

REVEALING THE SENSE OF *SERAT WULANG REH*: EDUCATE THE NATION THROUGH LITERALY WORKS

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ABSTRACT

This study aims to explore the values of Serat Wulang Reh literature in terms of ethics and aesthetics and how they are implemented in moral education. For achieving these objectives, it is first necessary to understand how the concept of moral education and its relationship with literary works that have ethical and aesthetic values. Next will be discussed about the identity of Serat Wulang Reh as a literary work and examine the values contained therein and how to implement it in learning. The method used is Content Analysis, which examines the meanings contained in a string of sentences on Serat Wulang Reh, then describes it accurately. The results of the study showed that Serat Wulang Reh is a literary work that has good ethical and aesthetic values to be implemented in moral education. The aesthetic form of words such as adigang adigung adiguna contains high moral, ethical values which are beautiful and easy to remember. Serat Wulang Reh can be directly integrated into subjects in schools without having to get out of existing competency standards.

KEYWORDS: Ethics, Aesthetics, Literary Work, Moral Education, Serat Wulang Reh

INTRODUCTION

Humans are social creatures formed by decency. This can be interpreted that humans are creatures that live within norms that limit their behaviour in social life (Widyawati, 2010: 37). A person can be said to be right in terms of morality if he has fulfilled the requirements of decency (Endang Daruni, 1997: 11). An Indonesian man is said to be moral if he is not only concerned with physical needs but also spiritual. Must also be able to balance between the needs of individuals and society, and balance the position as independent beings and as God's creatures. This concept is called loro-loroning atunggal or monodualism (Notonagoro, 1974: 90-91)

During this period, a variety of cases were found involving moral misconduct and immorality, especially among adolescents. Like the case that occurred in Demak where the students of SMAN 2 in that city were caught on camera while having an alcohol party (Kompas, 10 December 2019). The events of students who challenged their teachers in the Gresik area of East Java to the point that the public was furious was still warm in the news (DetikNews, 11 February 2019). Various cases can occur because of parental faults, or it could be because learning programs in schools are lacking. To reduce the emergence of similar cases involving morals, the need for practical learning innovations quickly understood and accepted by teenage students. Learning, of course, must be packaged in an

exciting and fun way. One of the learning innovations that can be offered is to use literature as teaching material.

Literary works contain cultural aspects that can influence the human mind. Life ethics that is etched through the beauty of literature will be easily remembered by the audience (Endraswara, 2016: 45). This means that if literary works are used as teaching support materials for learning, they will be more exciting and readily accepted by teenage students. There are many kinds of exciting works of literature and elements of beauty. One that can be associated with learning is Javanese Literary Work Serat Wulang Reh created by Susuhunan Paku Buwana IV. Serat Wulang Reh is a literary work (valuable) containing moral values and included in the category Serat Piwulang. Very suitable to be applied for learning innovation to be more exciting and readily accepted.

RESEARCH METHODS

This research was conducted using the Content Analysis method. The method according to Fraenkel and Wallen (2007: 483) is a technique that researchers can use to examine human behaviour indirectly through analysis of their communication media such as textbooks, essays, newspapers, novels, magazine articles, songs, image ads and all type of communication that can be analyzed.

Fraenkel and Wallen (2007: 485) describe the procedure of the Content Analysis method as follows: (1) The researcher decides the specific objectives to be achieved. (2) Defining essential terms must be explained in detail. (3) Specifying units to be analyzed (4) Finding relevant data, (5) Establishing rational or conceptual relationships to explain how a data relates to objectives. (6) Planning for withdrawal of samples (7) Formulating category coding. After the researcher determines in as much detail as possible aspects of the content to be examined, he needs to formulate relevant categories for research.

RESULT AND DISCUSSION

Serat Wulang Reh As A Literary Work

Sumardjo & Saini (1997: 3-4) states that literature is a human personal expression in the form of experiences, thoughts, feelings, ideas, enthusiasm, beliefs in a form of concrete images that evoke enchantment with language tools so that literature has elements in the form of thoughts, experiences, ideas, feelings, passion, beliefs, expressions or expressions, forms and languages.

