



Character education in Serat Sabdajati the last R.Ng. Ranggawarsita's work

Purwadi, Venny Indria Ekowati, Doni Dwi Hartanto, Nurhidayati, Ghis Nggar Dwiadmojo, Sri Hertanti Wulan, Galang Prastowo, Avi Meilawati

Department of Javanese Language Education, Universitas Negeri Yogyakarta, Indonesia

*Corresponding Author: purwadi@uny.ac.id

ABSTRACT

The present study aimed to explore character education and philosophical values in the Ranggawarsita's work entitled Serat Sabdajati. A qualitative method was applied in this study using hermeneutic design. The National Library of the Republic of Indonesia Collection of Serat Sabdajati was used as the primary data source in this study. The data collected in this study were the lingual units including the words, phrases, clauses and sentences in the verses of the Serat Sabdajati. The collected data were analyzed qualitatively using hermeneutic approach. The results reported several character and philosophical values found in the serat (manuscript), which include: 1) spiritual values including laku prihatin (caring), nglaras ati (harmonize the heart), ngesthi rahayu (looking for salvation), jatining kawruh (true knowledge), ambuka wiwaraning dhiri (open up), manunggaling kawula Gusti (unity with the God), kemating pating pratitis (viewing the death distinctly); 2) religious values including andel mring Hyang (believe in God), temen tinemu (those who sow will reap); 3) social values including sasmita yekti (understand the truth), memayu hayuning sasama (maintain community safety). This study concluded that human needs to always aware of their origin and the place to return to. A comprehensive discussion was presented by comparing the results of the present study and the previous studies.

Keywords: character education, philosophical values, Serat Sabdajati

Article history

Received:

1 Mei 2022

Revised:

29 June 2022

Accepted:

20 July 2022

Published:

1 October 2022

Citation (APA Style): Purwadi, P., Ekowati, V. I., Hartanto, D. D., Nurhidayati, N., Dwiadmojo, G. N., Wulan, S. H., Prastowo, G., Meilawati, A. (2022). Character education in Serat Sabdajati the last R.Ng. Ranggawarsita's work. *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan*, 41(3), 848-862. DOI: 10.21831/cp.v41i3.48760

INTRODUCTION

The quality of young generation in dealing with the latest challenge greatly contributes to the future of a nation. To shape quality identity of the young generations, character education has been a valuable instrument for many countries. Quality generation is said to be recognized by the quality of the individual identity (Sukendar, Usman, & Jabar, 2019). Character education has been widely implemented in many countries as a universal need, but each of those countries possesses a diverse ideal character depending on each nation's way of life (Nurgiyantoro, 2010). It implies that the distinct character of each nation passes down in the learning process is adjusted to the standard of the owner society, not to mention the characteristics on the Javanese people's culture.

The noble values of each society need to be revitalized for people to understand; thus, it can be used to shape a noble character. In addition, moral degradation is reported to start happening in the younger generation. It is a crucial problem to be addressed, and nudging the noble values that can help shaping a strong generation to deal with the latest global challenge is one of the methods that can be used to overcome the problem. The noble values of a society can be found in several documents recording the culture, such

as a literature work. Literature work produced by a society not only hold a didactical value, but also high in philosophical value to be used as a guidance for the human's life. The moral values within a literature work are a source of character education and building (Nurgiyantoro, 2010). Therefore, literature work can be used as a tool to teach the necessities of life, pass down the life view, values that are strongly believed by the society, and maintain the existence of a society or nation.

Character education in Indonesia can be traced down from various oral and written traditions. Similar case can also be seen on the development of character education in the Java regions, which mainly sourced from the works of past poets written in Javanese manuscript. Javanese manuscript retains a lot of wishes, idealisms, and knowledge from the past. It also includes idealism about a harmonious live and the characters needed to reach the harmony, salvation, and happiness to live in the world to the afterlife. A habituation is perceived to be crucial to achieve those ideal character since a character education is an endless journey to embed the noble and sublime values, as well as noble morals rooted on the religious and traditional customs teaching (Zuchdi, 2009).

For Javanese people, literature works not only rich in character and moral values, but also entail philosophical values of life for the people. The philosophical values are reflected from the noble behavior of the Javanese people in their daily life to achieve their life goal, namely *ngudi kasampurnaan dumadi* or 'striving to live a perfect life'. In attempt to accomplish that goal, they hold on to the principle of *kawruh sangkan paraning dumadi* or 'the knowledge of the origin and ultimate goal of life'. *Sangkan paraning dumadi* is a spiritual teaching to completely blend in the course of life as a true reality of life. The life perfection is depicted as a way of human beings achieving a perfect life goal by devoting their existence physically and spiritually (Koesnoe, 2007; Wibawa, 2013). Many Javanese poets, particularly some renowned poets, produced literature works entailing the characters and the teaching of perfect living of the Javanese people. Ranggawarsita is among the renowned Javanese poets with infamous literature works entailing noble philosophical values.

