

The Chronicles of Javanese Ethical Values for Indonesian Moral Considerations.

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ABSTRACT

This article exposes the cruciality of Javanese ethical values regarding Indonesian moral considerations. Javanese people always seek for peace in the concept of slamet through conceptions of jagad ageng and jagad alit in Serat Wulangreh and Serat Tripama. The article would like to ask the question whether traditional values contain philosophical understandings especially in Javanese culture. In analysis through qualitative methods through literature study approach, Javanese culture underlines that others are not objects but knowledge of human beings; to consider oneself is to consider others. There is no distance between knowledge and understanding as both are appraised and lived. Humanity is both for oneself individually and for others socially. In conclusion, Javanese values see people to be respected equally in the universe. The main idea is not power or even money, but necessary individual conditions and good social interactions. By stating so, this paper finds its significance especially in how traditional values, especially Javanese, will always exist as a guidance of moral, philosophical, and everyday understandings of human's life..

Keywords: Ethical Values, Javanese Culture, Serat Tripama, Serat Wulangreh

ABSTRAK

Artikel ini memaparkan pentingnya nilai-nilai etika Jawa dalam kaitannya dengan pertimbangan moral Indonesia. Orang Jawa selalu mencari kedamaian dalam konsep slamet melalui konsepsi jagad ageng dan jagad alit dalam Serat Wulangreh dan Serat Tripama. Dalam analisis melalui metode kualitatif, budaya Jawa menggarisbawahi bahwa orang lain bukanlah objek, melainkan pengetahuan manusia; menganggap diri sendiri berarti menganggap orang lain. Tidak ada jarak antara pengetahuan dan pemahaman karena keduanya dinilai dan dihayati. Kemanusiaan adalah untuk diri sendiri secara individu dan untuk orang lain secara sosial. Kesimpulannya, nilai-nilai Jawa memandang manusia harus dihormati secara setara di alam semesta. Gagasan utamanya bukanlah kekuasaan atau bahkan uang, tetapi kondisi individu yang diperlukan dan interaksi sosial yang baik.

Kata Kunci: Budaya Jawa, Nilai-Nilai Jawa; Serat Tripama, Serat Wulangreh

Introduction

It is widely known that Indonesia is full of diversity among cultures which make complex coexistence among people. People embrace their own beliefs and understand the differences of others (Pratiwi, 2021; Setiawan, et al., 2021). This is such ideal harmony for Indonesia where people smile and help each other without any bad prejudice beforehand and afterwards. However, this ideal is not given but a process condition because differences in Indonesia are like a two-edged blade; to

understand and to oppose others. Some people may build cross-cultural interactions while others may show domination to others. Some people may understand differences while others may force one ideology for all. While some people could understand others as equal as themselves, other people always try to dominate others.

One of the important identities in Indonesia is Javanese culture on personal and social interactions in everyday life. The importance of this ethnic is not just about political issues but also cultural aspects of Indonesian people (Pratiwi, 2021; Setiawan, et al., 2021). The most common names of people are in Javanese language, all former and current President of Indonesia is Javanese people, the names of Pancasila and Bhinneka Tunggal Ika were derived from Javanese backgrounds, those are examples of how Javanese people have affected the history of Indonesia. However, many cultural frictions are also known from Javanese circles. Terrorism, common crime, religious friction, military exploitation, agrarian conflict, labor differentiation, are reflected in Javanese life. It is a two-face of dualism in Indonesia, especially in Javanese understandings.

Javanese people, especially Middle Java and Yogyakarta, practice understanding each other as a medium to understand themselves too. Although many horizontal frictions happened in Java recently, Javanese people are actually human beings who always seek for peace in their way of life of *kejawen* (Santosa, 2012). As a part of Indonesia, Javanese values in its ethical condition could also be seen as one of Indonesian moral considerations. Therefore, questions arose, what kind of Javanese cultural understanding that may shape the goodness of human beings? Despite those understandings, why are there still such ignorance of others? Are moral values not enough to make people respect others? Actually, in fact, what makes such ignorance of others? These questions are answered in following explanations divided into six sub-chapters; introduction, conditions of Javanese culture, personal and social ethical values of Javanese people, Javanese thoughts for wider moral considerations, conclusion, and references.

