

## Moral Values in “Serat Wulang Reh” A Work by “Pakubuwana IV”, the King of Surakarta Kasunanan Palace

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### Abstract

*Pakubuwana IV in holding the wheels of government or kingdom always interact intensively with the scholars. Ingkang Sinuhun Pakubuwana IV considered that in building, fostering and shaping the character of his sons and daughters as the generation of the nation need to be equipped with moral, religion, literature and culture. He is very creative in writing works of literature, and works of seratpiwulang. The purpose of this paper is to reveals moral values in SeratWulangReh by Pakubuwana IV. The research location is in the city of Surakarta which until now still has and keeps old texts in 3 (three) libraries: Sanapustaka (Surakarta Palace), Reksapustaka (Mangkunegaran), andRadyapustaka (Sriwedari). The research data source is the manuscript and text of SeratWulangReh by Pakubuwana IV, in the form of traditional poetry or tembangmacapat. Data collection techniques by inventorying manuscripts through catalogs and checking directly to the location, transliteration also text translation. Data analysis used qualitative descriptive method. The data analyzed are the texts in SeratWulangReh by Pakubuwana IV about moral values (ethics or morals). The moral or ethical values contained in SeratWulangReh are: (a). The importance of the Al Quran, Al Hadist, Ijma and Qiyas in studying religion and as a guide of life, (b) Always maintain the heart cleanliness by always doing good, (c) Obedient and diligent in carrying out religion, and (d) coaching manners, by means of being humble, simple, careful, and always respectful to parents, older siblings and others.*

**Keywords:** *Pakubuwana IV, Value, Moral, WulangReh, King, Poet*

### 1. Introduction

King Pakubuwana IV was the eldest son of Ingkang Sinuhun Kanjeng Susuhunan Pakubuwana III and his consort, Kanjeng Ratu Kencana, the beautiful daughter of Kiai Raden Tumenggung Wirareja or Ki Jagaswara who worked as the royal servant of the Gedhongtengen Regent. Pakubuwana IV (PB IV)’s childhood name was Bandara Raden Mas Gusti Sumbadya (Subadya). He was born on Thursday Wage, 19 Rabinulakir, Je 1694 or 2nd September 1768, and widely known as “Ingkang Sinuhun Bagus”. The birth of BRM (Bandara Raden Mas) Sumbadya in this world was perceived as a blessing for Surakarta Kasunanan Palace because prior his birth Pakubuwana III did not have a son from the queen consort.

Sri Pakubuwana IV was crowned king on Monday Paing, 28 Besar, Jimakir 1714 or 29 September 1788 with the title of “*Ingkang Sunuhun Kangjeng Susuhunan Paku Buwana*

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*Senopati ing Ngalaga Abdurrahman Sayidin Pamatagama IV*”, when he was only 20 years old [1]. He died on Monday Pahing 23 Besar, Alip 1747 or 1st October 1820, at the age of 53 years old. Thus, he had been running the wheels of the Karaton Surakarta Hadiningrat for 33 years.

Sinuhun Pakubuwana IV was a king who put forward the moral values and teachings of Islam in both managing the government and educating his sons and daughters. He was also very caring and creative in creating literary works. With all those advantages and excellences in the field of religion and the work of literature, Sinuhun PB IV was called the King of the Poets. ISKS Pakubuwana IV, while running the wheels of government/kingdom, also interacted intensively with the Islamic scholars, both from Kauman and other villages around Surakarta, so he would be able to cultivate the intellectual spirit and open his horizon about the importance of ethic and moral the Islamic world.

Inggang Sinuhun Pakubuwana IV considered that in building, fostering and shaping the character of his sons and daughters as the generation of the nation need to be equipped with moral (ethic and character), religion, literature and culture. Therefore, PB IV was very creative in creating literary works and when his works of *serat piwulang* was examined, it contains advices that shows deep moral values and colors of Islam [2]. In compiling and making *serat* or books and educating his sons and daughters, Pakubuwana IV always reiterated the contents of the verses of the Qur’an and Al Hadis which were translated into the Javanese language. It showed that Pakubuwana IV’s understanding and insight into Islam was well that he got the name of “Sunan Wali and Queen Ambeg Wali Mukmin” Nurhayati, in [1], Pamardi in [2]. Which means *brahmana raja*; a king who is depicted to have a character of a guardian and very obedient in practising Islam.”A king who always put moral or ethics (character) in leading people and educate his children and grandchildren. One of the books he wrote, which is very famous, became the reference for Javanese people was *Serat Wulang Reh*, which is in the form of a traditional poem called *tembang macapat*. Therefore, in this paper, it will assess the values of Islam in *Serat Wulang Reh*, a work by Pakubuwana IV.