Raden Ngabehi Ranggawarsita (1802-1873) is an official poet of Surakarta Palace. Ranggawarsita is a productive poet with a lot of works that rich in Javanese philosophical value essential for the character-building endeavor (Supana, et. al, 2021). Commonly known as Bagus Burhan, Ranggawarsita studied in *Pondok Pesantren* (Islamic boarding school) Gebang Tinatar when he was only 12 years old. Ranggawarsita started to learn about Islam from Kyai Imam Besari and attempted to understand it intensely (Fauziyyah, et. al., 2018). Ranggawarsita works are a reflection of amiable acculturation of Javanese and Islamic cultures. Some essential works written by Ranggawarsita include *Serat Kalatidha*, *Serat Sabdajati*, and *Serat Sabdatama*. Those three works highly influence people especially those holding on to the principle of classical Javanese ethics (Mukaffa, 2018). Ranggawarsita work truthfully represents Classical Javanese literature, such as *Serat Kalatidha* that depicts an era called *zaman kalabendu*, which discusses about moral philosophy and salvation from the uncertainty of life. It is said that humans must carry out a good morality to free themselves from the uncertainty of life (Mukaffa, 2018).

Studies about Ranggawarsita's works have been widely conducted in the past decades. Data on the popularity of Ranggawarsita's works used as a research source are derived from a literature review conducted using *google scholar* platform. The most researched works of Ranggawarsita include *Serat Wirid Hidayat Jati*, *Serat Jayabaya*, *Serat Pustaka Raja Madya*, and *Serat Sabdajati* that have been researched by around 35, 10, 7, and 3 studies consecutively. Only few researchers are interested in studying *Serat*

Sabdajati since this manuscript is a short one with only 19 verses. Three specific previous studies about *Sabdajati*, such as theosophical in *Serat Sabdajati* are discussing about *Aqedah* (Islamic teaching) values (Fauziyyah, Wartyo, & Sariyatun, 2018). Another research focuses more on the applied value of *Sabdajati* in a learning model (Fauziyyah, 2018). Meanwhile, another one emphasizes on the values of *da'wah* (Islamic missionary) in the *Serat Sabdajati* (Nurwibowo, 2008). Research on *Sabdajati* is limited, although this manuscript is the final manuscript as Ranggawarsita's testament. Previous studies also emphasize on the religious values, while studies on the character education and philosophical values in *Serat Sabdajati* remain limited. Therefore, the present study aimed to explore the character and philosophical values of *Serat Sabdajati*.

METHOD

The present study employed a qualitative research method with hermeneutic design. This designed was used as an attempt to obtain a holistic (systemic, comprehensive, and integrated) description of the context of the study, namely exploring the character education and philosophical values of a Javanese manuscript. A Javanese manuscript entitled *Serat Sabdajati* written by R.Ng. Ranggawarsita, a collection of the National Library of the Republic of Indonesia (PNRI) with catalogue number 1133426 entitled *Serat Wedhatama, Serat Sabdajati, Serat Kalatida (Campur-campur dll)* and call number NB 1924, was used as the primary data source of the present study. Figure 1 presents the portrayal of the Javanese manuscript used as the data source of the present study.

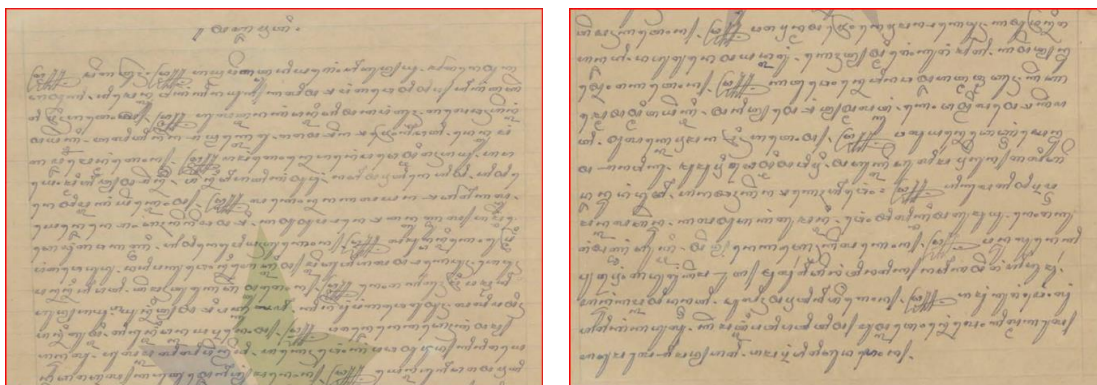


Figure 1. Excerpts of *Serat Sabdajati* in PNRI collection

The *Sabdajati* manuscript consist of one *pupuh* (Javanese song) *tembang Megatruh* with nineteen (19) *pada* (verses). The lingual units (words, phrases, clauses, and sentences) in every *tembang* (song) verse in the manuscript were collected as the data in the present study. The data were collected using transliteration from Javanese script (*aksara Jawa*) to Latin alphabet and translation from Javanese to Indonesian language. This method was conducted since the data source researched in this study is a Javanese manuscript written in Javanese script and language. The human instrument was the primary instrument of the study, which was assisted with data cards to record the materials related to the objective of the study.

