

THE EPISTEMOLOGY OF RELIGIOUS MODERATION IN JAVANESE LITERATURE (REVISITING THE MORAL GUIDELINES OF JAVANESE SOCIETY IN SERAT WULANGREH)

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ABSTRACT

This paper explores the intricate interweaving of reflections on the concept of moderation today in the rich tapestry of Javanese literature, especially through a nuanced exploration of the epistemological foundations present in Serat Wulangreh created by Pakubuwana IV. In its time, Serat Wulangreh consisting of 13 Pupuh was a guideline for moderation in Javanese society, especially Surakarta Sunanate. According to Peorbatjaraka, a literary expert of the Dutch East Indies era, the values in Serat Wulang Reh were widely applied by the Surakarta community as a guide to life. Thus, the assumption that Indonesians are only consumers of external values is certainly not true. Indonesia has always been a producer of values, one of which is the concept of religious moderation that should be introduced to the world. Using a multidisciplinary approach that combines epistemology and literary studies, this research re-evaluates the moral guidelines inherent in Indonesian society, especially Java, as depicted in this important work. Through an analysis of the religious principles and ethical frameworks embedded in the text, the study aims to elucidate the essence of moderation in the Javanese cultural and religious ethos as well as underscore its relevance and applicability in the context of contemporary society. This research found that the idea of moderation value that is initiated now is not substantially new. The existing value of religious moderation is a reflection of the noble values of the Indonesian nation, one of which is contained in Serat Wulangreh. The existence of Serat Wulang Reh confirms that the nation's original framework of norms and values will remain even though it will dialogue with other values from outside.

Key Words: *Epistemology, Moderation, Religion, Wulangreh*

INTRODUCTION

Indonesia not only consists of many ethnic groups but also has rich cultural values. The Javanese tribe is the tribe with the largest population in Indonesia that is full of values. Javanese culture has been infused with various beliefs such as Kapitayan, Animism, Dynamism, Hinduism, Buddhism, and Islam. These belief practices are then synthesized with pre-existing Javanese values.(WIDODO;, 2016 p. 101)

Therefore, it is necessary to have a formulation to keep it harmonious. One form is to apply moderation in every line of life, including being moderate in religion. (Sutrisno, 2019 p. 324) (Akhmadi, 2019 p. 46) These values of moderation are certainly not only contained in values that come from outside. However, local values embedded in the Nusantara society have existed since time immemorial. Serat Wulangreh as a Javanese literary work has contained the values of religious moderation and is practiced by the Javanese people without realizing it.

Java, which is the epicenter of the Nusantara, certainly has diverse cultures and beliefs. As is known, the influence of Hindu-Buddhism has penetrated into the beliefs of Javanese society for a long time or around the 3rd and 4th centuries AD. Meanwhile, Islam only entered the center of Javanese civilization in the period around four centuries ago after the fall of the Majapahit kingdom. (Koentjaraningrat, 1980 p. 127) The entry of Islam into Java which then dialogued with local beliefs resulted in a flow known as Kejawen. (Woodward, 1988 p. 55)

The epistemology of religious moderation in Javanese literature, as seen in Serat Wulangreh, is influenced by the broader cultural and historical context in which it was written. It reflects the historical and cultural interaction between Javanese society and Islamic influences, which shaped the development of Javanese Islam and its cultural expressions.

There have been many studies on the Wulangreh, such as a study entitled '*Nilai Luhur Serat Wulangreh Pupuh Gambuh Membangun Karakter Generasi Milenial*' (Retnowati, 2020) by Dwi Retnowati. She found that the values in the Wulangreh data are used as character education for the millennial generation. In addition, there is also research conducted by Bremara entitled '*A Study on Noble Values of Tembang Macapat Kinanthi in Serat Wulangreh by Pakubuwono IV*' (Wangsa et al., 2019). In his research he found that in pupuh Kinanthi he found the existence of divine values, leadership, politeness, and devotion to parents. Another research was conducted by Veronika who discussed the educational aspects of pupuh Pangkur in the Wulangreh with the research title '*Intertextuality of Pupuh pangkur in Serat Wulangreh and the Implications for the Javanese Character Education*'. (Pratiwi, 2021) Sri Yulita's research entitled '*Serat Wulang Reh: Ajaran*

Keutamaan Moral Membangun Pribadi Yang Luhur' also provides some new understanding of the moral virtues in Serat Wulangreh in shaping a noble soul. None of the existing studies have examined the moderation aspect in Serat Wulangreh. The Wulangreh, which is rich in noble values, contains many moderation values that can be applied in social and religious life until now.

