

THE RELEVANCE BETWEEN JAVANESE *PITUTUR LUHUR* AND ISLAM RELIGIOSITY

Riky Zakub

Universitas Sebelas Maret, Surakarta
Jl. Ir. Sutami No.36A, Jebres, Kota Surakarta, Jawa Tengah 57126
E-mail: rikyzakub@gmail.com

Sahid Teguh Widodo,

Universitas Sebelas Maret, Surakarta
Jl. Ir. Sutami No.36A, Jebres, Kota Surakarta, Jawa Tengah 57126
E-mail:sahidteguhwidodo@yahoo.com

Budhi Setiawan

Universitas Sebelas Maret, Surakarta
Jl. Ir. Sutami No.36A, Jebres, Kota Surakarta, Jawa Tengah 57126
E-mail:buset.74@gmail.com

Abstract: Javanese *pitutur luhur* is an honorable thought as the inheritance from Javanese ancestors in which it is bequeathed from generation to generation. *Pitutur luhur* is led as guidance for Javanese societies throughout their life. It contains the ancestors' thoughts about some aspects of life since every human being (including Javanese people) has guidance for life. As religious people, for Muslim societies, it is a must to bring Qur'an and hadith into their guidance of life. This study discusses the relevance between Javanese *Pitutur luhur* and Islamic religiosity based on Qur'an and hadith. The result of this study shows that there is harmony and relevance between Javanese *Pitutur luhur* and Islam religiosity as explained in Qur'an and Hadith. To sum up, both of them can be equal to the guidance of life, and to provide directions in the middle of deculturation, dereligiosity, *paganism*, and secularism towards religious and cultural values.

Keywords: Javanese *Pitutur luhur*, Islamic religiosity, guidance of life

A. INTRODUCTION

Civilization is developed from time to time. It is proven by the era and modern culture progressions existing in the dimensions of all life aspects from the society. These progressions had been affected to the changes of their life aspects, starting from social, economy, politics, culture, and religion. The change of life aspects as mentioned before forcing some cases to be defended, reinforced, held, while keeping others' to be the way they are.

In this modern era, it is a must that people should be more educated in behaving. Means not to allow every single case to occur without any controls. As a cultured and religious people, hold into both of them is a must. In the middle of this era's advancement, we should not ignore the root of culture that has been existed, it is because in the culture, there are honorable values that should be protected (Sartini, 2009: 28). These religious and cultural values are as the foundation in people's life.

Many people has a notion that living in this world is described as if we lived in the jungle. It was full of mounted and dense trees, shrubs, and made the situation to be dark. When we could not find our direction, we would be lost. We did not know where to come out of the jungle. This is as an analogy related to the life guidance. It is defined as a basic concept as a reference and guide in leading to the right direction and to reach the goal of life. Many people refer to this with a similar meaning to life guidance, a guide in living this world life with blessings.

As stated before that it is important for each individu to have a life guidance. Javanese is familiar with the term *Pitutur luhur* by which it is as the guidance for them while they are living. Javanese *Pitutur luhur* is an honorable thought as the inheritance from Javanese descent by which it was bequeathed hereditary. It is as stated by Hasim that *Pitutur luhur* of Javanese contains of honorable lesson of life (2012: 307). In moslem context, they also have a life guidance as written in Al-Qur'an and Al-Hadist. Moslem scholars are in an agreement that the main sources of Islam tenet come from Al-Qur'an and As-Sunnah/Al-Hadist (Alim, 2011: 169). In line with what are conveyed by *mubaligh* in their studies, every moslem should pay attention well on their life guidance. Means, if they want to be protected in the world and beyond, they should hold into Al-Qur'an and Al-hadist.

By looking at how important a life guidance is for each individu, thus we

should understand it deeper. In this context, muslim should understand well the background of Islam culture. This study helps a lot in giving the right view for the society in the middle of the shifting and turbulancing between culture and religion. This study also expects to help the situation in the society who have a problem of deculturation, dereligiousity, *paganisme*, heresy, and secularism towards the values of culture and religion. This study particularly shares the understanding to the society that muslim can still hold into Islam tenet without leaving the culture behind. In the context of Javanese society, they should place themselves on the tenet as contained in Javanese *pitutur luhur* without any anxiety. The reason is that the content in Javanese *pitutur luhur* has a harmony to Islamic values which is based on AL-Qur'an and Al-Hadist.

