaihi wasallam
4.	gasal	gangsall

Based on the table of criticism apparatus above, it can be seen that in the text, several words are still wrong in their writing. The full explanation is as follows.

1. Rasulollohi edited to Rasul<u>ll<a>h

The word *Rasulollohi* means that it is not found in the *Baoesastra Djawa* (Poerwadarminta: 1939). The edit for the word *Rasulollohi*, namely by changing the vowel o to u and the letter o to a, thus producing the word *Rasulullahi*. The meaning of the word *Rasulullahi*, according to *Baoesastra Djawa*, is the Messenger of Allah (Poerwadarminta, 1939, p. 521). The vowel i in the word *Rasulullahi* is a letter based on the part of the text, a *sêkar*.

2. Sallallohu ngalaihi wasallam edited to sallallahu [ng]alaihi wasallam

The word *sallallohu ngalaihi wasallam* means not found in *Baoesastra Djawa* (Poerwadarminta: 1939). The edits to the word *sallallohu ngalaihi wasallam* were made by reducing consonants n and g, thus resulting in the word *sallallahu alaihi wasallam*. The word *sallallahu alaihi wasallam* is in accordance with the *Ejaan yang Disempurnakan*.

3. Lallallohu ngalaihi wasallam edited to <s>allall<a>hu [ng]alaihi wasallam

The word *lallallohu ngalaihi wasallam* means not found in *Baoesastra Djawa* (Poerwadarminta: 1939). The edits to the word *lallallohu ngalaihi wasallam* were made by replacing the consonant i with e, the vowel o with a, and reducing the consonant n and g, thus resulting in the word *sallallahu alaihi wasallam*. The word *sallallahu alaihi wasallam* is in accordance with the *Ejaan yang Disempurnakan*.

4. Gasal edited to ga<ng>sal

The word *gasal* means not found in *Baoesastra Djawa* (Poerwadarminta, 1939). Suppose it is adjusted to the context of the

sentence. The word "gasal "is more appropriate if changed to a verb. The edit to the *gasal* word adds the consonant ng, so it becomes a *gangsals*. The word *gangsals* means five (Poerwadarminta, 1939, p. 133).

After editing the text, the next step in the research is to paraphrase the text. The result of paraphrasing the text is that it is a gancaran text, previously a *dhapukan sekar*. The presence of paraphrasing can make it easier to translate texts. The following is an example of the paraphrasing results of the text from *Sekar Macapat Gambuh* in the text of *Raos Jawi Panembah Gangsal Prakawis*.

Table 3. The Paraphrasing Result

Text Editing Result Standard Text Edition	The Paraphrasing Result
<i>Wajib wong urip iku/ anembahå limang prakareku/ dhihin Allah/ ping pindho Rasulullah/ teltu Ratu/ papat guru/ ping lima wong tuwa karo/ /</i>	<i>Manungsa ingkang gesang ing donya kedah nindakaken gangsals prakawis. Sapisan, manembah dhumateng Gusti Allah. Kaping kalih, ngurmati Kanjeng Nabi Muhammad SAW minangka Rasulullah. Kaping tiga, ngurmati ratu utawi pangarsa. Kaping sekawan, ngurmati Guru. Kaping gangsals, bekti saha ngurmati tiyang sepuh.</i>

The research continued by translating the text. The result of the text translation is in the form of language conversion from the text's original language (Javanese) to Indonesian. Several words cannot be translated, including the manuscript's title, the place's name, and the text's characteristics. The untranslated words are recorded as many as 5 in the translation record. An example of text translation is shown in Table 4.

Table 4. Text Translation in Result

Text Editing Results Standard Text Edition	Text Translation Result
<i>Wajib wong urip iku/ anembahå limang prakareku/ dhihin Allah/ ping pindho Rasulullah/ teltu Ratu/ papat guru/ ping lima wong tuwa karo/ /</i>	Wajib orang hidup itu/ manembah pada lima hal/ pertama kepada Allah/ kedua kepada Rasulullah/ ketiga kepada raja/ keempat kepada guru/ kelima kepada kedua orang tua/ /

Based on the results of the deep data analysis that has been carried out, the text of *Raos Jawi Panembah Gangsal Prakawis* contains human obligations. Obligations must be done to get rights afterward (Dwivedi, 2021, p. 76074). The obligation contained in the manuscript is the obligation to carry out *manembah*. According to the content of the text, *manembah* means to include respect, *mundhi-mundhi*, and devotion inward. Humans who must *manembah*, namely, humans who are Muslims. This is because a Muslim scholar wrote the manuscript.

