

# *Laku* Concepts in *The Prau Gethek Nyabrang Jaladri* Novel by Soekirman

Fahrizki Dwo Ramadhan<sup>1</sup>, Turita Indah Setyani<sup>2\*</sup>

<sup>1</sup>Javanese Studies Program, Faculty of Humanities, Universitas Indonesia

<sup>2</sup>Literature Department, Faculty of Humanities, Universitas Indonesia

\*Corresponding author. Email: [turita.indah@ui.ac.id](mailto:turita.indah@ui.ac.id)

## ABSTRACT

The thing that becomes a consideration in conducting this research is the synthesis of daily human actions on the lack of *laku* aspects and tends to pursue results rather than processes. The main problem in this research is that the aspect of *laku* has an important role in living a "perfect" life purpose as contained in the novel *Prau Gethek Nyabrang Jaladri* (PGNJ). This study aims to describe the aspects of the main character's *laku* in the PGNJ novel. This research uses descriptive qualitative methods with the theory of *laku* from the perspective of the Javanese Religion. The result obtain in this study are that the main character applies the *laku* according to the Javanese cultural viewpoint based on the teachings of Mangkunegaran IV, which consist of four aspect of prayer, namely *sembah raga*, *sembah cipta*, *sembah jiwa*, and *sembah rasa*, which are written in *Serat Wedhatama*. With the aspects of *laku* carried out by the main character in the PGNJ novel, able take a conclusion that a person can create absolute peace starting from oneself and the peace for others to have a massive impact on local, national, and international people.

**Keywords:** *Laku*, Javanese Religion, *Prau Gethek Nyabrang Jaladri*.

## 1. INTRODUCTION

In Javanese culture, especially in the religious element, there are *laku* that become the spiritual basis of Javanese society. *Laku* is a journey taken to achieve a goal; it can be in religion or spirituality accompanied by a test [1]. *Laku* is also a strategy or effort made to rid yourself of lust [2]. *Laku*, according to Rahyono [3] is the meaning of the word referring to life- based on a dynamic concept, so *laku* is the most important aspect for Javanese people in carrying out life. Referring to these three opinions, *laku* is a human process in living a life based on cleaning oneself from lust. Since ancient times until now, *laku* has been used as human action to achieve perfection in life. The act of human consciousness in accepting conditions for imperfection can be seen. Not all humans can reach perfection in life. Such attainment is only for humans who *laku* with the awareness of oneness or union to lead to *kasampurnan* or perfection. The *laku* has become a habit in carrying out the daily life of Javanese people to achieve absolute perfection so that all actions are a *laku* itself [4].

A *laku* believed by the Javanese people, is now also believed by many people outside Java. Magnis-Suseno [5] states that the Javanese people in question use Javanese as their mother tongue and live in Central Java and East Java. Without realizing it, there are many views of life for non-Javanese people (outside Java) similar to Javanese society. This can be characterized by the conditions of oneness as put forward by De Jong,

namely *rila* 'sincerity of heart', *nrima* of 'receiving', *patience* 'of grace'.

*Prau Gethek Nyabrang Jaladri* (hereinafter referred to as PGNJ) was published in 2014 in Yogyakarta. The novel uses the Javanese language of all kinds, both *ngoko*, *madya*, and *krama*. PGNJ contains the story of Soekirman's own life as a Javanese and living in Serdang Bedagai, North Sumatra, from birth to living with his own family. Also, Soekirman made himself a major figure in PGNJ. Soekirman's life, as told in the PGNJ novel, reflects a person who puts Javanese values in other cultures, to be precise, the Batak culture. The PGNJ novel as the source of data in this study was because there was the attitude of the main character who carried out the *laku* in his daily life. However, before doing this research, it is necessary to look at previous research that might be used as a reference and deepen the study of this research topic, or even fill in gaps that have not been done.

First, Rizki Nuraini and Turita Indah Setyani [6] with the title "Krimuning's *Laku* Action in the Novel Krimuning Dewi Ontang-Anting: Javanese Religious Studies". The article refers to the object novel about a girl managing *laku* to find answers to what and who *candhikala*. The PGNJ novel has similarities with the time or era written in this research, namely the 21st century. However, what is different is the aspect of *laku* that is contained in each novel. The novel *Krimuning Dewi Ontang-Anting* contains *laku* related to praying, fasting, *ruwatan*, and meditating. This research describes

the *laku* based on the actions of the main character in his daily life.