There are various researches that have been done regarding Javanese culture. The first one is entitled *Character Education Based on Javanese Culture in Surakarta Palace at Kasatriyan Elementary School, Surakarta* composed by Ikhsan Faturohim, Triyanto, and Joko Daryanto in 2024 (Faturohim et al., 2024). The research proved that such preservation of Javanese culture through Local Content of Regional Language expected that 75% of students are able to speak Javanese properly and correctly, including to promote education and establish partnerships with related agencies in order to prepare quality resources for common welfare. The second one is written in 2024 by Onok Yayang Pamungkas, Lisa'diyah Ma'rifataini, Warnis, Fatimah Zuhrah, Dwi Purwoko, and Akbar Al Masjid entitled *Exploring the Cultural*

Significance of Javanese Literature: A Study of Mantras (Pamungkas et al., 2024). This research analyzed *Kidung Rumeksa ing Wengi*. It is proven to reflect implications about the evolution of Javanese culture from oral tradition to written documentation, strategically incorporating Islamic concepts. The third one is entitled *A Javanese Dance is A Representation of Rasa in Javanese Culture* and done by Katarina Indah Sulastuti, Sunardi, Efrida, Mamik Widyastuti, Hadawiyah Endah Utami, Setya Widyawati, Budi Setyastuti, and Nuryanto in 2024 (Sulastuti et al., 2024). This research worked on ethnochoreology of Javanese dance, in the example of the case study, the *Bedhaya Ela-ela* dance is a representation of the *rasa* in Javanese culture that substantially depicts the life of the Javanese people and the culture of *rasa* which involves issues of ethics, aesthetics, and religion in Javanese culture. Those three researches analyzed part of Javanese culture, but none of them explore the sense of *serat* as seen in this article. Therefore, this article finds its novelty regarding the research gaps being analyzed before.

To answer the research questions above, reflection and comparison were done between traditional and modern perspectives of Javanese culture. Traditional one is taken from a letter or *serat* containing life lessons of Javanese culture told from one to further generations. Modern one is asserted from today's Indonesia and Javanese conditions. Concepts of identity, modernity, and cosmological conditions are instances of modern views used in this paper. Qualitative method is used in this paper to examine cultural and ethical meanings of Javanese life. Traditional and modern scriptures are also used in relation to this topic.

This research finds its significances in examining traditional values of Javanese in modern conceptions. This is needed to give wider knowledge of guidance of life from traditional point of view. It is also necessary to gain better perspectives of everyday life regarding better understandings of intertwinements among written culture of Javanese values. By stating so, this paper is also signifying the roles of values to tackle issues of neutrality in literary works by deepening values of everyday life especially in several *serat* discussed here.

Method

By using a qualitative method and literature study approach, certain concepts and written data are analyzed to answer the question in this paper. Written through an explorative approach, online and offline scripts are used to explain correlations between Javanese philosophical values, ethical understandings, and realities of Indonesia cultural studies ideas. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes obtaining sources, reading and watching sources carefully, comparing with other issues, quoting into paper, and writing down in reference lists. The research data

comes from realities of Javanese values, ethical considerations, and Indonesian moral understandings. Each of them is read then broken down into its every particular element as the technique of data collection. The technique of data analysis used is content analysis by comparing the ideas among Javanese manuscripts alongside contemporary situations of everyday life.

Results & Discussion

Prolonging Conditions of Javanese Culture

Geographically, Javanese people live in rural and mountainous areas. Some beaches may be located in some areas but adventurous sailing is not known by these people's culture. These people see seas as how they see mountains; the blue is the peace itself (Suyono, 2007). These people are farmers who have to do something about their lands if they want to get something. They cannot just catch wild cattle or fish but they have to stay in a certain place to manage their surroundings. This condition actually shapes the culture of the people. Javanese people see what is aesthetic in the height of the mountains and the green of the plants as well as the wealth of having cattle and the yellow of the harvested rice. These aesthetics reflect how these people appreciate nature in how it stands for itself and effort in how people work to it every day.

Every kind of aspect of life is important so that it must be appreciated. Javanese culture lives in balance between people and their surroundings as both aspects are concluded in *slamet* or fortune of life. What is outside is as important as what is inside of everyone in balance between this duality. This thought is also emphasized in any celebration of events in human life described as *slametan* (Santosa, 2012). To live is to cultivate deeds towards inner-self and outer-self. Inner-self includes own knowledge known as inheritance or further advancement. This knowledge is used to enrich oneself as an individual because understanding is coming to those who want to know. Outer-self means other people whose own deeds are done to. It is to remind people that everyone does not live by only himself but also in contact with others (Sawitri, 2021; Wasisto, 2021). It is such a limitation for inner-self to not arbitrarily see others through own knowledge and outer-self as consideration in cultivating oneself toward others.