Using a multidisciplinary approach that combines epistemology and literary analysis, this study aims to re-evaluate the moral guidelines that have been inherent in Indonesian society, especially in Java, as reflected in this important work. Through an in-depth analysis of the religious principles and ethical framework contained in the text, the study aims to elucidate the essence of moderation in the Javanese cultural and religious ethos, as well as highlight its relevance and applicability in the context of contemporary society.

This study aims to review the moral values and religious teachings contained in "Serat Wulangreh" which consists of 13 pupuh namely Dhandhinggula, Kinanthi, Gambuh, Pangkur, Maskumambang, Megatruh, Durma, Wirangrong, Pucung, Mijil, Asmaradhana, Sinom and Girisa. this paper also how these values are relevant in the context of modern life. Through this approach, it is expected to contribute to a better understanding of the epistemology of religious moderation in Javanese literature, as well as its relevance in shaping a balanced and harmonious outlook on life for Javanese society.

METHODS

This research is a qualitative research that is sourced from various related literatures. In searching for the epistemology of moderation in Wulangreh, the author will take several steps, *first*, literary analysis in Wulangreh. This literary work contains a lot of advice values arranged in literary stanzas. *Second*, identifying the concept of moderation by looking for clues about the concept that correlate with the values in the Wulangreh text. *Third*, reviewing the historical and cultural context in which the work was born, in this case by reviewing the various social and political

conditions of Javanese society at that time. *Fourth*, comparing the values of moderation in the contemporary era and looking for correlations.

RESULTS AND DISCUSSION

The Concept of Religious Moderation in the Contemporary Era

Moderation¹ in religious life includes an attitude that is balanced, moderate, and open to all individuals, and ready to cooperate with others. (Daheri et al., 2023 p. 573) The discourse of religious moderation in Indonesia has become a priority of the Ministry of Religious Affairs of the Republic of Indonesia to guide the community to be moderate and not extreme. This is done in order to create an environment that is harmonious and harmonious between people. (Latifa et al., 2022 p. 1)

In Islam itself, the concept of religious moderation is often understood in line with the concept of "*wasathiyyah*". This concept has been an integral part of the religion's teachings for a long time. Many Muslim scholars have intensively studied, discussed and communicated their ideas related to the concept of "*wasathiyyah*". This is evidenced by the holding of various forums, both at the national and international levels. The journey of developing thoughts on religious moderation can be traced through several initiatives, such as: Charta of Moderation in Religious Practice initiated by PERGAS Singapore organization in 2003. The establishment of the International Center for Moderation in Kuwait in 2004. The Amman Message in 2004, which is a declaration from Islamic scholars on the basic principles of Islam. The establishment of the Assembly for Moderate Islamic Thought and Culture in Jordan in 2004. The Makkah Declaration in Saudi Arabia in 2005, which affirmed a commitment to moderation in religious practice. The Al-Qardhawi Center for Islamic Moderation and Renewal in Doha, Qatar, in 2008. Global Movement of Moderates Foundation (GMMF) in Kuala Lumpur, Malaysia, in 2012. Institut Wasathiyyah Malaysia (IWM) in 2013, which aims to promote moderation in Islamic thought and practice. All these initiatives are efforts to strengthen the understanding of religious

¹ Moderation is the assumption of a middle position between two prohibited extremes. Muslim scholars often define it as excess (*ifrat*) and leniency (*tafrit*). (Hassan, 2014, p. 9 p. 29)

moderation and encourage its application in the lives of Muslim communities globally..(Kamali & Ramadan, 2015 p. 67-80)

