

Wasilah Catur Wedha within Javanese Household

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Abstract - Building a household within Javanese culture has its own standard rooted in philosophical ancestors, not only about the quantity but also the quality. Javanese culture that is closely related to the goodness has some teachings that are mostly used as the role model of life. Among those many Javanese teachings, Wasilah Catur Wedha becomes one of the standardizations in fostering a household and has to be delivered at midodareni night. These four Wasilah are implanted to the prospective bridegroom who will propose a wife. It is taught to men who are considered as heads of families who were formed by their wives as the leaders, to maintain the household's sustainability harmony and be able to get a better quality. These four teachings are covering: (1) The behavior of each individual of both husband and wife to put themselves as women and men who have married; (2) Treating the parents-in-law as their own parents; (3) Obeying the Angger Angering Praja (government) in order to be loved among the society; and (4) Following the rules and staying away from the prohibitions of the religion believed to find the inner peace within the family life.

Keywords: Catur Wedha, Javanese family.

I. INTRODUCTION

Recent life is only the continuity of the past life. Today's institutions require information about the past as the inspiration and knowledge for life in the future (Hartiningsih, 2009). The teachings of goodness from Javanese ancestors regenerate their successors in various forms as needed. *Wasilah Catur Wedha* is taken from the teachings conveyed by Javanese ancestors in the *gendhing ketawang Catur Wedha*.

Besides speech traditions, Javanese have literary text named cultural customs teaching. Widada (2005: 3) states that custom is *tatacara sing wis lumrah* or simply said as 'normal rules'. Hereditary customs from ancestors are still run by the society since the ways existed before are considered as the best (Alwi, 2003: 1208). The birth of belief in the *macapat* genre covers the pressure of political rules from the Netherlands who prohibits the Qur'an from being translated into local languages. This makes the scholars and *pesantren* graduates have the idea to keep teaching religion that is not only a mantra but also an understandable meaning to be carried out as a way of life. The teaching is standardized in the form of Javanese advices, which can be integrated with cultural traditions and customs carried out by the society. The teachings are basically in the form of noble values from the thoughts of ancestors in the past. (Mumfangati, 2017b).

Serat Wulangreh pupuh Dandangula pada telu for instance “Jroning Quran nggoning rasa yekti, nanging ta pilih ingkang unginga, kajaba lawan tuduhe, nora kena den awur, ing satemah nora pinanggih, mundak katalanjukan, tedah sasar susur, yen sira ajun waskita, sampurnane ing badanira, sira anggugurua. “within the Qur'an is the feelings, but choosing the known one is still a must, not only for its purpose, it also should not be haphazard, in which he would not find, Catur Wedha in its presentation is given along the midodareni program. This is in line with the values of wisdom that can refine reasons and sharpen instincts and hearts with a dressing of ethics and aesthetic power.

Midodareni is a series of ceremonies performed at the very night before the consent of *ijab kabul*. The procession is interpreted as the sincerity of the bridegroom in marrying the prospective wife. The form of sincerity is by coming to the bride's extended family without being accompanied by both parents, but enough with the delegation and his entourage. Midodareni is a form of the bridegroom's sincerity that is delivered through the envoys (ambassadors) and asking to be accepted and married to the chosen prospective partner. Javanese society is rich in imagination and creativity, so the language they use is full of artistic products such as metaphors, proverbs, and some similarity of sounds. Within Javanese wedding ceremonies, there are million symbols that have meaning. They believe that those symbols will give goodness in their marriage (Arvianti, 2010). Wedding

events related to Javanese customs become an important momentum in the series of marriages. Custom is a part that is sacred in the series of cultural processions as well as affirming the social legitimacy of stakeholders and couples in pursuing a new milestone of married life.

According to (Widodo, 2012) *Midodareni* as a series of wedding ceremony is held in the night before the consent of *ijab kabul*. The sincerity of the prospective bridegroom in marrying the prospective wife is reflected in the ceremony of *midodareni*. The sincerity is reflected by the bridegroom's coming to the family of the bride without being accompanied by both parents, but with an envoy and entourage of the family. *Midodareni* as a symbol of the bridegroom's resignation by the envoy (ambassador) is also to beg to be married to the chosen prospective partner. One important moment for the bridegroom is the sermon of *Catur Wedha*.

The sermon of *Catur Wedha* within the procession of *midodareni* is taken from *gendhing ketawang Catur Wedha* in Javanese *gendhing karawitan* containing the supreme teaching as a symbol and advice. *Catur Wedha* has become one of the important essences in the *midodareni* process. The prospective parents-in-law will deliver the teachings to the prospective sons-in-law, and also explain why those advices are important in the Javanese traditional procession. A prospective husband who will be the head of the household in fostering a family must be different in behaving. This is in accordance with the Javanese culture as expressed in the noble values of Java.

II. RESEARCH METHODOLOGY

The research method conducted by the researcher is a descriptive analytical method. The focus of this research is the Javanese wedding ceremony. From the description, the method used to analyze the data is a qualitative approach to describe the meaning of culture. This study analyzes the meaning of *Catur Wedha* in a Javanese wedding ceremony (Javanese *pawiwahan*). From the beginning, a whole *midodareni* in Javanese *pawiwahan* is to guide the course of the traditional procession of *midodareni* based on the order of the program described in the discussion.

The result of the data analysis is presented adjustably with the research method of this study. This study uses descriptive qualitative method so the results of the analysis presented can explain some aspects of the research in a complete and clear way. Therefore, two methods of presentation are used, i.e. formal and informal presentation methods. The formal presentation method is the formulation with signs, symbols, or in the form of tables and diagrams. As for the informal presentation method is to describe the results of data analysis using language (Sudaryanto, 2001: 144).