The data were analysed using hermeneutic analysis aiming to create an interpretation and inference. The steps of the data analysis were: a) data condensation by selecting, focusing, and/or converting the data appeared in the document corpus. The data condensation was conducted to the data related to the character education and philosophical values. In the

process, the data condensation was conducted by writing down the summary, running codification/coding, developing the theme, and producing category before displaying; b) data display by displaying the organized and compressed compilation of information, which enabled a conclusion and action to be made (Miles, Huberman, & Saldaña, 2014). It implied that the display helps to ease the researchers to understand what happened and how to take action consequently, given by analysing further or by taking action directly. Data display enabled the researchers to decide which and what kind of data to be included in the analysis; c) conclusion verification by creating an inference of the analysis results toward the corpus data of the study. The conclusion drawing must be verified later. It inferred that the validity and resilience of the conclusion drawn from the data must be verified until a final conclusion was drawn.

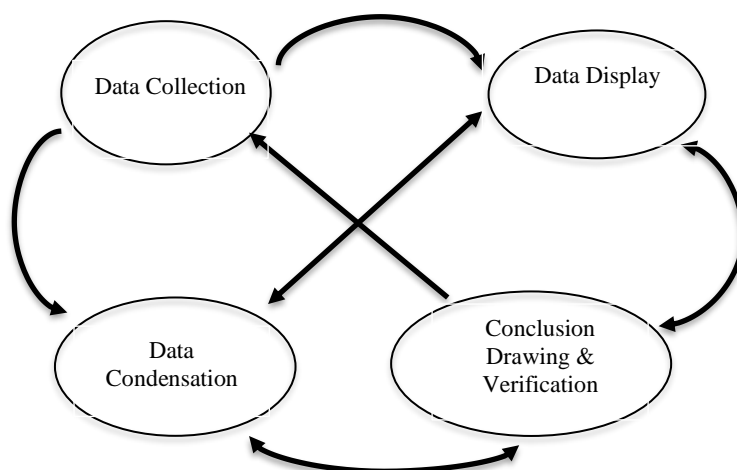


Figure 2. Components of the Interactive Model Data Analysis (Miles & Huberman, 1994 as cited in Miles, Huberman, & Saldaña, 2014)

The analysis was conducted inductively that enabled a continuous and sustainable analysis process from the data collection to the conclusion drawing of the study. The meaning making was conducted to every lingual unit as the data of the study based on the references. The meaning making of the data was followed by the interference step using hermeneutic approach. Hermeneutic approach involved a unique coexistence from the past and present, so that the past values, and the inscription on the source texts held the similar taste with the current era (Weinshemimer & Marshall (Eds.), 2004:391).

RESULTS AND DISCUSSION

Results

Serat Sabdajati is one of the final works of Ranggawarsita. Based on the date written in *Sabdajati*, this work was written in the 28th Shawwal in the year of *Jimakir* (the big month of the 8th year), with *sengkalan* (chronogram): *Nembah moksa pujangga ji* (1802). This Javanese calendar coincides with the 19th of December 1973 AD. Ranggawarsita wrote a prophecy of his own death. In this manuscript, Ranggawarsita wrote that he was destined to die on the 24th of December 1873 AD, exactly on Wednesday of *Pon* (one of the ‘Pancawara’ days in Javanese calendar), around *Dzuhur* time (around noon). The accuracy of his own death inflicted a polemic that all this while Ranggawarsita knew his life was threatened and his death was pre-destined. Therefore, it can be implied that *Serat Sabdajati* is the last work of Ranggawarsita (Fauziyyah, et. al., 2018). The *Serat* consisting of 19 gatra or ‘verses’ with *pupuh Megatruh* is a manifestation in finding a

religious philosophy based on the perspective of Ranggawarsita. *Serat Sabdajati* holds the values of *Aqedah* (Islamic teaching) and *Akhlak* (Islamic ethics). Even though the *serat* is short, it is rich in Ranggawarsita's thoughts as a lesson for all readers to achieve a peaceful life in the world and salvation in the afterlife.

Serat Sabdajati depicts a neglect of ethical principles in the society that is known as *zaman kalabendu* (age of anger), *zaman edan* (age of insanity), *zaman owah* (age of transformation) and *zaman pakewuh* (age of volatility). Ethical degradation have happened at those ages, and the society tend to raise their own ego. It arises a conflict since people are more likely to prioritize their own interests over the society's. It also makes people easier to be bribed, but excludes those with principles of *tawhid*, destiny and endeavour, introspection, and *eling lan waspada* (learn and beware) (Mukaffa, 2018). Reflecting on the studies conducted on *Serat Sabdajati*, the character values in the manuscript are presented in Table 1.

