

The Moral Values in *Serat Darma Sejati* Manuscript

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Abstract: In Indonesia, the issues of moral degradation happen so often. It happened in many of people real, started from the state officials, until the citizens. In truth, this issue started because people cannot manage their spirituality as a human individual. So related to the issue, a Javanese manuscript which the title is *Serat Darma Sejati* will be discussed in this article with philology steps and methods. *Serat Darma Sejati* is Republic of Indonesia National Library's Javanese manuscript collection which registered with KBG 104 as the number of collection code. It's classified into a *piwulang* type. *Serat Darma Sejati* text shows many of moral values which it's relate with human's daily life, such as how important to us to fulfill the spiritual necessity. This article provides the *Serat Darma Sejati* text which has been proceed with transliteration and editing steps, so it can be known by public. Hope this article could be a reading source to comprehend about the moral education.

Keywords: Javanese manuscript; *piwulang*; moral values

1. Introduction

Serat Darma Sejati is a manuscript from Republic of Indonesia National Library's Javanese manuscript collection with code KBG 104. The manuscript *Serat Darma Sejati* was written in *metrum macapat* that consists 11 *pupuh*, and 341 *pada* (stanza). *Serat Drama Sejati* is a sole manuscript, since there has not been found any other manuscript with the same title and content or other variants of the manuscript *Serat Darma Sejati*. Based on the information written at the end of the manuscript, this manuscript was written by Raden Panji Surya Wijaya in Batavia.

The manuscript *Serat Drama Sejati* consists of wisdoms for human race to always do good deeds for themselves and others based on the teachings of Islam. Based on the content of the manuscript, *Serat Drama Sejati* is classified as a *piwulang* ("The life lesson which is related to human's nobility" (Setiyadi, 2012: 76)) manuscript. A *piwulang* manuscript, based on the book *Serat Panitisastra: Tradisi, Resepsi, dan Transformasi* (Sudewa, 1991: 213), is divided into two subgroups which are *piwulang* from Pre-Surakarta era and *piwulang* from Surakarta era. This classification was created based on the differences of the manuscripts that were created during those eras.

The differentiating characteristics that are mentioned in the book *Serat Panitisastra: Tradisi, Resepsi, dan Transformasi* (Sudewa, 1991: 213) among others is the different kinds of *tembang* pattern that were used. The wisdom that was emphasized in the manuscripts are also different from those two eras. Aside from that, a *piwulang* Pre-Surakarta manuscript does not concern about the Islamic law and teachings. In contrast, a *piwulang* from Surakarta era incorporates sufism/*tasawuf* teaching based on Islamic law. Based on the content of the manuscript *Serat Darma Sejati* in which the moral values are based on the teachings of Islam, *Serat Drama Sejati* is categorized as a *piwulang* literature from the Surakarta era. This categorization is based on the fact that the moral values that are explained in this manuscript are always associating human relation with others and human relation with God in accordance to the teachings of Islam.



2. Research Method

This research uses research method and step of philology work. Karsono H. Saputra (2013: 81 & 104) explains that the method of philological work is how manuscript and also the text are treated. Meanwhile the philological work step is interconnected. In the book *Pengantar Filologi Jawa* (Saputra, 2013: 81-103), the steps of philology include several stages of work, among others:

- 1) Manuscript Inventory
- 2) Comparison of the Manuscript
- 3) Determination of the Text
- 4) Manuscript Description
- 5) Manuscript Literacy
- 6) Text Criticism
- 7) Text Transliteration

Several steps of work steps cannot be done, i.e. comparison of text and the determination of the text. The second work step cannot be done because it is a work step for a manuscript which has corpus. Meanwhile the manuscript of *Serat Darma Sejati* is the only one manuscript (has no corpus) so it is not possible to perform these two steps.

The method used in this research is using single manuscript edition method with standard edition for the editing method. Siti Baroroh Baried (1994, p. 67) explains that this method of work is done by correcting small errors and inconsistencies, while the spelling is adjusted to the applicable terms. The correction is done such as giving notes to metrum errors or damaged text parts. The researcher chose to use the standard edition as the transliteration edition with the purpose of facilitating the reading and understanding the content of the *Serat Darma Sejati*.

3. Discussions

Text editing process is done by doing emendation. Emendation is reading and spelling improvements. The improvements is for improving the metrum, vocabulary, by writing down the necessary corrective records on the footnotes. The addition of the note is adapted to the context of the discourse in the text.

Here is an example of the result of *Serat Darma Sejati* text transliteration which has been through the editing process.

