

“HAMEMAYU HAYUNING BAWONO” (“To beautify the beauty of the world”): A Javanese Philosophical Foundation of the Harmony for Interfaith Dialogue

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ABSTRACT

The aim of this paper is to explore the philosophical cultural tradition of the Javanese people related to their relationship with the world or nature, namely Hamemayu Hayuning Bawono ("to beautify the beauty of the world" or "to harmonize the harmony of the world). In the Javanese culture, beauty is literally identical with harmony. The study is intended to contribute the theme of the role of cultural-religious heritage to interfaith harmony. In the Javanese tradition, the meaning of the world (Bawono) includes both, the nature in which humans live and the order of living together in harmony with neighbors. The cultural-philosophical tradition of Hamemayu Hayuning Bawono thus designates the "whole" concept of the everyday life. By "the whole", I mean cultural, social, and religious aspects of living out their relationship with the world and the Other. This study utilizes the hermeneutic methodology of Javanese manuscripts as philosophical foundation of the tradition. The ancient manuscripts are taken from Serat Centini as transliterated and translated by Prof. P.J. Zoetmulder SJ in his dissertation that has been translated in Indonesian language as Manunggaling Kawulo Gusti (Unity of God and Me). Interfaith harmony in the context of the Javanese tradition is not only interpreted as an absence of conflict amidst diversity of religions, but also is lived out as peaceful relationship of the human beings and between humans and nature and God, the Creator. To the Javanese philosophy, harmony has deep meaning as respect towards nature on the one hand and also the order of peaceful living together in society as well as unity with God on the other.

Keywords: *Hamemayu Hayuning Bawono. Javanese Philosophy. Interfaith Dialogue. The Unity God and Me. Nature.*

1. INTRODUCTION

There was a number of videos and photos showing heavy rains and flash floods that hit Batu City, Malang, East Java on Thursday (4/11/2021). The flood in Batu Malang, East Java occurred in over six villages: "dusun" Sambong, Bulukerto, "dusun" Beru, Bulukerto, Sumberbrantas, Selecta, Tulungrejo, Dieng road, Sidomulyo, Gemulo, Puntan, Bumiaji District. Based on temporary data from the Regional Disaster Management Agency (BPBD), the casualties of the Batu Malang flash flood are six people died.

The problem of our daily lives is that nature is no longer friendly, the environment suffers, and eventually the human life turns to misery [1][2]. How can we explain this "contradiction", namely that on the one hand we are religious people, who are obedient to God, but on the

other we behave wrongly and arbitrarily towards nature? Our ancestors have taught us Hamemayu hayuning bawono which beautifully depicts an intimate relationship with nature [3], how can we, as the Javanese people, forget about the philosophical foundation of the "cultural heritage" of wisdom that is so lofty related to nature? Proposing these questions, this study aims to philosophically explore the foundation of the Javanese wisdom, Hamemayu Hayuning Bawono, within the context for interfaith dialogue.

2. LITERATURE REVIEW

The recent existing studies dealt with Hamemayu Hayuning Bawono as the Javanese philosophy has profound meaning for everyday life [4][5][6][7]. It

promotes sort of a “complete” harmony between the world order of human life and nature. Several previous papers have a scope of discussion related to practical implications in many fields, such as natural disaster mitigation, human "behaviors" related to accounting [1][8][9], tourism policies [10][11][12], art of batik, architectural buildings [13], character education [14][15][16], literary works [17][18][19][20], corporate social responsibility [21]; human relationship with each other and with nature [1][2][22][23] in the modern time [24].

Hamemayu Hayuning Bawono is commonly perceived as the principle of the human conducts towards nature. The complexity of human relationship with nature is encapsulated in Hamemayu Hayuning Bawono in a way that the community life may be ruled by the principle of harmony [25][26]. Natural disasters have often been viewed due to the lack of harmony; and they thus dissociate with the principle of Hamemayu Hayuning Bawono. Human beings are too greedy so as to disrespect the nature. People have explored uncontrollably the nature in such a way that the principle of harmony has been violated [27].