Table 1. Character and Philosophical Values in *Serat Sabdajati*

No.	Verse/pada	Character	Philosophy
1.	1	Spiritual	<i>Laku prihatin</i> (caring)
2.	2, 4-6	Spiritual	<i>Nglaras ati</i> (harmonize the heart)
3.	3	Spiritual	<i>Ngesthi rahayu</i> (looking for salvation)
4.	7-8	Spiritual	<i>Jatining kawruh</i> (true knowledge)
5.	9-10	Religious	<i>Andêl mring Hyang</i> (believe in God)
6.	9-10	Religious	<i>Temen tinemu</i> (those who sow will reap)
7.	11	Spiritual	<i>Ambuka warananing dhiri</i> (open up)
8.	12-13	Social	<i>Sasmita yekti</i> (understand the truth)
9.	14, 16	Spiritual	<i>Manunggaling kawula Gusti</i> (unity with the God)
10.	15	Social	<i>Memayu hayuning sasama</i> (maintain community safety)
11.	17-19	Spiritual	<i>Kemating pati patitis</i> (viewing the death distinctly)

DISCUSSION

Spiritual-Religious Characters

Spiritual-religiosity is the basic human needs to seek for the life meaning and related to the relationship with greater, purer, more transcendental being, the God (Elkins, et al., 1998; King & Crowther, 2004; Koenig, 2009; Milliman, et al., 2009; Smith & Rayment, 2007; Verghese, 2008). Spiritual-religiosity is a process in a human life related to the pursuing the meaning of life, determining the life attitude, and seeking for ways to find self-identity in their life (Coyte, 2007). Spiritual-religiosity is a guide for human beings in living their life as an effort to arrive at the inner harmony (Nelson, 2009). Spiritual-religiosity character was the key character found in the *Serat Sabdajati*. A total of 83% of the characters found in the *Sabdajati* were the spiritual-religiosity characters. Spiritual character found in *Serat Sabdajati* is presented in the following excerpt.

(1) ..., *kalisa panggawe sisip, ingkang taberi prihatos.*

translation

..., (we may) be spared from unrighteous deeds, (and must) be able to resist lust.

According to the excerpt above, it can be implied that human must always do a good deed and resist themselves from lust. It is in agreement with life philosophy of the Javanese people, *wong Jawa gehe tapane*. Life principle of the Javanese people is to be good to others and live as a devotion to the God Almighty (Soesilo, 2002:333). In addition, *laku prihatin* philosophy was found not only in *Sabdajati*, but also in other

Javanese manuscripts. This principle was admittedly to be strongly rooted and lived by the people, and it was widely spread through oral and written tradition (Suseno, 1987). Other manuscripts rich with *laku prihatin* philosophy include *Wulangreh*, *Paliatma*, *Centhini*, *Serat-Serat Panji*, *Serat Pustaka Wasiat*, *Wedhatama*, *Bhagawad Gita*, *Weddhakarana*, and others (Panani, 2019; Retnowati, 2020; Widiyono, 2010; Mustopa, 2021; Prafitralia, 2015; Wangsa, 2019; Nurhidayati, 2005; Wibawa, 2013; Muslifah, 2004; Inandiak, 2005; Hartanto & Nurhayati, 2017; Ismawati, 2016; Putro et al., 2021; Fadzilah & Ekowati, 2019).

Laku prihatin in *Serat Sabdajati* was described in detail with essential steps. The philosophy of *laku prihatin* was done in the following steps: (1) carefully observing every event in life; (2) practicing to resist lust; (3) being careful in every action; (4) harmonizing the heart and mind; (5) clearing, soothing the heart and mind; (6) emptying heart from worldly lust and fulfilling with glory and Godly matters. Ranggawarsita specifically advised in the *Sabdajati* to avoid worldly lust such as possessions, and it led to *nglaras ati* behaviour as can be seen from the following excerpt.

(2) *Ulatna kang nganti bisa kapanguh, galedhahen kang sayekti, talitinen aywa kleru, larasen sajroning ati,....*

Translation

(2) Observe until it can be pursued, self-introspection, be careful not to make any mistake, harmonize with the heart ...

The excerpt of the 2nd verse explained about how the author advise all Javanese people to be able to *nglaras ati* (harmonization between heart and mind), and to always do a good deed. Javanese people who *nglaras ati*, are hopefully able to resist the worldly lust. In *Serat Sabdajati*, *nglaras ati* behaviour is manifested by being patient, no corruption, and must always be thankful. Those behaviours were indicated in the 4th to 6th verses as presented below.