B. PITUTUR LUHUR JAVA IS A GOOD TENET TO ALL LIFE ASPECTS

Since then, Javanese are identic and known as the respectful ones. This can be seen and proven through their daily life. Thus, there are some other views towards Javanese. Partly it was stated that Javanese have a good relativity and strong cooperation from one to each other. This shows that they are near into the harmony of life. For Javanese society, a harmony in life has been in their soul and can not be separated in their life in society (Suseno, 2001).

The image of Javanese as described above added with their helpful and tolerance acts are not only by words. Thus, it really grows as a custom for them. Other thought is that Javanese know the princip of divinity, social culture, and politic well. This can be seen as a proof of how Javanese hold into one *Pitutur luhur* about *narima ing pandum* (accepting an allotment) as a servant. They emphasize the princip of *rukun agawe santosa* (harmony leads into safety) in their social relation to the society, and act in *astha brata* (eight tenets) as the leader in politic context.

It can be stated that all of Javanese's acts as written before is not a new tenet, thus, it is as the inheritance from Javanese descents. It was taught by them and brought to the culture including *Pitutur luhur*. The tenet contained in Javanese *Pitutur luhur* is dynamic and universal, it can be used and applied to all life aspects. This is because the creation of Javanese *Pitutur luhur* is adapted to the real conditions occur in the society. It was emerged while considering the background about the human needs in achieving their glory

of life. From that *Pitutur luhur* was emerged with the requisites and needs that should be done. *Pitutur luhur* can also have a role to give the best solutions from certain problems. *Pitutur luhur* is then as a moral instruction in facing certain situations (Rahadini, 2015: 77).

Literally, *Pitutur luhur* contain of two words, *pitutur* and *luhur*. A word *pitutur* means lesson, advice, or reminder, while *luhur* means high, honor, or good. Based on *Baoesastra Djawa* dictionary, *pitutur* has some meanings as (1) *piwulang kabecikan* “good tenet”; (2) *pepeling sarta pamrayoga supaya ora nindakake kang ora pantes* “as a reminder and advice to not do inappropriate things” (Balai Pustaka, 2011: 404). *Luhur* means *dhuwur, utama* “high, prominent” (Balai Pustaka, 1011: 277). From the explanation, *Pitutur luhur* then can be meant as a good tenet to reach a prominent position in life. Inappropriate things is in contrast to the ethics and moral (Rahadini, 2015: 77).

Pitutur luhur is one of the realization of local wisdoms. It is because *Pitutur luhur* contains of the values and tenets that can be proven and as a guidance to behave in the society. These local wisdom is conveyed through the wise words contained of advice, guidance, princip, and norm which are appropriate well in the society. *Pitutur luhur* itself is oftenly equalled to traditional expressions. It is defined as a word or group of word that has a figure of speech, connotative, symbolic, coming from the local society tradition or custom and it is believed to have a function (Haryanto, 2013: 368). The function is based on the content for each topic written in it.

Pitutur luhur relates to all life aspects of human. It contains of tenet, guidance, social norm about the relationship between human in society, education about the view of human to the field of teaching and making an educated generation, politic about the tenet on how to do the politic practice well, also religion aspect about the relationship between human and God. The complexity concerns in *Pitutur luhur* can be a strong reason as a pedal to the attitude and behavior.

In the context of their relationship with others, Javanese is familiar to a *Pitutur luhur* “*dudu sanak dudu kadang, yen mati melu kelangan*” which has a meaning that although there is no cognation relationship, but, when somebody passes away, Javanese will also feel the lost. These *Pitutur luhur* explains that Javanese are symphatic and emphatic, they feel possessing to each other. In education, there is a *Pitutur luhur* “*ing ngarso sung tuladha ing madya mangunkarsa tut wuri handayani*”. Javanese are also taught about the

concept of *astha brata* and *hamangku, hamengku, hamengkoni*. In nationality, there is a well known *pitutur luhur* like “*melu handarbeni, melu hangrengkepi, mulat sarira hangrasa wani*”. The examples above are as a proof that *pitutur luhur* is related to all aspects in human life.

