



JAVANESE ETHICS: REPRESENTATION OF WISDOM AND ETHICAL VALUES OF JAVANESE SOCIETY

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ABSTRACT

Javanese ethics is an interesting discussion because it is related to the values embraced by the community. These values have an important role in the formation of character and relationships between individuals. This article reviews the concepts, roles, and values embraced by the Javanese people. In addition, this article also discusses the representation of wisdom in life. The well-known ethical values of the Javanese people are *just dumb*, and don't *be complacent*. The value of Javanese wisdom which includes controlling lust, improving the quality of personality and improving the quality of life. In relation to wisdom, activities are in the form of tradition and are divided into 4 levels, (1) the level of cultural values, (2) the level of norms, (3) the level of law, (4) the level of special rules.

INTRODUCTION

Indonesia as a country that has various ethnicities, races and cultures. Indonesia is also one of the countries in the world that has cultural and ethnic plurality, so it can be said to be a pluralistic and multicultural nation (Sangidu 2006: 1). Indonesia is known as a culturally and ethnically pluralistic country. This diversity is reflected in various aspects of people's lives, such as language, customs, traditions, religion, art and others. Each region has a cultural heritage that can be used as an identity. Culture is an inseparable part of a nation and will not be separated from its connection with humans. In essence, in human beings produce a unity of social and cul-

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tural life itself. From these human beings, social and cultural life will be formed. According to Sempu Dwi Sasongko (2018: 36), language is a social phenomenon that not only functions as a conveyor of information, but also maintains social relationships. It can even be used as a mirror for the wearer. The same is true for culture, which will follow the movements and dynamics of its society. The essence of culture is a rule or guideline in carrying out life. The application of culture can be seen from the behavior carried out by the community (Yusuf, 2018).

Tylor (1871: 1) mentioned that culture can be called a complex civilization in which there is science, belief, art, behavior, customs and proficiency arising from the habits of society. It indicates that humans have the ability to form culture, which in the end each group of society produces a culture that is different from other groups of society. In understanding culture, a study of cultural elements can be carried out. In his book (Koentjoroningrat, 1987: 2) states that every culture has elements, such as religious systems, religious ceremonies, social systems and organizations, knowledge systems, languages, arts, livelihood systems, technological systems and equipment. Language is a primary cultural product that creates other cultural elements. Through language, folk stories, rhymes, proverbs, and values embraced in society can be conveyed. Values are something abstract. According to Kattsoff, value is an empirical quality that cannot be defined, but it does not mean that value cannot be understood (2004: 325). According to Daoreso, 1986: 20 said that value is an appreciation or quality for something, which can determine a person's behavior, because something is pleasant, satisfying, interesting, useful, profitable or is a belief system.

The values embraced in society have an important role in the formation of character and relationships between individuals. In carrying out their activities, everyone has a tendency to be based on and guided by the values that are alive and believed in the society. These values will influence human actions and behaviors, both individually and in groups. Values that have been brained in people's lives will become local wisdom that must be preserved. According to (Soebadio, in Ayatrohsedi, 1986: 18-19) said that local wisdom is a national cultural identity that results in the nation being able to absorb and process foreign cultures according to its own character and ability. This can be interpreted that local wisdom is an experience of a certain community and tends not to be experienced by other communities. One of them is Javanese ethics which can represent the wisdom and ethical values of the Javanese people. These values are not only manifested in rituals and traditions, but also in the daily actions of the Javanese people. Frans Magnis (in Sri Wintala, 2018: 16) that Javanese ethics is a guide to life based on morality, conscience, and taste. In addition, there was a reception that Javanese ethics is a science that studies customs, views on life, values, and philosophy that take place in Javanese society. (Sri

Wintala, 2018: 17) said that every ethics has its source, including Javanese ethics which comes from the advice of the ancestors, both orally and in writing. Orally, it can be in the form of performing arts (puppets, fairy tales, *snakes*, *pitutur*, and others). While written advice can be in the form of literary works (kakawin, epoch, fiber, suluk, tembang macapat, folklore and others). In addition to oral and written advice, there are also advice conveyed through symbols or symbols. These symbols can be seen in culinary, offerings, library objects, puppets, dance, gamelan and others. Symbols can also be seen in Javanese architectural art or houses that are loaded with wisdom teachings.

