Didactic Values in Tatakrarna Têmbung Kadhaton Text

Bagas Putra Riyadhana¹ and Munawar Holil¹

¹Universitas Indonesia, Depok 16424
Telp: + 6283879827370
E-mail: bagas.putra@ui.ac.id
¹Universitas Indonesia, Depok 16424
Telp: + 6283879827370
E-mail: munawarholi@ui.ac.id

Abstract: This article is a research of Tatakrarna Têmbung Kadhaton text. This research uses translation of Tatakrarna Têmbung Kadhaton text as a data source. Text Tatakrarna Têmbung Kadhaton contains the rules of abdidalêm manners in the Keraton Surakarta Hadiningrat. Broadly speaking, the rules of manners in the Tatakrarna Têmbung Kadhaton text contain the manners that include the use of kedayatn language, the way of behaving and the way of dressing abdidalêm. This study aims to explain the didactic values contained in the text Tatakrarna Têmbung Kadhaton. The method used in this research is the method of interpretation of text with descriptive explanation. The result of this research is a review of the text of Tatakrarna Têmbung Kadhaton which contains didactic values embodied in the behavior of manners.

Keywords: tatakrama têmbung kadhaton, text, manners, abdidalêm, interpretation of text, didactic values

1. Introduction

The old manuscript in Indonesia contains a lot of text that explains the customs law. “There is a text containing the law, in Malay society called by undang-undang, and in Javanese it is known as anggêr-anggêr”. According to Baried, "examples of laws in Javanese literature: Raja Niti, Praniti Raja, Kapa-Kapa, Surya Ngalam, Nawala Pradada and Angger Sadosa". Angger-angger: 'wewaton kang kudu diturut'. Customs law in Javanese culture is a set of rules that contain the noble values of Javanese culture. In general, the rules are applied, while the values contained in those rules are guarded by the support community, including the Javanese community. Implementation of this regulation which later became the source of local wisdom from the typical Javanese society. Rahyono describes "local wisdom as human intelligence possessed by a group of human (ethnics) obtained through life experience and embodied in the cultural traits it possesses". In this case, the Javanese society has a set of tradition rules contains noble values and become the characteristics of Javanese culture.

The text of Tatakrarna Têmbung Kadhaton contains information about manners that includes the vocabulary of kedhaton language, how to behave and how to dress in the Keraton environment. “Manners is a manifestation of polite and courteous behavior, meaning in accordance with Javanese traditions. There is also a mention with etiquette, that is ethics in the form of modesty in acting and often realized in language civility called unggah-ungguh”. The text of Tatakrarna Têmbung Kadhaton consists of 41 pages and uses Java script and Javanese language. This manuscript is a collection of Universitas Indonesia Central Library.

Based on the observations, the law of manners in the text of Tatakrarna Têmbung Kadhaton contains three information which includes: first, the language of kedhaton used by the abdidalêm agêng and alit such as, Patih, Pépatih, Sénapati, Wadana, Kaliwon. Second, discuss the rules of procedure to behave such as how to worship, how to walk, how to call names by rank. Third, discuss how to dress abdidalêm in the palace environment. In addition, there is also information on manggala which states that the contents of the text was initiated by Patih Raja Kapa-Kapa on the will of Maha Prabu Sindhula from Galuh and marked with the number of solar year surya sêngkala 999 and moon...
year candra sêngkala 1020. Viewing the text content of the manuscript, text writing Tatakrana Têmbung Kadhaton has complete aspects of manners. The rules of manners described include aspects of language, behavior, and dress that symbolize the value of modesty in Javanese culture. "The Javanese people see that the modesty of Javanese people indicator in daily life of the language usage factor, the way of behavior and the way of dress. These three factors will relate to the Javanese human background in the socio-cultural context" (presented by Dr. Sudaryanto in a lecture On Javanese Language and Culture and its Research, Monday, Jan 16, 2017, 01:00 pm to 03:30 pm). These values contain didactic elements that are useful as character education in everyday life. In addition, the text of Tatakrana Têmbung Kadhaton is a classic literary work that contains traces of palace relics, of course containing the idea of Javanese ancestors, has an important value to be revealed. Therefore, the reason why the researchers chose the text of Tatakrana Têmbung Kadhaton as the object of research. The analysis undertaken focuses on the review of didactic values reflected in the Tatakrana Têmbung Kadhaton text.