The rest of this paper is organized as follow: Section 2 describes the proposed literature review. Section 3 describes the proposed research methods. Section 4 describes the discussion. Finally Section 5 concludes this work.

## 2. Literature review

Books or *serat piwulang* (educative) as the works by PB IV, that especially addressed to the family or the descendents were *Serat: Wulang Reh, Wulang Sunu, Wulang Putri*, and *Serat Wulang – Tatakrama*. The proof that The King Sri Pakubuwana IV was very concern with his children’s moral or ethic education is seen in *Serat Wulang Reh pupuh XIII* (the last), stanza 24; as follows: *Titi tamat kang carita/ serat wewaler mring putra/ kang yasa serat punika/ nenggih Kangjeng Susuhunan/ Pakubuwana kaping pat/ ing galih panedyanira/ kang amaca kang miyarsa/ yen lali muga elinga//*. Translation: Has been completed in making a book (*Wulang Reh*) or the story about the warning or education to the sons. The one who made this book is “*Kenjeng Susuhunan Pakubuwana IV*. The intention or the willingness of The King is to whoever read and listen to this book; if they forgot, they will remember immediately.

*Serat Wulang Reh* was made in the form of traditional poems *tembang macapat* and *tengahan*, which consist of 13 (thirteen) *pupuh*, they are *tembang*: (1) *Dhandhanggula*, (2) *Kinanthi*, (4) *Gambuh*, (5) *Pangkur*, (6) *Maskumambang*, (7) *Dudukwuluh* (*Megatruh*), (8) *Durma*, (9) *Wirangrong*, (9) *Pocung*, (10) *Mijil*, (11) *Asmaradana*, (12) *Sinom*, (13) *Girisa*. In

the Javanese society among the older generation, the poetry of tembang in Serat Wulang Reh has been widely memorized, because it is often sung in traditional ceremonies “the birth of a child / baby, marriage, cultural workshop of Java”, and so forth. Similarly, in the world of education, texts or poetry Serat Wulang Reh much given to the students in high schools and universities, as an effort to establish the character of the nation’s generation with moral, quality, responsibility, virtue, nobility, and patriotism. So to anticipate the influence and competition of global culture that is not necessarily relevant to the character of the Indonesian as a nation in this era of globalization; local wisdom enclosed in moral, religious, literary, and cultural values (Javanese) or tradition, needs to be inherited and inculcated to the younger generation; as the successor and filler of the development of NKRI (Unitary State of the Republic of Indonesia).

Value in a broader meaning is a dream and an ideal dream that famous in in philosophy is the right thing, good things, and beautiful things [3]. In a narrow sense, values are often associated with traditional ethics, whose scope revolves around the parallels between good and bad. Cultural value (in this term is the Javanese script, Serat Wulang Reh) is not easy to change; if deemed correct, beneficial, and profitable [4]. Value is something that can be used as a benchmark or a guideline, a good guide in the people’s lives.

A value will be worthwhile if it contains four things, they are: (1) useful, (2) good (righteous atau beautiful), it means being good, true, and beautiful to others; (3) has a desirability value, meaning it is an object of desire, has a quality that can cause people to take an “agree” attitude, or have a certain value. (4) Giving meanings, it means responding something as a thing desired or as a thing that describes a certain value.

Based on the structure of human values, there are four potential human souls, which each of them generate the type of human values. Those four types of human values are, (a) logic, evoking truth ‘truth’ (philosophy); (b) feeling, evoking the value of beauty (aesthetic); (c) initiative, evoking the value of goodness ‘goodness’ (ethical); (d) belief, raises the value of hollness ‘purity, holiness’ (religious). Morality comes from the word *mos* (singular) or *mores* (plural), which means tradition or a good and established way of life [5]. Similarly, the value of Islam that have been poured in the Serat Wulang Reh by Pakubuwana IV remain popular in society and applied in daily life; because the contents of his teaching is considered as useful, good, has a desirable value, and giving meanings to life itself.

### 3. Research method

The location for the research of this paper is in the Surakarta City where the Kasunan Palace and Pura Mangkunegaran Surakarta Hardiningrat still stand and hold the old manuscripts stored in 3 (three) libraries; they are *Sanapustaka* (Surakarta Palace), *Reksapustaka* (Mangkunegaran), dan *Radyapustaka* (Sriwedari).

