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

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Info Articles

Abstract

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, tawadud', 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 fiqih. This is education model a la Javanese culture, which is still relevance to be done by all people in this world.

How to Cite


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p-ISSN 2528-505X
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. Religious 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 region, 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 Rasululloh, 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 gusti with four levels of journey, the Shari’ah (sembah raga), tarikat (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 dharmabhakti insan, 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 Bachtar (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 kejawen is 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 Gusi (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:


“among javanese texts, the wo\r\nrk of KGPAA Mangkunegara 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 ngelmo loehoeng. Poenika dados boekti bilih serat Wedhatama poenika jasanipoen soedjanma ingkang winahjoe”.

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 Kaliadjava, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati (Suwardi, 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:

“Saben mendra saking wisma, lelana laladan sepi, ngingsep sepuhing supena, mrih pana pranaweng kapti, tis-tis tyas mardusi, mardawane budya tulus, mesu reh kasudarman, neng tepining jalanidi, snuning brata kataman wahyu jatmika”

"Everytime away from home, a trip to a deserted place, studied the essense 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 ‘‘.

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, nger kadohan panjangkah
 wateke tan betah kaki
 rehne ta sira Jawi

satitik wae wus cukup
aja ngguru aleman
nelad kas negepleki pekih
lamun pengkueh pengangkah yekti keramat”

"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
(piwalang) 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:

“Mangkono janma utama
"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"

"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 virtuous person loves to
think deeply, always uses 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 (e.g. 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 is 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:

"Mangkana ngelmu kang nyata,
sanyatane mung weh reseping ati,
bungah ingaranan cubluk,
sukyeng tyas yen den ina
nora kaya si pengung
panggang 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
Nalangsra srahing 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 ikhtiari), 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 Murben 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 cipto, sembah jiwo, and sembah roso,
to be understood as the signs of mugarhanning
Pangeran. This is presented in the following
citation:

“samengko ingsun tutur,
sembah catur: supaya lumuntur,
dihin : raga, cipta, jiwa, rasa, kaki
"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 jumba kalihan 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 passage:

"sapa ntuk wahyuning Allah
gya dumilah mangulah ngelmu bangkit
bangkit mikat reh mangukut
kukutaning Jiwanga
kang mengkono kena ingaran
wong sepuh, liring sepuh sepi hawa
awas roroning 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:

"tan samar pamoring Suksma
sinuksmaya winahya ing asepi
It means that people who have reached the level of the shari'a, tarekat, hakikat, and ma'rifat 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: "tire sarengat iku, kena uga ingarana laku, dihin aieg kapindone ataberi, pakolehe putraningsun, nyeneyer 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 goreh lan tumemen). Next is on how the human condition after receiving the blessing of God, as depicted below:

"Sejatine kang mangkana wurus kakenan nugrahaning Hyang Widi bali alaming asuwung tan karem karamean ingkang sitap wisesa winisesa wur mulih mula mulantir 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, sept 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, ngatif-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:

"meloke ujar iku yen wis ilang sumelang ing kalbu amung kandel kumandel marang ingtakdir iku denawas denemut den memet yen arsamomot pamote ujar iku kudu santosa ing hudi 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 and 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).

REFERENCES