2. Method

According to Keesing in Metodologi Penelitian Kebudayaan, "Cultural interpretation in a text tries to understand the text based on the symbolic values that the author wishes to convey to the reader". One of the interpretations of cultural values that can be done is interpretation of values that contain didactic meaning. In Kamus Bahasa Indonesia explained that didactic means 'educate'. The meaning leads to a sentence in the text that contains educational content. The old manuscript as a literary work becomes a reflection of the author of social phenomena related to the problems that occur in society. Social value in literature contains an educational view of life and aims as a means of character education in social relations in society. Tatakrana Têmbung Kadhaton text contains the text of the law covering the rules of manners in Keraton. Manners are closely related to "behavioral ordinances that are part of moral teaching as a reflection of manners". In this case, didactic values contained in Tatakrana Têmbung Kadhaton texts are categorized based on the concept of akhlak (morals) education value proposed by Milan Rianto in Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan, covering three aspects, that is 1) didactic aspects of human relations with God, 2) didactic aspects of human relationships with other human beings, and 3) didactic aspects of human relationships with oneself.

This research uses data analysis technique in the form of descriptive analysis. Descriptive analysis presents the interpretation of data in the form of description which includes describing the facts in the form of explanation. In this research found the sentences in the text translation Tatakrana Têmbung Kadhaton used as the data that contains values that relate to the teachings didactic character. The data in the form of the sentence is then processed through the steps so that it can be described as manifestations of character behavior. These steps include:

a. Categorization, the data in the form of sentences grouped into each of these concepts appropriate analysis. As mentioned above, the concept of analysis in this study includes didactic aspects, namely: 1) didactic aspects of human relationships with God, 2) didactic aspects of human relationships with others, and 3) didactic aspects of human relationships with oneself.

b. Tabulation, which presents the selected data into the data tables.

c. Discussion, which is to discuss data of research result by using qualitative explanation. The qualitative explanation is based on the words in the table containing didactic values. In addition, the explanation is also supported by the presentation of references in accordance with the context of character education in the Javanese culture contained in the text Tatakrana Têmbung Kadhaton.
3. Discussion

After performing the process of interpretation of the text of the translation, can be found didactic values in the Tatakrarna Têmbung kadhaton text. These values are grouped into three aspects according to Milan Rianto's revelation in Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan, that is 1) didactic aspects of human relationship with god, 2) didactic aspects of human relationships with other human beings and 3) didactic aspects of human relationships with oneself [9]. These aspects will be described in accordance with the nature of the concept of character education and accompanied by the appropriate translation. Didactic values in the Tatakrarna Têmbung Kadhaton text presented in descriptive explanation as follows. Didactic value contained in the text Tatakrarna Têmbung Kadhaton is in the form of human relationship with God that is the attitude of believes in God Almighty. Since the introduction of formal religions in the Land of Java, elements of ancestral traditions have merged with their formal religious beliefs. Believing has the meaning of assuming, confessing, convinced that it really exists and so forth. The Javanese people have trusted the greatness of God as the ruler of the universe. Everything that exists in human life is inseparable from the intervention of God. Therefore, man must follow all the rules and instructions of God in order to attain a harmonious life between his fellow human beings and between man and the Creator. One of the rules about the prayer sentence that has been embraced in the Keraton environment to form the attitude of believing Javanese people to God. The attitude is contained in the Tatakrarna Têmbung Kadhaton text found in the following quotation.

"Adangiyah means the rule of the prayer sentence. The prayer is delivered from the lower to the higher (in terms of position) and from the higher to the lower (in terms of position). The rule of the Almighty God to his Khalifah, are prophets who carry out decrees and possess the prophetic nature of receiving the revelation of God. "(TTK Translation Text, pp.11-12). The above quotation shows that Javanese people in the Keraton environment have implemented the religious rules, especially the Islamic religion into the rules of etiquette adopted in the Keraton. The sentence of prayer is basically a form of request, hope and praise to God which is then applied in daily life in the form of prayer and greetings to fellow human beings, so as to be able to pray for one another. Didactic Aspects of Human Relationships with Other Human Beings that contained in the text Tatakrarna Têmbung Kadhaton is the mutual respect. The Javanese community is known as a society that upholds respect. It is shown in various aspects of life. One of them through the use of language to interact with others. Respect shows respect and courtesy. In the Javanese culture is known as unggah-ungguh, namely the act of language that is based on differences in position, rank, age and know whether or not someone will affect how to interact. The attitude of mutual respect in the Tatakrarna Têmbung Kadhaton text is contained in the following quotation.