The problem with the theme of Hamemayu Hayuning Bawono lies in the so-called “philosophical foundation”. It seems that the principle of harmony could be based on anything related to the Javanese wisdom and eventually could also be applied in any field of practical business. The obscure foundation of Hamemayu Hayuning Bawono brings various concepts of multi-interpretation about anything related to the need of harmony in everyday life. This obscurity is possibly because the Javanese people do not have a “textual tradition”, except for those from the royal poet circles [18]. Hamemayu Hayuning Bawono is commonly to be perceived in oral traditions within the context of concrete experience of Being Javanese.

Some scholars associate Hamemayu Hayuning Bawono with human relations with God [25][28][29][30]. The Javanese "God" here should not be understood dogmatically as it is in the conventional religions. “God” is a person, but an Impersonal One. He does not have any name nor specific characters as we could define. The Javanese people often associate the beautiful and sacred with "God". The beautiful and God are identical. The beautiful is real, then God as the One has to be real as well [25]. Human life is interpreted daily in the protection and provision of God through nature and everything available in the world [22].

Hamemayu Hayuning Bawono as a cultural-spiritual heritage is lived out by the people as community. Cultural heritage for Javanese is synonymous with socio-political identity. The social identity of community does not lie in physical strength or power but in noble values. However, noble values are not produced through the "rational assessment" but human relationality as whole, i.e. that of humans, nature, and God. Javanese people view their

“togetherness” as being interconnected with nature and God. And, that interconnection shapes literally a beautiful world order [19].

Hamemayu Hayuning Bawono is a value system concerning the perfect harmony. The Javanese cultural idealism of harmony is always in the realm of its relationship with nature. This is actually also the goal of life embraced by the Stoics and extensively taught by ancient Greek philosophers as well [31]. The uniqueness of the Javanese Hamemayu Hayuning Bawono lies in the fact that such an idealism seems to last and endure in modern time [3].

Endraswara argues that Hamemayu Hayuning Bawono is one of the Javanese philosophies of life which means protecting, beautifying, and saving the world [20][22]. The term "Hamemayu hayuning Bawana" is daily terminology that belongs to the common people. But this philosophy is not simply an ordinary one. It is like a life shield, which is widely observed by the Javanese people in general, especially the followers of Kejawen community [20].

Magnis-Suseno and Reksosusilo believed that HHB has a “feeling” as philosophical wisdom. The Javanese people have unique ways of smoothing out rough things in such a way that their life is filled with beauty. “Rough” belongs to the “physical” category, while “smooth” is in the aesthetic category. According to Reksosusilo, Hamemayu should not be seen as merely a matter of physical deeds, but a reflection or meditation on the beauty of nature with all its possibilities.

Wanti and Turita Indah [18] studied Hamemayu Hayuning Bawono in the context of the Javanese literature. They investigated the Serat Cemporet, the Javanese literary work classic, composed by R. Ngabehi Ranggawarsita in 1799. The Cemporet tells the story of the characters: Raden Jaka Panuhun, Raden Jaka Sandanggarba, and Raden Jaka Tunggulmetung when managing nature to make life prosperous for themselves and their people. This story illustrates the Javanese people's efforts to take advantage of their nature and maintain a prosperous life by not letting go of the spirituality aspect of living life [18]. It might coincide with the metaphysics of Hamemayu Hayuning Bawono [7].

This paper proposes what have probably not been explored before, namely the philosophical basis of Hamemayu Hayuning Bawono. The relationship between man and God has a personal experience, namely between "I" and "God". Their unity cannot be separated from the daily relationship of humans and nature [32][33].

This philosophical basis of Hamemayu Hayuning Bawono refers to the ancient texts. By “ancient texts”, I mean the texts of Serat Centini in which we found a philosophical-religious landscape of beautiful poetries that describe the Javanese wisdom. The Serat Centini is one of the ancient texts that provide a philosophical

foundation of the relation of man to God, to each other, and to nature. I owe the precious work that has been done by Prof. P.J. Zoetmulder [33] in his book *Manunggaling Kawulo Gusti*.

The methodology utilized to approach the texts of Serat Centini is a hermeneutic philosophy in the light of Ricoeur [34]. Ricoeur suggests that the text is not simply documents, words, or phrases, but rather indicates a complex meaning that could be like a journey to the reader to get into [35]. In other word, reading the ancient text of Serat Centini does not stop in the terminal of the so-called "understanding", instead it goes to a journey to live out its meaning. The meaning of a text, therefore, is not fixed in words or phrases of doctrine but interwoven with the daily experience of living out the sense of unity of humans and nature and God, the Creator [36][37].