(4) *Lakonana kalayan sabaring kalbu, yen den-obah neniwasi, kasusupan setan gundhul, ambebedhung nggawa kandhi, isine rupiyah uton.*

(5) *Lamun nganti korup mring panggawe dudu, dadi pakuwoning eblis, mlebu ing alas pakewuh, ewuh pananinging ati, temah turu kabem turon.*

(6) *Nora kingguh mring pamredi budaya ayu, ayuning tyas sipat kuping, kinepung panggawe rusuh, lali pasihaning Gusti, ginuntingan kaya renos.*

Translation:

(4) do it with patience, (since) impatience causes death, possesses by the devil's vices that always seduce with a pocketful of million dollars.

(5) If doing corruption (and) doing wrong, (the heart will) be a devil's nest, deep in the forest full of danger, hard to see with (pure) heart; thus, (the heart) is asleep and caught off guard.

(6) cannot be moved towards the good deeds, his good nature is running around, besieged by evil deeds, (thus) forgetting the God's glory, (and his belief) is torn apart.

Based on the excerpt above, it can be concluded that human must be able to *nglaras ati*, by being patient and grateful, as well as remembering the God's glory and compassion. If human is tempted and the stance is wavered, it could lead to bad events in his life. Those events are exemplified with corruption since money is said to be the devil's weapon. Money is a strong weapon to tempt the human to go after the worldly lust. The excerpt above notices human to not do wrong (sin) that will make them controlled by the devil. The devil will make the human's heart and mind to be complicated and hard, so that they will forget the God's compassion, and ruin his life in the end. Spiritual character must always be the humans' guide in living their life in an attempt to arrive at the inner harmony (Nelson, 2009).

Spiritual, as a character, is a manifestation of various good deeds of the internalization believed to be used as a foundation to think, behave, and act (Sulistiyowati (2021)). In this sense, if an individual possesses a resilient spiritual character, is able to *nglaras ati*, then it will lead to his/her mind, attitude, and action to avoid worldly affairs. For someone who is emotionally stable and able to harmonize his mind and behaviour, he/she will attempt to direct him/herself to true affairs. People who are capable of *nglaras ati* will prioritize peacefulness and serenity (harmony), so that they are able to positioned themselves in the society as an attempt to reach their goals (Rejo, 2017). By positioning themselves, Javanese people have certainly acted to be able to nurture the harmony in life as an effort to pursue the sacredness. It was mentioned in the 3rd verse of the song, as presented in the following excerpt.

(3) *Pamanggone aneng pangesthi rahayu, angayomi ing tyas ening, eninging ati kang suwung, nanging sejatine isi, isine cipta kang yektos.*

translation

(3) situated in a goodwill, shaded with a pure heart, the purity of the heart that (seems) empty, but actually full, loaded with the glory of the heart.

It can be interpreted from the excerpt that human constantly yearn for goodness, hasten the mind, and be self-introspective that makes the heart pure and lead to genuineness/sacredness. To arrive at the sacredness/salvation in the world, the Javanese people are expected to possess a pure heart and mind, and it is compared with emptying the heart (*ati kang suwung*). *Suwung* in Javanese people's view represents an abstract self-awareness. The term *suwung* for Javanese people indicates an absolute self-control and true self-awareness related to the God (Setiyowati, 2016). The spiritual character value presents in the excerpt above was *ngesthi rahayu*. *Ngesthi rahayu* was interpreted as an effort of Javanese people to seek for sacredness (salvation). In the process, Javanese people were demanded to understand the true knowledge in order to achieve the *suwung* mind level for them to carry out the *ngesthi rahayu* value; thus, they would not stumble upon bad affairs. This issue was elucidated in the *jatining kawruh* conception as presented in the following excerpt.

(7) *parandene kabeh kang samya andulu, ulap kalilipen wedhi, akeh wong kang padha sujud, kinira yen Jabarail, kautus dening Hyang Manon.*

(8) *yen ta uninga rasa jatining kawruh, kewuhan sajroning ati, yen tan niru ora arus, uripe kaesi-esi, yen nirua dadi asor.*

Translation:

(7) however, all (those) people who see, the vision (seems) to be deterred by sand, many people are complacent that leads to worshipping, thinking that angel Gabriel (*Jibril*) came, who was sent by the God.

(8) upon understanding the true knowledge, the heart is wavered, because if (someone) does not go with the flow, the life will feel worthless, but if (someone) go with the flow, the life will surely be slandered.

The excerpt implies that a lot of people are in fact understand the salvation in life, but their visions are deterred, which makes them assume someone powerful as angel Gabriel (*Jibril*) who was sent by God. However, for people who have understood the true knowledge (*sajatining kawruh*), they will be doubtful. Due to they perceived that they will live in despair if they follow the people's common deeds, but they know that they have done something inappropriate if they follow them. Hesitation occurred exactly at this point. Humans faced two options, and in the end caught up in a worldly decision to go with the flow and defy the goodness.

