Internalization of Sepi ing pamrih Value in Javanese Families in Sawise Langite Katon Biru Novel

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Abstract: This study examines the internalization of Sepi ing pamrih value in Javanese families in Sawise Langite Katon Biru (SLKB), a novel written by Yunani S.W. The purpose of this research is to reveal the meaning of Sepi ing pamrih value for Javanese families implicit in the SLKB novel. This is a qualitative research with the interpretative method. The benefits of this research is expected to give an idea to the public about the meaning of Sepi ing pamrih value for Javanese families, and it can also be a contribution to knowledge as a reference for further research. This research found that the concept of Sepi ing pamrih value is important to be understood, applied, and manifested in the attitude and behavior that show harmony, mutual respect, unselfishness and control of lust in the relationship between the members of Javanese families so as to create harmony and social unity.

Keywords: Sepi ing pamrih value, Sawise Langite Katon Biru, novel

1. Introduction

The nation’s cultural wisdom is the basic capital of the noble nation’s development and the driving instrument in realizing the civilization of a noble nation. Wisdom results from a human intelligence that can be used to produce a wise decision, not harming all parties, and beneficial to anyone who is greeted by that wisdom. As a thought, wisdom produces noble values and norms for the common good, so in its application, the wisdom is able to realize the values and norms in the right behavior not deviate for personal gain. Quaritch Wales (in Poespowardojo, 1986: 30) uses the term local genius for a cultural notion. The idea of the culture goes “The sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life”. The idea contains a formula that contains the premise that local genius is a human intelligence possessed by a group (ethnic) of humans obtained through life experience and manifested in the characteristics of culture it has.

Javanese culture is rich in wisdom values. The values of Javanese wisdom teach many things for human beings to become complete human beings, human beings who understand how to place their position in the universe, answer the basic problems of human origin, how to live life, and where human will come back. It can be said that Javanese wisdom that contains the concept of noble thought of Javanese culture and embodied in the form of Javanese expression (proposition), has a peculiar value that can be used as a means of shaping Javanese human identity.

There are various expressions that contain in the Javanese cultural wisdom value that is often encountered and expressed by people in various propositions such as: ngundhuh wohing pakarti ‘reap the fruit of deeds’; aja dumh ’don’t mentang-mentang ‘; becik ketitik ala ketara ‘good deeds and bad deeds will appear ‘; sepi ing pamrih ‘not expecting a reward’; etc. Among the many propositions of Javanese culture that contain the value of wisdom, this paper focuses on one of the propositions to be the object of study, the concept of sepi ing pamrih. The Sepi Ing Pamrih proposition is a representation of the concept of value in the form of a language that is independent of the pamrih (not
expecting rewards). Suseno who makes sense of *sepi ing pamrih* is a willingness not to put themselves first. The selfless person no longer defends his right to pursue his own ends and interests, both non-moral and moral.

This research based on the object of the study of the concept of the value of *sepi ing pamrih* found in the data source of the study of the novel *Sawise Langite Katon Biru* (SLKB) created by Yunani in 2013. The study is based on the question how important the internalization of the concept *sepi ing pamrih* value on the Javanese families reflected in the novel SLKB. The aim is to express the importance of understanding, applying, and manifesting the attitudes and behaviors according to the concept of *sepi ing pamrih* value to the Javanese family implicit in the SLKB novel. The study was conducted to provide an overview to the public about the concept *sepi ing pamrih* value to the Javanese family and to relate it to the life of the present community (practical benefits) and be a contribution of knowledge material as a reference for further research (theoretical benefits). Furthermore, the discussion about the concept of *sepi ing pamrih* value on the Javanese family is done using interpretative methods and objective approach. The interpretative method is used to understand the text that is focused on the concept *sepi ing pamrih* value in the Javanese family in the SLKB novel, which is giving the impression, opinion, and theoretical view of something related to the interpretation of the concept of value. Interpretation is an attempt to explain in accordance with the purpose of initial research based on data contained in SLKB novels. The objective approach in this study is used as a means of exploring the importance of the concept *sepi ing pamrih* value to the Javanese family in the SLKB novel which is considered as a work of autonomous literature.