3. DISCUSSION & RESULT

This study is presented in the Symposium on Harmony for the interfaith dialogue. The encyclical letter of Pope Francis [38], Fratelli Tutti, defines dialogue as act of speaking, talking with, listening to, looking at, encountering with one another (FT, 198). What is the importance of having dialogue? Fratelli Tutti mentions that it helps our daily life to better condition. In number 202 of Fratelli Tutti, Pope Francis says that "lack of dialogue means that in these individual sectors people are concerned not for the common good, but for the benefits of power or, at best, for ways to impose their own ideas. Round tables thus become mere negotiating sessions, in which individuals attempt to seize every possible advantage, rather than cooperating in the pursuit of the common good."

In his other wonderful Encyclical Letter of *Laudato Si'*, Pope Francis [39] suggests strongly that the religious people should dare to assume the responsibility of our world, home. The religious adherents should enhance interfaith dialogue to concrete efforts to protect the world from the daily catastrophes. People from different religions have to have common understanding and projects to inherit the better world to our children. Let us not be a kind of human beings who does not care about the future of our common home.

Therefore, it would be much better that interfaith dialogue should not be reduced to religious celebration, but should be developed to self-renewal of the collaboration among the religions in the praxis of environmental and ecological concerns in the one hand and in living out harmony in wider sense.

3.1. Cultural-religious heritage

What is cultural heritage? Wikipedia suggests distinction between "tangible and intangible cultures". Tangible culture means buildings, books, monuments, shrines; while intangible culture refers to traditions,

wisdom, rituals, language, folklore, myths, etc. This paper proposes Hamemayu Hayuning Bawono as a "intangible-cultural heritage" of the Javanese people as a concept intended to contribute to the understanding of the relationship between human being and nature. This paper is intended to contribute to the discussion of the role of cultural-religious heritage in enhancing interfaith dialogue and harmony in the life of the people.

Understanding Javanese philosophy from ancient texts carves its own level of complexity and difficulty [40]. Despite language and story which are generally aspired from Indian texts such as the Mahabharata and Ramayana, the "Kalangwan" [32] and Serat Centini [33] reveal an astonishing Javanese originality. Semar, for example, is not found in Indian manuscripts. In Javanese people, Semar holds a dominant position [30][41]. Semar seems to be the "spirit" of Javanese people. Manuscripts in the middle and new Javanese language can be enjoyed, among others, from the book *Manunggaling Kawula Gusti* and some are also found in *Kalangwan*. On the other hand, Javanese philosophy should not be narrowed down to these works. It is undeniable that the oral tradition that is still maintained and lived in the form of various rituals and daily traditions of the Javanese also contributes to the beautiful treasures of Javanese philosophy in a deep sense.

The methodology to understand Javanese wisdom is thus to extract the ancient texts (poetry or prose or song or *gendhing*) and then pulling them into the realm of ethics of practical life (Prof. Dr. Zoetmulder SJ). Considering that ethics flows from metaphysics [28][36][42], in this paper I realize that the ethical values of the natural environment must flow from the deeper philosophical concepts of the Javanese regarding Being (Metaphysics). It is the philosophy of Being that has extraordinary complexity in Javanese philosophy; and here I try to draw it from the texts of wisdom as translated in the book *Manunggaling Kawula Gusti* (Prof. Dr. Zoetmulder SJ).

3.2. "Hamemayu Hayuning Bawono" (To beautify the beauty of the World)

The Javanese people practice and live out the philosophy of Hamemayu hayuning bawono (managing or beautifying the beauty of the world) as the core of their living in this world. We refer to the popular "god", Semar, as we see in the Javanese puppet show. He is not a persona (a certain person), but an anima (soul, spirit) of the people. He does not embrace political gain out of his supernatural power, but instead he guards the world, offers services to human beings with his simplicity and sincerity. He is present but not dominating. He proposes kindness, criticizes doubt and carelessness of society, and promotes the task of Hamemayu hayuning Bawono. So, the "first" figure of who promoted Hamemayu hayuning Bawono was Semar. Semar is nobody but the true Javanese philosophy [41].