In the current era, religious moderation has become an important government discourse. The idea of religious moderation itself emerged from the results of workshops held in Yogyakarta and Jakarta by the Minister of Religion at that time, Lukman Hakim Saifuddin. In 2018 he organized a meeting of religion and culture with the aim of moderating it. The result was the creation of the "Konsensus Yogyakarta" which contains the importance of harmony between culture and religion. The development of religion must also be in line with the diversity of local traditions and cultures to remain in harmony.(Jahroni & Munhanif, 2019 p. 203) This formalization of religious moderation aims to create peace by countering liberalism and conservatism in religious practice.(Tim Penyusun Kementerian Agama RI, 2019 p. 154)

The value of religious moderation in general cannot be claimed to come from which religion. Whether moderation is rooted in one religion or comes from outside is debatable.(Schmid, 2017 p. 20) The problem is that most moderates are committed to reinterpreting or even outright ignoring passages they find harmful or absurd in their scriptures, so that they can maintain a moderate stance. However, this often requires intellectual dishonesty, as they find it difficult to admit that their commitment to modern values comes from outside their religion. It is true that most modern values have developed independently of religion, and even contradict the specific teachings of Judaism, Christianity and Islam. Therefore, when moderates claim that such modern values are found in their scriptures, this can be seen as an attempt to adapt religious teachings to values that are widely accepted in modern society.(Ahmed, 2015 p. 65)

Moderation Values in Javanese Culture

Like other nations in the world, the Javanese tribe struggled with nature in its development. The Javanese were originally nomadic tribes who wandered in jungles, forests, and the like to survive. In the midst of savage nature, the Javanese then learned from natural phenomena. They came to understand that every movement and

force around them was a manifestation of astral beings. This belief was later called animism.(Suyono, 2007 p. 1)

The religious attitudes and orientations of the Javanese people are found in three dynamic and futuristic religious concepts, which prioritize pluralism, universalism, and eclecticism. Harmonization and balance are theoretical philosophies of life, becoming a criticism for religious believers about the religious culture of modern humans. Religious orientation must be focused on the concept of humanity or humanism, opening new views on various behaviors and attitudes of peace and unity of people without conflict and opposition. The religiosity of Javanese society can be a reference for other regional communities in building civilization in the modern century.(Khasbullah, 2022 p. 126)

Javanese society upholds harmony in individual interactions with the surrounding social and natural environment. Basically, Javanese society is characterized by reconciling differences by upholding harmony. Communalism is the main foundation for the values formed, with awareness of harmony being the key to maintaining balance. both within the scope of family, society, and nature. The strong symbolization in various aspects of Javanese life reflects the sustainability of these harmony values. However, changes and encounters with various values often cause a shift in values in Javanese society.(Suryo & Dwiputri Maharan, 2022 p. 67)

When a value comes from outside, it will undergo a process of acculturation and selection with local wisdom, as well as religions in Java tend to have gone through a process of syncretism with local culture. One of the proofs is that in the practice of Islam, rituals appear that are not found in the main sources of Islam such as Selamatan, and others.(Tohe, 2021 p. 227)

Culture of Surakarta Javanese Society in the era of Pakubuwana IV

In Surakarta, Islam has developed into three main variants. This dynamic forms a unique religious landscape. According to Clifford Geertz, the variants are Santri, Abangan, and Priyai. The first variant is a model of Islam mixed with elements of Hinduism, Buddhism and local traditions, or commonly referred to as Tiyang Abangan. The second is dogmatic Islam known as Santri/Puritan Islam. Then the third

is Priyai, which represents Javanese aristocracy.(Geertz, 2014 p. 10) Since the fall of Majapahit, Hindu-Buddhist culture has been replaced by Islamic culture in Java. At that time, the Islam embraced by the community was influenced by mystical elements. The existence of these mystical elements was well accepted by the community, because some of them were already present in the previous Hindu-Javanese religion. Javanese Islamic literature written in the early period of the spread of Islamic influence shows the importance of the mystical dimension in Islam at that time.(Wibowo & Nurnaningsih, 2019 p. 3) (Ni'am, 2022 p. 147)

Kasunanan Surakarta is one of the influential Islamic Javanese kingdoms of its time. Its famous king who has many works that can be enjoyed until now is Sri Susuhan Pakubuwana IV. He had the real name Raden Mas Sudibyo who was born on September 2, 1768. He ascended the throne and ruled from September 29, 1788 to October 2, 1820.(javanologi, n.d.) Pakubuwana IV was the son of Paku Buwana III who was a master of literature in his time. He ascended the throne when he was 19 years old and shared his father's interest in Javanese literature. He has many literary works including Wulangreh, Wulang Sunu, Wulang Putri, Wulang Tata Krama, and Donga Kabulla Mataram.(Khalim, 2008 p. 188)