Javanese *Pitutur luhur* is conveyed through any expressions or forms in delivery. It can be by *bebasan, saloka, paribasan, parikan, sanepa, wangsalan*, etc. *Pitutur luhur* can be conveyed written, orally, and through symbol, for example *paribasan, tembang macapat*, legend, *tutur-tinular*, traditional expression, it can also be through *sanepa*, or through a meaningful pictures (Sukirno, 2013: 109). By looking at many forms of *Pitutur luhur* as mentioned before, if it can be understood well, then the meanings can be used and applied for not only Javanese. Thus, it can to any ethnics or religions. In nowadays life, the main concern is that the content and value of *Pitutur luhur* can be applied to anyone. Traditional expression or *Pitutur luhur* contains of many values and morals that may be accepted by other ethnics (Sartini, 2009: 36).

It is as realized by the current society that not all of the values contained in *Pitutur luhur* is appropriate with the current situation. But, as the realization of wisdom, *pitutur luhur* Jave can be ideally sensed positively. Nowadays it oftently is found that the use of *Pitutur luhur* is done negatively so that the meaning is no longer appropriate to the advancement of the era (Widayat, 2011: 65). Thus, an evaluation is needed to conduct. For example, *alon-alon waton kelakon*. The term *alon-alon* (slowly) is not relevant in this competitive era. One that should be underlined is *waton* (as long as). These *Pitutur luhur* taught about a way to make something to occur (*kelakon*). By *alon-alon* (slowly), we are taught to always be wary, careful, calm, and full of consideration. When these *-alon-alon-*value and attitude is applied, something can be maximally achieved, it also can minimize the opportunity in getting loss. Based on the description, it can be concluded that the values on *Pitutur luhur* should be understood deeper in order to achieve the harmony in this advancement of the era.

C. PITUTUR LUHUR JAVA CONTAINED OF ISLAM RELIGIOSITY

At first, Javanese are known as mystic and religious. Herusatoto describes Javanese life who are full of mystic and religious, their belief on magic power keeps strong (Idrus, 2007: 395). He adds that Javanese are afraid of the magic power which is out of their capacity, but still give an honor to

the religion things.

Before some religions such as hindu, budhist, christian, catholic, and islam by which these religions bring the honor values into Java island, Javanese had held a set of honor value (Tastono, 2013: 2). Javanese's view of life are far to the pst life. They knew God even before the development of religions were existed (Muqoyyidin, 2012: 23). Other opposite idea states that Javanese's view of life was formed through their traditional thought as influenced by Hindu belief (India's philosophy), and Islam *tasawuf*(Santoso, 2005: 67). Based on these idea, many inheritance from descents were found to be pure without the religion influence, and the inheritance from descent were also found with the influence of the emerge of religion including Islam.

The understanding of Islam religiosity can not surely be separated from the formal religion as developed in this country, that is Islam. Religiosity has a broader definition than religion (Atmosuwito, 2010: 123). Religiosity can be defined as feel, act, and experience of each human within their own self, along with their understanding in behaving and it is related to anything that is considered by them as God (James, 2015: 41). Religion is an act of self adaptation to the world including a reference shown that environment is broader than physical's – the spatio-temporal physical worls – (in this case, it refers to spiritual world) (Thouless, 2000: 22). In Islam context, religiosity is defined as any forms of attitude, feel, behaviour that are based on the values tenet of Islam as sourced in Al-Qur'an and Al-hadist.