It is not an easy task for common people to understand the true *kawruh* (knowledge). Therefore, a wise men's advice is needed for the people to understand the teaching distinctly, which is in accordance with the excerpt in *Serat Bhagawad Gita*, stating that *Angudiã kawruh mau kang kongsi katêmu, sarânã sinau, sarânã nênitèni, utâwã anglakoni, pârã wicaksânã kang wus ora kasamaran bakal awèh pituduh kawicaksanan ing sirã* (translation: search for knowledge until (you) surely find it, (whether) by learning, remembering, or doing) (Hardjosapoetro, 1929). It was also mentioned in the *Serat Sabdajati*, that the advice would be conveyed from *ki pujangga* (the poet) regarding the issues related to the true *kawruh*, as presented in the following excerpt.

(11) *Ki pujangga nyambi warah weh pitutur, saka pamudahing dhiri, ambuka warananipun, aling-aling kang ngalingi, angalingkap temah katon.*

Translation:

(11) *Ki pujangga* provides *wewarah* (teaching) and *pitutur* (advice), from unveiling oneself (to) opening the obstacle (that) blocked, (for it) to be revealed until (the knowledge or *kawruh*) is evident.

The excerpt above indicated that the *kawruh sejati* as suggested in the poet's advice is a teaching for the people to unveil themselves. Unveiling oneself means that people are aware of their own identity. By searching for and aware of their own identity, human will certainly recognize all aspects within themselves (Dyson, Cobb, & Forman, 1997). Humans who are aware of their own identity will recognize their strengths and weaknesses, which makes it easier for them to accept every single consequence of their own selves. Therefore, humans are more likely to be aware of one truth. The truth indicated in this case was the existence of God and all of His creations. Humans who unveil themselves were able to see the spiritual essence hiding within their physical body (Nurbaety, 2019). A guidance from a true teacher is needed for humans to unveil themselves. A true teacher in Javanese culture does not always present in a physical form. A true teacher can also present in a form of a profound self-reflection. Meanwhile, a teacher who is physically present is commonly called *pandhita*, *wiku*, *resi*, *brahmana*, and so forth. Discussion about *wiku* (hermit) was also found in *Serat Sabdajati* as presented in the following excerpt.

(14) *Waluyane benjang yen wus ana wiku, memuji ngesthi sawiji, sabuk lebu lir majenun,*

(16) *Pandulune ki pujangga durung kemptu, mulur lir benang tinarik, nanging kaserang ing umur, andungkap kasidan jati, mulih sajatining enggon.*

Translation:

(14) a salvation and prosperity in life will appear tomorrow when there is a *wiku* (hermit), (who) worship the God, dust-barred as a very obedient man to his religion,

(15) the poet's vision has not stopped, (it) continuously lengthened as a pulled yarn, but (it) has been marred by age, almost at the finish line of the age, (to be) back to the rightful place.

It can be inferred from the excerpt above that later on, a salvation will be achieved when a *wiku* who genuinely worship/pray to unite with the God appears in the future. The *wiku* in this case referred to the *wiku* with a solid knowledge. It was also affirmed that the opinion or advice from the poet was in fact had yet to be completed, but he was already at the end of his life, and would be died in a little while to return to *sangkan paran* (the origin and return of mankind). The concept entailed in the excerpt above is about *manunggaling kawula Gusti. Manunggaling kawula Gusti* or 'the union of beings and

their Creator/God” that is a renowned Javanese idiom. This idiom represents a wishful thinking of Javanese society regarding the relationship between beings and their Creator/God that *manunggal* ‘united’. The concept of united with the Creator is the goal of the Javanese people’s life view in pursuit of the life perfection (Parmono, 1999:105-106).

The author of the manuscript also explicitly conveyed the spiritual character with the term *mulih sajatining enggon* or ‘return to where they belong’ in association to the death. It implied that for the poet, death is not the end of life, but only a movement from one place to another. This belief about another more rightful place that would be reach after the death showed a spirituality aspect. Javanese people commonly used the term *mulih mula mulanira* (return to the origin) to refer to this belief. Returning to the origin is the Javanese people’s life goal entailed in the concept of *sangkan paraning dumadi* (the origin and goal of life) (Geertz, 1981). The spirituality of Javanese people regarding the concept of *sangkan paraning dumadi* had been strongly embedded as a view of life.

The Javanese people’s spirituality level could indicate the intimacy with their God. People were believed to be more intimated with their God when they had unveiled themselves. In Islamic belief, people who had unveiled themselves would arrive at the *makrifat* (mystical gnosis) level, and it is said that the hunch of people who have arrived at *makrifat* level is true (Kholid, 2018). It inferred that the hunch of the people that are capable of unveiling themselves about future events is reliable. Javanese people that have arrived at *makrifat* level are believed to be able to see the future. It is in line with the following excerpt of *Serat Sabdajati* that predicted the death.

