LOCAL WISDOM TEACHING IN 
SERAT SASTRA GENDHING

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Abstract
This research describes Serat Sastra Gendhing that created by Sultan Agung. He was the most wellknown king from Mataram Kingdom. His political concept was keagungbinataraan that means Mataram kings power should be in unity, fully, undefeated, and unseparated. Sultan Agungs other talent was his capacity in making diplomatic relation with any kingdoms out of Java. His concern in developing Javanese culture seemed at tarih Javanese writing, babad, and the building of graves on the mountains. Besides his position as a king, he was also known as a pujangga. Sultan Agung combined pesantren tradition and Javanese tradition in calculating year. Pesantren people used Hijrah year while Javanese used saka. He succeeded arranging and publishing the usage of a new calculating-year system for Mataram Kingdom. His famous mystical work was the book Sastra Gendhing. Serat Sastra Gendhing filled about high morality, mystycs, the harmony of soul and body, and local wisdom teaching.

Key word : Sastra Gendhing, Sultan Agung, Local Wisdom

A. Introduction
Javanese culture is a part of world community. Indeed in long time ago, Javanese culture had contributed to value of humanity and philosophy development (Abdullah Ciptoprawiro,1986 : 45). There are literatures and arts created by Pujangga Jawi that fill good principles of life. Sastra piwulang such as Serat Sutasoma, Negara Kertagama, Suluk Wujil, Niti Sruti, Pangracutan, Bratayuda, Bima Suci, Dewa Ruci, Pustaka Raja, Wirid Hidayat Jati, 

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Centhini, Menak, Wedhatama, Wulangreh, Kalatidha, Sabdatama, Sabdajati, Sasana Sunu, Wulangputri, Babad Giyanti and Madurasa give guidance to everyone, another to do harmony among pasrawungan or social interaction (Darusauprapt, 1986: 98).

People in Java want to get cosmic order as the following idiom memayu hayuning bawana. It means that everyone should perform high attitude for goodness jagad gumarl (macrocinos) and jagad gmulung (microcosmos), so the world will become safe and peace (Zoetmulder, 1991: 65). Generally, the king in Java constitutes satria pinandhita who like to do tapa ngrame. The meaning of satria pinandhita is one who often conducts professional religius action. The meaning of tapa ngrame is an activity which includes social work. According to history, the king often conducts action of lelaku (spiritual sufristic). In their belief, it always suggested for people to reduce material hedonism. The aesthetical statement can be form in the proverb cegah dhahar lawan guling, that mean one must control eating and sleeping. It is aimed to get a sharp and clear heart.

Kings ever ruled Mataram Kingdom were: Panembahan Senapati (1584-1601), Panembahan Seda Krapyak (1601-1613), Sultan Agung (1613-1646), Amangkurat I (1647-1677). The next development in 1584 Adipati Sutowijoyo move Pajang reign to Mataram. At cultural field, Panembahan Senapati improved wayang shape with tatahan gempuran. At the age of Sinuhun Sekar Seda Krapyak, Sultan Agungs father, Suluk Wujil was published in 1529 Saka or 1607 and Serat Nitisruti in 1534 Java or 1612 (Poerbacaraka, 1957: 55). Panembahan Seda Krapyaks contribution in cultural field was arranging the history of Demak, and writing many suluk books. For examples Suluk Wujil about Sunan Bonangs mystical teachings to Wujil, King Majapahits beloved staff (Geertz 1981, 176). Serat Nitisruti, Pangeran Karanggayams creation about moral teaching and mystic. This writing specially will decribed local wisdom teaching in Serat Sastra Gendhing created by Sultan Agung Hanyakrakusuma.
B. Javanese Philosophy

In the performance of Moslem in Demak there are three major elements aside from the wayang itself. The Javanese morale of muslem the analytic result of the study on the song recitations in the performance of Moslem has been the central pillar of the Javanese culture development, so that to the present it can continually develop and adjust to the era development (Robert Jay, 1963: 25). Without morale, a culture can easily be thrown away by the pace of the time progress, since it has no strong and devoted supporters and central pillar.