The data sources and compilation of this article is the script of *Serat Wulang Reh*, a work by Pakubuwana IV, which is stored in those three libraries. The primary data is *Serat Wulang Reh* by Pakubuwana IV which is assessed philologically by Darusparpata (UGM, 1992). The technique of compiling data is by using manuscript inventory through cataloging and checking to the location directly, then using transliteration checking and text translation.

The analysis in writing or explaining in this paper is using descriptive qualitative method, which means that texts are analysed and interpreted by the content qualitatively which its analysis cannot be measured by statistic, because the contents consist of words or the world of words Winarno Surakhmad, in [6] especially the texts that consist of moral value (ethic or character).

## 4. Discussion

Sinuhun Pakubuwana IV, in leading his people, kingdom (country, palace) and the rest was very creative, he always maintained moral, authority, security, and prosperity; he also learnt about Islam and wrote literary pieces that contained moral (ethic) or Islamic advices. The tradition of reading literary works, the Qur'an, and Al Hadis in Javanese-cultured gathering, intensively conducted in the porch of the Great Mosque of Keraton Surakarta Hadiningrat. That was intended for the children, grandchildren, the royal family, and the whole community to always be surrounded with the atmosphere of Islam, moral, literature, and local culture. It was done by ISKS Pakubuwana IV in order to instill the moral foundation of the nation's strong character, so his people would have a tough personality and identity that was independent and persistent.

The moral (ethic and character) values that were explicitly and implicitly delivered by ISKS Pakubuwana IV in the book *Serat Wulang Reh* are as follow.

### 4.1. The importance of the Qur'an as the handbook of life

Moral teaching of Muslims, in living this life, must hold and base on the revelation of God, in the form of Qur'an and, and the behaviour of God's messenger, Rasul and Al Hadis as the reference, filter, control guide of our own behaviour that we will not be lost or going astray. Quran as the law and rules of God to govern this life to make it *rahmatan lil alamin*; full of peace, tranquility, and happiness. Muslims, in order to practice Islam well, must help others, follow Rasul's companions's steps, and do not underestimate religion itself. Those values are delivered in *pupuh I tembang Dhandhanggula*, stanze 3 (three) as follows:

/3/ Ironing **Kuran** nggoning rasa yekti/ nanging ta pilih ingkang uninga/ kajaba lawan tuduhe/ nora kena denawur/ ing satemah nora pinanggih/ mundhak katalanjukan/ temah sasar susur/ yen sira ayun waskitha/ sampurnane ing badanira puniki/ sira anggegurua//

Translation:

In the holy book of the Qur'an where the true man's sould lay, if we want to learn it we have to look for and choose the people who knows and understand it well, unless we are blessed with God's direct guidance. It is not allowed to be reckless that lead to misunderstanding God's lessons. If we want to be more aware and understand the true nature of Islamic teaching, we have to study under the guidance of spiritual teachers (Islamic scholars called ustad or kyai).

### 4.2. Four filters in the right religion science

In speaking of the issue of religion or the word of God or the science of the perfection of life, it must be based on 4 (four) things as the basis of consideration, so that science does not deviate from the truth. Those four basic references are: (a) The Quran, (b) Al Hadis, (c) Ijmak, dan (d) Kiyas. The Holy book **Quran** can be justified because it is created by God himself and He is the creator of the universe. Al Hadis is the compilation of the behaviour of the chosen one and the God's messenger, the Prophet Muhammad SAW; so the content can be accounted for. **Ijmak** is the understanding of opinion among the Islamic scholars, ulama or kiyai, so the content also can be accounted for. While **kiyasis** the consideration of the truth of a religious science based on a comparison or equation of Islamic law based on common sense or science. It can be seen as follows:

/5/ Lamun ana wong micareng ngelmi/ tan mupakat ing patang prakara/ aja sira age – age/  
anganggep nyatanipun/ saringan dipun baresih/ limbangen lan kang patang/ prakara  
rumuhun/ dalil kadis lan ijemak/ lan kiyase papat iku salah siji/ ana kang mupakat//

Translation:

If anybody talks about religion in unsuitable or contradictory way or do not match those four filters, you can not immediately assume the truth of it. Consider carefully and clearly the difference. Consider it with 4 (four) cases, they are: first, *dalil* (the words of God, the rules in the Qur'an), *kadis* (the behaviour of the Prophet Muhammad Rasulullah), *ijmak* (agreements among Islamic scholars), dan *kiyas* (reasons according to comparison of Islamic law).