The types of obligations contained in the text are absolute obligations, general obligations, and positive obligations. A detailed explanation of the three types of obligations is as follows.

Absolute Obligation

The absolute obligation is an obligation that a person must fulfill to himself and is not related to the rights of others (Curzon in Mujiwati, 2020:17). The types of absolute obligations contained in the text are the obligation of *manembah* to Allah SWT and the obligation of *manembah* to the messenger. The obligation of *manembah* to Allah SWT is the first order of

manêmbah that must be carried out by humans, especially Muslims. This is shown by the text excerpt on page 2, lines 7-8, as shown below.

...*sapisan dhatêng Gusti Allah*...

Translation:

...The first to God...

Based on the data above, it can be understood that *manêmbah* to Allah SWT is the first order in one of human obligations. *Manêmbah* to Allah SWT must be carried out because only Allah SWT is worthy of worship. This is explained in the Qur'an, Surah Al-Fatiha, verse 5. The Surah states that humans must be *manêmbah* to Allah SWT for providing selfless assistance to humans in living life. Faith in Allah SWT is the most basic human need (Sari, Nurfadhillah, Wibowo, & Syifa, 2023:442). It is appropriate as a servant of His to *manêmbah* Allah SWT. In addition, Allah SWT has created all creatures. Human life and death are destinies that Allah SWT has regulated. This is the opinion of Alfani and Istifarin (2023:181) that Allah SWT regulates all affairs. Everything in this world is the will of Allah SWT. Therefore, as His servants, we must always submit and obey Allah SWT by carrying out all His commandments (Luthfiah & Ahmad, 2022, p. 121).

One of the ways to *manêmbah* Allah SWT can be done by carrying out prayers. If the worship is carried out and practiced, religion will be perfect (Hidayah et al., 2021, p. 4). Prayer is a practical and theoretical basis for worship and everything. Allah SWT has given *syariat* to people to *manêmbah* by *dhikr*, praying, and reading the Qur'an. The *dhikr* consists of prayer beads, glorification of Allah, and *istighfar*. All of these methods of *manêmbah* are already covered in prayer (Hawwa, 2017,

p. 3). Therefore, Muslims must pray as a form of *manêmbah* to Allah SWT. Muslims who are obliged to carry out prayer have reached *baligh* or puberty and are of sound mind (Embong et al., 2021, p. 21). *Several things can characterize baligh or puberty*. Puberty, or *baligh*, is a complex stage of biological development. This stage is characterized by the achievement of physical and psychological maturity and the ability of individuals to perform reproductive functions (Spaziani et al., 2021, p. 2).

Today, social and cultural changes have begun to affect how people are religious. Traditional values are also starting to shift. Therefore, it is necessary to instill a strong belief in the heart, especially when worshipping. All forms of obedience that are not based on these feelings are considered not fully qualified as worship (Edet, 2019, p. 127). Prayer must be based on sincerity. True worship is born from a sincere admiration and respect for the majesty of God. In addition to performing prayers in *manêmbah* to Allah, SWT can be done by paying zakat (Robi'ah & Astafi, 2024, p. 102).

Based on the description of the obligation of *manêmbah* to Allah SWT in the text, it can be concluded that this obligation must be carried out by humans, especially Muslims. *Manêmbah* to Allah SWT can be done using prayer, fasting, zakat, performing Hajj, faith in Allah SWT, His angels, His books, His messengers, the last days, and good and bad destiny.

The next obligation that includes absolute obligations is the obligation of *manêmbah* to the Apostle. The obligation of *manêmbah* to the Apostle is the second order of *manêmbah* that humans must carry out. Based

on the text's content, humans must worship the Prophet. The text excerpts on page 1, lines 10-11 to page 2, lines 1-12 are as follows.

...*kaping kalih dhatêng Nabi Rasul...*

Translation:

...second to the Prophet...

Based on the text quotation above, it can be seen that the obligation of *manêmbah* to the Prophet is one of the *manêmbah* that occupies the second place. In addition, the *manêmbah* to the Prophet must be carried out because the Messenger is a messenger of Allah SWT. The Prophet is in charge of conveying Allah SWT's commandments to humans. This is based on the text excerpts on page 5, lines 3-9, to page 6, line 1 below.

