



Development of A Noble Speech Culture Based on Sabdajati Manuscript by Ranggawarsita III as a Representation of Power

Roch Aris Hidayat^{1*}, Umi Masfiah, Mustolehudin², Moch Lukluil Maknun³

^{1,2,3}Badan Riset dan Inovasi Nasional, Jakarta, Indonesia

*masarishidayat@gmail.com, masfiah.umi@gmail.com, mustolehuddin@gmail.com, lukluilmaknun84@gmail.com

Abstract. This paper aims to describe the noble teachings of Ranggawarsita III in the Sabdajati manuscript. The noble advice is useful for every human being, including those in power. The research method uses a qualitative approach with library research techniques, the analysis uses content analysis techniques and hermeneutic interpretation. The results of the study state that Ranggawarsita's noble teachings in the Sabdajati manuscript include advice 1) for humans to practice concerned with lelana brata (wandering), mesu brata (controlling lust), and tapa brata (meditating); 2) introspection, so as not to easily criticize and belittle others; 3) ocean-minded (patient), so that humans are not confused when facing trials; 4) do not associate with the devil, so that humans are not controlled by the devil by controlling their lusts; and 5) have faith in God, so that humans do not easily give up when facing trials, and do not forget themselves when they get a gift from God.

Keywords: Keyword: Speech culture, manuscript, Sabdajati, Ranggawarsita III, power

1 Introduction

The development of an increasingly advanced era does not always have good implications for the morality of society [45]. Although the measurement of the trend of crime rates from year to year is decreasing, such as data on corruption and murder cases submitted by BPS [1], [2] crime cases still exist and are growing. Various efforts to improve morale also continue to be carried out, especially at the elementary level in education. Studies of measurements to recommendations for increasing character and moral values are also found [3]–[11]. These studies and recommendations are aimed more at prevention, namely by instilling moral values and character in students. What is less frequently found is the input of moral education aimed at policy makers or leaders. Moral recommendations to these leaders are difficult to find, but one can be sought and traced by reviewing the noble messages of the poets of the past in their works which can generally be applied from time to time.

Many studies of the contextualization of manuscript contents from various sides across the ages have been carried out [12]–[17]. This effort is carried out by the reviewers because the works of past writers resulting from deep thought and contemplation can produce reflections that are timeless. Authors or poets of the past are often like 'smart people' or fortune-tellers whose writings are beyond their time. He can write reflections from the past to the future which are often not easily accepted by the people of his time [18]–[21].

Among the examples of poets in the Surakarta environment with strong characters like this are Pakubuwana IX, Mangkunegara IV, and Ranggawarsita. In contrast to the two poets who were rulers, Ranggawarsita was a figure who had indeed set out as a poet [22]. In this case, he can become an important person in the royal environment who can monitor and provide input criticism both to the government and to the community [23], [24].

To understand conceptually the role of Raden Ngabehi Ranggawarsita and his monumental work, *Serat Sabdajati*, it is necessary to state the results of a literature study on character values, because character values become important when there are various cases of moral decline by officials or leaders in the government. Research on character values has been carried out by cultural experts, academics, practitioners, and observers of literary studies. Idrus [25] explains that character education can be carried out through three educational institutions as educational tri-centers, namely schools, communities, and families. Meanwhile Mardikantoro [26] explains that the inculcation of children's character values can be done through the use of Javanese *ngoko* to *krama* as practiced by the people of Samin, Kradenan and Kedungtuban Blora. Prasetyo research [27] in Getas Village explained, tolerance can be implemented when family members respect and respect each other and do not interfere in the religious affairs of others. Similarly, Maknun and Muzayanah [28] found in *Suluk Candra* that the values of character education that are relevant to the present include love of science, logical thinking, critical, creative, innovative, religious, honest, and nationalist.

