A Closer Look on the Nature inside of Wedharan Wewadining Bawan Text: A Descriptive Analytical Study

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Abstract: This present study tries to explore and analyze specific personality found in ancient literary works Wedharan Wewadining Bawana (WWB). The text is written using a classical Javanese language system. The content in WWB text consists of a group of piwulang which is about the teaching of behavior to reassure the mind. One specific behavior discussed comprehensively in WWB is patience (forbearance). This article focuses on patience as described in the WWB text. The problem set in this study focuses on the patience as personal trait towards human in life. Using a descriptive analytical approach, this article tries to outline the benefits of being patience personality in life according to Wedharan Wewadining Bawana. Being Patience may enable people to tolerate flaws in others, displaying more generosity, compassion, mercy, as well as forgiveness

Keyword: codex, patience, piwulang, Javanese philosophy

1. Introduction

This present study tries to explore and analyze specific personality found in ancient literary works Wedharan Wewadining Bawana (Henceforth: WWB). It parts of the collection in Central Library of the Universitas Indonesia with a code PW-24 KS46. The text WWB is an ancient literary work written using classical Javanese language system and arranged in prose. The text contains many important piwulang (life lesson). Therefore it needs to be studied so everyone can learn and gain a lesson from it.

The previous research on this text reveals that the manuscript wulang or piwulang is a manuscript that contains a message, the doctrine, discipline, the demands of life, as well as command, and the guidance. It also mentioned that Piwulang manuscripts could have a big influence on society, especially the Javanese community. This is because the actual content contained in the piwulang manuscript can be used to enhance human knowledge. The material in the Piwulang manuscript is still very relevant to the conditions of life today. The content contained in the piwulang excerpt is usually in the form of moral messages, demands, rules written by ancient people, which can still be applied until today [1].

The text WWB contained Javanese philosophy about behavior and divided into 21 chapters. In the WWB text mentioned behavior practice commonly applied by Javanese society, to achieve inner peace. One of the methods used by the Javanese community is the attitude of being patience. In the 21 chapters contained in the text of the WWB, there is a chapter that deals with patience. Therefore, this research will focus on discussing the benefits of patience contained in the text of WWB.

Nevertheless, in Poerwadarminta's Baoesastra Djawa dictionary explained that sareh yaiku sabar, ora kesusu (patience, do not rushing). Patience is a determination that encourages the mind and religion in facing the lust impulses [12]. The explanation of the quotation is that humans desire and mean. However, the desire can be controlled by reason so that it can be prevented.
In Psychology Journal published by Gadjah Mada University entitled Sabar: A Psychological Concept written by Subandi in 2011 discusses more the influence of patience on psychology, which can influence the development of Indonesian people character. The study seen that the possibility of cases and problems rise in Indonesia, i.e., corruption occurs due to impatience. Moreover, it then discusses the description of patience and what benefits can be taken from this attitude based on the object of research. Therefore, this study put Subandi (2011) works as one of the lines of thinking in seeing what patience in WWB is.

Sareh or patient’ is important to be applied in everyday life for inner peace. From the description, a question arises, how is patience in the text of the WWB and what are the benefits in life according to the text?. Therefore this study sets its to describe the benefits of implementing a sareh in the texts of WWB that can be applied to everyday life with the aim of inner peace.

2. Methodology

To analyze how the patient's attitude and benefits are contained in the WWB text, the descriptive analysis method is used. Descriptive analysis method begins by looking at and finding facts contained in the object of research and then analyzing it [7]. The final results of this study will reveal conclusions about the benefits for someone who applies a patient attitude that has been described in the text of WWB. The steps of the research carried out are philological research steps including inventory of manuscripts, description of manuscripts, accountability of literacy, textual criticism, and literacy [5]. After the presentation process of the edited WWB text is complete, the next step is to analyze the benefits of the sareh found in the WWB text.

3. Research Results

The analysis in this present study revealed that explanation of being patience and the benefits of becoming it contained in the WWB. It seems that WWB is a text that was focuses on gaining inner peace through patience or sareh. There is a quote explaining the benefits of the patience behavior, which is found on page 17. The quote can be shown as follows.