3.1 (h1)//o// Dhangdhang //o//

3.1.1. raras ingkang sekar sarkara mrik/ amarsudi tuladaning basa/ den tulaten panggilute/ pantes ping reng tumuwuh/ jiwana ingkang rinukti/ surtining tyas ja pegat/ ya pepeka estu/ wisaya ning dhiri nira/ jaganana aja pegat ngati-ati/ ya nganti manggih nistha

3.1.2. //wajibira ngaturi puniki/ budi daya ngetokaken akal/ istiyar sari untunge/ kang marga sing rahayu/ ngetokaken karunaneki/ samangke ayun karya/ walgita angapus/ piwulang dhateng pra putra/ tuwin para kadang warga kang taruni/ supadya dadi guna

3.2 //o// Duduk Wuluh//o//

3.2.1 den waspada marang pamardining kawruh/ jroning Biril Wali dening/ utamanira tumuwuh/ kudu prelu den lakoni/ parentahira Hyang Manon

3.2.2. //dipunsamya rerukun sameng tumuwuh/ karabat samining janmi/ memitra sanak sadulur/ ywa na nedya megotken sih/ dadya cacegahing pangkon

3.2.3. //kang cinegah megotken sihing sadulur/ yeku sih-sinihan becik/ dudu sih sinihaning dur/
dudu sihing wong tan yakti/ yakti dudu tindak bengkok

3.3 *The Moral Values in the Text Serat Drama Sejati*

3.3.1 *Nobility*

The teaching of nobility that is conveyed in the *Serat Drama Sejati* text emphasized on human beings to create happiness in within their hearts, for whether we feel suffering or happiness in our lives is determined by ourselves, not by others or God. In the text, it is explained that everyone should become a literate person so that everyone can make contributions to the society. Furthermore, manners in speaking and restraining from carnality are also crucial in our daily lives. Therefore, to be a valuable part of the society, humans must be committed to the values nobility.

3.3.2 *Compassion*

People who are good natured certainly will be committed in devoting themselves to God and will always try to constantly do good deeds. Those people shall have compassion. They surely will care for and help those who are in need, teach those who are clueless, forgive those who have done wrongdoings, uphold the teachings of their religion, and be grateful all the time. Those people will also have shyness; shyness towards others, shyness towards the universe, and shyness towards God. This shyness will protect them from doing something despicable. Those who read the holy book of their religion, worship, and pray to God but do not understand their God can put themselves in catastrophe. Those who have the intention to purify themselves are also sometimes stray away from their true intentions as they feel like they are always correct and become arrogant.

3.3.3 *Managing Carnality*

Humans must be able to control their inner desires, their carnalities. Some of the ways to do that are by doing meditation (*tapa*), following the flow, no showing their habits, and doing *perang sabil*. *Perang sabil* is not fighting a war with the disbelievers but fighting a war with our own demons inside of us. Humans need to avoid some things that could lead to a calamity. Humans destiny have been decided by the one true God even before humans were born. Whether we are poor or rich, all of humans must avoid doing bad deeds. Horrible desires inside humans or carnality can be divided into three types which are *lawwamah*, *amarah*, and *supiah*. Noble desire inside humans can be called *mutmainah*. But there two other characteristics that are more noble than *mutmianah*, that characteristics are patience and *narima*. Another horrible desire or bad deeds that could come up in within humans is vengeful. People who constantly have the desire to avenge the people who have wronged them will always have hearts that are only filled with envy. Vengefulness can be owned by everyone, from children to adults, from the rich to the poor. Therefore, in order to keep vengefulness away from inside us, we need to keep our hearts free from spitefulness. To control our inner desires, as humans, we must consider every action we make. Those who do not consider at first their actions will become arrogant. This type of person best be avoided by others. Therefore, we should always consider every action we make and try our best to have as many perspectives from others as possible.

3.3.4 *A Righteous Leader*

A King or a leader must be just in making decisions for not just those who are in need, but also to everyone. Just like the mountain, giving the needs of everyone. Like the ocean which always treat everyone justly, and like the sun which is meticulous in everything with no exception. The manuscript *Serat Darma Sejati* likens the characteristics of a righteous leader with the characteristics of the mountain, the ocean, and the sun. the mountain for instance, it provides the needs of the people living near it, especially the needs for food, drink, and place to live. The ocean which could pass tiny slit with no doubt. Also the sun in which its light can shines through the tiniest hole.

3.3.5 Being Dutiful To Parents

The manuscript *Serat Darma Sejati* uses the story from the time of the Prophet Muhammad S.A.W. to set an example of how important it is to be dutiful to our parents. This manuscript also uses the *Birrul Walidain* book (in the manuscript it is written as *Biril Wali* book) to emphasize that being dutiful to our parents is every child obligation. The story came from one of prophet's companion named Abdullah who was ill. No medicine could have cured him. One day, Prophet Muhammad visited him and asked him what caused his illness. Abdullah's wife explained that before he went ill, her husband never missed praying in congregation, but he was talking in a rude manner to his mother. That what caused him to fall into an unusual illness.