"From Gandhek's greeting to Pêpatih, Pêpatih also gave the so-called sêmbah taklim. As for the way of honor in ancient times, both hands were dipped and placed above the center of the head near the forehead and sat down as a sign of respect. Afterwards behave in both hands as a sign of consecrated prayer. "(TTK Translation Text, pp.12) The quote above shows the respect that is applied in the Keraton environment. The attitude of reverence is shown by the greetings and prayers performed by the abdi dalêm Keraton in interacting and executing the King's command. The goal as a symbol of prayer to God. The level of respect that is not only shown from the higher to the low and vice versa. This shows that human beings should respect each other as a form of obeying the obligation of life to God. The attitude of mutual respect builds the relationship between man and god and man with his neighbor to achieve the salvation of life.

Courtesy is a procedure that develops from generation to generation within a community group. Courtesy are useful in association with others, in order to establish a close relationship, mutual understanding, respect according to custom which has been determined. Behave according to good manners tend to appear natural, but tend to be difficult to always accompany human interaction in society, therefore, we always have the ability to be polite. By maintaining good manners, all things
that come from us can’t be misunderstood and avoid the behavior of hurting others. In the *Tatakrama Têmbug Kadhaton* text, pay attention to the courtesy of the text contained in the following quotation.

"Talk to the nobles, anyone who speaks politely and obediently. (Using) Manners in speaking properly." (TTK Translation text, pp.30)

"Talk to fellow, anyone who speaks according to time and circumstances. Estimating the proper way of speaking.” (TTK Translation text, pp.30)

"Talk to the lesser, whoever speaks can estimate politeness in delivering the command solemnly and fairly (clearly)." (TTK Translation text, pp.30)

The role in maintaining manners should be done by anyone from the upper to the lower, to the equal and from the lower to the higher. The polite behavior applied by the courtier and the *abdidalêm* of the Keraton shows an attempt to respect and comfort others in communicating. It should also look at the circumstances in conveying the idea of not hurting other people and being humble when talking to a lesser person. The fraternity that exists in the life of the Javanese people is not only in the family environment, but also in the social environment. Behavior is done to keep the relationship ties in order to remain in a harmonious relationship so that it can find peace in life. Maintaining brotherhood can also avoid conflict between people, mutual respect and as a form of consciousness of nature as God's created creatures that have the same degree. In the *Tatakrama Têmbug Kadhaton* text, keeping the relationship is included in the following quotation.

"As for the *sembah* for the unrelated, it becomes an antidote to hurt (keeping the relationship) and also as a repellent of the problem (slander)." (TTK Translation text, pp.27)

The above quotation illustrates that the effort to strap a relationship can not only be done with fellow descendants and blood relations, but can also be woven with others. The goal is to always avoid the nature of jealousy and grant. The form of the Javanese in keeping the relationship is also contained in the phrase expression *dudu sanak dudu kadang yèn mati mêlu kêlangan*. This means' not a brother but if you die feel lost, even if others feel close when there are calamities that happen, others will feel too. The phrase is a manifestation that relationships with others can build a sense of empathy and help each other in the community.

In Javanese culture, women have an important role in maintaining local wisdom in sharing fields. Women are also seen as a symbol of gentleness, warmth, patience and fullness of understanding. Within the Javanese family, the role of women is described in the role of a mother. With such an enormous female role, women should have the same rewards and positions as men. The form of reward to women can be done in everyday life, one of them with speech well and politely to women, as contained in the text *Tatakrama Têmbug Kadhaton* following. "Talk to Women, anyone should be careful and cover something that should not be conveyed, which is something that is not to be said is to speak improperly, because it becomes inappropriate in behavior if stated." (TTK Translation text, pp.31) The quote above shows that the position of women in society is not always looked down upon. The Javanese people view that women should also be treated with courtesy and kindness. It is shown in the act of speaking politely and trying not to hurt the feelings of the women they talk to. The attitude is done as a form of respect and appreciation of women. The Javanese people within the Keraton have applied gender equality in the context of etiquette that should be applied equally between men and women. It aims to create a harmonious life *mêmayu hayuning bawana*, which is always trying to realize the welfare of happiness and harmony in life in the world.

When a person is in a high position, sometimes there is an intention that leads to the goal of greed. Naturally, the greedy nature exists in the heart of every human being. If we do not train ourselves to control the lust that is within ourselves then the greedy nature will become dominant in us. To control the lust, one must strive for *mulat sarira*, which is self-reflection before doing everything. It is done as an effort to cultivate the heart with introspection, so it can control yourself from bad lust.
The suggestion for self-control of lust is contained in the following text of *Tatakrama têmbung Kadhaton*.