The word "philosophy" is derived from the Greek *philosophia*, meaning "love of wisdom." One who practices philosophy is a "philosopher," from the Greek *philosophos*. Both of those words have been in play for eons. Some of the greatest philosophers were Socrates and Plato in the Fifth Century B.C. These philosophers were persons who loved wisdom, in file in The in C. A house man in the way in a way they move a way to know why they those who has reached the status of a superman (*adi manusiawi*) or wise-man (*wicaksana*). A *wicaksana* can also be termed somebody who is superior (*jalma sulaksana*), who is wise (*jalma limpat seprarat tamat*), and can use his wisdom to anticipate the future (*waskitha ngerti sadurunge winarah*). The importance of literary education was continued by the next generations as was quoted in *Serat Sastra Gendhing* as follows:

\[\text{Marma sagung trah Mataram} \\
\text{kinen wignya tembung kawi}\]

Translation:

*Therefore all of Mataram Dynasty \\
Ought to know Kawi language.*

As mentioned above, in the West philosophy means the love of wisdom. In Java, it means a love of perfection or the pursuit of wisdom (*ngudi kawicaksanaan*). In the West, philosophers contemplate ratios and thoughts, and emphasize the mind. They take all of this knowledge and use it as a guide for day-to-day events. In the Javanese culture, by contrast, philosophy is
more often used to come to a perfect understanding about the beginning and end of life (*wikan sangkan paran*). This perfection is fulfilled through the wholeness of creation, sense, and determination (*cipta-rasa-karsa*).

Man reaches perfection, according to the Javanese culture, when he has reached a true understanding about the beginning and end of his life. People often refer to this by the phrase *mulih mula mulanira* or the concept "unity" (*manunggal*). Man, in other words, reaches perfection when he unites with his Creator (*manunggaling kawula-Gusti*). A human has reached perfection when he has reached full thoughtfulness (*kawicaksanan*) and has the ability to perceive other-worldly events (*kawaskithan*). Such Javanese philosophy blends traditional Javanese thought, Indian and Hindu beliefs, and Islamic mystic (*tasawuf*) teachings.

All of the above combines for a system of ethics often reflected in Javanese prose and poetry. In the Javanese culture, ethics are usually mentioned in Javanese literature as the "pursuit of perfection" (*ngelmu kasampurnan*). This pursuit of perfection includes *ilmu kebatinan*, or, as it is known in Islamic philosophy, mysticism or Sufism. The Javanese refer to such practitioners as mystics (*suluk*). These mystics, in turn, practice *Kejawan*, a Javanese set of ethics or philosophy about life which is not actually a religion but a set of lessons based on belief in God. *Sastra Gendhing* gives high morality prinsip, mystycs, and the harmony of soul and body to Mataram people:

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Kadi silem ing segara geni
rasaning driya eka sangkala
duk linakwan panyarike
Sastra Gendhing ingapus
Dening midha pracaya ngapti
amiyateng sarira
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Translation:

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Is like sinking in the ocean of flame
felt eka sangkala
when the writing was done
Sastra Gendhing was arranged
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Closely linked to Kejawen is the concept of Kawruh. According to Slamet Soetrisno (2003 : 2), Kawruh is the understanding about something we reach through the five senses. Bakker states that Kawruh is synonymous with "knowledge." Simply put, Kawruh is a system of knowledge. Every culture, either implicitly or explicitly, has its own system of knowledge. Ki Ageng Suryamentaram defines Kawruh-as it appears in the Kawruh Begja or Kawruh Jiwa-as the theory, science, and philosophy of life. Thus, Kawruh is synonymous with Javism; that is, a Javanese spiritual culture based on knowledge about metaphysics, mysticism, and ethics.

Kawruh Kejawen was already in existence on Java before Hinduism arrived on the island. After the introduction of Hinduism, the Kawruh concept evolved into Kawruh Jawa. Experts on ancient Javanese history state that the person who "Javanized" Hinduism and Buddhism was Janabadra, a Buddhist master and priest from the era of King Sanjaya in the Eight Century.