A study conducted by Supeni [29] on Mangkunegara I and Mangkunegara IV found that the role of ancient leaders as paternalistic patrons had the nature of nurturing (protecting), building harmonious relations, *tuladha* (examples), and being humanist. In addition, the leader can play the role of being: the leader of the kingdom (state), (2) being a teacher, (3) being a judge, (4) being a role model, and (5) being a father/mother. While Syamsudin's study [30] focuses more on the economic and cultural aspects. One of them is shown in several works by Mangkunegara IV which focus on *piwulang* fibers. Meanwhile, Purwadi's study [31] of Mangkunegara IV found symbolic values in his various works as a manifestation of a noble culture narrated in the form of knowledge, art, philosophy, and science as symbolic manifestations of human existence.

A study was also carried out by Indhiarti [32] on Indonesian literary works from the Mangkunegara IV Kingdom entitled *Serat Wedhatama* which contained philosophical teachings about the way of life. There is also Wardhani and Muhadjir research [33] in *Serat Tripama*, explaining that not all values can be used as a source of example for the formation of students' character but only certain values such as good

intentions, sincere dedication accompanied by effort, and willingness to sacrifice for the truth. Meanwhile, in the Tripama fiber Wangsa explained that several stanzas of the Durma macapat song in Serat Wulangreh contain moral values for teenagers [34].

Based on the previous literature review, there has been no research on character values in Raden Ngabei Ranggawarsita III's Serat Sabdajati. This absence of research has become an empty space as a starting point for the importance of this research being conducted.

Departing from this background, this study seeks to reveal the noble advice or moral teachings of Ranggawarsita III in the Sabdajati manuscript that can be used as a guide for the community, especially the rulers. The author assumes that moral teachings for leaders and rulers can be extracted from the essence of the message of ancient manuscripts, including from the Serat Sabdajati by Ranggawarsita III.

2 Conceptual Framework

Oral tradition, folklore, or speech culture is a society's culture to transmit messages from one generation to another. Judging from its form, some of these oral traditions have been transformed into motion and writing (manuscripts), instead of just being verbalized so that they are easily lost and damaged. Furthermore, the value or content of it varies, but the main thing is the inheritance of knowledge or knowledge. One that is often found in it is moral values in the form of advice [35]–[39].

The noble advice that is the essence of Ranggawarsita III's work in Serat Sabdajati can be addressed to leaders. Ranggawarsita in his work on the one hand teaches how to be a good or charismatic leader. Charismatic leadership is based on charisma that arises from the character of a leader that distinguishes him from other leaders, especially in terms of implications for inspiration, acceptance, and support by the people he leads. Charisma can be interpreted as a blessing such as the ability to perform miracles or predict the future. Charisma is a value or perception that arises and is given by subordinates to superiors or leaders. Among the attitudes of charismatic leaders are; provide an attractive vision, use strong/characterized communication, dare to take risks and sacrifices, be able to provide confidence, be a model, and be able to share and manage authority to subordina The attitude of a charismatic leader can be formed from the family. The fragility of the family is the initial cause of various problems in the family and society. Problems that arise due to family fragility include the occurrence of violence against women, the occurrence of divorce, the occurrence of criminal acts, and various other negative problems [40].

The fragility of the family also has an unfavorable impact on the psychological development of children, such as juvenile delinquency, children's involvement in crime, and other psychological impacts. Even though the government and various parties have made efforts to prevent family fragility from occurring, in fact cases of violence against women continue to occur and even increase, the occurrence of crimes committed by minors, and various other acts of violence are also increasing. Komnas Perempuan data states that data on violence against women in 2019 increased compared to 2018. The increase in the number of cases based on the annual record was quite

high at around 14% from 348,446 cases in 2018 to 406,178 cases in 2019. The highest case record was in Central Java Province. of 2,913 cases, followed by DKI Jakarta with 2,318 cases, and East Java Province with 1,944 cases [41]. This data shows that violence against women in Central Java is quite high. The high number of cases of violence in Central Java cannot be separated from the fragility of the family, as the main basis of a society.