In Javanese philosophy, the expression of Hamemayu designates to elaborate, serve, maintain, refine, beautify. "Hamemayu" is derived from "ayu" (beautiful). Hamemayu thus indicates an aesthetic aspect of doing something. To serve is an act of art that presupposes aesthetic principles. Magnis-Suseno and Reksosusilo [25] emphasizes that the Javanese philosophy promotes determination of both, intelligence and beauty at once.

Hamemayu also means "maintaining harmony" (from "ayu" which means "harmonious"). The term "ayu" which is meant here is different from the meaning of "looking good" in its appearance. Hamemayu cannot be done individually, but has to be accomplished together as a community. It depicts a typical Javanese deeds of the so-called "gotong-royong", that is a systematic collective action of the community. Thus, Hamemayu refers to the togetherness of the people of maintaining the harmony [43].

Hayuning bawono gives articulation to the aesthetics of reality. The world is beautiful, harmonious, and charming. The world is not a space where I build a house and raise children. The world is not an entity with natural resources that I can just explore and utilize [18][24]. The world is a space of beauty, harmony in its nature. All activities that are not related to the art of beauty and beauty are against the ethical-aesthetic principles of Hamemayu hayuning Bawono [25].

Bawono means "world" or "universe" What is the philosophical meaning of Bawono here? In our daily experience the "world" means the natural environment of our life. The "world" consists of rivers, forests, rice fields, mountains, houses and courtyards, or in short the places where we live and grow up. In Javanese philosophy, Bawono has a multi-layered depth of meaning. In the mythological stories of Javanese civilization before Islam, the meaning of Bawono is deeply engraved on temples ("candi") and various mythical stories [35].

In Tantu Panggelaran manuscript, for example, Bawono at the very beginning was a wobbly, shaky, and chaotic universe tossed about on the surface of the ocean until one day a god (or often attributed to Semar) carried Mount Mahameru which was taken from India (the peak of Mahameru there) to be nailed on the island of Java. With the insertion of Mahameru (later we recognize his name as "Semeru") as a nail Bawono, the island of Java or the Javanese world (or Javanese civilization or creation) becomes harmonious, balanced, or beautiful [32][33].

Temples in East Java existed in civilizations before the domination of Islam. The Javanese temples are the most vivid paintings of what is called the symbolic Javanese "worldly of universally order". The structure of the temple has a complex character. Sculptures of towering buildings generally consist of three loka (or three "worlds"): the lowest is called Bhurloka (or the human world), above is Bhuvarloka (or the world of

purified people), and the most is Svarloka (or the world of purified people of the gods). Here we see that the meaning of Bawono for Javanese is not singular (which we are living in). In fact, because life is just coming over to drink water ("mampir ngombe), the world we live in has a temporary or mortal character [32].

3.3. The Unity of God and Me (Manunggaling Kawulo Gusti)

Regarding "existence of creatures (humans and nature)" in philosophical sense, the question is what is creation? Or, how did the Creator create all that exists? What and how is the relationship between the Creator and His creatures? The concept of the nature (existence), dating back to ancient Javanese literature, has a connection with religious philosophical principles. The unity of the nature and humans is manifested in the realm of creature, which reveals its Creator, God [32].

Environmental ethics or eco-ethics is not just a case in the area of good and bad values, moral considerations with all its practical implications to the physical nature. Eco-ethics in Javanese philosophy has context and is related to the concepts of "religious" order. It also belongs to the so-called "cultural-religious tradition". Eco-ethical religiosity is a way of life, a Javanese soul or spirit, which every time is sung, celebrated, and carved in "high-level" poetry and literary sculptures.

Below are excerpts from the dissertation, Manunggaling Kawulo Gusti [33]. Quotes are written as they are with a little change in the location of the translation (I put it under the text with order of a, b, c, etc.). To me, reading this book, it was like throwing myself into a philosophical ocean of Javanese people that is fascinating and complex at the same time. The translated text of Serat Centini, as mentioned by Prof. Zoetmulder, who is in Kod. 1795. Bible. Leiden I., p. 15-160. Serat Centini is one of the great (new) modern Javanese literatures. The authors, of course, were poets from the court of Mangkunegaran (Surakarta) in the early 19th century, supposedly at the will of King Pakubuwana IV (later entitled Sunan Pakubuwana V).

I chose texts randomly to mark it without the slightest change, so that it is helpful for readers to listen to the original texts. The beautiful phrases below describe Javanese ontological-philosophical concepts about human creation, nature, and their relationship with the Creator.