RESULT AND DISCUSSIONS

Javanese Ethics

Ethics according to Drs. O.P. Sumorangkir (in Sri Wintala, 2018: 10) is interpreted as the view of humans in behaving according to good measures and values. Meanwhile, Drs. H. Burhanudin said that ethics is a branch of philosophy that talks about the values and moral norms that determine human behavior in life. According to Drs. Sidi Gajalba, ethics is a theory about human behavior that is viewed in terms of good and bad. In its development, ethics is very helpful for humans before deciding on an action to be taken. Actions that are right, wise, do not harm others and are good for oneself and others. Frans Magnis Suseno in Sri Wintala (2018: 16) said that Javanese ethics is a guide to life based on morality, conscience and taste. There is a perception that Javanese ethics is a science that studies customs, views on life, values and philosophies that take place in Javanese society. Javanese ethics are passed down from generation to generation by ancestors through writing and oral. In terms of writing, it is usually found in ancient manuscripts. Manuscripts are news about cultural results expressed by classical texts that can be read, in the form of relics in the form of writings (Baroroh, Baried 1994: 4). The writing contains some very important information, because ancient society used written media as a tool to remember and record very important things. In *Serat Sasangka Jati* there are teachings on ethics, aesthetics and mysticism/Sufism. R. Sunarto (1992: 12) argues that in his teachings there is *Hasta Sila* or eight basic attitudes consisting of *Tri-Sila* and *Panca-Sila*. *The Tri Precepts* are the main guidelines that must be carried out every day by humans, and are the three things that must be aimed at by the human mind and creation in worshipping God. that is *eling* (aware), it refers to devotion to the One God. *Pracaya* (trust), is the attitude of believing in *the True Sukma* or His messenger, called the True Teacher. *mituhu* (faithful) to and always carry out all His commands delivered through His messengers.

R. Sunarto (in Budiono, 2008: 127) before man practices *the Tri-Sila*, He must strive to have a commendable disposition and behavior, *Panca-Sila*, that is *rila*, *narima*, *temen*, *sabar*, *budiluhur*. Henceforth, it can be described as follows: (1) *rila*, can be interpreted as the sincerity of the heart to give everything that we have to God, by remembering that, everything on earth is by God's power. Humans who have a willingness will not ask God for anything in return. Therefore, people who have a willingness should not expect to get results from their actions, let alone to the point of being sad when they find a test. (2) *narima*, If applied, it will give you peace of mind. Something that is in front of humans will be done happily, not greedy dan *ngangsa*. In addition, it is also related to not wanting other people's property, and not being envious of other people's happiness. Therefore, a normal person can be said to be a person who is grateful to God. (3) *times*, which means keeping his own promise or word. People who do not keep their promises are called people who lie and deceive themselves. While the heart has been spoken but not kept, the lie is witnessed by others. (4) *watak*, is the best behavior, which must be possessed by everyone. All religions tell us that God is generous to patient people. Patience can be interpreted as *momot*, which is strong in the face of all trials, but it does not mean despair, but a person who is strong in faith, broad in knowledge, and not narrow in his view, so it is appropriate to be likened to an ocean of knowledge, where there is no longer a distinction between gold and clay. (5) *budi luhur*, This can be likened to a person who always strives to live his life with all the characteristics and dispositions and qualities possessed by the Most Glorious God, such as love for others, does not discriminate between degrees. Upholding good manners, loving to help and protect sincerely. Have a sacrificial spirit with the clarity of soul obtained from the lessons shown by His messenger. The five basic attitudes above are values that must be upheld. Javanese society in general has many people who have taken the attitude of life as taught, even though they are not students of Pangestu¹. This can be understood because the understanding of Javanese ethics, aesthetics, and spiritualism has been absorbed by the community through puppet plays that have been staged.

Ethical Values of Javanese Society

Budiono Heru Susanto (2010: 130) mentioned that the attitude of the Javanese people is ethical, aesthetic and spiritualist, and obeys the customs inherited by their ancestors. This value always prioritizes the public interest or society, rather than personal interests. This can be seen from well-known guidelines, including: *aja duméh*, dan jangan *aji mumpung*. *Aja*

¹ It is one of the kebatikan (mitikism) schools that exist and spread in Java

duméh, It can be interpreted as a guideline to be self-aware, or not to feel arrogant when given happiness. This guideline is a warning so that a person always remembers his fellow man, if given happiness, do not act greedy and greedy. Here are the guidelines for self-awareness:

Guidelines	Meaning
<i>Aja duméh kuwasa, tumindaké deksura lan deksia marang sapada-sapada</i>	Do not defy the power of power, all your actions are arrogant and arrogant and arbitrary towards your neighbor.
<i>Aja duméh pinter, tumindaké keblinger</i>	Do not challenge to be recognized as smart, then the wisdom deviates from the rules that should be.
<i>Aja duméh kuat lan gagah, tumindak sarwa gegabah</i>	Do not challenge strongly and gallantly, then act rashly or arbitrarily.
<i>Aja duméh sugih, tumindak lali karo sing ringkih</i>	Do not challenge the rich, then their behavior does not remember those who are economically weak.
<i>Aja duméh menang, tumindaké sewenang-wenang</i>	Do not defy the opponent who has been able to defeat the opponent, and then act arbitrarily against the one he defeats