(17) *Amung kurang wolung ari kang kadulu, kemating pati patitis, wis katon neng lakil makpul, angumpul ing madya ari, Amarengi ri Buda Pon.*

(18) *Tanggal kaping lima antaraning luhur, selaning taun Jimakir, Tolu umaharyang jagur, Sangara winduning warsi, netepi ngumpul saenggon.*

(19) *Cinitra ri Buda kaping wolu likur, Sawal ing taun Jimakir, candraning warsa pinetung, nembah muksa pujanggaji, ki pujangga pamit layon.*

translation:

(17) only less than eight days that can be seen, a real death is approaching, (it) is already written in *lauhul mahfudz*, united with the death at noon, namely on the Wednesday of *Pon*.

(18) dating in the 5th around *dzuhur*, year of *Jimakir*, *wuku Tolu* (the 5th day of the week in Javanese calendar system), *Windu Sangara* (time of misfortune), kept the promise to unite.

(19) (it is) written that on Wednesday at the 28th, Shawwal of *Jimakir*, with the chronogram (*sengkalan*) year of *nembah muksa pujanggaji* (1802), *ki pujangga* (the poet) was leaving.

The excerpt explained the prophecy of the death that would be faced by the author. Ranggawarsita believed that he had come to a time set by fate, when he would meet his death on the Wednesday of *Pon*, at the 28th of Shawwal in 1802 AD. Ranggawarsita wrote down the prophecy of his own death at the end of the *Serat Sabdajati* manuscript.

Religious Character

Religious character can be assumed as one of the crucial characters to behave and act. Due to religion is a transcendent matter and genuinely believed by every human being deep in their heart. Religious is a thought, utterance, and action of an individual attempted to be grounded on the Godly values based on the teaching of their religion (Mahbubi, 2012:44; Fadillah & Khorida, 2013:190). In this case, religion refers to behaving and

acting in daily life based on the faithfulness in God, so that all of the behaviour are based upon the faith and would shape the religious character that become a habit in their daily personality. Religious character in *Serat Sabdajati* discussed about the belief in God. The following excerpt explains the issue.

(9) *Nora ngandel marang gaibing Hyang Agung, anggalar sakalir-kalir, kalamun tan tinemu, kabegjane anekani, kamurahaning Hyang Manon.*

(10) *Anuhoni kabeh kang duwe panuwun, yen temen temen sayekti, Allah aparing pitulung, nora kurang sandhang bukti, saciptanira kalakon.*

Translation:

(9) not believing in God, that have bestowed everything in this world, although cannot be seen directly, the mercy and grace of the God are always there

(10) obeying all of the required (matters), if truly believe, Allah will provide help, no less clothing and food, everything wished upon will be achieved.

The belief in God is a basic character required to be possess by every human being. Javanese people refer to God as “*Sangkan Paraning Dumadi*” that means ‘where to go from’. Hamidah (2020: 41) explains that “*sangkan paraning dumadi*” is the Javanese people’s conception of God originated from the teaching of Syeikh Siti Jenar that signifies the *origin of all His creation*. The origin of His creation is based upon the term *Dzat Wajibul Wujud* that is undefined, before widely known as “*awang uwung*” (Exist but void, void but exist), which existence can only be marked by the idiom “*tan kena kinaya ngapa*” or in Al Qur’an described as “*Laisa Kamitslihy Syaiun*” that means ‘cannot be assumed with something’ (Hamidah, 2020: 41). The form and existence of God should not be questioned, instead it only needs to be believed with all our heart by means of His creations. Although His existence cannot be directly seen, His beings are always blessed upon His mercy and grace. Javanese people also believe that universe did not just come out of a thin air, but rather created. Creation also represents a birth or an appearance, then there come the death and loss. In this sense, Javanese people also believe that the universe and everything within is originated from Him and will return to Him.

The excerpt of the manuscript above indicated a character of being full of effort in achieving the desired matter especially regarding the relationship with Allah. Therefore, for a person with a desire and does his best to achieve that, the God’s help will surely be upon him.

Social Character

Society and individual should not stand opposite to each other’s. Society is none other than an individual who live, and concrete, and individual can only survive as a social being. The practice of individual life is certainly determined by the practice of living in the society or special class, and as the last analysis, by means of the society’s production. The production means how the society is producing, and how it is organized to meet the needs of the members (Fromm, 1942). The distinction in the production method and the life of many societies or particular class of people lead to the development of a diverse and unique character’s structure of a particular society.

This notion gave off a direction that social character is an effort to develop humanity capacity. Love, peace, equality, sacrifice or devotion, loyalty, and hard work and dedication provide a space in the development of social character. Fromm (1944) argues that social character is related to “human relationship” (see Haworth, 2005; Funk, R, 1998). It implies that social character is strongly related to the interaction between individuals.