Of course, the relationship with "Islamic Javanese" is quite strong, because the context of Mangkunegaran is Islam [32] (Zoetmulder 1983). However, the profundity of the Javanese philosophy which is "not just Islamic" is also very accentuating, real, and distinctive. The teachings of Manunggaling Kawulo Gusti or "The unity of God and Me" is a religious philosophy that flows from the original water source of Java. Sometimes, this is also

the case with the influence of Hinduism philosophy, but the Javanese realm is more obvious and clear.

At first glance, the various “songs” below are not easy to enjoy, the various beautiful but dense expressions often convey deep meanings, which are difficult to understand. However, I take the text below as a kind of statement that the concept of the created world, for the Javanese, is inseparable from the metaphysical concepts about creature as a whole and its Creator [33].

Teks (Mijil)

(a)- *Kawruhana sadurungé dadi
saliré sang katon
awang uwung mangké
pan tan ana lyan kang murba jati
tan ana ngawruhi
ananira iku*

[Translation: You know, before anything visible existed, there was only empty space.

There is nothing but "kang murba jati".

No one knows what looks like his existence]

(b)- *Tuhu tan ana ingkang ngawruhi
suksmané nèng gedong
angawruhi sira ing dèwèké
lawan weruh solah ing dumadi
sadèrèng udani
wus katon kawengku*

[Transl.: No one knows the spiritual apart from the “sukma” (spirit) in its hidden place. Only He knows Himself and sees the movements of beings.

Before He saw the creatures, they were already visible to Him, embodied in Him.]

(c)- *Milanipun dadèkken sekalir
déné ayun tinon
sampun nyata kang (koreksi mengenai ka) jagat jatiné
saking sebda pisan dadinèki
tan kari kariyin
saking sebda iku*

[Transl.: He created all things because He wanted to be seen.

Thus the world becomes a visible reality, the world exists instantly without delay.]

(d)- *Yèn anembah dèn sedya ningali
kang sinembah mangko
dèn kaya ngilowa wayangané
dèn kawangwang katon rupa jati
kang katon jro carmin
iyo rupa iku*

[Transl.: When you worship, you should look at Him whom you worship. It's like when we look in the mirror.

You should take a good look at the image in the mirror, then the real thing will appear.

What you see in the mirror is what He looks like.]

(e)- *Adepena mukanira iki
marang ing sang katon
iya iku kabèh rarahine
anglingi rahi ning dumadi
ararahi kang luwih
kang katon sawegung
[Transl.: Turn your face to the visible world.
It's all His face.
The face of things
– everything that is visible – hides His face.]*

(f)- *Woten pangandikan ning Hyang Widi
amangsiti manon
ing endi adepira ing mangké
ing kono wajahira liningling
tan ana nelahi
idepen satuhu
[Transl.: As for the word of God that commands to look (well),
"wherever you turn, there you see His face."
If there is nothing that illuminates your vision, take a good look.]*

(g)- *Ayat-ayaten wangsitérèki
sang duta di kaot
sing mulat ing saniskara kabèh
yèn tan katon pangéranirèki
sapatingalnèki
idepen satuhu.
[Transl.: Heed the preacher's warning.
If a person looks at the universe, but God does not appear, no matter where he directs his gaze, then that view is useless.]*

(h)- *Yèn wus weruh tan wruh sirèki
parantiné anon
iku pada upapana kabèh
iya iku ingkang angalingi
lawan sampun ening
mangké sira dulu.
[Transl.: If you see without seeing something, wipe the tool that you use to see, that's what blocks your vision.
If the tool is clear, take a look.]*

(i)- *Iya iku mapan iya iki
iya ika mangko
pan tan ana towang ing anané
angliputi sakèh ing dumadi
tan kena amilih
iki ika iku
[Transl.: Neither that which is there nor that which is here,
there is nothing beyond Him.*

It includes everything that exists,
so there is no difference (choice)
between this, that, that-over-there.]

(j)- *Tunggal tan tunggal lawan ing pesti
roro pan tan roro
lir jiwa tinon lawan ragané (koreksi rasané)
katon tunggal katingal kakalih
mangké ana mami
lawan gustiningsung*

[Transl.: We are one and not one.
The two of us and not the two of us.
It's like (the relationship) between soul and body.
Thus my existence looks one
but also alone with the presence of God.]