In this manuscript, it was said that one of the characteristics of being dutiful to our parents is to listen to them carefully when they talk. The second thing is to talk softly and in a gentle tone to our parents. Third is to sit next to our parents in a good manner. Fourth is to be polite to our parents. Fifth is to respect our parents. Sixth is to always make time to visit our parents even though we have grown to become adults and apologize when we could not visit them. Seventh is to always keep the stuffs our parents own. Eighth is to not rebel against our parents when they are giving us advices. Ninth is to be able to provide for ourselves when we are already adults. And tenth is to always take care of our parents until their end of times. Even after they are no longer alive, a child should always pray for them and for their sake in the hereafter. As horrible as the characters of our parents, a child is still obliging to be dutiful to the parents that have raised and sacrificed a lot of things for them. The fragrant of the heavens are for those who are dutiful to their parents. But for those who are not dutiful to their parents, do not respect their parents, who are arrogant and ignorant about their existence as a creature that was created by Allah S.A.W., those are people with no manners.

3.3.6 Getting Along with Others

One of the commands of Allah S.A.W. is to live harmoniously. Humans are considered sinful if they terminate any relations with other humans. Therefore, it is important to continue kindness to others as it is the obligation of human beings. In fostering brotherhood, people should not break their bonds for problems, either big or trivial. People should get rid of any notions that hinder them from fostering brotherhood. Therefore, people should live in harmony. Actions have consequences, good or bad, and therefore people should be mindful in their action to create peace.

3.3.7 Upholding the Importance of Knowledge

Empty vessels make the worst noises. People like this lead a miserable life, have a limited perspective, do not have any work, and only rely on his cleverness. They do not trust anyone, they are not zealous, and they are always suspicious of others due to the lack of outstanding example. Therefore, people should go on sharing their knowledge as well as learning in order to guide and be guided to have a positive behavior. Both knowledge and wealth share similar importance. When someone is lacking on either aspect, he or she would feel inadequate and miserable in his or her life. However, some say that people do not need both of them as they only need skills such as literacy or language. Nevertheless, this knowledge needs to be applied carefully. Those who persist on being kind can be compared to walking from the upstream to the downstream or the river. In other words, they bear the sweet fruit of being kind. However, those who wield power but fail to use it to benefit others can be compared to a useless stump. From this, it can be concluded that knowledge should be applied for a good cause.

3.3.8 Duty of Husband to Wife

A husband assumes duties to his wife when they are bounded by marriage. These duties constitute of being compassionate and being amicable. These duties are a way to pursue happiness. Furthermore, a husband is obligated to be patient and to be grateful. A husband should also get rid of their anger and envy from his heart. Moreover, he is also expected to provide for his family in a *halal*

(acceptable) manner, from a respectable job. He should also give appropriate clothing for his wife that covers the wife's *aurat*. However, should the husband cheats with other lover and gives clothes to his wife as a way to compensate, he will be deemed as sinful and guilty in the eyes of God. His life would be filled with sorrows. A husband should provide a proper house and furniture for his wife to live on.

3.3.9 A Harmonious Life in Household

A husband should not treat his wife in an ill-mannered way. Thus, he should not fight with his wife just because his wife damages his goods, and he should not punish his wife. Husband who treats his wife in an ill-mannered way is considered as someone with a short-sighted thought. If a husband has decided to be a real gentleman for his own wife, he should not distrust his wife, he should strive to display more exemplary behavior, both of them should be amicable in their marriage, and he should avoid displaying bad behavior. Moreover, both of them should love each other from the bottom of their heart

3.3.10 Duty of Wife to Husband

A wife should love his husband, by speaking in a good manner, and by being devoted to his husband. A wife shouldn't act only based on her own whims. She shouldn't be hasty in speaking, such as talking rude to her husband. This is because a wife should respect her husband. She should also maintain her hygiene and appearances. In addition, she should also hide her husband's dishonor. A wife that cheats from her own husband and a wife who is rude to her husband is a disgraceful woman. Another duty of hers is to be amicable in fostering her marriage with her husband.

4. Conclusion

The manuscript of *Serat Darma Sejati* is classified into *piwulang* from the Surakarta era, based on the content of the said manuscript. The manuscript contains values and teachings of morality that is best applied in the real-life situation because it contains the values related to relationship between man and god and interpersonal relationship. In addition, the contents of *Serat Darma Sejati* are already influenced by the value of Islam religions. The manuscript already contains terms that are derived from Islam, such as the from *Birrul Walidain* book, with spellings that are adjusted to the Javanese people's pronunciation into *kitab Biril Wali*. Moreover, the story of Rasullullah S.A.W's close friends also served as an example to reinforce the advices in the text. One of the most prominent content of the manuscript is that people are obligated to restrain themselves from carnality and to uphold knowledge in order to achieve happiness. Happiness is defined in the manuscript as happiness that is gained from conducting a good behavior, not happiness derived from worldly affairs.

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