Literature is not just an artefact (inanimate objects) but is a living figure. As a living figure, literature develops dynamically with other figures, such as politics, economics, art, and culture. Literature is considered capable of being a guide to the path of truth because good literature is literature written with full honesty, silence, sincerity, wisdom, and nobility of human conscience. Good literature can remind, awaken, and return humans to the proper way, which is the way of truth to fulfil the tasks of life (Saryono, 2009: 20). Literature can be seen as a social phenomenon. That is because literature was written in a certain period which is directly related to the norms and customs of the era and the

author of literature is part of a society or establish itself as a member of that society (Luxemburg, 1984: 23).

Literary work has the function of conveying the ideas or ideas of a writer. The ideas or ideas can be in the form of social, political, cultural, and defence criticism related to the problems that exist around the place of residence. Efforts to express ideas or ideas through literary works can be said as a creative effort of a writer to invite the reading community to discuss problems that are happening in life (Nyoman, 2012: 3). There are various types of literary works such as poetry, rhymes, romances, novels, short stories, fairy tales, legends, and drama scripts. Besides, other literary works are only owned by a particular region, such as Javanese people who have Javanese Literary Works. The types of Javanese literary works include *serat*, *babad*, and *suluk*. *Serat* is a noble literary work that contains the teachings of goodness, while *babad* is a fiction that is written based on history. The *suluk* are more inclined to religious teachings.

Serat Wulang Reh belongs to one of the categories of *adiluhung* Javanese Literature (containing the teachings of goodness) which are all shaped *tembang* (Javanese poetry). This *serat* was written by Susuhunan Paku Buwana IV in the Kraton Surakarta, who was enthroned in 1768-1820 (Suradi, 1988: 115). *Serat Wulang Reh* was written because it looked at the ethical conditions of people at that time, which were heavily influenced by Dutch tradition. The political influence of the Dutch colonial government dragged a new culture from Europe into the association in Javanese palaces and triggered the degradation of traditional values. The inheritance of noble values of courtesy, cooperation, and concern has begun to fade, especially among young people who are more comfortable with a culture of spree party without norms (Sumarsono, 2008: 248). Ethical teachings contained in *Serat Wulang Reh* is ideal and is considered as a handle of life that should be done by humans, especially the people of Java at that time (Purwadi, 2015: 68).

Values of Serat Wulang Reh and Its Implementation in Moral Education

Wulang Reh comes from a series of two words, namely *Wulang*, which means teachings and *Reh*, which means rules or path to achieve something (Javanese Baoesastra Dictionary). As a whole *Wulang Reh* can be interpreted as teaching to achieve something. Something that is meant is the harmony of life, harmony and perfect living conditions. Teaching for giving birth to moral human beings, according to Notonagoro (1974: 90-91) is called *loro-loroning atunggal* or monodualism. The manuscript *Serat Wulang Reh* is written in *tembang macapat* (Javanese poetry), amounting to 13 poems (the same poem group). Following its title, which means teachings to achieve something good, the contents of *Serat Wulang Reh* do contain the teachings of goodness that can be used as a guide for behaviour to live a social life.

Here are some moral values that can be learned from *Serat Wulang Reh*.

1. Religious

Maskumambang couplet 20

<i>Wong neng dunyo wajib manuto ing gusti lawan dipun awas sapratingkahe den kesthiAja dupeh wus awirja.</i>	People in the world must obey God and need to be vigilant all orders are carried out do not consider yourself perfect.
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Megatruh couplet 17

<i>Tulisane ing lukil-makpul rumuhun papancen sawiji-wiji tan kena owah sarambut. Tulising badan puniki, aja na mundhur pakewuh.</i>	It was written in <i>Lahumul Mahfud</i> since a long time ago, every human's destiny cannot change even just as significant as hair. In the life that has been outlined, do not back down from the challenge.
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The above verse explains that people living in the world must obey God, carry out their commands and stay away from His prohibitions. Do not be arrogant people who consider themselves to have been perfect, because basically, all beings have the same position in the eyes of God Almighty, except for the faith they have. Do not be afraid of having difficulties in living life because God has determined the fate of each person (soul mate, fortune, death) in *Lahumul Mahfud*. Provisions that will not change even just a single hair.