The following excerpt presents social character found in *Serat Sabdajati*.

(12) *para janma sajrone jaman pakewuh, kasudranira andadi, dahurune saya dlarung, keh tyas mirong kurang margi, kasetyan wus nora katon.*

(13) *Katuwone winawas dahat matrenyuh, kenyame sasmita yekti, sanistyaseng tyas malatkung, kongas welase kepati, sulake jaman prihatos.*

Translation:

(12) humans in the *zaman pakewuh* (age of volatility), the bad deeds has intensified, the riots are uncontrollable, many people went the wrong way, the loyalty is invisible.

(13) everything seems very apprehensible to the poet's heart, the signs seem to be more and more certain, the heart was more distressed, an age of concern has vaguely come.

Ranggawarsita believed in a concept of *cakra manggilingan* (the wheel of life). It is evidence in his works such as *Serat Kalatidha*, *Serat Djakalodang*, *Serat Sabdatama* or *Serat Paramayoga*. In his works, Ranggawarsita symbolized the pace of the time (*zaman*) as a *cakra* weapon that will always rotate, so that the time will always be in circle and form periods of time. Similar with the selection of period as conducted by other scientists, Ranggawarsita held a belief that was poured into periodization of time (*zaman*), namely *zaman kalatidha*, *kalabendu*, dan *zaman kalasuba* (Achmad, 2014; Widyawati, 2012).

In the above excerpt of the verse 12-13, Ranggawarsita did not fail to advise in his prophecy in *Serat Sabdajati* that *Zaman Pakewuh* or age of insanity still threatening the mankind. Ranggawarsita implied that in this era, evil deeds and deterioration will grow rapidly. Many people will follow the trend and act inappropriately. Loyalty and faithfulness are gone. In this age of insanity, Ranggawarsita also mentioned that a lot of poets or authors are tempted with worldly happiness, so that they do not maintain their neutrality. Many leaders spread promises easily, cunning human beings everywhere, and a rampant corruption. Ranggawarsita advice that when this era happens, mankind will face two choices, between going with the worldly flow or sticking by the heart. In the excerpt 15, Ranggawarsita gave off a hope of the end of *zaman kalabendu* (age of anger), but by passing through *zaman kalabendu*, an era of many disasters happening. The condition after *zaman kalatidha* and *kalabendu* can be seen from the following excerpt.

(15) *iki lagi sirep jaman kalabendu, kalasuba kang gumanti, wong cilik bisa gumuyu, nora kurang sandhang bukti, sedyane kabeh kelakon.*

translation

(15) after passing through the *zaman kalabendu*, and entering *zaman kalasuba*, in this era common people were able to laugh, the needs of clothing and food were met, (and) their wishes could be pursued.

In the 15th verse above, it is inferred that after passing through the *zaman edan* and *zaman kalabendu*, people arrived at a stable and prosperous era. The term *wong cilik* (common people) was introduced in this excerpt. *Wong cilik* in Javanese social status consists of farmers and city's lower class, while *priyayi* is renowned as the reigning elite and upper-class society (Wasino, et.al, 2021). *Wong cilik* in *Serat Sabdajati* refers to a group of lower class society. In this case, *wong cilik* were gaining more attention since this group directly suffered from the effect of the life order change from *zaman kalabendu* or 'age of destruction' to *zaman kalasuba* or 'age of enlightenment'.

In the social character conception as explained in the above discussion, the ociety needs become dominant. Thus, the individual needs are blended as one society needs. For

the sake of equality, the tendency of society orientation pushed the marginalized group or lower class to be involved in a society. This group of people is called as *wong cilik* 'poor people' in *Serat Sabdajati*. The prevalence of this class was presented in the excerpt mentioning *bisa gumuyu* 'able to laugh', which signified a happiness. Moreover, the importance of lower class in a community was also evident from the fulfilment of their needs, *nora kurang sandhang bukti* 'no less clothes (and) food' and *sedyane kabeh kelakon* or 'the needs are fulfilled'.

CONCLUSION

Serat Sabdajati is rich in teaching of spiritual-religious. The teaching offers conceptions related to the Javanese people's life philosophical used as a view of life. The concept of *sangkan paraning dumadi* and *manunggaling kawula Gusti* were presented briefly by the author. The concept of *sangkan paraning dumadi* picturing the human life to always remember where they originated and where they will return as their purpose in life. The concept of *manunggaling kawula Gusti* advice Javanese people to always strive to be as close as possible with their God. The primary characters and philosophical values in the *Serat Sabdajati* can be used as a guide to behave today to always implement the teachings that led to physical and spiritual tranquility. Study about *Serat Sabdajati* is limited to the content of character value and philosophical value in the manuscript. It is suggested for the future research in this area to explore deeper from other researchers' comprehensive perspectives.

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