This condition is certainly not expected to happen to Indonesian families. Therefore, various efforts need to be made, including exploring the values of family education sourced from manuscripts. This effort has strategic value for strengthening the community, especially for rulers who are or will hold mandates in government. Therefore, this effort needs to be encouraged to realize the character of an authoritative ruler starting from strengthening the value of family education that is solid and based on the values of the nation's noble religion and culture.

3 Method

This paper is a development of the results of research on family education in manuscripts. This research was conducted in a qualitative descriptive manner with the aim of revealing the value of family education in the manuscript. The development of the results of this research was carried out by reviewing the manuscript entitled Sabdajati by Ranggawarsita III. This manuscript was chosen as the object of study because it contains noble teachings that are relevant to family education and at the same time can be used to strengthen the character of leaders or rulers. The method for revealing the content of the noble teachings in Serat Sabdajati is the method of content analysis and interpretation of the content using Gadamer's hermeneutic interpretation technique [42], [43].

4 Result and Discussion

Biography of Ranggawarsita III

Raden Ngabehi Ranggawarsita III was born on Monday Legi, 10 Zulkaidah year Be (Java) 1728 or March 15, 1802 AD [44]. Raden Ngabehi Ranggawarsita III is still a noble descendant of Sultan Hadwijaya, the ancestor of the Surakarta Sunanate ruler [24]. The lineage of Ranggawarsita III from his great-grandfather named Raden Tumenggung Yasadipura I then his grandfather named R.T. Sastranagara or R. Ng. Ranggawarsita I (R. Ng. Yasadipura II). Furthermore, his father was named Sudiradimeja (R. Ng. Ranggawarsita II) [24]. Raden Ngabehi Ranggawarsita III has the first name Bagus Burham. He grew up in the royal family of the Surakarta Palace.

Ranggawarsita III when he was a teenager had bad habits, so he was sent to the Tegalsari hut at Pintu Tinalar, Ponorogo. This cottage is cared for by Kyai Imam Besari (Kasan Besari). His parents hoped that Bagus Burham's behavior would change. At the beginning of his existence in the hut, his behavior did not change and even got worse. At the cottage he was accompanied by Ki Tanujoyo. After being reprimanded

by Kyai Imam Besari instead, he fled to Kediri to the place of his brother, Adipati Cakradiningrat. After Kediri, his behavior began to change for the better.

Kyai Imam Besari started teaching Bagus Burham about kanuragan and religious knowledge. Bagus Burham was told to do “tapa kungkum” (soaking in water) for forty days. After carrying out the order, Bagus Burham grew into a clever child. After finishing the Koran, he returned to Surakarta, to receive Raden Tumenggung Sastranegara education in the field of art. After being circumcised on May 21, 1815 AD, Bagus Burham was handed over to Gusti Panembahan Buminata, to study jaya kawijayan (the ability to reject an evil act or make one's self have an ability that exceeds the average person), intelligence and mental abilities.

After completing his studies, Bagus Burham switched to studying art from his grandmother, Raden Tumenggung Sastranagara. One of his works is entitled Sana Sunu and Dasanama Jarwa. From his grandmother, Bagus Burham got the basics of Javanese literature. Furthermore, he also learned the science of kanuragan from Gusti Pangeran Harya Buminta. This process is an effort to mature oneself, to be ready to enter the community and be ready to face all kinds of trials and dynamics of life. The aspiration to become the main human fosters a sense of humility (andhap asor), which is based on a sense of "power" in the feudal world. In this case, authority is the main goal to be achieved.

Burham is an extraordinary book lover. Armed with the intelligence possessed by several of his teachers, Bagus Burham then studied Javanese literature, as well as ancestral relics. Old Kawi language books are studied and studied as well as possible. Good Burham reviewing historical places, places containing historical value, sacred places, to temples and other important places. In 1844 the court appointed Bagus Burham to Kliwon Carik and was ratified as a Pujangga of the Surakarta Palace with the title Raden Ngabehi Ranggawarsita III [44].