These inner-self and outer-self are proof that Javanese people are not monolithic entities. They appreciate nature and human beings on how the universe works. Nature may stand for itself, but human beings are also part of it, so that human beings may also stand for nature (Suyono, 2007; Ibrahim, et al., 2023). Human beings could cultivate nature as long as people care for nature. People should know how to limit themselves without waiting for nature to restrict them. This view also applies to interactions among human beings. Having nice relations

among others is important because that is how people cultivate knowledge (Sawitri, 2021; Wasisto, 2021). To interact with others does not always mean to erode one's own knowledge but to enrich them. Knowing better of others will cultivate understanding of a better self. Those two perspectives are also related to God. The transcendent being is the most ultimate of all entities therefore nature and human beings are part of God. People could not ignore the *prima causa* who created everything long before human beings could even define themselves. Human beings are defined by nature, created by God (Maknun, 2022; Wirnoto, 2023). Therefore, appreciating nature and other human beings is also the same with respecting God as seen in interaction with other known religions.

Cosmologically, Javanese values see a close relationship between human as small world or micro cosmos called as *jagad cilik* and universe as big world or cosmos described as *jagad gedhe* (Sutrisno, 1985). That relationship is interactive so that what people do will affect the world and in reverse. Body and mind should always be in balance with the whole universe or *manunggal* (Pugiarto, 1993; Bhagaskoro, et al., 2019). In *jagad cilik*, understanding one's own acts would be self as an independent part that may have a strong effort to reach anything. Cultivating self is understanding the universe because human beings are parts of nature and God. Meanwhile, *jagad cilik* is also limited to others' deeds so that any freedom should always come together with respect to *jagad gedhe*.

In *jagad gedhe*, the universe has its own order that includes human beings, nature beings, and God himself. This order should be understood so that any deed may walk together in harmony described as *keselarasan* (Pugiarto, 1993; Bhagaskoro, et al., 2019). Human beings should never exploit nature beings just for himself by acting as God. *Jagad cilik* is a small part of the universe but that part is important for a harmonious universe so that awareness needs to be asserted anywhere and anytime. Understanding relations between *jagad cilik* and *jagad gedhe* could bring in peaceful hearts or *katentremaning ati* to human beings (Magnis-Suseno, 1984; Bhagaskoro, et al., 2019). This cosmological view emphasizes human beings as individuals and as part of bigger circles. Any deeds done by human beings are expected from bigger circles therefore any arbitrary one does not exist. Human beings could not prioritize themselves against nature, universe, or even God. Any small move that human beings take will affect others so that people should consider balance as their ultimate purpose of living (Jatman, 1999:29-30).

Contextual aspect relates to what is lived and understood by people in everyday life among their surroundings (Firzatullah et al., 2025; Smith and Riley, 2009). These people know that they do not just live alone with their own doctrines and dogmas, but also with others. There is no one universal view for everything so that people should know how to behave based on any context that may come

(Firzatullah et al., 2025; Sutrisno, 1985). This saying also indicates that anyone including Javanese people should know the contextual aspect of culture in where they stand. Everyday life is not monotonous but meaningful. It is true that Javanese people believe in the system of the universe but it does mean that the system forces them not to have any choices. It is actually the system which makes people have choices in life. The system enables and makes human beings possible to choose among good and bad deeds (Maknun, 2022; Wirnoto, 2023). This contextual view reflects how things do not stand for itself but in relations with others. Contextual view means to consider others in own knowledge. People do not only live by rigid concepts but how they manage the concept contextually is how they live everyday inside the system.

Mythical aspect examines any kind of thing that could not be seen by bare eyes. It is not a ghost but spiritual as well as metaphysical things that could only be understood by cultivating the mind or *olah rasa* (Pugiarto, 1993). Javanese people actually are open to any other transcendental views. In the religious view of people, Javanese culture is not in contrast with any religious view since it is also followed by praying to God. Javanese people believe in souls that possess spiritual essence supernaturally as any things are considered full of symbolic meaning of goodness and kindness in life (Suyono, 2007). This appreciation is important to see deeper relationships between internal and external aspects of human beings so that they may consider everything in their deeds. Both religious and local belief view concordance of natural elements among human and nature beings. Since both human and nature are God's creations, they share the same elements in the way of *slamet* (Firzatullah et al., 2025; Magnis-Suseno, 1984). This view relates to how people live harmoniously among others. If human beings would like to have a good life, they have to share it too with nature beings. In subjectivism, it is known that humans are the center of the world but not in Javanese view which examines the universe as a whole. By closing eyes and listening to the sound of nature, human beings could feel their unity with nature. Both religions and animism talk about the concordance that goes beyond bodily things to higher grounds. Mythical understanding is wider than merely doctrines because it teaches people to open their inner eyes to feel anything that may be far or near from them.