Second, Turita Indah Setyani's article entitled *Sembah Catur in Wedhatama Script is the Basis of National and Immediate Behavior* [7]. The article discusses the aspects *laku* of the *sembah catur* worship prayers contained in *Serat Wedhatama*. The discussion results reveal the meaning of 'sembah catur' and its implementation in the form of reality. Thus, the article can help this research reveal aspects of *laku* that are the topic of this research.

Based on previous research, this research's problem is how the aspects of *laku* are carried out by the main character in the PGNJ novel. Therefore, this research aims to describe the *laku* aspects of the main characters in the PGNJ novel. The novelty of previous research, namely the aspects of *laku* in the PGNJ novel is applicatively reflected in the main characters' daily actions. This study also hypothesizes that *laku* can be the basis of the human life process to minimize issues such as individualism, lack of self-introspection, and appreciation of the existence of The Creator. Therefore, this problem is important to analyze because the research results are expected to form society's perception, that by *laku*, a person can elevate accomplishment that is not only in a small scope (family) but also a large scope (society).

## 2. RESEARCH METHOD

This study's analysis technique uses the theory of *laku* in the Javanese religious perspective [8] to search, filter, process, and study data. With this theory, writer can be categorized the data that according to the suitability of the study's problems. Based on the reference to the theory of *laku*, a search for data on *laku* in PGNJ novels was conducted. After being accumulated, the data is processed into several aspects based on the type of *laku*. Thus, the data divided into several aspects can be presented and analyzed until it is concluded in this study. The data that has been analyzed can answer research questions in the form of aspects of *laku* in PGNJ.

The process of study or analysis of this research uses descriptive qualitative methods. According to Mukhtar [9], the qualitative descriptive research method is used to find knowledge or theory about research at a certain time. The purpose of qualitative descriptive research is to describe the object's actual reality to obtain objective data. In conducting this research, the data analyzed were data related to aspects of *laku* in PGNJ novels. This study also uses the literature method, namely concerning reference books, dictionaries to help translate citations and scientific articles that have been published as references in helping research.

## 3. RESULT AND DISCUSSION

In the novel PGNJ, *laku* act by Soekirman as the main character and the author of the novel. In contrast to

autobiographies that generally use a first-person perspective, novels emphasize more in the depiction of prose with elements of form and content and intrinsic and extrinsic aspects [10]. The attitude and behavior can see *Laku* act by Soekirman from childhood to family. However, interpretation of aspects of *laku* can be obtained from Soekirman's attitudes or actions and the writings and opinions stated in the novel, because the main character and the writer are the same personages. Each plot in the PGNJ novel can also provide accurate data collection instructions. The process of Soekirman's life journey can be related to the aspect of *laku* itself. In the PGNJ novel, Soekirman, born in Sumatra, is deeply steeped in his ancestral values, namely Javanese culture. With Soekirman's thoughts and awareness, the *laku* he carries out can be categorized based on the four prayers and virtues of the main teachings of 4th Mangkunegara, that is *Sembah Raga (laku sarengat)*, *Sembah Cipta (laku tarikat)*, *Sembah Jiwa (laku hakikat)*, *Sembah Rasa (laku makrifat)*.

### 3.1. Sembah Raga

*Sembah Raga* (Body Worship) is an arrangement from the earliest stages of humans in peeling the level of the heart, and at the same time obtaining perfect reflection in *laku*, leading to other stages, particularly *Sembah Cipta*, *Sembah Jiwa*, and *Sembah Rasa* [11]. *Sembah Raga* can be a religious attitude reflected through body movements and is a basic level in the human relationship with God. Mangkunegara IV [8] in *Serat Wedhatama* also states that *Sembah Raga (laku sarengat)* is worshipping God by prioritizing bodily actions or outward deeds. *Laku Sembah Raga* is the beginning stage of the human to get to a higher level. The body is a form that must always be guarded and cared for its physical and mental sides so that it can carry out its responsibilities and duties in the world. One of the actions of *Sembah Raga* act by the main character following the religion adopted is carrying out the pillars of Islamic law, as stated in the following quote:

'Every day Soekirman diligently implements the Shari'a of Islam. Starting from Shahada, Shalat, Fasting, Zakat and Hajj. Everything has been done completely and perfectly. The essential requirement for Muslims are whole and complete. The five daily prayers are never forgotten. For a religious human being can be said to be quite obedient. Zakat is paid to those who have rights. Fasting in the month of Ramadan and sunnah are also conducted. Also had the pilgrimage in Mecca' [12]

It can be said that the quotation above shows the *laku* of *Sembah Raga* Soekirman. Especially shown by the sentence "Ing sedina-dinane Soekirman sregep nindakake syariat. Wiwit saka rukun Islam: sahadat, sholat, pasa, zakat, dan haji." 'Soekirman was diligent in his daily *laku*. Starting from the pillars of Islam' and "Sholat limang wektu ora nate lali" 'Prayer five times never forget'. The quote stated that *Laku Sembah Raga* Soekirman according to the teachings of the Islamic religion. It fulfilled other worship acts, such as tithing,

reciting the Quran, fasting, and Hajj. This sentence corresponds to the explanation of the *Laku Sembah Raga* in the *Wedhatama Script pupuh gambuh* verse 2 (two) which reads:

'The law is clean from water, which normally takes five times, with all the terms and guidelines/pillars' [8].

*Laku Sembah Raga* refers to the quote "sesucine asarana saking warih" 'The law is clean from water'. This is in line with Setyani's [7] statement that the level of *laku* in the form of the reality of *Sembah Raga* as the initial stage of the journey is to clean oneself using water. In various events that reflect *Laku* Soekirman's through *Sembah Raga*, emphasizing bodily or physical movements towards human deeds, both for himself and others. But Soekirman also acted *laku* that reflected spiritual aspects. Indirectly, it can improve itself to a higher stage, following the second stage taught by Mangkunegara IV (*Sembah Cipta*).

### 3.2. Sembah Cipta

*Sembah Cipta* (Heart Worship) also is called the *Sembah Kalbu*. This worship is still related to the body, but the form of purification carried out is more on awareness of the lust or desire of the body and no longer uses water [7]. *Sembah Cipta* can be said to be the next level of *Sembah Raga* which all bodily movements have permeated the heart, without sound. Mangkunegara IV also explained that in the four levels of Sufism, *Sembah Cipta* is the basic preparation for meeting God in the human inner self. The mind moves with the power of thought/concentration. Things that can be characterized in *Sembah Cipta* are acting orderly, diligently, not easily tempted, prioritizing vigilance, being thorough, and being careful [7]. Forms in reality regarding *Sembah Cipta* is an act of cleansing oneself using the eye of the heart or true vision to achieve the goal with absolute truth [8]. These values can be found in the PGNJ novel:

'Soekirman has five sons. Five Pandawas, sons of Soekirman and Marliah, have already been taught to be alert, patient, active in work and 'diruwat' with Javanese way on March 14 2007 to commemorate the anniversary of the silver wedding' [12].

Referring to the quote above, the *ruwat* or *ruwatan* did by Soekirman is a form of *Sembah Cipta*. *Ruwat* according to the old Javanese dictionary which means 'wrong or damaged' and being *ruwat* which means 'to be destroyed or released'. In ancient Javanese, the word with a synonym with *ruwatan* is *lukat*, which means 'to be abolished, cancelled, or purified' [13]. Thus *ruwatan* is all an act of cleansing a human being to release or purify everything that is damaged or wrong. This definition follows the meaning of *Sembah Cipta* itself as stated by Mangkunegara IV, which is to create a pure heart or heart from evil influences and then prioritize good qualities. Therefore, the implementation of *ruwatan* carried out by

Soekirman intended for children can be regarded as *Sembah Cipta*, and Soekirman indirectly provides Javanese value to their cultivation and preservation of the (valuable) belonging to his ancestors.

Based on Soekirman's advice to his children in the above quote, it proves that indirectly Soekirman has applied the teachings of his Javanese ancestors. This Javanese ancestral teaching is intended to set an example for his children, even simultaneously to remind himself, so that he can guide himself and his family in understanding life. Thus, Soekirman's words wishing to deepen these ancestors' teachings could be said to be *Sembah Cipta*. The same thing is illustrated in the following quotation:

'The teachings of the ancestors were believed by the Javanese brotherhood. It would not be said that it was strange that it eventually gained glory. What is carried out can be achieved. What is available is sufficient. Because in your heart you believe, whoever sows will reap. In short, the Javanese brotherhood feels happy/at home living in Serdang Bedagai' [12].