C. Wisdom of Life

At Sultan Agungs era, there was made Javanese calender appropiate with Islamic calender. Disagreement between kejawen view and Islamic one could be compromised successfully by Sultan Agung. This new calender system ran in 1633 (Bambang Kusandrijo, 1992 : 81). Sultan Agung motivated Javanese culture Islamisation process. He made new law according to Islamic law, established ulamas position proportionally, and developed Islamic works of art. Sultan Agung died in 1645 and his cemetery is in Imogiri. Imogiri cemetery is the last place for tha last kings of Surakarta and Yogyakarta up to now (Darsiti Soeratman, 1989, 87). The focal literaty education was followed by the next generation as quoted in Serat Sastra Gendhing:

Dene wong kang ahli sastra
ingarane luhur sastrane
layak yen mangsi Ian kertas
pantes yen luhur ngakal
ping sastra suraosipun
luhur sejatining sastra

Translation:

While those who are expert in literature
called high his literary
proper the ink and paper
suitable if he has high mind
at literary is the meaning
the eternity of literature

What makes Kawruh unique? Kawruh is a type of argumentative knowledge, which is different from the reductive knowledge that is characteristic of scientific knowledge. Kawruh, in that sense, is similar to Gnosis. It is not knowledge born out of academic analysis and research, but rather knowledge that derives from unity and liberation, an existential knowledge quit different from scientific knowledge (Slamet Sutrisno, 2003: 4). Kawruh teaches us to differentiate before styles of knowledge and unity of knowledge. In other words, it is not enough if we possess knowledge; rather, we should be aware of whether such knowledge is a wise thing, something that will figuratively light up the dark. Serat Sastra Gendhing gives description about that local wisdom:

Sastra praboting nagara
lumaku saben dina
mang migar pradata hukum
sanadyan tan kanthi ngakal

Translation:

Literary as nations means
runs everyday
and the form of law
eventhough not with the mind

The Modality of Kawruh has several aspects. First, it refers to a system of knowledge in the wider meaning of understanding. Second, Kawruh is a
kind of gnosis-knowledge based on a spiritual dimension. Thus, it is able to reveal a richer and more spectral reality of life than is possible through scientific truth. Third, *Kawruh* is an existential knowledge. Fourth, it is knowledge about the essence of Mankind and life. Fifth, *Kawruh* is the epistemology related to the relationship between ontology and deontology. Sixth, *Kawruh* is based on the theories of *kasunyatan*, *sangkan paran* and *kasampurnan* (Slamet Sutrisno, 2003: 5). This last point is echoed, who stated that the theories of *kasunyatan*, *sangkan paran*, and *kasampurnan* all form part of Javanese culture, especially the spoken aspects of Javanese culture. Elements of this epistemology are found in the book *Butir-Butir Budaya Jawa*. Sultan Agung by *Serat Sastra Gendhing* gives doctrin of life:

Dudu ngakeh trusing gendhing  
ngakal lungiting susastra  
ngakal ing gendhing jatine  
babaring jatining sastra  
kawitaning aksara  
sawiji alif kang tuduh  
mengku gaibul uwiyah

**Translation**

Not to hind through *gendhing*  
mind is the point of literature  
mind in its eternal point  
becoming eternal literature  
the beginning of letters  
first alif as a direction  
consists in *gaibul uwiyah*

Spiritually, the act of "knowing" is focused on the microcosmic world (*yen sira wus mikani alamira pribadi*) where self-correction is imperative and truth is relative and based on tolerance. Divinity is linked to two sources of
knowledge: knowledge of godliness knowledge of intelligence. As I mentioned, Kawruh existed on Java before the arrived outside influences. Originally, Javanese culture tended toward dynamic animism. This changed after the coming of Hinduism and Buddhism from India. Indian culture explicitly colored and influenced Javanese culture, including its system of faith, arts, literature, astronomy, mythology, and common knowledge. Hindu and Buddhism culture was spread through the Sanskrit language.