Furthermore, as the focus of this study material, the following is a transcription of metrum of the Serat Sabdajati in Javanese version by Kamajaya, followed by translation and analysis of the content of each metrum by researcher.

Table 1. Description of the Serat Sabdajati by Ranggawarsita III

No. Metrum	Text of Serat Sabdajati	Translation	Contents
1.	Tembang Megatruh 19 bait Aywa pegat ngudia <i>rong-</i> <i>ing</i> budyayu, <i>margane</i> suka basuki, dimen <i>luwar</i> kang kina- yun, kali sing panggawe <i>sisip</i> , <i>ingkang taberi prihatos</i>	Do not stop looking for the center of the will to survive, (that is) the way (to) safety and pleasure, to achieve the desired avoid wrongdoing, (then) be diligent in being concerned	Suggestions for doing good and being considerate
2.	Ulatana kang nganti bisa kepangguh, galedhahen kang sayekti, talitinen away kleru, larasen sajroning ati,	Seek (that safe determination) until it is found (reached), investigate earnestly, be careful not to be mistaken, adjust in your heart,	Suggestions for introspection and being careful

No. Metrum	Text of Serat Sabdajati	Translation	Contents
	den tumanggap dimen tanggon	so that (can) accept it until it gets the right place (in the heart)	
3.	Pamanggonane aneng pangesthi rahayu, angayomi ing tyas wening, eninging ati kang suwung, nanging sajatine isi, isine cipta kang yektos	The place (of that survivor's determination) is in the ideal of salvation, (which) protects the clear heart, (i.e.) the clarity of an empty heart, but actually contains it contains (are) big ideals	Settle your thoughts and introspect to get true creativity
4.	Lakonana kalawan sabar- ing kalbu, yen den obah neniwasi, kasusupan setan gundhul, ambebedhung nggawa kandhi, isine rupiah keton	Do it with patience, (because) if (until) his ideals falter, it will be disastrous, (because then) possessed a bald devil, (who) seduces (with) carries a pouch, the contents are rupiah (and) ringgit	Be patient in doing everything to avoid the temptation of the devil and wealth
5.	Lamun kongsi korup mring panggawe dudu, dadi pakuwoning eblis, klebu mring alam pake- wuh, ewuh pana ninging ati, temah wuru kabesturon	If you fall into wrongdoing, (her heart) becomes the devil's place, enter into a dangerous realm, (causing) it is difficult to (can) see clearly (with) equanimity, finally drunk (then) careless	Disgraceful deeds are the devil's den and keep the heart away from good desires
6.	Nora kengguh mring pa- mardi reh rahayu, ayuning tyas sipat kuping, kinepung panggawe rusuh, lali pasihaning Gusti, ginuntingan kaya mernos	(Then) unmoved by the guid- ance of salvation, then the determination of his safety ran away (away from him), (then he is) surrounded by dirty deeds, (until) forget the love of God, (at last easy) scissored like cardboard (the helpless)	A person whose heart becomes a house for Satan, will forget God and His good teachings
7.	Parandene kabeh kang samyang andulu, ulap kelilipen wedhi, akeh wong kang padha sujud, kinira yen Jabaril, kautus dening Hyang Manon	However, those who saw it, the glare of his eyes (like) getting sand in, (even) many people worship him, (because that person) was mistaken for the angel Gabriel, (who) was sent by God	However, people see them (people who do evil) as messengers of God as if their eyes were exposed to sand so that they cannot see properly.
8.	Yen kang uning marang sajatining kawruh,	If (people) who understand true knowledge,	For a wise person, a disgraceful act will