2. Finding and Discussion

In the life of the Javanese society there are various kinds of individual behavior that reflected in the attitude of the *pamrih* and vice versa, *sepi ing pamrih*. These attitudes can be seen in the small scope of the family. Suseno describes the function of the family in the Javanese society, that for the Javanese individual, the family is a bed of security and a source of protection. For example, in the relationship of the sisters there is an atmosphere of intimacy. Geertz (in Suseno 1991: 171) adds that in a warm atmosphere of intimacy, the Javanese for the first time learned that humans must curb their own desires to prevent conflict, and at the same time to be less dismayed about it. This study is based on two prominent figures within the Javanese family life, namely sisters named Retno and Endah in the SLKB novel depicting the Javanese family life which has two opposite attitudes. Retno describes has *pamrih* attitude that has not been able to control lust and selfish in family relationships. Instead, Endah portrayed *sepi ing pamrih* gesture that has always subordinated her personal interests to others and never expects a reward for her actions. SLKB novel tells Retno who has negative attitude that is attitude of selfish and lust (*pamrih*). Retno is a blind girl who is keen to recover from her blindness by asking for help from her sister Endah. Endah is a sister figure who is willing to fight for whatever she has to love and realize the desire of her beloved sister. Endah is represented as a person who always applies *sepi ing pamrih* attitude of her family.

2.1. Pamrih Attitude

Suseno (1991: 139) argues that there are two dangers that threaten the human way of life, namely lust (*nepsu-nepsu*), is a crude feeling for thwarting human self-control and blindly bundling it into the birthplace, and selfish (*pamrih*) is the second danger that humans should pay attention to is *pamrih*. Acting for *pamrih* means seeking self-interest by ignoring the interests of the community. Suseno based on Sutrisno (1977: 26) adds that the *pamrih* is primarily seen in three passions, always wanting to be the first person (*nepsu menange dhone*), to think of herself always right (*nepsu benere dhewe*), and to prioritize personal needs (*nepsu butuhe dhewe*).

Retno is a closed figure, happy to live alone without friends and away from the crowd, because she felt herself not perfect.
Polatane Retno katon binger banget. Pangarep-arepe sing selawase iki mung ana pangimpen bakal dadi kanyataan, dheweke bisa ndeleng maneh.” (2013:30)

"Retno's face looks very happy. The hope that only in her dreams, it will come true, she can see again."

The quote above is one of the quotes that Retno has a strong ambition to see again. She tried to plead with Endah to realize her dream for her interests and needs. It can be said that Retno is a very ambitious person to achieve personal gain, but the nature that later can be a source of disunity and disharmony. As Mulder notes that ambition, competition, irreverence, and the desire to achieve personal material gain and power are the source of all the divisions, disunities, and contradictions that should be prevented and suppressed.

Retno's dream materialized, she operated and then recovered from her blindness thanks to the effort of Endah. But it turns out she betrayed the belief of Endah with an affair with Hendratmo, who is believed to care for and heal her sister. Retno does not feel guilty for her actions. Even Retno threw a complete blame at Hendratmo, who had betrayed Endah's allegiance. In this case it appears that Retno is not able to control her passions and selfish, as in the following quotation.

“...."O, Mbak En, apuranen aku. Aku ora ngira yen Mas Hen wani tumindak sing kaya mengkono, ngiyani kasetyanmu,” grenengi jroning batin. Nanging, ati sijine ora selak yen kedadeyan iku pancen endah banget yen dieling-elingi manehe.” (2013:49)"... “Oh, Mbak En, I'm sorry. I did not think that Mas Hen would act like that, betray your loyalty, "she muttered to herself. But, the other side of her heart does not dodge if the incident is indeed very beautiful if in the recall."

The portrayal of Retno's character who follows passions and pursues self-interest is called pamrih. As Anderson in Suseno (1991: 106) states that man shows his compassion when he pursues the satisfaction of his personal interests and desires solely, that is, only living for his own sake, seeking personal wealth and enjoyment. Quotes that support the notion that Retno includes being pamrih in the form of nepsu benere dhewe, that is always considered herself right seen in the following quotation.

“Mbak En, tenan aku ora duwe karep ngrusuhi bale wismamu. Mas Hen sing miwiwit, Mas Hen sing mesti nggodha dhisik,” kandhane jroning batin. Retno ora bisa misahake pangrasane karo nalare...Nanging Hendratmo kuwi rak bojone Mbakyumu lan kedadeyan ing kebon buri kuwi ngisin-isini banget,” (2013:51)

"Mbak En, I really do not mean to ruin your household. Mas Hen who started it, Mas Hen who teased first, "she told herself. Retno cannot separate feelings with her thoughts ... But Hendratmo is your sister's husband and the incident in the back garden is very embarrassing."