(k)- *Tan kena pisah siyang lan ratri
tansah awor winor
angemban ingemban salawase
amuruki osik eneng mami
awisik-winisik
akèh bekti lulut.*

[Transl.: Our day and night are inseparable.
We always mingle.
He always carries me and I am carried by Him.
He teaches me what to do and what not to do.
He whispers to me and I hear him.
There are many expressions of devotion and affectionate
love.]

The texts above are the illustrations about the unity of God and man. But, they also speaks of the relationship between the Creator and His creation. "Turn your face to the visible world. It's all His face. Whatever face there is – everything that is visible – hides His face." The poems in the Mijil (Javanese song) above are actually the description of classical Javanese philosophy that God is He who is not found anywhere else except in human beings, His creation and in everything that exists. Phrases like "Our day and night are inseparable. We always mingle. He always carries me and I am carried by Him..." bursting out religious tones that are profound.

Javanese religiosity is not what is "revealed" in dogma, but is embodied in contemplation of the unity with the Absolute in the experience of everyday life. For the sacred Javanese, there is no distance between the sacred and profane. Or, for the Javanese, there is no profane creation, because everything "hides" the face of God.

In a fragment listed in Ko. 1795, pp. 132-146 there are phrases illustrating the dignity (grade) of the so-called "true knowledge". Amazingly these are metaphorically bound with the nature. Describing the unity between the Creator and His creatures (nature and humans) is not easy. The text below from the song, Dandang Gula, depicts it admirably [33].

Teks Dandang Gula

(a)- *Pralambiné kang wahdat sajati
Sebdané ingkang alul kakékat*

*Lir wiji ing pralambiné
Uwit pang godong iku
Pan kasukma ing dalem wiji
Durung apisah-pisah
Wit pang godongipun
Pang godong maka angucap
Upamané iya sira iya mami
Punika wiji tunggal*

[Transl.: According to those who know true knowledge,
then wahdat (the essence hidden in God's ways of being)
can be resembled with a seed.
The stems, branches and leaves are still hidden
in the seed and have not separated.
The branches and leaves –
they say – symbolize you and me.
The seed is one.]

(b)- *Tuduhipun kang darbèni tulis
yèn sira yun tumekèng Hyang Sukma
dèn weruh ing sarirané*

*iku gegentinipun
aja pegat gènira ngingling
satingkah paripolah
tan ana lyanipun
yogya pinrih lumampaha
yèn wus yekti tan ana prabédanèki
mungguh wong ahli wadat*

[Transl.: The author gives you this advice;
if you want to reach the Hyang Sukma (the Holy Ghost),
look inside yourself,
because that is the representative.
Look constantly, in all your conduct there is no one but
Him.
Well you work on it, so that it happens.
If you see clearly, then there is no difference anymore.
For those who seek "oneness".]

(c)- *Tunggal tan tunggal jati ning urip
dipun nyata wekasan ing tunggal
aja nyipta ing dèwèké*

*jati ning tunggal iku
datan ana iku kakalih
sasmita cacangkriman
marmané kèh kurup
dèn-dalih jati kang raga
kasamaran idepé pan salah tampi
dudu dèn-dalih iya.*

[Transl.: The true meaning of life is singular and not
singular;
so that the meaning of the "one" becomes clear to you,
don't make yourself into something that you are not.
The one means not two.
This contains allusions and riddles.
That is why many people have the wrong understanding.
They thought that the physical body was reality.

They thought that was what they were looking for; but they are wrong.]

*(d)- Dadi sidik ingkang angarani
ing sakèhé kayan karijiyah
saking ora pinangkané
pan bener ujar iku
anetepi kang angarani
saking mujud ika
pinangkané iku
kang ana ing èlmu ning Hyang
iya iku tingalé kang sampun wasil
ing ana maring ora*

[Transl.: True knowledge belongs to those who hold that all a'yan kharija (everything that exists in time)

originates from nothing.

That opinion is correct.

The one who justifies this opinion is he who thinks that they come from something that already exists, namely in the knowledge of God.

This is the knowledge of someone who is near (to God), namely about Being and Nothing.]