(P.17)

\[
\text{P. Dear = Masesa ing Reh}
\]

\[
\text{Patrap sareh, andadosaken }  \\
\{  \\
1. Antebing badan  \\
2. Enthening badan  \\
3. Resing badan  \\
\}
\]

1. Antebing badan, anuwuhaken manah betah
2. Enthening badan, anuwuhaken manah teteg
3. Resing badan, anuwuhaken manah enak

Manah betah, andamel iman tetep
Manah teteg, andamel iman yem
Manah enak, andamel iman nikmat
Iman tetep, gilenjar = rasa sejati [sanyata]
Iman yem ayem, gilenjar = urip sajati [slamet]
Iman nikmat gilenjar = rasa mulya sajati [nugraha]
Translation: (P.17)

*Sareh = Masesa ing Reh*

Patience behavior, make

1. Steadiness of the body
2. Lightness of the body
3. Clean body

1. Steadiness of the body, grow the heart to be content.
2. Lightness of the body, grow a confident heart.
3. Clean body, grow a comfortable heart.

Hearts at home, makes faith settled.
The heart is confident, makes faith peaceful.
The heart is comfortable, makes faith enjoyable.
Faith persists, absorbs = true sense [truth]
Faith dwells, absorbs = true life [salvation]
Faith favors, absorbs = true noble sense [grace]

In the above quotation, there is an acronym for *sareh, masesa ing reh*. *Masesa* comes from the *root* that got affix MA-*Wasesa*. *Wasesa* means the depiction of a situation, while *rehas* is a goal to be achieved. So that *masesa ing reh* can be interpreted as a *process* to accomplish something. The relationship with patience underlined in achieving something it is not recommended to rush. That is the patience meant to be, viewed from the text. From the interpretation, it can be seen that the benefits of patience will make something in return to form a process. To make it easier to describe, the process can be used as a chart below.

![Diagram](image)

**Figure 1. Sareh or Sabar**
From the chart, there are several levels of patience that produce something that is faith. The level of patience can be related to the level or stages of sarengat. Stages of Sarengat is the lowest level process to assimilate with God. The basic teachings of sarengat contain the rules of human life so that they always carry out God's commands and stay away from His prohibitions. When people are patient, it will influence the body into getting healthy. The body becomes more stable, lighter, and cleaner mentioned explicitly in WWB.

This second level can be compared with the stage tarekat. At this stage, humans want to raise their awareness and live more in all behavior. Such appreciation can be realized through calm in doing various things. Mantab means that the feeling is more fitting, suitable, and steady if you want to do something. Lightness means that if you want to move to do something, it will feel smooth, light without any burden. Then the body is clean, what is meant is when we will do something, there is no bad feeling. There is only positive thinking and no envy, arrogance, and other traits that can harm yourself or others.

The next level is to go through the heart. When the body has been influenced, then the perceived patient benefits come into the heart. This process can be equalized with the stage hakekat in Islamic practice. This stage is a perfect stage because humans have begun to know their Lord through enhancing the knowledge. The achievement of this stage is done by praying continuously and simultaneously, always remembering Allah, and put aside to the worldly pleasures that have been done in the previous stage. If someone has felt the steady body, the heart will feel more comfortable, sure, and at ease. The point is that when you want to do something, someone will be sure of a choice, and that choice is the result of a process that is not rushed (patient). The heart is not easy to falter, not easily carried away and remains focused on one goal.

Of the several stages that have been described produce the power of faith. This stage can be compared to the stage makrifat in Islamic practice. At this stage, humans have become one with God. The human soul has merged with the soul of the universe. The strength of faith described in this WWB text is still divided into several parts, namely permanent faith, remained faithful, and peaceful faith. All three will produce a sense of itself. The substance power of faith is true feeling, salvation, and grace. These three dimensions are the results obtained by someone when mastering patience according to the text. True sense of feeling, meaning that someone will feel satisfied, plong there is no burden because they have done something not in a hurry and the results are in accordance with what they want. Then salvation, someone who is patient, surely will be saved. With patience, he can save himself from the temptations of worldly lust. The last is grace. Someone who is patient, will later get a reward from God. The Javanese in the ancient time believed, that with patience you will get blessings. These results are a form of grace from God given to someone who is patient. This life lesson exposed nicely in the WWB text.

4. Conclusion

This article uses an ancient text entitled Wedahran Wewadining Bawana as an object of research. The manuscript contains the piwulang text that teaches a patience in life. A life lesson about the patient that can be applied in life and the benefit for living in earth. The dimension of patience in WWB focusing on gaining the power of faith. The power of faith can bring and attached the dimensions of grace, salvation, and steadiness. These dimensions mentioned in the WWB text explicitly, as the reward being patience in life. Moreover, the dimensions mentioned as well can produce outer and inner peace for someone. The benefits of being patient not only affect personally, but also others. Therefore, The ancient Javanese expecting this lesson being adopted and applied to get the grace of God their generations and pass it to the next generation through WWB.
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