2. Tolerance

Asmaradana couplet 11

<i>Barang gawe dipun eling Nganggowa tepo sarira Parentah lan sabenere Aja ambeg kumawawa Amrih den wedenana Dene ta wong kang wis luhung Nggone amengku mring bala.</i>	All deeds done remember to use tolerance rule as you should do not feel the most powerful to be feared. For people who have a noble position that is the way to treat his subordinates.
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Humans are social creatures that each of them lives to interact with others. Tembang Asmaradana above explains that every action taken must use tolerance and mutual respect. Especially for someone who already has a high position, do not apply arbitrarily to subordinates, do not act the most powerful to be feared. Although there are many differences (race, ethnicity, culture), everyone has the same right to life. Therefore it would be better if everyone lived respecting each other and upholding tolerance.

3. Humility

Gambuh couplet 3

Pitatur bener iku

Good advice

Sayektine apantes tiniru

is worth imitating.

Nadyan metu saking wong sudra papeki

Although the advice came from ordinary people

Lamun becik nggone muruk

if good teachings

Iku pantes siro anggo.

you deserve to follow.

Gambuh couplet 4

Ana pocapanipun

There is a saying that

Adigang adigung adiguna

Adigang adigung adiguna

Pan adigang kidang

Adigang is a deer

Adigung pan esthi

Adigung is an elephant

Adiguna ula iku

Adiguna is a snake

Telu pisan mati sampyuh.

The three of them died together

Learning and studying apply throughout the ages; there is no limit when and where we learn and get knowledge. Learning and seeking advice also does not have to be from an ulama, professor, or state leader. Advice from ordinary people who are in a lower position than we are good to follow as long as what is advised is correct and appropriate to be followed. Do not feel arrogant with the position and knowledge that we now have because in the sky there is still sky. Always keep the humility and do not grasp the nature adigang adigung adiguna because it is a wrong person. In tembang gambuh, it is explained that adigang is likened to a deer that boasts of a leap and its running speed, adigung is likened to an elephant bragging about its tall height, and adiguna is likened to a snake bragging about its mortal leap and speed.

The parable is used to describe the nature that must be avoided, namely: adigang boasting of his position. An example is a person from a wealthy family or a state official who sees life below him as grass. Adigung brags about its strength. An example is a physically large and energetic person who likes to fight, threaten, and persecute the weaker ones. Adiguna brags about his intelligence and education level. For example, the smartest person in the class who only likes to criticize and does not want to share knowledge, or a professor who is boasting his title to get praise.

4. Big Soul

Pangkur couplet 13-14

Aja nedya katempelan

ing wawatek kang tan pantes ing budi

watek rusuh nora arus.

Tunggal lawan manungsa

dipun sami karya lalabuhan kang patut,

darapon dadi tuladha

tinuta ing wuri-wuri.

Aja lonyo lemer genjah

angrong pasanakan nyumur gumuling

ambuntut arit puniku

watekan tan raharja

Do not be attached

to the nature of unkindness,
rioters must be lost.

When associating with humans

do appropriate services,

it is better if they become role models and
emulated by people underneath.

Do not *lonyo lemer genjah*

angrong pasanakan nyumur gumuling

ambuntut arit,

that is an unsaved trait.

In *tembang pangkur* above, it is explained that the role of good people in relationships in society is a person who is kind, helpful, reliable, and can be an excellent example for others. The properties that should not be possessed are *lonyo*, *lemer*, *genjah*, *angrong pasanakan*, *nyumur gumuling*, dan *ambuntut arit*. It is said that it is a trait that is not saved. *Lonyo* is the nature of people who cannot be grasped by their words, likes to lie, whereas the nature of *lemer* means that something is easily tempted. *Genjah* means happy to say dirty. *Angrong Pasanakan* means not being loyal to a partner, likes to riot with other people's relationships. *Nyumur gumuling* means not being able to keep a secret, likes to spread the news even though the news is heard only partially. *Ambuntut arit* means two-faced, in front shows a kind face and smiles while in the back likes to grumble. These are all terrible qualities that must be avoided to maintain good relations with others.