Kaping kalihipun manungså kuwajiban manêmbah dhatêng kangjêng Nabi Rasul, sallallahu alaihi wasallam, jalaran kangjêng Nabi punikå utusaning Allah ingkang ngandikakakên sadâyå dhawuhing Allah...

Translation:

Second, people are obligated to *manêmbah* to Prophet (*kangjeng Nabi Rasul*), *sallallahu alaihi wasallam*. This is because the Prophet is a human messenger of Allah who conveys all the commandments of Allah...

Based on the above quote, humans must carry out *manêmbah* to the Apostles. This is because the Apostle is a messenger of Allah SWT who conveys His commands. Therefore, humans must *manêmbah* the Apostle to avoid getting lost in bad things. This statement is from the Qur'an, Surah An-Nisa, verse 136. The Surah states that believers are commanded to consistently believe in the Messenger (Muhammad) and the book (Qur'an). The characteristics of humans who disobey Allah SWT are angels, books, messengers, and the next day. Therefore, the *manêmbah* to the Apostle must be carried out.

The obligation of *manêmbah* to the Apostle is the second order of *manêmbah* that humans must carry out. If humans have carried out the first *manêmbah*, do not abandon the obligation of the second *manêmbah*. *Manêmbah* to the Apostles is also one of the pillars of faith. The pillars of faith are the pillars that must be possessed by Muslims (Basar, 2021, p. 7). Therefore, as Muslims, we must have these pillars. Allah SWT commands Muslims to believe in the existence of the Apostle (Ananda, 2023, p. 324). Believing in the existence of the Apostle can be done by thinking that the Apostle is a messenger of Allah SWT who will witness the deeds that Muslims have done. Muslims must guard their deeds and make the Apostle a role model (Zakiyah, 2023, p. 72).

Manêmbah to the Apostle can be done by carrying out prayers. If a Muslim person carries out prayer, then the obligation to *manêmbah* Allah SWT and the Messenger has been carried out. This is by the text excerpt below.

The text excerpt on page 8 lines 7-12 is as follows.

...*pårå umat Islam ingkang nglampahi ngibadah, utawi sâlat sêmbahyang, mêtthi botên anglirwakakên manêmbah ingkang kapisan lan kaping kalih.*

Translation:

... Muslims who carry out *manêmbah* or prayers will certainly not leave the first and second order of *manêmbah*.

Based on the text quoted above, it can be seen that Muslims who carry out prayer will certainly not abandon the obligation of *manêmbah* to Allah SWT and the Messenger. The Prophet is a creature whom Allah SWT glorifies. The Apostle is given the nature of being a servant with the highest position (Amelia, 2024, p. 405). Therefore, humans must be *istiqomah* when praying to the Prophet

as a form of *manêmbah*. Muslims should not abandon prayer because it is mandatory worship (Mistiningsih & Fahyuni, 2020, p. 157). Prayer must be carried out based on love. When carrying out worship, it is better to have a sincere heart. True worship is not only limited to carrying out commands but is also based on deep love, admiration, and respect for the Creator. Obedience without such feelings is not as perfect as worship (Edet, 2019, p. 127). Based on this opinion, it can be concluded that worship must be accompanied by love, admiration, and respect. No behavior towards obedience is considered worship if it is not based on that feeling. The following form of obedience that can be carried out as a form of *manêmbah* to the Prophet is using infaq. This is because infaq is one of the proofs of obedience to Allah SWT and His Messenger (Sarkawi, 2022, p. 13).

Based on the description of the obligation of *manêmbah* to the Apostle in the text, it can be concluded that this obligation must be carried out, especially for Muslims. This must be carried out because the Apostle is a messenger of Allah SWT who conveys all the commandments of Allah SWT. The way to carry out the obligation of *manêmbah* to the Apostle is to carry out almost the same way as *manêmbah* to Allah SWT.

General Obligations

General obligations are obligations that must be carried out by all citizens in a country (Curzon in Mujiwati, 2020:17). Based on the content of the text, which is included in the general type of obligation, namely the obligation of *manêmbah* to the king. This is

based on the text excerpt on page 6, lines 2-10 below.

