

## **Moral Philosophy in Serat Darmawasita for Java Community Development**

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### **Abstract**

This article attempts to discuss the moral philosophy contained in Serat Darmawasita. Philosophical methods are used to explore ethical values so that they can be used as a means of fostering the spiritual mentality of the Javanese people. Hermeneutic theory is applied to analyze the noble teachings inherited from Mangkunegara IV. Serat Darmawasita, which is written in the form of macapat song, is always relevant when it is linked to the spirit of fostering noble character. The younger generation does need moral development to welcome a brighter future. The discussion result of Serat Darmawasita which is analyzed philosophically and ethically is an effective medium for fostering national character. The ethical values discussed are a means to strengthen national identity. The ethical teachings in Serat Darmawasita are very relevant when linked to the efforts of the national spirit and other traditional ethical values. The moral philosophy in Darmawasita can contribute to the life of the nation and state.

**Keywords: Philosophy; Morals; Darmawasita; Society; Java**

### **Introduction**

Indonesian society in general and Javanese in particular, have a noble heritage in the form of traditional literacy. Serat Darmawasita by Sri Mangkunegara IV is a classical Javanese literacy that contains philosophical ethical teachings. This philosophical literacy has been studied and internalized by the Javanese people as a way of life. This philosophical guide is useful for improving the quality of life. Such traditional texts are central to Javanese cultural continuity and ethical orientation (Ras, 1985).

The development of Javanese social ethics was expressed by Soemarsaid Moertono (2018) who took the philosophical aspects of classical literacy. The creation of Serat Darmawasita has gone through deep philosophical reflection. Sri Mangkunegara IV's background as a ruler and businessman always brilliant. His leadership period was marked by success in the economic and government fields. Pura Mangkunegaran led civilization in full glory. People live in prosperity. Social welfare is realized by Pura Mangkunegaran. The sugar factory, sugar cane plantation, tea plantation, coffee plantation and hotel pioneered by Sri Mangkunegara IV succeeded in raising the level of welfare. This aligns with historical studies on traditional Javanese leadership and social development (Carey, 1992).

Philosophical thought was carried out by Sri Mangkunegara for the sake of fostering a civilized society. Civilized philosophical ideas are clearly written in the Wedhatama, Tripama, Darmawasita, Wirawiyata, Warayagna, Salokatama, Paliatma, Sriyatna, Babad Wanagiri, Babad Giripurwa, Babad Tegalanda and Ngudani Pabrik Tasikmadu. Philosophical ethical work for Javanese society is a means of guidance. These works reflect a systematic attempt to cultivate refined moral character in Javanese society (Magnis-Suseno, 1997).

## Method

The inculcation of moral values based on local wisdom is explained by Nugraheni (2018), to foster the noble character of the younger generation. Serat Darmawasita needs to be analyzed with the right method, so that the ethical values contained in it can be understood as a whole and thoroughly. The philosophical method applied is an attempt to explore the virtues. For the Javanese, the work of Sri Mangkunegara IV is useful as an active and effective mental-spiritual development tool. Darmawasita's philosophical ethical values have been presented in the form of a macapat song. Javanese philosophical works written with macapat songs certainly attract the attention of traditional society. The form of the macapat song brings an aesthetic atmosphere. It turns out that the element of beauty in the presentation of Javanese moral teachings is really taken into consideration. In this way, moral virtue deserves a hermeneutical interpretation. The application of hermeneutic theory has been explained by Safrudin Edi Wibowo (2019). Hermeneutic interpretation views that Serat Darmawasita and its followers are one unit with no distant. Study and appreciation are carried out as if in one soul. The elements of spectacle and demand go hand in hand. The philosophical study of Serat Darmawasita reveals ethical values. The application of hermeneutic theory makes noble teachings easily absorbed in the heart. Sri Mangkunegara IV as a poet produces reflections on life that originate from the literature of previous poets and personal experience. Serat Darmawasita provides teachings that are easy to apply. Ethical and aesthetic values come together in the form of creative works. If practiced with the work ethic of Javanese society, Solichin (2021) has discussed Javanese ethical and aesthetic values very systematically. The results of this philosophical discussion are appropriately applied to Javanese culture. Sri Mangkunegara IV's role in developing philosophical thought has received high appreciation from public and the academic community. Sri Mangkunegara's philosophical works are always discussed from various points of view. Serat Wedhatama is literature which contains philosophical elements related to the mystical world of Java. Serat Tripama teaches the importance of national values and loyalty. Written in the form of a Dhandhanggula song, Serat Tripama became a recitation memorized by Javanese artists accompanied by karawitan music. Serat Darmawasita are points of Javanese philosophical teachings that can be applied easily. The simplicity of Darmawasita's thoughts is suitable for the public. The business world are very appropriate to use Serat Darmawasita as a reference. Philosophical ethical analysis of Serat Darmawasita adds to the wealth of intellectual treasures in Nusantara archipelago.