Cultural aspects relate to fixed and dynamic structures of people (Firzatullah et al., 2025; Smith & Riley, 2009). On the fixed side, the cultural aspect is understood only to specific places and people. Javanese culture is only embraced by Javanese people. It is because any natural and social constructions that shape Javanese people only relate to places and spaces where these people live. These people do rituals to actualize their cultural beliefs reflected in religions and traced to Javanese habits. Peace, harmony, and conformity are recognitions of those habits of appropriation

in everyday life (Firzatullah et al., 2025; Jatman, 1999). Since the habits also relate to other people besides Javanese ones, this culture may also suit other cultures. Any culture appreciates human, nature, and God, in their own perspectives but states the same purpose. This cultural view puts Javanese culture equal to others because any culture respects the universe despite differences in the rituals.

Socially, the condition of Javanese culture reflects dialogues among people which is intersubjective and inter-personal in appreciating others. This perspective indicates how Javanese values are not a selfish identity but a communal idea of self and others. Javanese culture is neither individual nor communitarian because anything done by individuals or society must be done in balance with nature and the universe (Setiyono, 2020; Ibrahim, et al., 2023). Javanese culture is not such an absolute ideology, but only absolute in the element inside of it. Existence of human beings, nature, universe, and God is inevitable at all but this absoluteness also contains such openness to others. Therefore, Javanese culture is also social because it may acculturate or assimilate with other cultures as long as the principles are still being well kept.

Javanese Thoughts for Wider Moral Considerations

From *slamet*, *Serat Wulangreh*, and *Serat Tripama*, Javanese people live ethical values as described in *tri hutami pakarti luhung*; three ethical knowledge. First, people should live in full awareness of himself and his surroundings as described in *eling lan waspada*. Only he and himself could control his actions towards others (Jatman, 1999). Second, *hamemayu hayuning bawana-welas asih mring sasamaning dumadi-karyenak tyasing sasami*; taking care of others is the same as taking care of the universe. Humans should do good things to each other as that is how social interactions should be. Third, people should always struggle for truth by being patient because any tyrant will be destroyed, not by bigger power, but by kindness and virtue of the human soul. This ethic is called *suradira jayaningrat lebur dening pangastuti* (Jatman, 1999). Those ethics relate to guidance in how to build a better life with surroundings.

Those ethical views could be reflected in today's Indonesia situation. Today, Indonesian people are easily involved in conflicts without understanding what really happens. People used to nod to every news article without trying to compare it with other sources. Actually, Javanese ethical values are enough for people to live in good condition but they ignore and even abandon it. People always try to find certainty while certainty is already found in everyday culture. Javanese people could find what is good in their own customs but they just want to get instant things in everything (Demolingo, 2020; Handayani, 2020). For example, to have money, people should cultivate themselves in interactive relations among surrounding,

nature, and God. Today, people choose instant things by stealing, kidnapping, murder, or even corruption to get a certain amount of money. Javanese values actually tell people to know their own limits as seen in *eling lan waspada*. It may be true that any need is unlimited, but to live is to limit oneself so that balance among others may be in accordance with everything.

Another example is about today's religious views. Some people try to find a pure view of religion by abandoning relations with others. As long as purity is reached, they claim that the main truth is attained for everyone. This perspective actually undermines the plurality of people, ignores the tolerant condition of Indonesia, and eliminates complexity of belief from mythical to social ones. Javanese people actually do not teach how to satisfy their own desires (Demolingo, 2020; Handayani, 2020). Own desire may be fulfilled but by considering others and balance of the universe as well as seen in heroic examples in *Serat Tripama* and concordance between *jagad cilik* and *jagad gedhe*. Balance of the universe is about plural conditions among many differences. Any final or single truth is never enough to explain everything. People could not force a truth to all people because truth is actually stated in many terms.