The betrayal of love that took place between Hendratmo and she is was considered by Hendratmo's fault, she felt that she had not begun the relationship first so it was not her fault. Although she finally realized that her actions were inappropriate and very embarrassing, but she was not able to control her lust, so she always considers herself innocent for the comfort and safety of herself. Thus, the action of Retno can lead to conflict that will endanger the family's serenity in the future. Suseno argues that humans who have not been able to control the lusts can no longer develop its subtle facets, even the threat to its environment, can lead to conflicts and tensions in society, thus endangering peace.

In addition, her selfish attitude is also portrayed by her who prioritizes taking decisions for her own needs (nepsu butuhe dhewe) regardless of the needs of others. The information is implied in the following quote.

“ya salahe Eyang lho kok neng kana dhewekan. Ngumpul neng Surabaya kena rak enak, cedhak putra wayah” Retno grenengan.....”halah, Eyang pancen angel kok. Mung ngeboti omah lan
kebon apel sacuwil wae pilih adoh karo anak putu. Yen aku kudu urip neng pucuk gunung kana wae rak ora tambah pengalaman. Neng kene wis wiwit akeh kancaku....” Retno tetep puguh kabotan yen dikon neng Batu......” (2013:54)

"Yes it’s wrong Eya why there alone. Gathered in Surabaya must be excited near relatives, "Retno grumbled ...." halah, Eyang is difficult to be reminded, just disturbing themselves with the house and a piece of apple orchard just choose away with the children and grandchildren. If I had to live on the top of the mountain there would not add to the experience. Here my friend has started many ... "Retno still objected if told to stay in Batu.”

When blind, for 13 years Retno was nurtured and cared for lovingly by her grandmother. But now, when her grandmother felt lonely because Without Retno accompany her, Retno left her grandmother and insisted to remain in Surabaya for various reasons. In this respect Retno ignores the respect for her grandmother for personal gain. In fact, there is another interest behind her refusal, namely Retno objected when it should be far from Hendratmo she likes.

Thus, it can be concluded that Retno allowed self-brought by lust and pamrihnya and indifferent to harmony and respect, then Retno considered not able to put themselves in the family. As Suseno states that whoever is allowed to be carried by his passions and selfishness, who neglects his duties and is indifferent to the harmonious and respectful, thus testifies that he has not understood his place in the whole.

Retno also has a selfish attitude by always wanting to be the first person (nepsu menange dhewe) seen when she suggested if Hendratmo choose and heavy heart to leave Retno, then Hendratmo must leave Endah. As explained in the following quotation.

“Iya ora kena duwe sisihan luwih saka siji. Apamaneh pegatan,kuwi dosa banget. Mas, yen panjenengan milih aku lan ngeboti aku, panjenengan kudu pepisahan karo Mbak Endah, senajan dosa gedhe, mas”. (2013:57)

"Yes can not have more than one couple. Moreover, divorce, that’s a big sin. Mas, if you choose me and object to me, you have to part with Mbah Endah, despite the big sin, mas ".

Retno realized that her feelings for liking Hendratmo were wrong and sinful. However, the error is still done even though she has denied the request Hendratmo to continue to do illicit relations in the back. This reflects that Retno has not controlled her passions and desires for her noble deeds. This assumption is supported by the following quotation.

“Retno ngerti yen tumindake mau kleru lan dosa. Nanging dheweke ora kuwawa merangi rasa mau jroning atine, luwih-luwih yen pinuju adhep-adhepan karo Hendratmo. Anane mang manut karo pangajake Hendratmo lan eman nampik kanikmatan sing durung tau dirasakake mau.” (2013:59)

"Retno understands if her actions are wrong and sin. But she was not able to resist the taste in her heart, especially if dealing with Hendratmo. It only followed Hendratmo's invitation and regretted it if she refused the pleasure she had never felt."

Retno is a very innocent girl, not experienced about the relationship with men and romance. Allegedly, Retno's mistakes were caused by Retno's lack of association and uncertainty about what she should and should not do. Suseno says that if a person often exhibits wrong attitudes and neglects his duty, unless it is because he does not know that what he is doing should not, be thought to be caused by emotions and lust or selflessness. Thus that Retno shows his wrong attitude and does not know what not to do, it is because Retno is less socially and knowledgeable so she is influenced by lust [5].