Sanskrit was the language of science, philosophy, and literature among the elite, especially the royal families and Brahmans who had a major influence on the development of Javanese literature. The first Indians who arrived on Java were believers in Siwa, and they claimed Batara Brahma, Wisnu, and Siwa as their gods. The next Indian arrivals were believers in Mahayana Buddhism. These two groups spread their religions, knowledge, literature, and language to the Javanese natives with whom they traded. Sultan Agung teaches:

Dzat mutlak dipun wastani
myang la takyun ingaranan
durung kahana salire
maksih wang wung kewala
iku jatining sastra
ananing gendhing satuhu
dupi alif wus kanyatan

Translation:

The absolute called
and takyun its name
not shaped all
but blank
that is literature
but its real point
after alip formed

The influence of Hindu motifs and the Sanskrit language is obvious in shadow-play literature, such as Kakawin Ramayana and Mahabarata (Drewes, 1977:90). According to the book Panji the Cultural Hero: a Structural Study
of Religion in Java, the shadow-play was borrowed from India, but was infused with Javanese characteristics, thus blending a secular Indian play with Javanese rituals and ancestral figures (Gonda, 1925: 110). Perhaps most important, the knowledge of the Indians impacted on Javanese Kawruh thought, which as stated earlier was most relevant to a pragmatic and empirical epistemology, and less relevant to a rationalistic epistemology. Thus, traditional Javanese thought is linked to feelings and not just quantifiable sensations. If nothing else, Kawruh shows that thoughts and feelings are primary.

Thinking is always integral to human life and the world. The traditional Javanese system of knowledge is highly integrated with values of goodness, beauty, and Godliness (Kamajaya, 1980: 97). It is important that such philosophical studies be pursued and developed. Further, there is a need to re-examine indigenous social sciences (Soemarsaid Moertono, 1984: 11). More than ever, it is vital that those who live in the Javanese heartland understand more about their own culture rather than blindly accepting the generic philosophies of the modern global world.

D. Conclusions

Sultan Agung was the most wellknown king from Mataram. He was so forceful against Dutch colonialism. He attacked VOC in Batavia twice, in 1628 and 1629. Sultan Agung political view was far away ahead. His political concept was keagungbinataraan that means Mataram kings power should be in unity, fully, undefeated, and unseparated (Moedjanto, 1994: 23). Sultan Agungs other talent was his capacity in making diplomatic relation with any kingdoms out of Java. His concern in developing Javanese culture seemed at tarih Javanese writing, babad, and the building of graves on the mountains (Padmawarsita, 1953: 67). Besides his position as a king, he was also known as a pujangga. His mystical works were: Sastra Gendhing, Kitab Nitisastra, and Serat Pangracutan.

When Raden Mas Rangsang known Sultan Agung Hanyakrakusuma
(1614-1645) seas in reign. Mataram King reached its glory and supremacy. When Mataram Kingdom was ruled by Sultan Agung, the territory controlled covered almost the whole areas of central and east Java. Sultan Agung was also in persistence to keep fighting against VOC and Dutch armed forces in order to unite the land of Java. The biggest attack thin was organized by Sultan Agung happened in 1628 (Graaf, 1987 : 76). Thai time Sultan Agung sent Tumenggung Bahurekso front Kendal and his troops to Jakarta to chase Dutch soldiers away from Java.

Sultan Agung combined pesantren (Islam) tradition and Javanese tradition in calculating year. Pesantren people used Hijriah year while Javanese used saka. In 1633 Sultan Agung succeeded arranging and publishing the usage of a new calculating-year system for Mataram Kingdom. This system adapted Hijriah according to month calculation but the beginning of this Java year was still on saka, that was 78 Masehi.

His famous mystical work was the book Sastra Gendhing (Damardjati, 1978 : 56). Meanwhile, Kitab Nitipraja was made in 1563 (Javanese year) or 1641 Masehi. Serat Sastra Gendhing was about high morality, mystycs, and the harmony of soul and body. Sastra Gendhing was about leaders morality in doing their deeds, ethics to the leaders and the relation between folks and governments to make society and nation in harmony.
BIBLIOGRAPHY