## Results and Discussion

### 1. The Teaching of Independence

Life instructions are taught in Serat Darmawasita, namely golek panggautan. The meaning of golek panggautan is looking for a job for the sake of independence. People must be able to work so that their needs are always met. To be able to do so, someone must rigen. Rigen means persistence in fighting for ideals. With a hermeneutic interpretation, golek panggautan and rigen are the maximum efforts to obtain social welfare. The aesthetic expression of the macapat song contained in Serat Darmawasita has been explained by Rubiyati (2019) which is popular in arts community.

Javanese people are taught by the term gemi. Gemi means thrifty. Sri Mangkunegara IV gave advice to maximize all potential. In order to be sufficient, one must be frugal. The application of a frugal attitude is accompanied by nastiti, which means careful in acting. All work is accompanied by careful observation. A careful attitude needs to be followed by weruh ing petung, means calculation of all work results. The teaching of work philosophy is worthy of being studied.

Traditional values are suitable for building character, such as Retnowati's review (2020) which links it to the development of the millennial generation. Teaching efforts related to work aspects are discussed in Serat Darmawasita, there needs to be an attitude of *taberi tatanya*, it means like to ask questions. Diligently asking knowledgeable people will certainly broaden knowledge. Passionate about dialogue will open knowledge horizons. The success of someone who likes to ask will be better if accompanied by an attitude of *nyegah kayun*. This means reduce wasteful desires. The perfection independence teaching is complemented by the attitude of *nemen ing sedya*. This means being serious in fighting for idealism. High aspirations accompanied by diligent effort.

## **2. Try diligently**

The discussion of Serat Darmawasita is directly related to the attitude of diligent effort. Sri Mangkunegara really appreciates hard work. The success of Pura Mangkunegaran is clearly due to hard work, smart ideas and a firm attitude, straightforward morals. The big ideals for the welfare of the Javanese people are given concrete examples. Sri Mangkunegara IV opens up employment opportunities. The tea plantation succeeded in bringing profits. Coffee plantations have become a high commodity. Sugarcane plantations produce abundant profits. Sugar factories make people prosperous.

Anand Krisna's (1999) analysis is appropriate for reading the work of Sri Mangkunegara IV. The work philosophy in *serat Darmawasita* begins with a suggestion of *catur upaya*, the meaning is four attempts. The first teaching is *anirua marang kang becik*. This means that someone is advised to always want to imitate good things. The younger generation who are willing to emulate the struggles of their ancestors will certainly receive good mental training. Self-primacy is obtained by forging noble teachings. Therefore, it is natural that a good example should be a role model. Second, the advice is *anuruta mring kang bener*. This means that someone must submit to the truth.

Sri Mangkunegara has an important role in the trajectory of civilization, as explained by Dwi Lestari (2018). The third teaching in *serat Darmawasita* recommends *waiting nggugua kang nyata*. It means that person have to believe in real things. Life experience is definitely a very good lesson. Parents have varied experiences. It is very appropriate for young people to gain experience from seniors. The fourth advice in *serat Darmawasita* is that someone is *miliha ingkang pakolih*. That means that someone should be willing to choose a job that will bring great success.

## **3. Spirit of Work**

A good leader always motivates his subordinates to be excited to continue working. Sri Mangkunegara IV as a famous poet wanted all people to live in prosperity. To get a decent life, the enthusiasm to continue working is always pursued. This philosophical ethical teaching is written in *serat Darmawasita*. This work ethic is expressed in the attitude of *arep mangan gelem nyambut karyanipun*. That means someone who wants adequate food and clothing, then must be willing to work. The obligation to pay off dependents express with *kang utang esah sanyata*. This means that if you have debt you must be willing to pay it. Carrying out obligations can bring peace. The review conducted by Anwar Prabu Mangkunegara (2017) is relevant for attention.

Philosophical interpretation with hermeneutic theory is applied to understand the teachings of *tri winasis*. The meaning is related to intelligence. Work is easy to do with the foundation of science. People should pay attention to the importance of *kawiryan*, the meaning is the position that is a person's duty. Social position is carried out optimally, so that someone gets rewarded in the form of money or financial aspects. Financial health

makes it easier for humans to interact with others. This reciprocal relationship was recommended by Sri Mangkunegara IV to create a harmonious order. Such integration of ethical values and social roles is also reflected in Javanese philosophical thought (Suseno, 1983).

The discussion about the personality of Sri Mangkunegara has been reviewed by (Soetomo, 2006). His works and teachings are discussed comprehensively. The Javanese people pay close attention to the hard work and perseverance that are taught in *serat Darmawasita*. This philosophical teaching sinks into the heart. The aesthetic presentation of the *Dhandhanggula* and *Sinom* songs which contain noble teachings is easily understood by the Javanese. Traditional songs are a strategic medium for conveying philosophical ethical messages.