Another quote also represents the character of Retno causing conflict in the relationship of the sisters. Previously described by Mulder above, it can be concluded that any form of pamrih attitudes done by the retno can cause true division within the family.
"Mbak Endah ngantos keladuk menawi nyrenengi kula.” (2013:79)

"Mbak Endah very angry to me."

In the end, the conflict occurred, Endah know and angry at the treacherous actions Retno. Retno had misused Endah's sacrifice for her own sake. Retno realized the mistake and regretted being selfish and doing treason and rebellion. She realized that she did not yet understand how to repay the kindness of her sister. Her attitude is illustrated in the following quotation.

“Kamangka katresnanipun Mbakyu kula dhumateng kula ageng sanget ngantos eklas ngurbanaken menapa kemawon kangge kula. Nanging sedaya pangurbanan kalawau kula wales kanthi tumindak kiyanat lan duraka. Kula lare ingkang boten ngertos mbales budi. Tumindak kula nerak wewaling agami...” (2013:79)

"Whereas my sister's affection to me is so big that I sincerely sacrifice anything for me. However, all the sacrifices at that time I countered with treason and disobedience. I am an unknowing child. My actions violate the religious rules ..."

The conflict between Retno and Endah broke out because Retno's self-centered attitude dominated her life. A conflict usually breaks when conflicting interests collide. As a way of acting, harmony demands that individuals be willing to subordinate, even if necessary, to release personal interests for mutual agreement. So, the solution to avoid conflict, it is better every important matter discussed together if necessary to release personal interests, so that can be created harmony.

Thus socially, the pamrih is always destructive, because it is an act of indifference to social harmony. For, the individual pursuing her pamrih means to absolutize her own self, this can weaken the human self from within. The self-serving act done by Retno resulted in chaos and disruption of family relationships, as her pamrih's actions became a form of disdain for her social harmony, especially against her sister. Therefore, the attitude of self-esteem in family relationships should be set aside by embedding the noble values of self-worth based on the principle of living in harmony and reverence.

2.2. Sepi ing pamrih Attitude

This section discusses Endah's characters who have a lonely attitude, such as the glory of the mind, always acting in the interests of others, without expecting any rewards and applying them in family relationshi. Endah's life is filled with sacrifices to please others, to the exclusion of self-interest. In this case, Endah can be an example of an individual who has a descriptive attitude of loneliness. This can be seen from the following quotation.

“Retno ora kuwawa ngempet treyanya atine kronggu tembung-tembung Mbakyune kang kebak pangurbanan kanggo dhoweke nganti ngiwakake kasenengane pribadi.” (2013:13)

"Retno is incapable of hiding her heart from hearing her sister's words of sacrifice for her to put aside Endah's personal interests."

It appears that Endah's self-indulgence attitude by prioritizing the interests of others regardless of self-interest, signifies a noble character. She developed the value of virtue in her noble character such as compassion, kindness, and concern for others as a sacrificial foundation to help Retno (developed in the family). Thus Endah attitude as one of the forms of lonely attitude that is always applied in the family. This is in accordance with Suseno's statement that the family is a place where spontaneous spontaneity grows to help. Here everyone can absolutely believe in each other. Never will he be left alone. Thus in the family, the Javanese developed virtues such as compassion, kindness, generosity, the ability to share the restlessness of others, a sense of social responsibility, and concern for others.
Endah is always based on love in her family relationship, this is as expected Suseno is "in the family relationship between its members expected to be based on love (tresna), and tresna its members are expected to be based on other love”. "Endah's love for her family members, one of them to Retno is seen in the following quote.

"Nanging piye maneh, Mbak En kuwi Mbakyuku sing daktresnani lan uga nresnani aku. Uripe prasasat dikurbanake kanggo aku." (2013:57)

"But how else, Mbak En is my sister who I love and also love me. The sustenance of her life was sacrificed for me. "

"Dakkira ora ana katresnane sedulur sing madhani mbakyumu. Jalaran durung mesthi yen sedulur gelem aweh pangurbanan gedhe kaya pangurbanane mbakyumu mau senajan mungi njihil" (2013:4)

"I do not think there's any sisterly affection that matches your sister. Because, not necessarily there are sisters who want to give big sacrifices such as the sacrifice of your sister even though only alone. "

In addition to the base of sacrifice with a sense of love for each other, the form of a lofty attitude that is self-interested also developed and applied Endah to Retno through planting the value of religiosity to her sister to always remember God and grateful with diligent worship. As Suseno points out, the sepi ing pamrih attitude of the Javanese developed through much more detailed attitudes. Characteristic of attitudes is a combination of a calm stability, freedom from self-worship and willingness to limit oneself to a role in a predetermined world. The attitudes are about the Divine, the inner self and about the thoroughness. The realization that we are dependent on the Divine should always be the background of the Javanese consciousness: "do not forget your origin" is a frequent warning.