Javanese *Pitutur luhur* can be considered as the representation of values tenet in Islam as the values contained in Javanese *Pitutur luhur* are based on those in Al-Qur'an and Al-Hadist. It contains of advice and prohibition by which it is in line to what is organized in Islam tenet. In Javanese *Pitutur luhur*, the relationship between human and God, nature, and others are taught. Another aspects are also explained and in line with Islam penet such as economy, social, and politic. The main idea is that it teaches the positive values as a control for human and leads them into the right direction. It also has a meaning about the religion understanding sociologically and psychologically that religion is human attitude based on religious values, by which it is a spiritual vibration that can set and control these attitude, whether between their relationship to God or others, themselves, and other realities (Mubarok, 2002: 4).

Javanese *Pitutur luhur* is not intended to be memorized only, but it has a main goal to be applied in daily life, by this statement it is expected that people could have good behaviour, and prominent in achieving the genuine of life. Same goes in Islam. Islam is a main source to form a good moslem which is based on Al-Qur'an and As-Sunah, Islam leads and guides human to be in the right way with the right character (Farihah, 2012: 139).

Investigating and proving the harmony between Javanese *Pitutur luhur* and Islam tenet can be done through some concrete examples. It has to be understood first that Islam tenet is so wide and it covers all life aspects with the main sources are in Al-Qur'an and Al-Hadist, by which these two sources is held as life base. Thus, the values in Islam tenet is indicated to the tenets which stands in human's inner.

This study explains about the harmony between Javanese *Pitutur luhur* and Islam tenet. Thus, here are some examples showing that Javanese *Pitutur luhur* is a representation of Islam tenet. *Aja serik marang liyan* (do not be envy towards others), the prohibition to not be envy is also in Islam tenet, it is written in Al-qur'an through surah An-Nisa' verse 32 and 54. *Aja adigang, adigung lan adiguna*, this prohibition to not be arrogant is asserted in Al-qur'an through surah An-Nahl verse 23. It is stated Allah is not with those who is arrogant. To add, there will be such terrible punishment for those who behaves like that, as written in surah Al-Baqarah verse 206 and surah Al-A'raaf verse 106. *Nabok nyilih tangan* (claping with other's hand) has a meaning about a prohibition of having bad attitude, contemptible, and slander. It is written in surah Al-Baqarah verse 191, surah Al-Imron verse 7, and is explained in Al-hadist by Abu Dawud and Tirmidzi.

Some examples above can be proofs that explain about the strong relationship between Javanese *Pitutur luhur* and Islam tenet, or, the relevance *luhur* and Islam tenet. This understanding can also reinforce moslem Javanese to convince themselves so that they can apply *Pitutur luhur* Jawa as one of their life guidances. To emphasize, it seems to be good that one can protect his/her own culture but at the same time the religion's understanding is held.

In sum, through the explanations before, it can be stated that Javanese *Pitutur luhur* as one realization of local wisdom has a good relationship with Islam tenet. From these finding, it can be concluded that the construction of religion towards culture which affect any polemics in society can be finally

restrained. These polemics refer to deculturation, dereligiosity, *paganisme*, also secularism towards culture and Islam values. Moreover, this study enlightens that there is no big contradiction between *Pitutur luhur* as one of Javanese culture and Islam. Thus, Javanese *Pitutur luhur* can also have a function as a tool and approach in understanding Islam.

D. RELEVANCE BETWEEN JAVANESE PITUTUR LUHUR WITH AL-QUR'AN AND AL-HADIST

1. *Aja Mangro Tingal, Aja Salah Tingal, lan Aja Mangeran Liya*

The meaning of Javanese *Pitutur luhur* as in the title is about the prohibition to the human to not associate with 'others' except God (Allah SWT). It is realized through the act of worship only to Him. All of human's thought, feel, and willing are directed in total to Him. These relationship between human and God is categorized as vertical relationship, or known as *habluminaloh*.

In Islam, the prohibition to *Mangeran Liya* (associate to 'others' except Allah) is really as the main to notice to. A servant that is brave to do that will carry on big punishment and not be forgiven, as written in Al-Qur'an. Islam has a term on *Mangeran Liya* as '*syirik*', while one who does that is namely '*musrik*'.