Tabel 1: Guidelines for Self-Reflection

Aji mumpung, can be interpreted as greedy nature and wrath. The Javanese believe that human life in the world has been regulated by God, so it can be likened to a "train wheel" that rotates on its axle. This in Javanese society is called *hanyakramanggilingan*. When someone is being given a mandate for a position or is at the top. He should always remember to control himself, not take advantage of opportunities when he is in power, forget the norms that apply in society. The following are the norms that apply in society:

Norma	Arti
<i>Mumpung kuat lan gagah, banjur tanpa arah-arah</i>	Taking advantage of opportunities while being strong and powerful, so that his actions are unguided or rash
<i>Mumpung inter banjur sembrana nerak wewaler</i>	Taking advantage of the opportunity because he feels smart himself, so his actions arbitrarily violate the applicable rules and norms
<i>Mumpung kuwasa banjur sapa sira sapa ingsun</i>	Take advantage of the opportunity while in power, so that you will no longer remember your friends and relatives
<i>Mumpung sugih, banjur nyeyamahh karo sing ringkih</i>	Taking advantage of the opportunity because they are rich, so they act with anger against those who are destitute

<i>Mumpung menang, banjur nyawiyah hake liyan</i>	Taking advantage of opportunities because they are rich, so they act to deprive and trample on the rights of others.
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Tabel 2: Norma that applies in society

The Value of Javanese Human Wisdom

Djoko Saryono: the value of Javanese wisdom is related to wisdom, virtue, prudence, skill, wisdom and intelligence [mind or heart]. Control lust, improve personality quality and improve quality of life. Djoko Saryono (2008: 10) mentioned that to have a high level of maturity, Javanese people need to control their lust, improve the quality of their lust, develop the quality of personality and improve the quality of life (mupus/mepes hawa nepsu [nepsu meninge dhewe, nepsu benere dhewe, nepsu butuhe dewe], nepsu mutmainah, mesu budi, bekaning ngaurip lan tapaning ngaurip). Efforts to control lust by means of tirakat can realize the wisdom of life, and can develop the mind. Javanese people can be said to be wise, when they are able to behave, speak, act, and or behave according to their promises or earnestly, fair or non-discriminatory, can respect others, Roomy chest. Djoko Saryono (2008: 14) in Javanese, the value of the accuracy of the promise of the Javanese people with regard to the consequences, accuracy, and relevance as well as the implementation of the promises of the Javanese people in their lives and lives. It can be externalized in terms sabda pandito ratu tan kena wola wali, ber budi bawaleksana, netepi ilat-ulat-ulah, temen, dan tenanan; The meaning of Sabdo Pandito is that leaders must have a fixed stance, must not change. Berbudi bawaleksana adalah Be generous and steadfast in keeping promises, nenepi ilat-ulat-ulah is an attitude of keeping promises. Temen is an honest attitude on promises, and tenanan adalah Be serious about the promises that have been made.

The value of wisdom is also related to balance, balance, proportionality, appropriateness, impartiality, arbitrariness and non-discrimination of all attitudes, speech, actions, and behaviors of Javanese people in life and life. Djoko Saryono (2008: 45) in Javanese, This impartiality is revealed in adagium adil tan pilih sih, aja pilih kasih, adil paramarta, ambeg paramarta, sama beda dana dhenda dan aja mban cende mban ciladan. The meaning is adil tan pilih sih, fair to all, aja pilih kasih, tidak boleh pilih kash, adil paramarta, when speaking and acting must be fair, sama beda dana dhenda is an attitude of not discriminating against people before the law and aja mban cende mban ciladan is not being unfair. The value of wisdom is also related to fairness, proportionality, subordination, non-arrogance, non-sobongan, non-arrogance, and inadequacy of Javanese people in front

of others. Djoko Saryono (2008: 128) said that in Javanese, this humility is externalized, especially in the term *andhap asor*, *anorruga* dan *tawaduk*. Baik istilah *adhap asor*, *anorruga*, And *tawaduk* has the meaning of humility.