#### 4.3. Maintain and sharpen the heart's probity (spiritual)

The heart is the center of human self that will be affected by the behavior in everyday life, so to keep the probity (*mutmainnah, kudus*) of the heart which is truly needed. In Al Hadis, the Prophet Muhammad SAW, said: "In man there is a clot of blood, when the blood clot is good; so is his behavior. But if the blood clot is bad, then so is the man's behaviour. What is it? It is "hati sanubari". So it is important for living human beings to always keep the heart's probity.

How to train and maintain the probity of the heart to make it more aware to the surroundings and to improve our intelligence? Do not eat and sleep excessively. Reduce eating and drinking to maintain our physical health, even more so to reduce sleeping time at time for night prayers, *dzikir*, reciting the Qur'an. Control our desire to realize authority and tranquility. To keep the probity of the heart from the source of evil and anger, it can be done by keeping our desires under control, reducing eating, drinking, and sleep. This is stated in the *pupuh II tembang macapat Kinanthi*, stanza 1 (one) as follows.

/1/ Padha gulangen ing kalbu/ ing sasmita amrih lantip/ landhep pikiranipun/ aja pinter  
mangan nendra/ ing kaprawiran den kesth/ pesunen sarinira/ sudanen dhahar lan guling//

Translation:

We need to train our heart to be more sensitive and smart towards our surroundings and intellectual. The way is not to eat, drink and sleep excessively and keep the authority, prosperity, by controlling our body and desires by reducing the amount that we eat, drink, and sleep.

#### 4.4. The obedience in practicing Islam and to fathom the science of life's perfection

ISKS Pakubuwana IV emphasizes that man lives in this life to be *khalifah fil ardhi*. Life can adjust and knit moral; between religion and culture, so we can reach the life that full of peace, balance, harmony, and happiness. The interaction between God and other creatures (*habbluminnalloh* dan *habbuminnannas*) will be realized so the ethical and both spiritually and intellectually of moral advance can happen.

Javanese who are moral and Moslem in life must be adhering to and based on the Qur'an and Hadith; as a reference, control and filter our behavior so we do not get lost. Muslims in running the pillars of Islam well should be happy to help others, imitate the Companions of the Prophet, and do not belittle the moral and religious. The message is written in the *tembangmaskumambang* verse verse 20, as follows.

/20/ Wong neng donya wajib manuta ing Gusti/ lawan dipunawas/ sapratingkah  
dipunesthi/ aja dupeh wus awirya//

Translation:

People living in the world are obliged to obey and follow the unity of God, and to be vigilant (careful); do everything good, even if you have become rich or respected.

People who live their life well will like to help other and follow the steps of the Prophet’s companions, also will not underestimate the religion itself. It is stated in *pupuh I tembang macapat Dhandhanggula*, stanza 2, as follows:

/2/ Sasmitaning ngaurip puniki/ mapan ewuh yen ora weruha/ tan jumeneng ing uripe/  
akeh kang ngaku-aku/ pangrasane sampun udani/ tur durung wruh ing rasa/ rasa kang  
satuhu/ rasaning rasa punika/ upayanen darapon sampurna ugi/ ing kauripanira//

Translation:

The signs of life is hard to understand if we do not understand the true nature of life. Humans are like dead or not alive in their life. Many admit not to understand or know (the essence of life). Though not yet understand the taste (soul), the true feeling. Therefore, seek and find the true sense so human can be perfect in life.

Sri Pakubuwana IV also advices that human in responding to life perfection or *wikan sangkan paran* which can not be sensed must be more careful; because it is spiritual or related to senses. If the heart’s probity is maintained (*mutmainnah*) and free from any sinful desires, anger, and can be brought close to God or *Manunggaling utawi Pamoring Kawula Gusti*; spiritually we can come back and reunite with God. It is stated in *pupuh XII sekar macapat Sinom*, stanza 15, as follows:

*Puniku mapan upama/ tapane badan puniki/ lamun arsa ngawruhana/ pamore kawula  
Gusti/ sayekti kudu resik/ aja katempelan nepsu/ luwamah lan amarah/ sarta suci lair batin/  
dadi mene sarira bisaa tunggal//*

Translation:

That is the picture or metaphor on how to meditate if you want to know the unity of the servant of God with God himself, truly this heart must be pure; do not be polluted or tainted by sinful desires *luwamah* and anger and clean both physically and spiritually so we can unite with God. Clean bothbody and soul, so that our body can unite or come back to The God.