Moreover, the condition of Indonesia is colored with violence and money-oriented deeds. Violence is actually out of Javanese values (Sibarani & Lubis, 2022; Bethari, et al., 2023). *Slamet* is not attained by destroying others but by cooperating and empowering others. Agrarian conflict in Kendeng on cement factories and airport establishment in Gunung Kidul are examples in how a need is forced to realize progress rather than to understand *keselarasan* as culture of people. Those two events are situated in Java but both do not reflect Javanese values. As long as direct investment is involved, local wisdom is ignored. Money does not care about the balance of the universe because it brings in progress as needed for fulfillment for everyone (Sibarani & Lubis, 2022; Bethari, et al., 2023). No one cares about *suradira jayaningrat lebur dening pangastuti* as long as industrialization could produce more money for better living. No one cares about *hamemayu hayuning batwana* as long as land could be exploited. No one cares about *welas asih mring sasamaning dumadi* and *karyenak tyasing sasami* as long as the final truth is attained. No one cares about *sembah lelima* as long as working hard could fulfill every need.

Javanese values actually could walk together with modernity. Since modernity is based on progress, Javanese ideas also deal with openness. Traditional aspects are not totally different from modern ones. Many people leave their own culture by embracing foreign ones while the foreign is not always suitable for them. Dealing with traditions is understanding plural thoughts of culture. Traditions are not totally rigid but its stiffness should be appreciated by further understanding (Firzatullah et al., 2025; Ibrahim, et al., 2023; Setiyono, 2020). This is what people do

not want to do. People start to find instant things by running everywhere following the pace of globalization while they do not know any more about their origin and purpose.

By understanding Javanese culture, deeper moral considerations about others are also attained. Others are not merely objects but knowledge of human beings; to consider something is also to consider others (Setiyono, 2020; Ibrahim, et al., 2023). There is no distance between knowledge and understanding as values are both appraised and lived. Human is both for himself individually and for others socially. Javanese values in considering others as ethical could be reflected in Indonesian conditions today. More than just thinking of others as objects of domination of power, Javanese values sees other people to be respected as equal entities in the universe. The main idea of being Javanese people is not power or even money but nice individual conditions and good social interactions.

Personal and Social Ethical Values of Javanese People

The concept of *slamet* above indicates how Javanese people intend their lives into coexistence with their own self, other human beings, nature, and God since every aspect relates to others in close understanding. Javanese people do not live only by written norms but also habitual values embraced by practices. Beside the concept of *slamet*, Javanese people cultivate knowledge through traditional letters. In *Serat Wulangreh*, a lyric or *macapat* written by Pakubuwana IV, people should respect "Other" and "others" in balance between horizontal and vertical aspects in life. *Wulangreh* itself describes *wulang* as teaching and *reh* as attitude so that *wulangreh* is teaching of good deeds (Zuhri, 2015). That lyric exposed *sembah lelima* as to whom people's respect should be given to; parents, parents-in-law, brothers and sisters, teachers, and God. *Sembah lelima* is written in *pupuh maskumambang* in verse 7-9 of *Serat Wulangreh* (Wiroprojo, 2014);

07. *Ana uga etang etangane kaki, lelima sinembah, dununge sawiji-wiji, sembah lelima punika.*

08. *Ingkang dening rama iku kaping kalih, marang maratuwa, lanang wadon kaping katri, lan marang sadulur tuwa.*

09. *Kaping pat marang guru kang sayekti, sembah kaping lima marang Gustinira yekti, pacincene kawruhana.*

First, respect given to parents relates to how people should thank them for taking care of their children with nice compassion and knowledge of this world. In other words, anyone is not born by himself and then lives alone. People still need other people while parents are two first people whom someone meets for the first time in this world (Zuhri, 2015). Second, respect given to parents-in-law states how each spouse is united into one family so that respect should be given to one's own

parents and other parents-in-law as well. The former gives life to us and the latter gives life to further generations. This respect to parents and parents-in-law are listed in verse 10-13 of *Serat Wulangreh* (Wiroprojo, 2014);

10. *Pramila rama ibu den bekteni, kinarya jalaran, anane badanireki, kinawruhan padhang hawa.*
11. *Uripira pinter samubarang kardi, saking ibu rama, ing bating saking Hyang Widdhi, milane wajib sinembah.*
12. *Pan kinarsakake marang ing Hyang Widhi, kinarya lantaran, ana ing dunya puniki, nyalaki becik lan ala.*
13. *Saking ibu rama margane udani, miwah maratuwa, lanang wadon den bekteni, aweh rasa ingkang nyata.*

