

Seven Matters Expected by Human Beings in *Sêrat Andra Kusuma*

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ABSTRACT

This research is aimed to reveal seven matters expected by human beings in *Sêrat Andra Kusuma*. This script belonged to a part of *Sêrat Têpa Palupi* which contained a fairytale of Gus Sariph from Kediri. It was then re-written by R. Pujaarja in Surakarta in 1832. It used various Javanese styles such as “kromo (the polite form of Javanese used to and among upper class people)” and “ngoko (speech level of Javanese used among intimates and lower class people)”. The script was the collection of Radya Pustaka Museum. The story was about the odyssey of Gus Bantong to several destinations to gain knowledge. In his journey in Surakarta, he tried to explain the content of *Sêrat Andra Kusuma* with the strophe of Kinanthi sung by his mate. Technique of collecting data was obtained through documentation method in the form of words, phrases, and sentences. Analyzing and interpreting data used reading method hermeneutically. The result of the research was seven matters expected by human beings in *Sêrat Andra Kusuma* such as 1) Health, 2) Food, 3) Home 4) Clothing, 5) Respect, 6) Safety and 7) Long-life/ long-lasting. The seven matters must be able to be reached by human beings to live in serenity and peace.

Key Words: expectation, human beings, manuscript, *Sêrat Andra Kusuma*

INTRODUCTION

Since long time ago, human beings need many things to live their life. One of the important things is food. Even though they do not live permanently in a certain place, food still becomes a main thing to be filled. As the time passes by, human needs increase in this modern era. People always try to fill their needs. Maslow and Nevid in Heripson (2017), state that human life is about trying to fill the needs as the action to survive in life. Kind of needs is based on the development of the civilization. It includes basic needs of food-drink, clothes, and home. These needs are called primary needs that must be filled. Moreover, there are other things expected by human beings. It shows a human dignity as a human who needs feeling acknowledgment.

Sêrat Andra Kusuma is a part of *Sêrat Têpapalupi* script. It is one of the collections of Radya Pustaka library in Surakarta. This script consists of 2 volumes namely, volume I and volume II. Both scripts were written by R. Pujaharja in the form of prose. The scripts used printed Javanese letters. In volume I, it had been translated by the foundation of *Sastra Lestari*. Volume II was translated by the researcher. Script of *Sêrat Têpapalupi* has been printed into book with printed Javanese letters. It might be clear from any mistakes. Therefore, it is no need to correct the scripts with philology.

Sêrat Andra Kusuma is a part of *Sêrat Têpapalupi* script. It told about the wandering of Gus Banthong in searching for knowledge. One day, Gus Banthong had a journey with his friend named Mas Dêrês to Surakarta. In an occasion, Mas Dêrês read Java poetry

of *Sêrat Andra Kusuma* with the beat of *Kinanthi* (*pupuh kinanthi*). He read it with his friends, named Gus Bantong, Mas Nitiprawira, Mas Nitiwiraka and Mas Niti Mênggala. After reading it, they discussed the main content of it. *Sêrat Andra Kusuma* told that all human beings in this world (flaw or flawless person) basically needed seven matters in running their life. The seven matters consist of 1) Health, 2) Food, 3) Home 4) Clothing, 5) Respect, 6) Safety and 7) Long-life/ long-lasting.

The object of this research was *Sêrat Andra Kusuma*. This research studies on seven matters expected by human beings in *Sêrat Andra Kusuma*. The result has been found after reading the data hermeneutically. The data consists of words, phrases, sentences and paragraphs collected by method of documentation. Analysis method of descriptive-qualitative was used because of the qualitative data. Result of the research is the discussion of seven matters expected by human beings in the world.

DISCUSSION

Human beings need several things to be filled to survive their life. In *Sêrat Endra Kusuma*, there are seven things expected by human beings as follows;

Health (*Waluya*)

In law number 23 of 1992, explains that the definition of health is a prosperous condition of physic, soul and social that enables people to be productive in social and economy. According to *World Heal Organizaton (WHO)*, being healthy is a good condition in physic, mental, and social which is not only being free from disease or flaw. From the definition above, it can be concluded that being healthy is a condition of physic, mental, and social that is free from any disease. Therefore, somebody can do their activities well.

In daily life, health has main role in any aspects. If they are healthy, they can do their daily activities. On the contrary, if they are not healthy, they try hard to cure their self by seeing the doctor. As the previous explanation, health is not only on physical appearance, but also on mental and soul. It can be seen on how somebody can think logically and feasibly to adapt in social life.