The quotation explains that Soekirman and the Javanese brotherhood, usually called 'Pujakesuma' (*Putra Jawa Kelahiran Sumatra*), conducted their ancestors' teachings. This can be proven in the quotation that they believe in their hearts, *nandur bakale ngundhuh* 'whomever plants will reap', so what is appropriate in the above context is that who believes in the teachings of the ancestors will get the glory.

Based on *Sembah Cipta*, Soekirman has been in attitude as to what is characterized *Sembah Cipta* by Mangkunegara IV. With *Sembah Cipta*, self-cleansing, thoroughness, caution, which is carried out using the heart's eye or true vision to achieve the goal in the right way [8]. The intended purpose is in line with de Jong's [14] opinion that life is carried out with a mission that is beneficial to humans and the universe to completion/*dharma*. If this is done, it will achieve this purpose and raise awareness to the next stage, which is following the third stage taught by Mangkunegara IV, namely the *Sembah Jiwa* (worship of the soul).

### 3.3. Sembah Jiwa

*Sembah Jiwa* is an act of self-purification that is deeper and apart from the body's affairs [7]. The self-marks *Sembah Jiwa*'s journey with his personality as a guide [8]. At this level, humans can understand the essence of life in whatever they do, that this life flows in harmony with the universe and is called the end of the spiritual path [7]. *Sembah Jiwa*'s characteristic is that the mind is in harmony with the essence of truth in the cosmic order. In other words, trying to integrate the universe (*Jagad Gedhe*) with a small universe (*Jagad Cilik*). With the union of the two universes, then every human action will always remember God. Events in the PGNJ novel that reveal Soekirman in act *Sembah Jiwa* are:

'To raise awareness and socialization to conserve water resources, Soekirman participated in fishing competitions at the rivers in Sergai Regency. It is no less important than at the edge of the river and the swamps, a sign is installed which contains a notice prohibiting fishing in the wrong way. Alhamdulillah, within 3 years the socialization has been deftly continued to increase the number of fish in public waters. This world is not a legacy from our ancestors, but a loan from our children and grandchildren, which must be returned to continue.' [12]

Based on Soekirman carried out actions can re-create the environment intact. The events in the quote lead Soekirman and the community to be aware of nature conservation by not destroying it. Because according to Soekirman, this world is not an inheritance from our ancestors, but loans from children and grandchildren must be kept intact. Soekirman's act at Sembah Jiwa is consistent with what Mangkunegara IV taught: life flows in harmony with the universe. Soekirman did this not for his own sake anymore, but the essence of truth in the cosmic order.

Soekirman's act at *Sembah Jiwa* has led him to do everything true to peace, harmony, inner calm. This is following Setyani's [7] statement that the soul guides the state and existence of the body in an independent unity to affect the behavior of everyday life. Thus, Soekirman is said to have done *Sembah Jiwa* based on his actions through self-awareness within the interpretation of the PGNJ novel's events. Soekirman's soul prayer process can lead to prayer at the final stage or at a higher level, namely the prayer of taste or *Sembah Rasa* as found in the *Wedhatama Script*.

### 3.4. Sembah Rasa

*Sembah Rasa* is the fourth form of worship and the last stage of the four prayers/*Sembah Catur* refers to the teachings of Mangkunegara IV. *Sembah Rasa* can be said to be the worship level in which all elements of lust have disappeared in human beings. The form of prayer no longer uses bodily movements. At this stage, the practitioner of worship is said to have felt the essence of true knowledge. *Sembah Rasa* is the highest order in the human relationship with God. *Sembah Rasa* is not an outward feeling, but the Subtle, which is the deepest part, has nothing because it is powerful without tools. The taste in this order can feel life in life or 'urip sajroning urip', so there is no need to seek guidance from the Master for the life process. *Sembah Rasa* more to the absolute awareness that the soul is truly the Master itself [2]. *Sembah Rasa* carried out by Soekirman in PGNJ, namely:

'Becoming a regent in Sergai for Soekirman is as dedication/devotedness. Soekirman wants to create a just and prosperous community life, long high sand mountains, fertility to bring prosperity, as well as order, peace, and prosperity' [12]

The quote above is Soekirman's attitude in leading the Sergai area, namely as dedication. All of the behaviors that Soekirman had carried out from childhood to the above quote led him to an attitude of devotion to the

universe. Becoming a leader is not Soekirman's desire based on lust but based on loyalty and appreciation to the universe for the consequences of Soekirman's actions and the practices taught. Being a leader was not something Soekirman pursued because of materialism or status, but because it was not a point of perfection in Soekirman's life. The worship of the quote above shows Soekirman's true self, specifically by his love of the universe. An example that strengthens his devotion to the universe is the attitude of Soekirman, who wants to create a safe and prosperous community life 'gemah ripah loh jinawi'. Therefore, Soekirman's true self can be revealed that all of his actions are carried out by God's will so that humans are only grateful [7].