Wisdom

Local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs . These activities can be in the form of traditions or customs or called codes of conduct. According to Koentjaraningrat (1974: 20) tradition can be divided into four levels, namely (1) Level of cultural value, in the form of ideas that are felt to have value in people's lives and are usually rooted in people's lives. At this level, the attitude and nature of cooperation can be reflected, such as cooperation, help, and a sense of solidarity in joy and sorrow. In their steps, Javanese people have expressions such as *saiyeg saéko praya*, which means moving together for a common purpose. This is presented in village cleaning activities, making or repairing roads, waterways, building village halls, schools, and things that function for the welfare of the community. There is an expression of *mangan not mangan* gather, it also represents that if you eat or don't stay together. This illustrates a high sense of solidarity. (2) The level of norms, It is a system of norms in the form of cultural values that are related to the role of each member of society in their environment, for example the role of superiors or subordinates. The prevailing norm system is in the form of cultural values that are already related to the role of each member of society. It is usually seen that the relationship between the older and the younger is seen. Likewise in office, younger people are *sowan* to older people. *Tuwi kasugengan* or look at his health, *atur pisungsung* atau conveying something that is usually food as a sign of love and respect. *Sungkem*, usually done during Eid al-Fitr.

Wejangan or advice and hints, *paring sangu* to provide provisions for life lessons or in the form of efficacious objects. *Digugu lan ditiru*, in their role, teachers must be an example so that their kindness can be imitated. (3) legal level, legal system that applies in society. It is usually found in the customary law of marriage, the customary law of wealth. Djodjodigoeno (In Budiono, 2008: 168) Javanese custom, arranged marriage begins with various ceremonies which are rites de passages, that is, a symbol of the transition of one name from another. Here it is arranged, that husband and wife no longer use the name given by their parents, but when they are married, they have changed their new name. The name can come from an old name that is a surname, for example *Harjodikromo*, *Sumotenoyo*, and

so on. Husband and wife are no longer strangers, but two people who are considered to be one. In family wealth, there is a term *harta gono* which is the property carried by each of the bride and groom. As for *harta gini*, which means goods obtained during their marriage because it is considered a way to obtain them through the cooperation of the two of them. The term *gotong royong* welcomes *gae*, which means that the husband cooperates with his wife for the welfare of the family as a place to live together.

(4) Special rule level, this regulates activities that are clearly limited in scope in society and are concrete, such as manners. There are expressions such as *sapa gawe nganggo*, *sapa nandur ngunduh*, *tega larane*, *ora tego patine*, *wong temen ketemu*, *wong salah séleh*; *ngono ya ngono*, *nanging mbok ya aja ngono* (Soetrisno. Ph, 1977: 18). Meaning *sapa gawe nganggo*, It can be interpreted that whoever makes will use, whoever plants will reap the results. This has an impact, that every good deed will certainly produce fruit in the form of goodness, which will later be received back. On the other hand, someone who harms others, will one day accept the consequences. *Téga larané*, *ora tego patine*, It can be interpreted as when people make big mistakes and get a fair reward but the family who does not do what is wrong bears the consequences, then we need to help their family. *Wong temen ketemu*, *wong salah séleh*, which means that if someone is diligent in working and disciplined, they will find happiness and get help from others. *Ngono ya ngono*, *nanging mbok ya aja ngono*, It can be likened to when a person sentences someone for the mistakes of others, they should not feel arrogant and act arbitrarily and so that the punishment obtained is not biased (fair).

In their activities, the Javanese ethnicity uses *tembang* as a message to the general public about advice, prohibitions, good and bad deeds, influencing, narrating, telling and so on. This shows that the expressions contained in the song give rise to suggestions that indirectly affect daily life. Imam Sutardjo (2006: 16) said that traditional Javanese people are basically more comfortable listening than reading or learning on their own, for example in mastering the epic stories of *Ramayana* and *Mahabarata* because they are afraid of listening to and watching puppet shows. Likewise with the creation of the traditional poem *tembang macapat*, which was initially only sung and listened to. This has an impact on people's lives, such as the habit of reading, storytelling, and seeing/listening to puppets.

CONCLUSIONS

Javanese ethics is a view of life that is guided by the Javanese people. This is inherited from generation to generation by ancestors. These values can be used as guidelines, such as sincerity, acceptance, keeping promises, good behavior, and striving to give the best to humans. In addition, there are well-known guidelines, including

behaving *aja duméh* (mawas diri) dan jangan *aji mumpung* (Don't be greedy). As a Javanese society, we must also have an attitude to restrain our appetite to improve the quality of life. Have a thoughtful, impartial, fair and humble attitude. This view of life is also reflected in local wisdom, such as the word *macapat*. In the *macapat* song, there are values that are conveyed to the community, such as advice, good and bad deeds. prohibition that will affect the connoisseurs.

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