Sri Susuhunan Pakubuwana IV through Wulangreh teaches conservatism by combining elements of perennialism, essentialism, and salafi in teaching educational values. He emphasized that the next generation must explore the values of perennialism contained in the teachings of parents, scholars, and ancestors.(Saihu, 2023 p. 615)

Besides being known as a writer, especially for his didactic work Wulangrèh composed in 1809, he also composed a number of suluk. Pakubuwana IV composed these suluk for almost forty years. Starting from his time as crown prince until the year before his death. These suluk composed by Pakubuwana, which mainly focus on the metaphysical and cosmological nature of the human body, bear the characteristic aroma of *Shaṭṭārī's* teachings. It should be noted that Pakubuwana IV also chose the name Radèn Ayu Satariyah (i.e., *Shaṭṭāriyah*) for his first daughter by a queen; and he named his second daughter by the same queen Radèn Ayu Kisbandiyah (i.e.,

Naqsyabandiyah), which suggests that this king was also associated with the *tarekat Naqsyabandiyah*.(Florida, 2019 p. 168)

Pakubuwana IV was known as a pious king and applied Islamic principles in his government. One of them is that in his time he formed a punishment execution soldier called Nirbahya, Martalulut, and Singanagara who have their respective duties in court. He functioned the Surambi court which was guided by the Qur'an and Hadith as a high court that decided serious cases.(Katno, 2015 p. 53) This shows that Pakubuwana IV was a king who was devout in religion and tried to maintain and preserve culture, even though at that time there were many tekamnan from the Dutch colonial government.

Serat Wulangreh in the Tapestry of Javanese Literature

Javanese literature, like other regional literatures in Indonesia, uses the local language, Javanese, as its medium. Javanese literature has developed from the past until now with various dynamics.(Margono-Slamet, 2021 p. 218) Javanese literature in its history has experienced a combination of various religions in Java such as Hinduism, Buddhism and Islam. The influence then gave birth to a new form of literature in the palace which was a form of meeting *kejawen* traditions and Islamic elements. so that literary works such as *suluk*, *wirid*, and other forms appeared. These works usually contain elements of Sufism and mysticism.(JATMIKO, 2012 p. 16)

Wulangreh is a Javanese literary work in the form of tembang macapat poetry, consisting of 13 pupuhs arranged in a structured manner. The pupuhs are *Dhandhanggula*, *Kinanthi*, *Gambuh*, *Pangkur*, *Maskumambang*, *Megatruh*, *Durma*, *Wirangrong*, *Pucung*, *Mijil*, *Asmaradhana*, *Sinom*, and *Girisa*. This work is the work of His Majesty Pakubuwono IV, written on the day of Akad Kliwon (Sunday Kliwon), Wuku Sungsang, the 19th of Bulan Besar 1735.(IV, 1985 p. 48) Wulang means teaching or didactic. Wulang literature refers to a type of literature that has a teaching message that aims to convey teachings to the reader or listener. This type of literature often contains moral values.(Prabowo, 2010 p. 600)

Wulangreh teaches moral and religious values. The Wulangreh contains moral codes for social, family and state relations and emphasizes not to act immorally to

one's own detriment. The implementation of moral attitudes in Wulangreh does not happen instantly, but rather through a slow but steady process, with full awareness and without coercion, over a sustained period of time. If one is able to follow all the virtuous teachings contained in the Wulangreh, then they will achieve a noble personality, which brings harmony to their lives and happiness both in this world and the hereafter. (Panani, 2019 p. 298)

Wulangreh conveys moral teachings with various analogies and figures of speech. By using the simple Javanese language spoken daily at that time, the message is expected to be conveyed in full. Wulangreh provides many social guidelines that must be practiced in order to form a noble character based on the Qur'an, Hadith, and the noble values of Javanese society. (Mulyono, 2017 p. 86) The work is in the form of *tembang macapat* which is not only a beautiful sentence but also full of philosophy. Pakubuwana IV's masterpiece is certainly relevant today. (Wangsa et al., 2019 p. 174) (Wuryantoro et al., 2024 p. 42) Even Wulangreh, which consists of 13 pupuhs, the third pupuh (Gambuh) is a reference for learning materials for junior high school students in Central Java now. (Retnowati, 2020 p. 9) The values contained therein have the potential to be spread not only to the people of the Nusantara but even the world because they contain life values that are in harmony with religious teachings. (Ismawati et al., 2022 p. 26)