Soekirman's journey from *Sembah Raga* to *Sembah Rasa* through some of Soekirman's dynamic life. It can be said that Soekirman lives in Sumatra, together with local people who have their values and principles. This dynamic life led Soekirman to a higher level of worship because of his respect and tolerance. To increase to a higher level, Soekirman equipped him with a feeling of processing so that he was able to deliver and improve to these levels. This attitude of feeling makes Soekirman interpret all the symptoms of fellow humans and the universe. With this taste processing, it can bring Soekirman to carry out his obligations as it should be in Javanese society or be referred to as the *laku* of life. According to Sartika [16], Javanese people practice *laku* to achieve *memayu hayuning bawana* 'attempting for safety, happiness and well-being in this world' [17]. This can be expressed in PGNJ that Soekirman wants to create a fair, prosperous, peaceful, prosperous community life, in line with what Pradipta and at-Tamzirien said about 'memayu hayuning bawana'. Soekirman's actions provide several reflections that can serve as examples for audiences living today. An example that can be described for Soekirman's attitude is leadership.

Based on the four stages of prayer (*Catur Sembah*), according to Mangkunegara IV [8], several teachings characterized the King of Mataram at that time. The four prayers characterize values that are in harmony with what is contained in the Javanese Religion. The four prayers have different characteristics but have the same basic thing: people's awareness of His existence. A person who can understand the teachings in *Serat Wedhatama* can feel, act, until make tune completely all about the aspects of divinity, leadership and can practice his values according to his era's suitability. That person is aware that he and his Creator have integrity and can adapt his era's context [8].

## 4. CONCLUSION

Based on the discussion and analysis, it can be concluded that Soekirman's behavior has various forms, according to what is revealed based on the four stages of prayers (*Catur Sembah*). In short, *Catur Sembah* that is carried out starts from the cleansing of the body; it will participate in the cleansing of the soul/heart so that the

soul that brings everything together leads to a true sense or the deepest core of the self. This worship act makes the main character perceive everything based on life's essence through his physical and subconscious self, which is equipped with feeling. Thus, all actions and behaviors carried out by Soekirman, are *laku* itself. Besides, this research can contribute ideas in the form of Javanese attitudes through *Catur Sembah*, educational values, leadership attitudes, and non-individualistic traits described by the main character in the PGNJ novel. Research on *Catur Sembah*, needs to be performed in modern times like this. Because the teachings of Mangkunegara IV in *Serat Wedhatama* regarding *Catur Sembah* are still relevant today, the form of reality or concrete actions that have been carried out by Soekirman can characterize the Javanese values that have developed to the land of Sumatra. Some of Soekirman's attitudes in building a social life are alert, and careful and aware of His existence make attitudes that need to be followed by society. The results of this study are expected to be able to complement and add insight into the value of *laku* that can not only be done by the Javanese people but can also be carried out by all audiences in various parts of the world so that it can have a massive impact, like what Soekirman has represented as the main character, for the impact on the surround, National and International abroad if understand the aspects of *laku*. However, this research still has research limitations, and it opens up opportunities to develop this research.

## AUTHORS' CONTRIBUTIONS

All authors contributed to the study conception, references and design. Material preparation, data collection and analysis were performed by Fahrizki Dwo Ramadhan and Turita Indah Setyani. The first draft of the manuscript was written by Fahrizki Dwo Ramadhan and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript.

## ACKNOWLEDGMENTS

We would like to thank INUSHARTS 2020'S Committee for their comments and suggestion regarding to this study. We also would like to thank Muhammad Fadly, Hanan Haura and Halimah Ratna for fruitful discussions as well as their support and encouragement. This research was conducted for INUSHARTS Publication for International Proceeding by Atlantis Press.