Endah is very glorifying her sister, she willing to work hard to pontang (skull) to save for the sake of finance Retno operations, until her personal needs are not thought of. Endah's noble attitude is explained in the following quotation.

"...wiwit nyambi nyambutgawe dheweke nyelengi kanggo ongkos operasimu nganti kabutuhane dhewe ora tau dipikir. Golek prasasat wae kanggo kowe, kanggo kaperluvanmu."....budine mbakyumu ora bisa divales nganggo donya brana senajan mayuta-yuta kehe." (2013:5)

"... starting from working while saving for your operating expenses to her own needs is never thought of. Seeking sustenance alone for you, for your sake. "... your sister's goodness cannot be reciprocated with millions of treasures."

Endah as a family member, always helping her sister. So, Endah has done the moral duty as sister that is to help each other to help and care. Geertz in Suseno says that helping close family members in difficulty is a moral obligation that is assumed to be certain. Thus Endah has been able to interpret the attitude of sepi ing pamrih by being unwilling to impose personal will to help fellow members of her family. Endah's self-conscious attitude by Endah may create a sense of unity and refuge in the Javanese family because she has avoided selfishness (pamrih).

One day, Endah felt betrayed by her sister, until she was angry and did not want to forgive Retno's mistake. Retno also chose to stay away from her sister by becoming a nun. Hearing her sister's decision, Endah who has been betrayed still keep trying to obstruct her sister's intention. She decides to forgive and forget her sister's deeds in honor of Retno and strives to maintain family harmony. Thus, Endah truly reflects a self-centered attitude. Even in a state of hurt, she tried to be unconcerned for her sister not to leave the family to become a nun (Retno's frustration). She is still trying to be harmonious and full of responsibility with her family.
Thus, Endah truly reflects a self-centered attitude. Even in a state of hurt, she tried to be unconcerned for her sister not to leave the family to become a nun (Retno's frustration). She is still trying to be harmonious and full of responsibility with her family.

Perhaps in this case, Endah wants to try to keep family relationships harmonious and harmonious because they want to get a sense of slamet and inner peace even at risk for personality. Endah's life purpose in interpreting and applying loneliness in the family would be justified by Suseno's statement about acting away from harsh selfish. That in the family the meaning of sepi ing pamrih attitude is really experienced, the attitude of not wanting to impose its own interests without paying attention. For only when one denies rough egotism the support of one another and the sense of protection in the unity of the family can flourish, from which the Javanese gain a sense of slamet, a sense of inner peace.

3. Conclusion

Based on the descriptions and studies of the concept of the value of sepi ing pamrih in the Javanese family depicted through the characters in the SLKB novel, it can be seen that the attitude of pamrih based on the image above has a negative value, on the contrary, sepi ing pamrih has a positive value, both in terms and in its application to Javanese family life. Therefore, pamrih attitude should be avoided by instilling noble values sepi ing pamrih.

Values sepi ing pamrih can be realized in family life through understanding and application of principles of life in harmony and respect. The principle of harmony and respect will require the individual to always control the feelings and passions and the ability to subordinate personal interests to community harmony. The sepi ing pamrih attitude is understood and applied in the Javanese family life to minimize the occurrence of disputes or conflicts within the family due to the selfish of each individual. Javanese individuals who apply the concept of sepi ing pamrih will gain peace in their lives because they have freed themselves from selfishness.

The concept of sepi ing pamrih value is important to be understood, applied and embodied in the attitude and behavior of harmony, mutual respect, unselfishness and control of lust for every action in the Javanese family relationship so as to create harmony and social harmony as Javanese culture always concerned with harmony. Thus, the internalization of the concept of the value of sepi ing pamrih in the Javanese family in the novel Sawise Langite Katon Biru can be renovated with the lives of Javanese and other ethnic communities today.

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