Starting from the understanding of Islam tenet, it can then be said that Javanese *Pitutur luhur* is so relevant to what is taught in Islam. A prohibition to *Mangeran Liya*, as explained before, is found in several verses of Al-Quran below:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ ۗ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ﴿١١٠﴾

“Say, “I am only a man like you, to whom has been revealed that your God is one God. So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anymore.””
(Al-Kahfi: 110)

The verse above explains that *Mangaran Liya* is never a right matter. There is no one expect God to be associated. This clearly means that the servants are not allowed to have 'others' to associate with. These associate can

be in any forms and realizations. Other verse deals with this matter is in surah Al-Baqarah:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

“(He) who made for you the earth a bed (spread out) and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know (that there is nothing similar to Him).” (Al-Baqarah: 22)

The punishment for those who are doing *Mangaran Liya* is written in surah Al-An'am verse 88:

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا
يَعْمَلُونَ ﴿٨٨﴾

“This is the guidance from Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.” (Al-An'am: 88)

These surah has meaning to give the reminder to the servants. Those who are doing *Mangaran Liya* will not have any of his good deeds anymore to be noted. Other verse that explains about the punishment of doing *Mangaran Liya* is:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي
إِسْرَائِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنِ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَا أُوْنَهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٦﴾

“They have certainly disbelieved who say, “Allah is the Messiah, the son of Mary” while the Messiah has said, “O Children of Israel, worship Allah, my Lord and your Lord.” Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” (Al-Maidah: 72)

2. *Aja adigang, adigung, adiguna.*

This *Pitutur luhur* has a meaning that human are not allowed to rely on and being arrogant towards their own strengths. *Adigang* means power, *adigung* means dominance, *adiguna* means cleverness. These three are integrated in a human's characteristic. But, those who are bad should not be defended in each human's soul. In other words, they should be denied.

Javanese *Pitutur luhur* "*aja adigang, adigung, adiguna*" has a meaning about human's arrogance in a broad way. This can also be meant as a character of underestimating others; whether on others' ability, or habituality. Besides, this *pitutur* also explains the prohibition of human's arrogance to Allah SWT. Javanese *Pitutur luhur* "*aja adigang, adigung, adiguna*" can be a boomerang for its doer/s. This can be disliked by both others and Allah SWT. It is said that arrogant is one of evil's characteristics.

Arrogance can affect other bad attitude such as underestimating others, feels to be the most right person, incompatible, likes to oftenly 'show off', etc. One who owns this characteristics will not only damage himself, but others too. This can be described through one *pitutur luhur* "*sing sapa tansah ngegungake pangkate, wirang lamun ana owahing jaman*". *Sing sapa ngegungake bandhane, wirang lamun siran bandhane* which has a meaning that those who likes to oftenly elevate his position will be prevailed when a change of period occurs. Those who likes to oftenly elevate his wealth will be prevailed when it is lost. *Kahanan donya iku ora langgeng, mula aja ngegungake kasugihan lan drajadira, awit samangsa wolak-waliking jaman ora kisinin*. It means that there is nothing eternal in this world, thus, do not only elevate our wealth and position as it can not later help us. *Wong ambek gumedhe malah disorake, kosokbaline wong andhap asor: malah diluhurake, perlune apa dhemen gumedhe*, those who is full of his self will be lowered, those who is humble will be honor, so what is being arrogant for.

In Islam, it is a prohibition to have an arrogance characteristic. The highest arrogance is towards Allah SWT. One who has these characteristic can has a potential to be innocent and intentionally in breaking all of the rules from Allah SWT. Next is an arrogance from human to anothers. Some obvious examples are feeling better, wiser, greater, and prettier than the others. Also, one that can be done is comparing himself to others and seeing others as worst than himself. This prohibition can be seen through the verses as follow:

لَا جَرَمَ أَنْ اللَّهُ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

“Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.” (An-Nahl: 23)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.” (Al-Luqman: 18)

Indeed, through the two verses above, Allah SWT dislikes those who are arrogant, whether to Him or to others. In Al-Hadist, Prophet Muhammad explains about the punishment for the arrogant.