Wulangreh is addressed to the less knowledgeable, especially the Javanese. It also warns them to look for teachers who have knowledge and credibility. It shows that not all teachers can be good and trustworthy. Similar writings then appeared in the late 19th century. One of them is the work of R. Ng. Ranggawarsita's *Kalatida* (The Age of Darkness). This work contains a satire of Javanese society at the time, which was characterized by moral decline. A nine-line stanza from *Kalatida* is often quoted in Indonesia today to criticize the condition of Indonesian society during the crisis. (Soebardi, 1969 p. 99)

Epistemology of Moderation in Serat Wulangreh

The richness of Indonesian literature is not only found in Javanese literature. For example, the *Wawacan Babad Walangsungsang*, which was born from Sundanese

literature, contains the story of Walangsungsang in discovering Islam. in this literary work, there are certainly many values of moderation.(Hernawan et al., 2021)

Religious moderation is formed through social stages involving internalization, externalization, and objectification. Javanese religious and cultural values, once internalized, become part of one's personal consciousness as a representation of the small universe. When these values are externalized into society and the environment, it is expected to create a big universe filled with peace and harmony. These principles are reflected in the attitude of religious moderation manifested in daily actions and behaviors.(Haryanto, 2022 p. 12)

In Wulangreh, the author found at least 34 stanzas out of a total of 283 stanzas that contain moderation values. The stanzas are scattered in 5 pupuhs from a total of 13 pupuhs, namely *Pupuh Pangkur*, *Tembang Durma*, *Pupuh Wirangrong*, *Pupuh Pucung*, and *Pupuh Asmarandana*.

1. Moderation Values in Pupuh Pungkur.

In this pupuh, there are moderation values contained in 5 stanzas, namely stanzas 9, 10, 11, 12, and 13.

9th Stanza

*Ing mangsa mengko pan arang, kang katemu ing basa kang basuki,
ingkang lumrah wong puniku, drengki drohi lan dora, iren meren
panasten dahwen kumingsun, opene nora pasaja, jahil muthakil
mbesiwit.*

10th stanza

*Alaning liyan denandhar, ing beciking liyan dipunsimpeni, becike
dhewe ginunggung, kinarya pasamuwan, nora ngrasa alane dhewe
ngendhukur, wong kang mangkono wateknya, nora pantes denpedhaki.*

11th stanza

Iku wong durbala murka, nora nana mareme ing jro ati, sabarang karepanipun, nadyan wisa katekan, karepane nora marem saya mbanjur, luamah lawan amarah, iku ingkang den tutwuri.

12th stanza

Ing sabarang tingkah polah, yen angucap tanapi lamun linggih, sungkan kasor ambegipun, pan lumuh kaungkulan, ing sujanma pangrasane dhewekipun, pan nora ana kang amadha, angrasa luhur pribadi

Stanzas 9-12 describe the negative behavior of humans who are spiteful, lying, envious, jealous, hot-hearted, and other bad behaviors. The beginning of this stanza implies an example of a radical attitude that is too extreme in fulfilling its desires. The bad attitudes above then make disharmony between fellow humans. In the context of Javanese literature, emphasis on human behavior and moral advice is often conveyed through literary couplets, be it in poetry or prose. This text reflects the use of literature as a means to convey moral and ethical messages to readers or listeners.

13th Stanza

Ing sabarang tingkah polah, yen angucap tanapi lamun linggih, sungkan kasor ambegipun, pan lumuh kaungkulan, ing sujanma pangrasane dhewekipun, pan nora ana kang amadha, angrasa luhur pribadi

The essence of the value of moderation in Pupuh Pungkur lies in this stanza. The concept of moderation can be identified from this stanza which emphasizes the importance of avoiding negative behavior and promoting a good attitude. For example, avoiding the desire to win, not exaggerating one's own goodness, and practicing a good attitude in relationships. This stanza emphasizes being a good role model. This value is an advice to always be moderate and avoid radical attitudes as exemplified in stanzas 9-11 above.