#### 4.5. Developing, cultivating, and forming character

##### 4.5.1. One thing. Simple, without squander, humble, and cautious

Sri Pakubuwana IV also advised his descendants to be humble (tawadhu ‘), and to be more careful in their speech and deeds. Not to live in luxury, squandering wealth, not being arrogant or doing an arbitrary or *adigang adigung adiguna*; in order to make their life simple, not getting carried away, miserable. Those PB IV’s advices are written in *Serat Wulang Reh*, *Kinanthi*, and *Gambuh* below:

/2/ Dadia lakunireku/ cegah dhahar lawan guling/ lan aja kasukan–sukan/ angangoa  
sawatawis/ ala watake wong suka/ nyuda prayitnaning batin//

Translation:

Make your deeds or behavior, eat and sleep less, and do not always have fun all the time, use consideration or accuracy. It is not good to always have fun, it can reduce someone’s sensitivity.

/9/ Ing wong urip puniku/ aja nganggo ambeg kang tetelu/ angangoa rereh ririh ngati –  
ati/ den kawangwang barang laku/ den waskitha solahing wong//

Translation:

People live do not possess and apply the three unfavorable traits (arrogance, pride, cruelty= adigang adigung adiguna). We live should be patient, thorough, and careful; so we will be careful in every thing we do, and always pay attention and understand other's doing.

#### 4.5.2. Respect and obedience to parents, parents-in-law, family, teacher, and God

Sri Pakubuwana IV also advised people to always live in obedience and respect to 5 things; they are: (1) both parents, (2) parents-in-law, (3) older siblings, (4) teachers, and (5) God. In the teaching of Islam, people must be devoted and respectful to those five groups, because it is a proof and application of obedience to those who help and nurture us. Someone who dare both his parents, his life will be miserable, in this world and the hereafter will always be in misery.

People also must live in respect to parents-in-law who help to find true pleasures; they are wives and husbands in married life. The third respect is to older siblings as guardians or substitute to parents when they die. Teachers must be respected as well because they have given knowledge and nurtured us, especially religious or spiritual teachers that guided thier studends. Especially to God the Almighty, people must believe and have piety; obedient to carry out all orders and avoid any restrictions; that human life be precious in His sight. Because the noblest person in the sight of God is the most pious person. This is mentioned in *pupuh V* poem *Maskumambang* verses 5, 8, 9; below.

/5/ "Wong tan manut pitutur wong tuwa ugi/ anemu duraka/ ing donya tumekeng akir/  
tan wurung kasurang-surang//"

/8/ *Ingang dhihin rama ibu kaping kalih/ marang maratuwa/ lanang wadon kang kaping  
tri/ ya marang sedulur tuwa//*

/9/ *Kaping pate ya marang guru sayekti/ sembah kaping lima/ ya marang Gustinireki/  
parincine kawruhana//*

Translation:

A person who is not obedience or does not obey his parents, will accept or become ungodly, from this world to the Hereafter, and his life is too will be miserable. First, respect to both parents, second respect to both parents-in-law, the third respect to older siblings. Fourth, respect to teachers, and respect to or worship God as the fifth respect.

## 5. Conclusion

Ingang Sinuhun Kanjeng Susunan Pakubuwana IV in running the government emphasized on the education and spiritual also moral development, it is necessary to the religion of character, Islam and culture. So, the King of Sri Pakubuwana IV wrote many works of literature piwulang that breathe moral and Islam. He took the initiative to bring in and consolidate with the scholars, as a spiritual guide / religion of the King family. Very cared and focused on the moral and character development of his descendents, and be obedient in religion also deepen *ngelmu kasampurnan*, to make his life more meaningful.

Pakubuwana IV's literary works that contain moral values one of them is *Serat Wulang Reh*, made in the form of traditional poetry *tembang macapat*. The poems in the book contain of moral value about: "The importance of the Qur'an as a guide to life and human life; four filters in the right or right religious knowledge, ie (Al-Qur'an Hadis, Ijmak, dan qiyas). The importance of maintaining and honing the probity of the heart (spiritual); obedience to Islam and deepen *Ilmu Rasa* or the perfection of life. The importance of developing, cultivating, and

forming moral also character, in: simplicity, not squandering wealth, humility, and carefulness; also people live must respect and obedient to both parents, parents-in-law, family, teachers, and God.”

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