"If there is every opportunity, do not take the property of others, do not raise the craze of knowing the nature (bad habits) to others. Do not be tempted by wealth, women, sell trust, do not neglect, do not complicate everything, be sensitive when it is starting (work). "(TTK Translation text, pp.39)

"Do not then consider (feel) yourself as a Santana, to greed away, do not like to interfere, if there is no recognition of a higher position do not equate." (TTK Translation text, pp.40)

One of the Javanese phrases related to the above quotation is *adigang, adigung, adiguna*. The phrase has a meaning not to use the power of both economic power, power of office and the power of knowledge to act arbitrarily against others. The quotation above contains a suggestion that must be accepted by a servant as a form of self-control of the passions of his position. A servant must abstain from the greed of treasure, throne and woman. Besides a servant is not eager to take the property of others and interfere with his superiors and did not favor themselves if a blood relation with his superiors. The Javanese people believe that God has arranged all kinds of human favors while living in the world. Therefore, the Javanese have a character called *narima*, which is to accept everything consciously, without feeling disappointed. Whatever is obtained, it is considered God's. The character of *narima* shows that Javanese sincerely accept their fate, but still do their best to believe that with earnest effort will bring good fortune and sustenance. It encourages the Javanese to remain diligent to work without any feelings of complaining and envy with others. This sincere attitude of acceptance of fate is contained in the text of the *Têmbung Kadhaton Tatakrama* contained in the following quotation text.

"The workers are really loyal, who like to help if there is an order (from) the village head do not refuse. Do not get jealous of friends while working. "(TTK Translation text, pp.38).

In the expression of Javanese language there is the expression of *narima ing pandum*. The phrase is meaningful as an awareness that every human being is given grace by Almighty God, but among human being with each other have different part. Therefore, in every work we should be grateful for what has been received, to work according to the task, and not to be ngoya. The awareness of the *narima ing pandum* can also be used as an effort of self-control, not results-oriented, but from effort and process.

Humility is an attitude that shows a sense of not arrogant. In Javanese culture, modesty is present in the expression *lêmbah manah lan andhap asor*. The expression relates to polite behavior and interacts with polite speech. The point is to have a character that is not arrogant, does not boast of position, and understands its place and position. In everyday life, humble attitude can be exemplified when leaders appreciate their subordinates, and subordinates must respect their bosses. Children respect her parents and parents respect her child. Humble attitudes in the *Tatakrama Têmbung Kadhaton* text are found in the following quotation text.

"Her eyes are calm not looking around, her attitude is orderly but not arrogant. How to walk like a hungry tiger, his back somewhat bent over the ramp. "(TTK Translation text, pp.32)

The above quotation shows the assertiveness of the Javanese in instilling a humble attitude which is illustrated through the procedure of behaving abdidalêm in the palace. The phrase *lampahipun macan luwê* in the above quotation has the meaning of walking like a hungry tiger; walked slowly and looked down. Symbolically the phrase *lampahipun tiger luwê* means that although a person has an advantage such as intelligence and courage, do not show it if it is not yet time. Like the expression 'ngalah ora atêgês lose', which means better to succumb but not to lose. Should be humble, though strong in every way. In Javanese culture, a vigilant attitude is shown outwardly and inwardly. Precautions are not only shown with caution in actions related to speech, thought and deed, but also
with inward vigilance. With inner calm, humans will be more careful and careful in action and solve a problem. In the Tatakrama Têmbung Kadhaton text, a vigilant attitude is found in the following quotation text.

"Expression on the face of calm and vigilant. If you look at (something) as needed rather glance a little, but always maintain vigilance." (TTK Translation text, pp.34)

Vigilance is portrayed in the expression presenting the attitude of vigilance, the phrase proposed by Radèn Ngabèhi Ranggawarsita in Sêrat Kalatidha which reads bègja bègjane kang lali, lwih bègja kang éling lan waspada. It means really happy that forget yourself still happy who always remember and be alert. In the phrase, Ranggawarsita reveals that human beings must be mindful and alert. Attitude remember and alert will lead someone to not dragged the current circumstances experienced. He is always in control of himself in order to keep walking on the path of truth, goodness, and noble character as conscious as a creature of God.

4. Conclusion

The text of Tatakrama Têmbung Kadhaton is a literary work containing educational didactic values. Didactic values are related to the teaching of manners. The teachings are embodied in 9 points of behavior characterized by three didactic aspects: (1) Didactic aspects of the human relationship with God consisting of a behavioral form of belief in God, (2) Didactic Aspects On human relationships with other human beings consisting of 4 forms of behavior, namely a) mutual respect, b) maintaining courtesy, c) maintaining brotherhood, and d) speak politely to women, (3) Didactic aspects of human relationships with oneself consisting of 4 forms of behavior, that is a) self-control of the lust, b) sincere, c) humble, and d) Vigilance

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