No. Metrum	Text of Serat Sabdajati	Translation	Contents
	kewuhan sajroning ati, yen tan niru ora arus, uripe kaesi-esi, yen nirua dadi asor	be awkward in her heart, (because) if imitation is not worth it, his life wasted, (but) imitating (of course) becomes despicable	make his life miser- able
9.	Nora ngandel marang gaibing Hyang Agung, anggelar sakalir-kalir, kalamun temen tinemu, kabegjane anakani, kemurahane Hyang Manon	Do not believe in the secrets of the great God, who spreads all things (in the earth and the sky), when earnestly (his ideals of course) are achieved, happiness arrives, (is) the mercy of God Al- mighty	For those who are diligent and strive earnestly, they will get happiness and God's grace
10.	Anuhoni kabeh kang duwe panyuwun, yen temen-temen sayekti, Gusti Allah aparing pitulung, (saengga dheweke) ora kurang sandhang pangan, kabeh sasedyane (bisa) kalakon	(God) fulfills (His promise) to all who have a request, if you really mean it, God help, (so that he) does not lack food and clothing, everything you aspire to (can) come true	God will always provide help and grant the aspirations of any of His serv- ants who sincerely ask Him
11.	Ki Pujangga nyambiwara weh pitutur, saka manganahing Wid- dhi, ambuka warananipun, aling-aling kang ngalingi, angalingkap temah katon	(Ki Pujangga (by) disguised giving advice, (with) God's help, (the poet) opens the curtain, (i.e.) the curtain that covers, (after) exposed finally seen	The Poet gives ad- vice about the se- crets of God
12.	Para janma sajroning jaman pakewuh, kasudranira andadi, daurune saya ndarung, keh tyas mirong murang margi, kasetyan wus ora katon,	People in difficult times, his humility is rampant, the riots dragged on, many misguided determina- tions (and) misguided paths, loyalty is gone	Many people in the troubled era do dis- graceful deeds
13.	Katuwone winawas dhahat matrenyuh, kenyaming sasmita yekti, sanityaseng tyas malat- kung, kongas welase kapati, sulaking jaman prihatos	He reality looks very moving (the poet's heart), feel the signs are right, (then) always makes him sad, looks very merciful (the poet), (because) it looks like the highlight of the tribulation era	This condition is cause for concern and is a subject of contemplation
14.	Waluyane benjing yen wis ana <i>Wiku</i> ,	The recovery (of the tribula- tion period) then after there	The troubled era will end in 1945 AD

No. Metrum	Text of Serat Sabdajati	Translation	Contents
	<i>memuji ngesthi sawiji, sabuk lebu lir majenun, galibedan tudhang- tudhing, anacahken sakehing wong</i>	was Wiku, praises ngesthi sawiji, (he) has a belt of dust like a madman, pointing around, counting everyone	
15.	Iku lagi sirep jaman Kalabendu, Kalasuba kang gumanti, wong cilik bisa gumuyu, nora kurang sandhang bukti, sedyane kabeh kalakon	Only then will the cursed era subside, happy times that replace it, the little people (the commoners) can laugh, (be- cause) there is no shortage of food and clothing, all his wishes (can) be fulfilled	After the end of the Kala Bendu era, the Kala Suba era will come, an era when people experience a period of prosperity without a shortage of food and clothing.
16.	Pandulune Ki Pujangga dereng kemput, mulur lir benang tinarik, nanging kaserang ing umur, andungkap kasidan jati, mulih sajatining enggon	(Indeed) the vision of the poet is not finished at all, (still) elongated like a drawn thread, but stricken with age, (was) close to this end, Back to the right place	Unfortunately the Poet hasn't finished predicting in its entirety because of his age
17.	Amung kurang wolung ari kang kadulu, emating pati patitis, wus katon neng lokil- makpul, angumpul ing madya ari, amarengi ri Buda Pon	Only less than eight days (which) was seen (by the po- et), the comfort of death (the) right, has appeared in the letters of destiny, (all counts) gathered at noon, falls on Wednesday Pon	The Poet returns to God on Wednesday Pon
18.	Tanggal kaping lima anta- raning Luhur, selaning tahun Jimakir, Tolu Uma Aryang Jagur, Sangara winduning pati, netepi kumpul saenggon	The fifth day is approximately Duhur time, month of Dulkangidah year Jimakir, wuku Tolu Aryang-padewan paringkelan Jagur, windu Sangara (that's when) the death of (the poet), (all counts) keep falling to- gether	The Poet died on December 24, 1873 AD
19.	Cintra ri Buda kaping wolulukur, Sawali ng taun Jimakir, candraning warsa pine- tung, <i>Nembah muka pujangga ji, Ki Pujangga amit layon</i>	(This book) was written on Wednesday the twenty-eighth, month of Sawal year Jimakir, joking, Nembah muksa the poet ji, Ki Pujangga begs himself to die	His manuscript was written on 28 Sawal 1873 AD