... *Ingang kaping tigå, ngagêsang wajib manêmbah dhatêng nâtå, jalaran nâtå dados wakiling Allah, mranâtå tâtå têtreming prâjå lan pârå manungså, mângkå manungså punikå wontên ing ngalam donyå dados kawulaning nâtå, dados inggih kêdah bêkti dhatêng nâtå ...*

Translation:

... Third, to live a life of obligatory devotion to the king. Because the king is the representative of Allah, arranging the peace of the country and people. In fact, humans are his people in this world, so they must be devoted to the king ...

Based on the above text quote, humans must *manêmbah* the king. The king is the representative of Allah SWT. The king is the one who has maintained peace and good relations between his people. This is by the Qur'an Surah An-Nisa verse 59, which contains the signs of a believing human being, one of which must be obedient to the *ululamri* or ruler. If adjusted to the content of the text, humans must be *manêmbah* to the king because humans are the people of the king.

Humans are the people of a king, so they must be devoted to the king. Humans must be aware that, as a people, they must obey the king and help and support the king in advancing the nation (Panani, 2019, p. 286). *Manêmbah*, the king, can be done by being an aspirational citizen. Always give aspirations to achieve common goals. Aspirational leadership can encourage positive changes in the organization (Newstead, 2021, p. 9). Positivity is something that everyone craves. Positive things can be applied in daily life (Ningrum, 2022, p. 63). Based on this opinion, good leadership must be aspirational. Thus, people must give aspirations to leaders so that leadership can run well and have a positive impact.

Based on the description of the obligation of *manêmbah* to the king in the text, it can be concluded that humans must carry out this obligation because the king is a representative of Allah SWT, who has arranged for the peace of the country and its people. The way to *manêmbah* the king can be done by bowing down and upholding the king's honor, obeying the king, and aspiring to help or support the king in advancing the nation.

Positive Obligations

A positive obligation is that humans must carry out one of the things (Curzon in Mujiwati, 2020:17). The types of positive obligations contained in the text are the obligation of *manêmbah* to the teacher and the obligation of *manêmbah* to both parents.

The obligation of *manêmbah* to teachers is the fourth order of *manêmbah* that must be carried out by humans, especially for Muslims. Humans must carry out the obligation of *manêmbah* because the teacher has guided humans to good deeds. This is followed by the text excerpt on page 6, lines 11-12, to page 7, lines 1-4.

*Ingkang kaping sakawan manungså kédah wajib
manêmbah dhatêng guru, jalaran guru punikå
ingkang nênuntun manungså dhatêng lampah
kautamèn, ingkang nêdahaken dhatêng lèrès.*

Translation:

Fourth, humans are obliged to *manêmbah* the teacher because the teacher has led humans to actions that show goodness.

Based on the text quotation above, it can be concluded that the teacher has led humans to the main behavior. The teacher is also the one who has shown the truth to man. The teacher's prayer is full of blessings, so the

teacher must be respected (Panani, 2019, p. 286). Humans must respect teachers because teachers are parents when they are at school. This reason is from the Qur'an, Surah Al-Isra, verse 23.

The verse states that humans must be *manêmbah* to the teacher, who is the parent of the students. Therefore, students must behave well towards the teacher. Many ways can be used as a form of *manêmbah* for teachers. *Manêmbah* to the teacher can be done by behaving politely towards the teacher, speaking to the teacher gently or politely, not interrupting when the teacher is talking, listening to whatever the teacher says, and so on (Khoirunnisa et al., 2023, p. 470).

If the behavior of *manêmbah* to the teacher is carried out, it will foster a good relationship between the teacher and the student. This behavior will positively impact students; students can be more active and disciplined. Weak interaction between teachers and students can hinder students' active involvement in the learning process, thus negatively impacting their academic achievement and increasing the risk of disciplinary behavior (Thompson, 2018, p. 51).

Based on the description of the obligation of *manêmbah* to the teacher, it can be concluded that humans must carry out this obligation. This must be carried out because teachers have led people to goodness. Therefore, humans must respect and appreciate teachers. The way to *manêmbah* the teacher can be carried out by doing good and being polite to the teacher, speaking softly or politely, not interrupting when the teacher is talking, listening to what the teacher is saying, and so on.

The next positive obligation in the manuscript is the obligation to *manêmbah* to both parents. This obligation is the fifth order of *manêmbah* that humans must carry out, especially for Muslims. This is by the text excerpt on page 1, lines 10-11, to page 3, line 1 below.

kaping gangsal dhatêng tiyang sêpuh kêkalih.