III. FINDINGS AND DISCUSSIONS

Past life is reflected in ancient literature. (Mumfangati, 2017a) states that *Wasilah Catur Wedha* is being derived from Pakubuwono IV's sermon to Pakubuwono V when he was getting married. This condition does not originate from written texts, but exist in the form of verbal instructions conveyed when there is marriage. From this condition, *Gendhing Ketha Catur Wedha* was then created. The development of *Wasilah Catur Wedha* was not given by the bridegroom's parents but was given by the parents of the prospective bride at the night before marriage. The Javanese people make use of the life guidelines taken from the valuable *piwulang-piwulang* inherited from one generation to another (Purwadi, 2010).

Priya kang wus hangemong wanodya, tandang tanduke kudu wus beneh lawan nalikane isih jejaka. Mangkono uga wanodya kang wus hangemong guru laki, ing tandhang lang pakartine netepa wanodya kang wus ora lamban. The man who has married, must have a different attitude and behavior from when he was virgin. Otherwise, the woman who also married must fulfill the duty of a wife who is not alone anymore.

The first teaching emphasizes the behavior of the bride and groom. The word *hangemong wanodya* means having or in *bebrayan* terms as a Javanese household is asking for a wife. In Java, when people are married, they always prioritize the family in all their actions and behavior. The sentence mentioned is being continued with *tandang tanduk* that has to be different with the moment of being virgin. In this context, the teaching that is pinned is about a man who has a wife should be able to put himself in accordance with his capacity as a leader in the household. Meanwhile, the responsibility of a wife who has been *wengku* (bounded) by a man, in other terms that might be considered as a conservative one is that a woman who is married must have a well understanding about the kitchen, wells and mattresses. For the current condition, many people might probably oppose this thing since there is women's emancipation uphold. However, Javanese men really feel flattered if their partners understand these necessities within the household.

Manten sakarone jroning batin sungkema marang maratuwa, kadidene marang wongtuwane dhewe. Awit kang padha memangun bebesanan pangrengkuhe marang manten uga kaya anake dhewe. The married couple must bear in hearts that they have to always pray and beg for their parents-in-law as if they are their own parents. Otherwise, the parents also have to treat them same between son-in-law and daughter-in-law as if they are their own son and daughter. Both of families together build a mutual relationship for the sense of belonging.

The second teaching emphasizes the attitude of devotion. *Manten sakarone jroning batin sungkema marang maratuwa*; this *wasilah* speech indicates that people who are already married not only have both parents as when they were single but changed into four parents who were present along with the increasing responsibility for the couple. The meaning of *sungkem* in Javanese cultural traditions is not only physical but also being inwardly united to respect unconditionally. A daughter-in-law is obliged not to distinguish the quality of respect. In Javanese household teaching, parents are like *Gusti Allah katon*. Therefore, there is no reason for not respecting parents regardless of their condition and form. The spectrum of human knowledge principally contains the symbolic value systems, thus the culture as a single vehicle of human existence is a symbolic (Purwadi, 2010).

Urip ing bebrayan agung, wajibe hanetepi hangger-hanggering praja. Pikolahe pinutra ing nata miwah kinasih ing sasama. Dimen sinuyudan, temah hanjalari gancar saliring panbudidaya. As for living in the society, it is supposed to fulfill and obey the rules of the state. All of the behavior is like a king's son in order to be loved by others to make all ease in various matters of affairs.

The third teaching emphasizes on living in a good relation with others. This is not only to meet the needs of life but also to build a good relation according to the rules applied. The term of *Urip ing bebrayan agung* 'hidup dalam masyarakat yang luas' can be interpreted as a social culture that has to be followed among the society. The term of *hanetepi hangger-hanggering praja* is intended to adhere to the rules as much as possible in the household as imposed by the state. In this case, it is like a behavior of a king's son to be loved by others. The intention of being loved by others here is that in a society, people have to respect each other and not developing the attitude of being individualistic by showing strongholds and high concrete fences in their homes. Javanese people embody this with *urip pager pincuk* which means that the guard is the neighbor and family member, not the paid security. If this can be done then all business will be easy with the principle of mutual cooperation not competitors.

Ngestokake dawuhe pangeran lan singkirana pepacuhe kang Maha Kuwasa warahing piandel agama suci kang den anut, tindakna ing sadina-dina dimen ayem tentrem miwah rahayu kang pinanggih. Carry out all the commands of the Almighty God and always abstain from all His prohibitions in accordance with the beliefs of each. Do it in daily life to always be surrounded by a sense of prosperity and always find happiness and safety.

The difference from all the teachings is located at the fourth. If *pancasilan* puts the portion of devotion into the first, in *Catur Wedha*, it becomes the last one (the fourth). *Catur Wedha's* teachings emphasize more at good behavior. If the behavior is good, then worshiping God is also done well. On the contrary, if the behavior is bad, then worshiping God is also a mere polish to cover up the other ugliness. In the teachings of Alairan, the beliefs of Sumarah Purba are centered in Bantul, Yogyakarta. It is almost same with the character of latitude which means that it is also the last.

Therefore, Javanese *wasilah* prioritizes more at behavior for the provision of worshiping. Good behavior must be initiated from a good family, environment and government. In only that condition there can be found a good place for all people to believe in any religion believed.

IV. CONCLUSION

Wasilah Catur Wedha prioritizes more at behavior for family provision with the concept of harmony and respectful in Javanese families. Good behavior must be initiated from a good family and environment, and also obedient to the civil servant or the government. Such conditions can only be found in good faith for every human being with the religion that is believed.

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