Sumber: [24] and research document

5 Discussion

The Serat Sabdajati by Raden Ngabehi Ranggawarsita III contains noble advice that is useful for every human being, including the rulers. The noble advice can be grouped into five parts, as also stated by Sri Wintala Achmad [45]. First, every human being should like to practice caring, including *lelana brata* (concerned with wandering), *mesu brata* (concerned with controlling lust), and *tapa brata* (concerned with doing meditation). By doing this caring practice, humans will be able to live in peace, be able to realize their goals, be far from evil and immoral actions, be able to calm the heart, and be able to distinguish what is right and what is wrong.

Second, every human being should be willing to introspect or look at himself. With introspection, humans are not easy to criticize and underestimate others, because all human beings in the world are equal in the sight of God and no human is perfect. In addition, humans who like to look in the mirror or reflect on themselves will be able to fix their own mistakes.

Third, every human being should have a soul as wide as the ocean (patience), meaning that humans should not be confused when facing various trials. With patience, humans will be saved from harm and suffering because it is considered as something that has been outlined by God that must be lived. Humans who have patience will get sweet results, namely a gift from God.

Fourth, every human being should not ally with the devil because the devil is the enemy of humans. Humans who cannot be controlled by demons are humans who can control their desires. Humans who are not easily ignited by the lust of anger are humans who cannot be controlled by demons. Humans who can control the lust of *alumahan* will be physically and spiritually awake. Humans who can control the Sufiyah passions that exist in themselves, humans will not be immersed in the glittering beauty of the world. In addition, humans are also careful with *mutmainnah* lust in order to avoid being pretentious and insincere.

Fifth, every human being must have faith in God. Humans who have a strong faith in God are not easily discouraged when facing trials, they are not easy to forget themselves when they get a gift from God. Humans who have a strong faith in God then his life will be peaceful because they have a clear life support. Humans who believe will also get salvation when one day they will pass the *siratal mustaqim* road, a path that is described as a hair split a thousand.

The five main contents of the Serat Sabdajati by Raden Ngabehi Ranggawarsita above are important character values for leaders to understand and serve as guidelines for attitude and behavior. The value is extracted from religious teachings and norms that exist in society. Therefore, the character values are always relevant to the personality of the Indonesian nation with the spirit of Pancasila.

6 Conclusion

The important results of this hermeneutic study can prove that the essence of ancient manuscripts does contain many moral teaching. The noble advice in Serat Sabdajati

by Raden Ngabehi Ranggawarsita III is useful for various levels of society, including for rulers and future leaders in government. The noble advice in the manuscript is useful for strengthening the character of the leaders from the lowest level to the highest level. In addition, this noble advice is also useful for prospective leaders who will occupy positions in government. The cultivation of noble values in the manuscript can be done through the family because the family is the first basis for community resilience.

A society that is supported by a strong family will make the community strong. A strong family is supported by family members who have strong characters so that families whose members have strong characters can become the foundation for a strong society. Family members who have strong characters are supported by noble values as revealed in manuscripts, including the Sabdajati manuscript by Raden Ngabehi Ranggawarsita III. Thus, the noble values in Raden Ngabehi Ranggawarsita's Serat Sabdajati are a source of inspiration for strengthening the character of family members, as well as leaders of society, nation and state.

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