Third, respect given to brothers and sisters is compassion for the same blood. They are born from the same parents, live together, and love each other from childhood until adulthood. Taking care of brothers and sisters is important as one family. This respect to brothers and sisters are listed in verse 14-15 of *Serat Wulangreh* (Wiroprojo, 2014);

14. *Sajatine rasa kang mencarke wiji, sembah kaping tiga, mring sadulur tuwa ugi, milane sadulur tuwa.*
15. *Pan sinembah gegantining rama ugi, pan sirnaning wong tuwa, sadulur tuwa gumanti, inkang pantes sira tuta.*

Fourth, respect should be given to *Guru* or teachers as those who give knowledge to us at school and everyday life. Teachers are people with wide and deep experience about life who could give good advice and examples to us. It is because teachers are meant to give guidance for better life, to enlighten our way, and to show what is good for our life. This respect to teachers is listed in verse 16-18 of *Serat Wulangreh* (Wiroprojo, 2014);

16. *Iba warah wuruke ingkang prayogi, sembah kang kaping papat, marang ing guru sayekti, marmane guru sinembah.*
17. *Kang pituduh marang marganing ngaurip, tumekeng antaka madhangken petenging ati, mbeneraken marga mulya.*
18. *Wong duraka ing guru abot sayekti, mila den prayitna, minta sih siyang ratri, ywa nganti suda sihira.*

Fifth, respect should be given to God as the Supreme Creator of human beings and the world. In the following verse, Pakubuwana IV explains Islamic rituals as respect to God but could also be applied for other religions as well because every kind of religion intends to God as *prima causa* or the main cause of everything. In Javanese values, people are nothing without God, therefore appreciation to God

is absolute (Setiyono, 2020; Ibrahim, et al., 2023). It could be respect to nature or other human beings too because those are also God's creations. Javanese values do not limit itself and restrict others to only several religions but its openness brings chances to any other belief which would like to find accordance with God in Javanese perspectives. This respect to God is listed in verse 19 of *Serat Wulangreh* (Wiroprojo, 2014);

19. *Kaping lima dununge sembah puniki, mring Gusti kang
Murba, ing pati kalawan urip, paring sandhang lawan pangan.*

Sembah lelima reflects how Javanese values appreciate every small aspect in life. The appreciation could enhance good deeds towards others and nice understanding in reverse. Javanese people believe that what we give will be given again to us someday. *Sembah lelima* could be said as *ngunduh wohing pakarti* which is similar to *karma*. Appreciation is such interaction of deeds; what we will do to others will also be done to us.

Beside *sembah lelima*, there are other examples of Javanese values in shadow puppet or *Wayang*. Despite its origin in India, stories and figures in *Wayang* have evolved by including Javanese reality. This culture is not foreign at all because it has experienced such assimilation and acculturation with local wisdom. Three figures in *Wayang* are explained in *Serat Tripama* by Mangkunegara IV which shows that people should live with virtue though life is never as easy as it seems.

First, Suwanda who is brave and loyal to his king. He just does what his king tells him to do. However, those actions are actually what makes him know the truth. He is the hero of many wars who used to bring many gifts to the kings (Setiyono, 2020; Ibrahim, et al., 2023). He is known for his outstanding abilities in leadership and military but it does not make him selfish at all. His bravery is what Mangkunegara IV told people as an example for Javanese people. The story of Suwanda could be seen in following words of verse 1-2 of *Serat Tripama* (Wiroprojo, 2020);

Verse 01

*Yogyanira kang para prajurit
lamun bisa sira anuladha
duk ing nguni caritane
andel ira Sang Prabu
Sasrabahu ing Maespati
aran patih Suwanda
lalabuhanipun,
Kang ginelong tri prakara
Guna kaya purune kang den antepi
Nuhoni trah utama*

Verse 02

*Lire lelabuhan tri prakawis
guna bisa saneskareng karya
binudi dadya unggule
kaya sayektinipun
Duk bantu prang Manggada nagri
Amboyong putrid dhomas
Katur ratunipun
Purune sampun tetela
Aprang tanding lan ditya Ngalengka nagri
Suwanda mati ngrana*