The songs above have a deep metaphysical meaning. These texts describe the truths as lived out as a Javanese wisdom. I hardly dare to give an interpretation to let a text speak for itself as it is as Paul Ricoeur [34] (1976) suggested that reading the religious text we seems to journey within the beauty of language itself with their immense meanings. But, it is also not an easy task to understand the metaphysical language of Manunggaling Kawula Gusti. The profundity of the Javanese philosophy is in the realm of religious philosophical complexity and at the same time presents an incomparable beauty. This kind of communication of wisdom is in the realm of depths of mind and meditation. The ontology principle or theory of Being is described in Cod. 1796 Univ. bible. Leiden, p. 231-236, namely in the first part of Suluk Ngasmara. From the various translated songs, I took an excerpt no. 5 just to give a real picture that Javanese philosophy also has a kind of analogia entis as suggested by the philosophy of Thomas Aquinas, i.e. that God is present Himself analogically in the Being (entis). Analogia Entis is a metaphysical principle that describes the truth that everything that exists, creatures, in its similarities and differences represents the Creator Himself. However, in Thomas Aquinas' philosophy there is no room for the concept of Manunggaling Kawula Gusti or the unity of God and Me [33] (Zoetmulder 2000, pp. 102-104).

Teks (Asmarandana)

*Sakatahé kang dumadi
ingaran napi nakirah
atuduh anané déwé
pan dudu anané dawak
napi (koreksi mengenai kapi) jinis ingaran
tan ana mamada iku*

lawan sipat ing pangéran

[Transl.: Everything that comes into being is called the “napi nakirah”

(the nakirah is the same as the existing or the absence).

It's being refers to the Absolute Being.

Those which do not possess being are called “napi jinis” (it only refers to itself).

Neither has any resemblance to God's nature.]

In this text we find the concept of analogia entis. “Everything created reveals God; in all creatures God can be found.” What these words mean to us who seek God is clear. The Javanese people do not know abstract philosophy, which is studied for the sake of knowledge in itself. Philosophy is only meaningful in so far as it becomes a guide for religious and daily life.

In the discipline of philosophy, ethics flows from metaphysics. The concept of the good is derived from philosophy of Being which in its transcendental perspective is related with the Supreme Good. Thus, ethics does not consist of prohibitions or orders from authorities or religious institutions or the like. The Javanese eco-ethics, I believe, also flows from the Javanese metaphysics. This means that environmental ethics are not separated from the Javanese religious philosophical concept of Being, God as the Creator and His relationship with the creatures.

This concept is in danger of disappearing along with the Javanese civilization of the “forgetful” generations of the today. The Javanese people become “forgetters”, not only in the sense of not remembering the history of their ancestors, but also not entering into the nobility of the high values of their own ancestral heritage. The “forgetfulness” of the Javanese over the deep philosophical values is getting worse when Javanese people rely more on shallow slogans regarding religious beliefs or philosophical opinions, rather than throwing themselves into this beautiful sea of sublime wisdom [32][33].

4. CONCLUSION

Cultural and philosophical heritage of Hamemayu Hayuning Bawono restores the people (Javanese) to the roots of his life, the land that makes him grow up well, the source of wisdom that the ancestor's drinks. Interfaith harmony must have a definite direction. Harmony has to be interpreted as harmony as a whole, that is, that with different religious adherents, with the nature in which we live, and with the God we worship.

Cultural-religious heritage is the wisdom that belongs to the community, the togetherness of our daily lives, and the dignity of the traditions of our relations. This wisdom has a deep cultural philosophical foundation, not shallow jargons or superficial principles. Religious people should have a deep love to preserving them.

In the perspective of cultural-religious awareness of the so-called "eco-ethics", natural disasters that occurred continuously every year, every moment in our homeland do not only come from a pragmatic way of thinking about nature. However, disrespect for others, nature, and God also forms carelessness to guard, protect, and preserve nature, as well as to manage the beauty of our world.

Religious harmony, thus, has to be enhanced to the harmony of the relationship among people, between humans and nature, humans as creature and God, the Creator. We can no longer take for granted that the natural disaster is simply what has been done as merely irresponsible human conducts. We have to go beyond that. We have to return to the very source of authentic wisdom or philosophy, Hamemayu hayuning bawana as the well from which we could satisfy our thirst and hunger. We have to transcend our being together to the true and authentic relations within our cultural-religious-philosophical roots as well.

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