In *Sêrat Endra Kusuma* states that:

“ . . . kang yogya den ayun-ayun/ pan ana pitung prakawis/ kang dhingin iku waluya/ lire kabagasan dhiri/ aywa kongsi badan kita/ kataman ing sukêr sakit// /wit saking pangrêksa tuhu/ miwah ing pangati-ati/ miturut ing Wasitarja/ sadurunge kêneg sakit/ yogya kinawikanana/ yêkti mulya ingkang dhiri// . . . ”

Means:

“ . . . which proper to be expected/ there are seven matters/ the first is living/ it means health/ don't let our body/ being attacked by disease// we must pay attention/ and be careful/ according to the utterance of king/ before being attacked by disease/ it must be prevented/ we must be safe// . . . ”

Based on the citation above, it can be concluded that there are 7 matters expected by human beings. The first thing is health. Therefore, somebody must be able to maintain

their own self. It can be conducted through implementing healthy life, eating nutritious foods, doing sport, taking a good rest and many more. According to the former kings, "it prefers preventing than curing". It means that it is better to try maintaining our health than being sick and curing it. It shows that being healthy is very important and becomes the main thing in our life. Another slogan also states "*mensana in corporasano*" which means that in a healthy body exists a strong soul. If somebody has strong body, it will raise strong soul and be in a positive condition. Then, it can increase our living quality to be better.

Food (*Baksana*)

Food is product of meal that is usually eaten directly. A good meal is usually called "*empat sehat lima sempurna*". This product is from plants and animals. People need food as the source of energy in doing daily activity. People must also be careful when consuming food. They are not allowed to be exaggerated. In religion, something exaggerated will not be good.

In *Sêrat Endra Kusuma* states:

“. . . kang kaping pindho winuwus/ baksana têngesa bukti/ kang pi nangan ing manungsa/ myang inginum sabên ari/ aywa kongsi katowongan/ pan iku bakuning urip// wit saking pakaryan tuhu/ kang maton lan makolehi/ iku minangka sarana/ ajêge ingkang binukti/ boga urupe lan karya/ kinaryaa kang lèstari//. . .”

Means:

“. . . secondly, if speaking/ must be enclosed with evidences/ which eaten by human/ and drunk everyday/ don't be too much/ that is the core of life// from the definite job/ definitely produce/ it becomes a media/ continuously and proven/ food for living and working/ to make life everlasting// . . .”

Based on the citation above, the second part advises to talk based on the reality. It means that people must work well to fill the need of foods and drinks. They must also with honesty. We must consume foods and drinks which contain nutrition and be good for our body. However, we must be able to work with good ways and honesty. It will bring goodness and blessing to the people who eat. By working hard, the need of food will be filled and they can live their life well.

Home (*Sasana*)

Home is physically a place for most domestic activities. It also includes the way to communicate the idea or expression of the owner who are related with culture. Home changes because the knowledge of human increases from simple to complex (Sari dan Mutiani, 2014:217). Home is a primary need for human being. Home is not only for living. It is also a place to do activities and communicate with the nearest person. Home will create convenience for people living there.

In *Sêrat Endra Kusuma* states:

“. . . sasana kang kaping têlu/ têngêse panggonan yayi/ kudu prênah dunungira/ lire ora ngolah-ngalih/ wisma kang kinarya nendra/ tinataa den tarêtip// pinagêran kang barukut/ rinêsikan sabên ari/ utama lamun rinêngga/ pinatut-patut mrih asri/ karya karasaning driya/ dadya têtêp apapanti//. . .”

Means:

“. . . //position is in the third/ it means a place/ your place must be clear/ no moving/ home for sleeping/ manage it to be good// fenced strongly/ cleaned everyday/ better to be decorated/ good to be beautiful/ to make comfortable/ be a permanent living place//. . .”

Based on the citation above, home is the third thing to be expected by human. Now, people must have a home to live. It must not move as the old time. Home is functioned as a place to sleep and do daily activities. Therefore, home must be built with strong fence. Strong fence is not only meant as steady building, but it also keeps the harmony inside. The harmony must be kept at home even the problems come. Besides, home must be cleaned and managed beautifully. The owner is expected to feel comfortable there and make home as the place for returning.

Clothes (*Sandhangan*)

Clothes is worn to cover the body and to protect ourself. Clothes belong to primary need for human beings. In Javanese, it states that *“ajining diri dumunung ana ing lathi, ajining raga dumunung ana ing busana.”* The philosophy means that somebody may be safe based on their speech and the valuable person is seen on how they wear clothes. In this topic, the way to wear clothes shows how somebody respects their own self.

In *Sêrat Endra Kusuma* states:

“. . . busana kang kaping catur/ têngêse sandhangan yèkti/ kang tumrap munggeng sarira/ kudu sangkêp sarwa rêsik/ traping panganggo pasaja/ mrih patut tinoning jalmi// Aywa kongsi gawe kusut/ murwating sandhangan yayi/ sanadyan kurang utama/ anggêre ganêp lan rêsik/ yèkti tan nununtun cacad/ kang calon cinêlanisthip//. . .”

Means:

“. . . clothers is in the fourth/ it means clothes/ clothes which is appropriate with body/ must be complete and clean/ though it is just simple/ to be proper if another person sees// don't make any shame/ how beautiful our clothes/ though it is not good enough/ but it is complete and clean/ it must not look bad/ will be mocked// . . .”