Second, Kumbakarna who is loyal to his country despite bad deeds done by his brother Dasamuka. He knows that Dasamuka has done bad things including kidnapping Rama's wife, killing other people, and conquering other kingdoms. Meanwhile, Kumbakarna still comes to any war that his country is involved in because it is such an obligation for patriots to defend the sovereignty of their own country and to protect other citizens (Setiyono, 2020; Ibrahim, et al., 2023; Wijaya et al., 2025). Kumbakarna himself does not have a handsome face or even soldierly posture to be called as a hero but his pure heart should be appreciated above all. He tells himself that it is better to die in war rather than do nothing for his country. He remembers his country as the land of his ancestors and father and mother as well so that it is compulsory for a child to defend the land (Kusmianto, 2013). His role as a warrior also makes him brave and loyal to his country. The story of Kumbakarna could be seen in following words of verse 3-4 of *Serat Tripama* (Wioprojo, 2020);

Verse 03

*Wonten malih tuladhan prayogi,
satriya gung nagri ing Ngalengka
Sang Kumbakarna arane
tur iku warna diyu
suprandene nggayuh utami
duk wiwit prang Ngalengka
dennya darbe atur
mring raka amrih raharja
Dasamuka tan kengguh ing atur yekti
De mung mungsuh wanara*

Verse 04

*Kumbakarna kinen mangsah jurit
mring kang raka sira tan lenggana
nglungguhi kasatriyane
ing tekad datan purun
amung cipta labuh nagari
lan noli yayah rena
Myang leluhuripun
wus mukti aneng Ngalengka
mangke arsa rinusak ing bala kapi
Punagi mati ngrana*

Third, Karna who returned the favor to the good side despite his bad side in the war of Bharatayudha. He is actually the brother of Pandhawa but lives as an enemy of Pandhawa. At first, he hesitated to take sides between his country and his brothers. At last, he tells himself that he has to fulfill his duty as a warrior while he will appreciate his brother forever (Setiyono, 2020; Ibrahim, et al., 2023). He knows that he will not win against Pandhawa, but his effort to defend his country is a good example. People should take a side without undermining others. Others may have different truths and it must be appreciated but that appreciation should not change one's perspective. Karna knows that his brothers love him but he could not return the love. He could only return the love by fighting them in war. It is such destiny and loyalty for Karna to fight his own brother and to die at the hand of his own brother (Kusmianto, 2013). His death is not meaningless because he has done great

effort for his country while never leaving the love of his brothers. The story of Karna could be seen in following words of verse 5-6 of *Serat Tripama* (Wiroparjo, 2020);

Verse 05

Wonten malih kinarya palupi
Suryaputra narpati Ngawangga
lan Pandhawa tur kadange
len yayah tunggil ibu
suwita mring Sri Kurupati
aneng nagri Ngastina
kinarya gul agul
manggala golonganing prang
Bratayuda ingadegken senopati
ngalaga ing Kurawa

Verse 06

Den mungsuhken kadange pribadi
aprang tandhing lan Sang Dananjaya
Sri Karna suka manahe
Den nggonira pikantuk
marga denya arsa males sih
ira Sang Duryudana
marmanta kalangkung
denya ngetok kasudirane
aprang rame Karna mati jinemparing
sumbaga wirotama

Those three figures in *Serat Tripama* explain relations between virtue and deed for Javanese people. Any deed should be in accordance with virtue so that goodness may still be understood in every aspect of life. Virtue means what is good while deed should be intended to that goodness (Maknun, 2022; Wijaya et al., 2025; Wirnoto, 2023). People should always know what is good from bad. These three figures may have bad sides but their good sides are examples for further generations. This duality of reality between good and bad is what actually reflects life. There is no pure good or bad but a mix of them. It is our everyday duty to separate what is good from what is bad by always trying to understand every context that follows.

Conclusion

Javanese values are at once essential and ethical for Javanese people and others. The essential aspects are the complexities of Javanese values from mythical to social ones. The concept of *slamet*, *Serat Wulangreh* and *Serat Tripama* also show how Javanese ideas are cultivated by asserting known examples to people. *Tri hutami pakarti luhung* is also an idea in knowing self and others. It is true that Javanese values could be other moral considerations for Indonesian people. Many perspectives in this ethnic is quite similar philosophically with Indonesian conditions. However, Javanese people should also appreciate their own values by cultivating ideas and living it every day. People do not have to find other unknown instant thoughts because what is good is already known in their own customs.

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