Translation:

... the fifth to both parents.

Based on the quote above, humans must *manêmbah* to both parents. Humans must behave well towards their parents by respecting, appreciating, and obeying both parents. This statement is also based on the Qur'an, Surah Al-Ahqaf, verse 15, which states that humans are commanded to behave well towards their parents. This is because parents have taken care of them since birth.

The obligation of *manêmbah* to both parents is related to attitude or behavior. Respecting parents can be seen from the components of attitudes (Wardani & Uyun, 2017, p. 182). Children can *manêmbah* to both parents by speaking politely, obeying the orders of both parents and so on. The child is obliged to respect, not resist, and be devoted to both parents (Xu, 2021, p. 11). The child must benefit both parents by showing a sense of gratitude or expression. The services of both parents cannot be paid for with anything (Astuti, 2021, p. 54). There are many things parents have given to their children. Children's development and education depend on the role of parents (Hasanah, 2021, p. 145). This action is an expression of gratitude for the services that parents have given to their children.

Based on the description of the obligation of *manêmbah* to both parents, it can be concluded that humans must carry out this obligation. The way to *manêmbah* to both parents can be done by speaking politely, obeying the orders of both parents and so on.

Furthermore, based on the above, humans must *manêmbah* for five things. These obligations are such as the obligation of *manêmbah* to Allah SWT, the obligation of *manêmbah* to the messenger, the obligation of *manêmbah* to the king, the obligation of *manêmbah* to the teacher, and the obligation of *manêmbah* to the two people.

The concept of *manêmbah* to Allah, the Apostle, the king, teachers, and parents in the context of Javanese society has profound relevance and is reflected in social reality. *Manêmbah* to Allah as the universe's creator and ruler is manifested through worship, prayer, and obedience to religious teachings. *Manêmbah* to the Prophet is manifested through following the sunnah and emulating his noble morals.

Manêmbah to the king as the leader of the people is reflected in compliance with laws and customs, as well as participation in cooperation and development activities. Devotion to teachers as a source of knowledge and guidance is manifested through good manners, listening to advice, and appreciating their services. *Manêmbah* to parents as a source of affection and education is first manifested through their devotion, obedience, and care.

The reality of Javanese society shows that these *manêmbah* values are still upheld daily. Nevertheless, globalization and modernization pose challenges to the

preservation of *manêmbah* values. Changes in lifestyle and shifts in individualistic values can erode the traditions and practices of *manêmbah*. Therefore, it is essential to continue to maintain and preserve these noble values so that they remain relevant and part of the identity of the Javanese people.

CONCLUSION

Based on the research that has been carried out, it can be concluded that in the manuscript inventory activity, a copy of the manuscript entitled *Raos Jawi Panêmbah Gangsal Prakawis* was found, which is stored at the National Library of the Republic of Indonesia (PNRI) with the call number NB 1089. The manuscript is still in good condition and can be read clearly because it was written by someone truly an expert in the field. The text transliteration method used is the standard transliteration method. Text is transliterated by default to make it easier to understand the content. After that, the text is edited using the standard edition text editing method. The method is chosen to correct words that have been misspelled or that do not fit the context of the sentence. After editing, the text is then translated into Indonesian. Some words are not translated and then recorded in the translation notes. The translation was made easier for readers who do not speak Javanese.

The content of the *Raos Jawi Panêmbah Gangsal Prakawis* manuscript is related to human obligations. The text has three types of obligations: absolute, general, and positive. This absolute obligation consists of the obligation of *manêmbah* to Allah SWT and *manêmbah* to the Messenger. The general obligation contained in the text is the obligation

of *manêmbah* to the king. Positive obligations consist of the obligation of *manêmbah* to the teacher and the obligation of *manêmbah* to both parents. All five human obligations contained in the text must be carried out. Nowadays, many humans only do two or three things. This means that all obligations implied by the text's content have not been fully implemented. Therefore, the explanation in this study is relevant to today's life. The *Raos Jawi Panembah Gangsal Prakawis* manuscript is an essential resource for understanding Islamic teachings that can be interpreted and adapted in Javanese culture. This manuscript shows the acculturation process between Islamic values and Javanese traditions and how religious concepts are expressed in the Javanese language and symbolism. This research helps to expand the understanding of the rich and diverse Islam of the archipelago.

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