#### **4. Be Steadfast**

Every job contain risks. Grief and joy come and go. According to *serat Darmawasita*, to be successful one must be tenacious, patient and steadfast. All forms of obstacles must be faced, all kinds of tests must be passed. Sri Mangkunegar IV gave advice to be willing to be *sregep*, the character of being diligent. People also need attitude *pethel*, a serious character at work. A diligent and serious attitude towards work is the starting point for success in business. Such moral and practical virtues in Javanese texts have been emphasized as cultural capital for social resilience (Mulder, 2001).

Traditional aesthetics are useful for spreading noble teachings, as reviewed by Ardian Kresna (2020). *Wayang* performances are often used as a venue for reciting songs by Mangkunegara IV. When someone is going through a test, *Serat Darmawasita* gives advice to be *tegen*. *Tegen* means being steadfast. Failure must be faced with patience. The existence of *tegen* attitude is also accompanied by *wekel* attitude, that is never give up. The hope to move in a brighter direction is passed with *pangati-ati*. The meaning of *pangati-ati* is to always be careful. Sri Mangkunegara IV advised us to remain vigilant in all our actions.

Aesthetic studies can be seen in the analysis of Budi Susanto (2022) who uses *wayang* art as a source of local wisdom. Mangkunegara IV's teachings are often embedded in *wayang* aesthetics. Ethical values are applied in all actions to achieve goals. This is where *serat Darmawasita* really upholds ethics and manners. All social interactions require manners. Javanese society places a high value on excellence in social interactions.

#### **5. Courtesy Advice**

Communication and social interaction should be carried out based on politeness. In *Serat Darmawasita* there is advice as a guide in relationships. Sri Mangkunegara IV advised *wikanana patraping agesang*. It means that humans know the basis of social interaction. The body movements should be seriously considered, don't hurt other people. *Wong kang trap sileng tata*, means people who always apply good manners, softly when speaking. This reflects the Javanese ideal of harmonious interaction, which has long been highlighted in cultural studies (Geertz, 1961).

In Javanese civilization, the philosophy of beauty is always important, as explained by Istanto (2018). Naturally, *serat Darmawasita* also contains aesthetic elements. According to Sri Mangkunegara IV, *wong kang manut mring caraning bangsa*, that person should be willing to apply the laws and regulations in the life of the nation and state. *Serat Darmawasita* teaches us to have the character of *jembar pasabane*. This means people who want to broaden their horizons of thinking. *Andhap asor* or humble attitude certainly gets good reviews. *Wong prasaja* or modest people make other people happy. *Wong nganggo tepanira*, means people will always imitate behavior.

The noble character with philosophical ethical values in serat Darmawasita is discussed with an overview of local philosophy and wisdom. All gentle and sweet behavior will ngedohken mring salah tampi, all gentle and sweet behavior will definitely keep away misunderstandings. Talking slowly will be more alluring and bring a peaceful atmosphere. Others will not be offended. Polite speech is a form of local wisdom. In this case, Bhakta (2017) reminds us of the importance of fostering the younger generation.

Serat Darmawasita's philosophical moral message is ywa karya guyuh, don't create anxiety, don't embarrass people, don't make people riot either. Humans should avoid despicable actions. Lust must always be controlled. Sri Mangkunegara's advice is very good to use to develop national character. The younger generation needs to learn local wisdom in relationships at the national and global levels. Scientific reflection underlies serat Darmawasita. The explanation by Boeriswati et al (2019) which reviews the philosophy of science is very correct. Mangkunegara IV made extensive efforts so that Javanese people based all aspects of life on science.

## Conclusion

The discussion on the ethical-philosophical approach to serat Darmawasita is carried out as an attempt to explore traditional virtue values. Indonesian nation can make literacy spread from Sabang to Merauke, as a tool to knit national values. These various customs, traditions and traditional beliefs are a valuable contribution to the development of national culture. The noble values taught by Sri Mangkunegara include the teachings of independence, diligent effort, enthusiasm for work, steadfastness and politeness. The younger generation can apply the ethics contained in serat Darmawasita. Character education in Javanese literacy has undergone deep reflection. Social life becomes more harmonious with the presence of local values related to cultural aspects. The Indonesian government together with people have tried to preserve the noble teachings of their ancestral heritage. Javanese classical literacy is studied and appreciated with a philosophical approach. Serat Darmawasita and other traditional philosophical works are abundant subject matter. Therefore, the assessment of traditional culture should be carried out continuously. The results of this philosophical study are values that are good to use to create a harmonious and balanced social order.

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