2. Moderation Values in Pupuh Tembang Durma

In this pupuh there is a value of moderation contained in 5 stanzas, namely stanzas 1-12

1st stanza

Dipunsami ambanting sariranira, cegah dhahar lan guling, darapon sudaa, nepsu kang ngambra-ambra, rerema ing tyasireki, dadi sabarang, karsanira lestari.

2nd stanza

Ing pangawruh lair batin aja mamang, yen sira wus udani, ing sariranira, yen ana kang amurba, misesa ing alam kabir, dadi sabarang, pakaryanira ugi

3rd stanza

Bener luput ala becik lawan begja, cilaka mapan saking, ing badan priyangga, dudu saking wong liya, pramila denngati-ati, sakeh durgama, singgahana den eling

In stanzas 1-3, it contains values that must be done to avoid bad attitudes by controlling one's passions and calming the mind. the importance of knowledge, both inner and outer knowledge, and reminds us not to doubt the existence of God, the Ruler of all human actions. This emphasizes the importance of acknowledging divine power in every aspect of life. The stanza also discusses the concept of personal responsibility for one's own destiny. It teaches to be cautious in every action and always be aware of one's own influence on life. The message encourages individuals to take responsibility for their own choices and actions. This stanza shows moderation in religion by providing moral values that should be emphasized in life.

4th stanza

Mapan ana sesiku telung prakara, nanging gedhe pribadi, pan iki lirira, ingkang telung prakara, aja anggungung sireki, kalawan aja, nacad kapati-pati

Bait 5

*Lawan aja mamaoni barang karya, thik-ithik mamaoni, samubarang
polah, tan kena wong kumlebat, ing mangsa mengko puniki, mapan
wus lumrah, padha wasis maoni*

Bait 6

*Mung tindake dhewe nora winaonan, ngrasa bener pribadi, sanadyan
bener, yen tindake wong liya, pesthine ingaran sisip, iku kang
lumrah, nganggo bener pribadi*

Bait 7

*Nora nana panggawe kang luwih gampang, kaya wong memaoni, sira
ling-eling, aja sugih waonan, den samya raharjeng budi, ingkang
prayoga, singa-singa kang lali*

In stanzas 4-7, it emphasizes to keep oneself from criticizing others. Never feel self-righteous then criticize each other just because they are not the same in opinion. Likewise, when viewed from the perspective of religious moderation, the stanza recommends not to criticize each other's beliefs and feel self-righteous. Reproachful attitudes among fellow religious believers can cause a rift in social relations. In the contemporary context of this digital era, many people do bullying on social media with hurtful comments. Denouncing other people's beliefs also often occurs both in the real world and in cyberspace. This attitude should certainly not be done to maintain harmony among people. The stanzas of Javanese literature contain values that need to be implemented in a multicultural Indonesian society.

8th stanza

*Inkang eling angelingena ya marang, sanak kanca kang lali, den
nedya raharja, mangkana tindakira, yen datan kaduga uwis, teka
menenga, aja sok angrasani*

9th stanza

*Nemu dosa anyela sapidha-padha, dene wong ngalem ugi, yen
durung tetela, ing beciking manungsa, aja age nggunggung kaki,
menek tan nyata, dadi cirinireki.*

10th stanza

*Dene ingkang kaprah ing mangsa samangkya, yen ana den senengi,
ing pangalemira, pan kongsi pandirangan, matane kongsi mandelik,
nadyan alaa, ginunggung becik ugi*

In stanzas 8-10, it contains the value of not feeling excessive if flattered by people. A moderate attitude needs to be taken in responding to someone who praises excessively. The flattery should not make the eyes glaze over so that they feel they are very great. Likewise, in the context of religious modesty, this value provides an appeal not to feel the most pious. Flattery of others if addressed wrongly can make a person become jealous'. This stanza also states that it is not easy to claim someone is good or bad without knowing their true attitude. Verification needs to be done before giving other people's claims. This step is a manifestation of a moderate attitude which of course must be implemented until now.