Based on the citation above, clothes is the fourth thing to be expected by human being. The clothes must be matched with their body. It means that the size fits to their body. The model and color must also be good for them. The most important thing is that they must dress politely by concerning the norm and aesthetic aspect. The clothes must also be complete. The upper clothes must be matched with the pants. The accessories can also be added. Clothes must be kept its cleanliness by washing it. If our clothes give good

impression to other people, it means that we respect ourself. Nobody will mock. Even though we wear simple clothes.

Respect (*Argya*)

Human being as a social creature needs other people in their life. Therefore, there is social interaction among them. There are various norms in social interaction. In Javanese, the norm is usually called as *unggah-ungguh*. *Unggah ungguh* is functioned to create personality and good attitude (Sutardjo, 2013:47). It consists of several aspects in daily life. For example, when we are walking in front of the older people, we must bend our body down. When we are passing the house's neighbor, we must greet them. They way to speak must also be appropriate with the age. For example, when the young talks to the older, they must use *kromo inggil* (the polite form of Java used to and among upper-class people). Through this aspect, it will raise the feeling of honor to each other.

In *Sêrat Endra Kusuma* states:

“ . . . kaping lima kang tinutur/ argya têngsipun aji/ manungsa mrih kinurmatan/ wit saking tindak utami/ aywa kongsi sinawiyah/ marang sasamaning jalmi// . . . ”

Means:

“ . . . the fifth is talking/ argya means being respected/ human is to be respected/ because of the good attitude/ don't be careless/ to other human beings// . . . ”

Based on the citation above, being respected is the fifth thing expected by human beings. Somebody will be respected if they can act kindly to the others, respect the difference, help each others, and act as the norms. The main point is treating others as how you want to be treated.

Safety (*Arja*)

Human beings live in the world to look for safety. Safety means a condition in which somebody feels healthy, safe, and free from any danger. In the culture of Javanese, there are many ways to reach safety. One of the ways is keeping the former tradition. For examples, floating the offering (*larungan*), earth almsgiving (*sedekah bumi*) and etc. It belongs to the concept of *slametan* (thanksgiving). *Slametan* is a symbolic spiritual expression (Endraswara, 2013:109).

In *Sêrat Endra Kusuma* states:

“ . . . balik den asih sadarum/ kaping nêmpun basuki/ têngse pan kaslametan/ pangajaping tyas supadi/ aywa kêneng kara-akara/ myang kira-kira tan yukti// . . . ”

Means:

“ . . . will be loved again by all/ the sixth is safety/ it means safety/ to always hope/ don't have any obstacles/ bad thought will not be good// . . . ”

Based on the citation above, safety is the sixth thing expected by human beings. Safety will be important for the life. Besides doing duties as religious person, they also conduct traditional ceremony as the thanksgiving to the God for all blessings. It is also an expression to ask safety and distance the calamities. People must ask to God with all their heart. They must also avoid negative thought. It must also be balanced by loving each other because whatever we do to the others, it will return to ourself.

Long lasting (*Widada*)

Long-lasting is a condition without any change. Long-lasting or consistency of human life will be realized if the six hopes are completed. The six hopes consist of health, food, home, clothes, respect, and safety.

In *Sêrat Endra Kusuma* states:

*“ . . . saking rahayuning kalbu/ saguning tindak tan sisip/ denira mrih karaharjan/ têbih
paekaning batin/ kang kaping pitu widada/ têngêse lulus lèstari//
sagung kang den ayun-ayun/ pitung prakara ywa kongsi/ pugut dening sambekala/ kang
tanpa mongsa yen prapti/ mangkono mungguh ing donya/ pamucunge Sang maharsi//
.”*

Means:

*“ . . . from the safety of the heart/ all deeds are not wrong/ all is for safety/ far
from the bad prejudice/ long-lasting is the seventh/ it means long life// . . . ”*

Based on the citation above, long-lasting is the seventh thing expected by human beings in life. Long-lasting means that life with enough biological need will support the mental need. It will help the people to feel real happiness in a long time.

Based on the seven main ideas of *Sêrat Andra Kusuma*, it can be summarized that most of people living in the world have same seven purposes in life. It does not consider how poor or rich they are. They have same goals in life. The explanation is as follows; somebody wakes up and hopes to have good condition. If they are sick, they can not do their activities well. For example, if they want to eat, they will not enjoy it. People also want to live in a certain place. It shows that human need serenity. Furthermore, people are expected to wear proper clothes as the appreciation to their self. It will also create an honor of other people to our self. Attitude will also determine. Then, people expect to be safe from danger and live happily.

CLOSING

Sêrat Andra Kusuma is a part of *Sêrat Têpapalupi* which contains seven matters expected by human beings. From the discussion above, it can be summarized that whatever their conditions, human beings hope seven matters in their life, such as 1) health, 2) food, 3) home, 4) clothes, 5) respect, 6) safety and 7) long-lasting. If the seven matters have been filled, human beings will achieve the real life. The seven matters are related to each others. It is all important in running human life. After that, human beings will achieve other desires. If one of the seven matters is not filled, human life will be miserable and difficult in achieving other desires.

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