5. Self Control

Durmo coeplet 1

Dipun sami ambanting sariranira

Cegah dhahar lan guling

Darapon sudaha

Napsu kang ngambra-ambra

Rerema ing tyasireki

Dadi sabarang

Karsanira lestari.

Then practice your body

reduce eating and sleeping.

Likewise, reduce

uncontrolled lust,

peace of mind

so that all

your deeds are safe.

Asmaradana couplet 7

<i>Lawan aja angkuh bengis</i>	And do not be so arrogant
<i>Lengus lanas langar lancang</i>	Like to talk unnecessarily
<i>Calak ladak sumalonong</i>	Do not like to grumble rebuke and do not know the rules
<i>Aja ngedak aja ngepak</i>	Do not be arbitrary do not insult
<i>Lan aja siya-siya</i>	And do not like to be merciful
<i>Aja jail aja padu</i>	Do not like to slander do not be quarrelsome
<i>Lan aja para wadulan.</i>	And do not like to pit

Durmo couplet 3

<i>Bener luput ala becik lawan begja</i>	Right wrong, good and bad, and bad luck
<i>Cilaka mapan saking</i>	comes from yourself,
<i>Ing badan priyanga</i>	not others.
<i>Dudu saking wong liya</i>	Therefore be careful
<i>Pramila den ngati-ati</i>	of all obstacles.
<i>Sakeh drigama</i>	Save and remember.
<i>Singgahana den eling</i>	

The series of verses tembang above explains how to control yourself from bad qualities that can harm yourself and others. The trick is to train your heart to be sensitive to signs, sensitive to the attitudes and conditions of others. The first thing to do is to reduce eating and sleeping. Eating and getting enough sleep helps to maintain the stability of the body and mind and keep away from laziness (lazy to move, lazy to learn, and lazy to help others). Moving away from laziness is a way to clear your mind and get rid of negative aura.

Training yourself means training the balance of birth (body) and mind (soul). In addition to training yourself to eat and sleep as closely as possible, the next thing to do is train the mind by controlling uncontrolled passions. Such uncontrollable lusts are for example jealousy, jealousy, arrogant, cruel, like to talk improperly, nagging rebuke, act carelessly and do not know the rules, insult, act arbitrarily and do not know compassion, and like to slander and complain.

All actions carried out will affect yourself. Right wrong, good and bad, and bad luck, all comes from yourself. Therefore live the best life possible and always uphold your character so that you are safe and prosperous.

Based on the description of the values Serat Wulang Reh above it is clear that this literary work has a high value that is needed in moral education. As for the author Serat Wulang Reh, Susuhunan Paku Buwana IV was the king who reigned in 1788-1820 in the Surakarta Palace, the year in which Indonesia was still in the grip of the colonial nation. Based on these facts, moral education material Serat Wulang Reh can be integrated into school subjects without leaving the existing competency

standards. The subjects that discussed the material of colonialism included Social Sciences in Middle School and High School History.

CONCLUSION

Humans are social creatures that live with norms that limit their behaviour in social life; a boundary called morality. If every human being can live according to the rules without violating the limits of decency, the welfare of community life is not nonsense. However, in reality, there are still many people who fall from morality and decency, causing chaos and discomfort. Various cases of moral abuses occur and need to be addressed immediately. Cases of moral abuses that occur in society are mostly carried out by teenagers. That happened because of several factors such as parental error and also because the moral education program in the school was lacking. Serat Wulang Reh can be used as a practical learning innovation because it contains aspects needed in learning, namely ethics (politeness) and aesthetics (beauty) that make it enjoyable and easily understood by students. Besides, subject matter Serat Wulang Reh can be integrated into social science and history subjects without having to break out of existing competency standards.

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