11th stanza

*Aja ngalem aja mada lamun bisa, yen uga jaman mangkin, iya
samubarang, yen ora sinenengan, den poyok kapati-kati, nora
prasaja, sabarang kang denpikir.*

12th stanza

*Ngandhut rukun becik ngarepan kewala, ing wuri angrasani, ingkang
ora-ora, kabeh kang rinasan, ala becik denrasani, tan parah-parah,
wirangronge gumanti.*

In stanzas 10-12 it again emphasizes not to criticize and flatter others excessively. These two opposing poles are again emphasized to be avoided. This value in the context of moderation can mean to find the middle way (wasatiyah) of the two poles. This stanza also emphasizes not to be hypocritical in social life. This attitude can make a person seem good in front but behind reproach. Of course in religion and social life this attitude can make harmony fade. When viewed in a religious context, many seem to uphold tolerance when in an interfaith forum. However, when they are in their community, they mock other people's beliefs. This is a disease that must be eradicated because it can damage harmony.

3. Moderation Values in Pupuh Wirangrong

In this pupuh there is a value of moderation contained in 5 stanzas, namely stanzas 1-6

1st stanza

*Densamya marsudeng budi, wiweka dipunwaspaos, aja dumeh dumeh
bisa muwus, yen tan pantes ugi, sanadyan mung sakecap, yen tan
pantes prenatal*

2nd stanza

*Kudu golek mangsa ugi, panggonan lamun miraos, lawan aja age
sira muwus, dununge den kesthi, aja age kawedal, yen durung pantes
rowangnya*

3rd stanza

*Rowang sapocapan ugi, kang pantes ngajak calathon, aja sok metua
wong calathu, ana pantes ugi, rinungu mring wong kathah, ana
satengah micara*

4th stanza

*Tan pantes akeh ngawruhi, mulane lamun miraos, dipun ngarah-arah
ywa kabanjur, yen sampun kawijil, tan kena tinututan, mulane dipun
prayitna*

5th stanza

*Lan maninge wong ngaurip, aja ngakehken supaos, iku kagwe reged
badanipun, nanging mangsa mangkin, tan na etung prakara, supata
ginawe dinan*

6th stanza

Den padha gemi ing lathi, aja ngakehken pipisoh, cacah-cucah srengen ngabul-abul, lamun andukani, den dumeling dosanya, mring abdi kang manggih duka.

The above stanzas emphasize guarding the tongue from criticizing others. These stanzas highlight the importance of good and ethical behavior in speech and action. These messages reflect the moral and ethical values championed in Javanese society, which are reflected in the teachings of Wulangreh. There is an emphasis on the importance of improving one's manners and considering the words one speaks, and placing them appropriately. The stanza suggests moderation in communication in social interactions. All words and actions must be guarded so as not to offend others. These values then manifest into the behavior of Javanese society to this day.

4. Moderation Values in Pupuh Pucung

In this pupuh, there are moderation values contained in 5 stanzas, namely stanzas 4, 5, 6, and 12.

4th stanza

Wong sadulur, nadyan sanak dipunrukun, aja nganti pisah, ing samubarang karsane, padha rukun dinulu teka prayoga

5th stanza

Abot entheng, wong duwe sanak sadulur, entenge yen pisah, pikire tan dadi siji, abotipun lamun biyantu ing karsa

6th stanza

Luwih abot, wong duwe sanak sadulur, jitus tandhingira, yen golong sabarang pikir, kacek uga lan wong kang tan sugih sanak

12th stanza

Den ajembar, den amot lan den amengku, den pindha segara, tyase ngemot ala becik, mapan ana papancene sowang-sowang

The stanzas above discuss the importance of brotherhood and harmonious relationships between relatives and siblings. Maintaining unity and harmony in family relationships is better than separating due to

differences or disagreements. In the perspective of religious moderation, this value can certainly be applied when siblings differ in belief or opinion. In responding to the differences, they should still establish a relationship between relatives. The emphasis on harmony shows the importance of finding a middle point or balance in social interactions, as well as the ability to accommodate differences and treat others with understanding and tolerance. The stanzas provide advice to expand the mind like an ocean that can always hold many things. Mutual forgiveness and tolerance are important aspects in establishing harmonious relationships. The values in Wulangreh show that tolerance has existed since ancient times in the diverse social culture of Javanese society.