## REFERENCES

- [1] Mahdiyah, N. Q. & Darmoko, D. (2019). Laku dan Pengetahuan Spiritual Ki Ageng Pandhanaran dalam Lakon Wedhare Sadat Tembayat [Ki Ageng Pandhanaran's Practice and Spiritual Knowledge in Wedhare Sadat Tembayat]. *Kawruh: Journal of Language Education, Literature, and Local Culture*, 1(2), pp. 161-183. <https://doi.org/10.32585/kawruh.v1i2.405>
- [2] Endraswara, S. (2014). *Mistik Kejawaen: Sinkretisme, Simbolisme, dan Sufisme dalam Budaya Spiritual Jawa [Kejawaen Mysticism: Sincretism, Symbolism, and Sufism in the Javanese Spritual Culture]*. Jakarta: Penerbit Narasi.
- [3] Rahyono, F. X. (2015). *Kearifan budaya dalam kata [Cultural Wisdoms in Words]*. *Wedatama Widya Sastra*.
- [4] Mulder, N. (1983). *Kebatinan dan hidup sehari-hari orang jawa: kelangsungan dan perubahan kulturil [Javanese spirituality and daily life: cultural continuity and change]*. Jakarta: PT. Gramedia
- [5] Magnis-Suseno, F. (1984). *Etika Jawa. Sebuah Analisa Falsafi tentang Kebijakanan Hidup Jawa [Javanese Ethics. A Philosophical Analysis of the Javanese Wisdom]*. Yogyakarta: Fakultas Psikologi. Universitas Sanata Dharma
- [6] Nuraini, R. & Setyani, T. I. (2019). Krimuning's Laku Action in Novel Krimuning Dewi Ontang-Anting: Javanese Religious Studies. *SEWORD FRESSH 2019: Proceedings of the 1st Seminar and Workshop on Research Design, for Education, Social Science, Arts, and Humanities*, pp. 210-217. DOI: 10.4108/eai.27-4-2019.2286903
- [7] Setyani, T. I. (2012). *Sembah catur dalam serat wedhatama merupakan dasar perilaku Berbangsa dan Bernegara [Sembah Catur in Wedhatama Script is the Basis of National and Immediate Behavior]*. Denpasar, Bali: Penerbit Pustaka Larasan.
- [8] Mangkunegara, I.V. (1984). *Serat wedhatama (Stanza.II-XXXI)*. Semarang: Dahara Prize.
- [9] Mukhtar, P. D., & Pd, M. (2013). *Metode Praktis Penelitian Deskriptif Kualitatif [Practical Methods for Descriptive Qualitative Research]*. Jakarta: GP Press Group.
- [10] Wellek, Re. & Austin, W. (1993) *Teori Kesusastraan [Literary Theory]*. Jakarta: Gramedia
- [11] Hadiwijono, H. (1983). *Konsepsi tentang manusia dalam kebatinan Jawa [The conception of man in Javanese mysticism]*. Jakarta: Penerbit Sinar Harapan 256.
- [12] Soekirman. (2014). *Prau Gethek Nyabrang Jaladri*. Yogyakarta: Pura Pustaka Yogyakarta.
- [13] Zoetmulder, P. J. (1991). *Manunggaling kawula gusti: pantheisme dan monisme dalam sastra suluk Jawa: suatu studi filsafat. [Manunggaling kawula gusti: Pantheism, and Monism in Javanese Suluk Literature: A Philosophical Study] Koninklijk Instituut voor Taal-, Land-, en Volkenkund.*
- [14] de Jong, S. (1976). *Salah satu sikap hidup orang Jawa. [One of the Javanese Attitudes]*. Jogjakarta: Yayasan Kanisius.
- [15] Sartika. (2013). *Ajaran Bratakesawa dan Kesenambungannya dengan Konsep "Memayu Hayuning Bawana" [Bratakesawa's Teachings and Its Continuity with the Concept of "Memayu Hayuning Bawana"]*. [Unpublished undergraduate thesis]. Universitas Indonesia.
- [16] Pradipta, B., & at-Tamzirien, T. (2004). *Memayu hayuning bawono: tanda awal Indonesia menjadi pusat, obor, dan pemimpin dunia [Memayu Hayuning Bawono: First Sign of Indonesia Becoming the Center, the Light, and the Leader of the World]*. Bekasi: Titian Kencana Bekasi.