5. Moderation Values in Pupuh Asmarandana

In this pupuh there is a value of moderation contained in 5 stanzas, namely stanzas 1-7

1st stanza

*Padha netepana ugi, kabeh parentahing sarak, terusna lair batine,
salat limang wektu uga, tan kena tininggala, sapa tinggal dadi gabug,
yen misih dhemen neng praja.*

2nd stanza

*Wiwit ana badan iki, iya teka ing sarengat, ananing manungsa kiye,
rukun Islam kang lilima, nora kena tininggal, iku parabot linuhung,
mungguh wong urip neng dunya.*

3rd stanza

*Kudu uga den lakoni, rukun lilima punika, mapan ta sakuwasane,
nanging aja tan linakyan, sapa tan nglakonana, tan wurung nemu
bebendu, padha sira esttokena.*

4th stanza

*Parentahira Hyang Widhi, kang dhawuh mring Nabiyullah, ing dalil
kadis enggone, aja na ingkang sembrana, rasakna den karasa, dalil
kadis rasanipun, dadi padhang ing tyasira*

5th stanza

Nora gampang wong ngaurip, yen tan weruh uripira, uripe padha lan kebo, anur kebo dagingira, kalala yen pinangana, pan manungsa dagingipun, yen pinangan pesthi karam

6th stanza

Poma-poma wekas mami, anak putu aja lena, aja katungkul uripe, lan aja duwe kareman, marang papaes donya, siyang dalu dipun emut, yen urip manggih antaka.

7th stanza

Lawan aja angkuh bengis, lengus lanas langar lancang, calak ladah sumalonong, aja edak aja ngepak, lan aja siya-siya, aja jail para padu, lan aja para wadulan

The stanzas above emphasize the importance of obedience to the commandments of Sharia in Islam, both outward and inward. This message reflects the balance between spiritual and worldly values practiced in Javanese society. There is an emphasis on the importance of performing the five daily prayers and obeying the pillars of Islam. The emphasis provides advice to maintain spiritual values in running life. The concept of moderation in this context relates to the balance between obedience to religious teachings and daily life. The emphasis on the importance of carrying out the commandments of sharia to the best of one's ability, but also the acceptance of human limitations and mistakes, shows an awareness of the importance of moderation in religious practice. Thus, in daily life, not only the worship of God (*hablum minallah*), but also the importance of social worship (*hablum mina an-nas*). Often found in today's society that is only too concerned with its relationship with God, so that it feels itself the holiest. But the aspect of social relations with others is very bad. Of course this should not be done. As a moderation step, both must be balanced.

The values of moderation in the Wulangreh above show that the ethical and moral treasures of Javanese society are very rich. Wulangreh became the guideline of life for the Javanese people of Surakarta at that time. It can be seen that the current

values of moderation that are intensively applied in social life. It turns out that it has existed since ancient times, but in its journey it was forgotten. Moderation is a core teaching of religious understanding that is relevant in the context of diversity in all aspects, whether religion, customs, ethnicity, and the nation itself. (Nirwana & Darmadali, 2021 p. 119) In *Wulangreh*, the emphasis on moderation in Islamic teachings and local Javanese values come together. Although the local terms are modified in the dynamics, the meaning is similar. (Johns, 1966 p. 50)

CONCLUSION

Wulangreh has become the book of moderation for the Javanese community in Surakarta at that time. *Wulangreh* contains many moderating values that can be applied today. This literary work contains various advice on how to live socially in harmony. The 238 stanzas with 13 pupuhs contain at least 34 stanzas in 5 pupuhs of moderation values, namely *Pupuh Pangkur*, *Tembang Durma*, *Pupuh Wirangrong*, *Pupuh Pucung*, and *Pupuh Asmarandana*. The values of religious moderation that exist today did not just appear out of nowhere. If we look back further, these values actually existed in their time. One of them has been listed in *Wulangreh*. This indicates that the literary tradition of the Nusantara has had its own values and then formed the treasures of the nation's noble character that continues to exist today. Pakubuwana IV as a king at that time had a big role in shaping the character of Javanese society at that time. His popular work *Wulangreh* can be enjoyed and implemented until now. Apart from the political process that occurred, the literary work provides an extraordinary wealth of value.

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