أَنْ يُحِبَّ الرَّجُلُ إِنْ رَجُلٍ قَالَ كَبِيرٍ مِنْ ذَرَّةٍ مِثْقَالِ قَلْبِهِ فِي كَانَ مِنَ الْحَنَةِ يَدْخُلُ لَا وَغَمَطْبَطُرٍ لِكَبْرِ الْجَمَالِ يُحِبُّ جَمِيلَ اللَّهِ إِنْ قَالَ حَسَنَةً وَنَعْلَهُ حَسَنًا تَوْبَهُ يَكُونُ النَّاسِ

“No one who has the weight of a seed of arrogance in his heart will enter Paradise. Someone said “But a man loves to have beautiful clothes and shoes.” The Prophet said, “Verily, Allah is beautiful and He loves beauty. Arrogance means rejecting the truth and looking down on people.” (HR. Moslem)

3. Kawula mung saderma, mobah mosik kersane Sang Hyang Sukma

Javanese *Pitutur luhur* above defines about what should be done by human in their life; which are: approving, and surviving, thus, the rest will be based on the God's wish and permission. This *Pitutur luhur* teaches every human being to kindly approve what had been given to their life. They should surrender to what had been decided by God to them, as it is the best way to avoid any disappointment that might occur in their life. As an instance, when they have a target and goal of life which fail to reach. From the brief explanation, thus, it can be understood that human in their life is about how they survive through it. The good feeling they may have can not be easily predicted. Genuinely, then, human is as parable as puppet, which is operated

by its puppeteer, and it is God.

Other thing that can be gained from this Javanese *Pitutur luhur* is that every single thing that is faced in human's life should be passed through the patience, gratefulness, willing, and approveness. Nothing but all can occur as the permission from God. Then, all the human can do is to make the efforts and approve it.

The concept of one Javanese *Pitutur luhur* entitled *kawula mung saderma, mobah mosik kersane Sang Hyang Sukma* is in line to what is taught in Islam. Being sincere and self-surrender are two words which are viewed to be appropriate to represent Javanese *Pitutur luhur* above. It means that human are taught to approve, be sincere, and self-surrender towards Allah's *qadha* and *qadar*. Being sincere means as a human's acceptance as they are relieve to any decisions coming from Allah. Al-Ghazali states that being sincere is one of the good deeds, when ones are doing this, Allah SWT will make their level higher, make them closer to Him, and keep the torment away (Zahrudin, 2004: 163).

One, then, can be sincere after she/he was doing a good deed namely *tawakal*. Quraish shihab explains that *tawakal* is an absolute self-surrender to Allah SWT, by which it is started with a humane effort (Ghoni, 2016: 112). Thus, *tawakal* means to be done after one made an effort or *ikhitiar*, then she/he can be surrender to all the decisions to Allah SWT. Definitively, *tawakal* means a surrender, to entrust such problems to other party. Finally, *tawakal* for a moslem is to give, and entrust everything that had been done in his/her life to Allah SWT.

An Al-Qur'an verse which is contained of how one is doing an *ikhitar* is in Surah Israa'.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

“But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allah].” (Al-Israa': 19)

On other Surah, Allah SWT states that no one can change his/her own condition except it is changed by him/herself. Means, Allah SWT has pointed out that for being able to reach their own goal, human need to make such effort.

مَا يُغَيِّرُ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ اللَّهَ أَمْرٌ مِنْ تَحَفُّظُونَهُ حَلْفِهِ وَمِنْ يَدَيْهِ بَيْنَ مَنْ مَعَقَبَتْ لَهُ
 مِنْ لَهُمْ وَمَا لَهُ مَرَدٌ فَلَا سُوءًا بِقَوْمِ اللَّهِ أَرَادَ وَإِذَا بِأَنْفُسِهِمْ مَا يُغَيِّرُوا حَتَّىٰ بِقَوْمٍ
 وَالٍ مِنْ دُونِهِ

“For each one are successive [angles] before and behind him who protect him by the decree of Allah SWT. Indeed, Allah SWT will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.” (Ar-Ra’ad: 11)

Thus, a command for human to *tawakal* is in Surah Al-imron.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” (Al-Imron: 159)

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ

“Say, “He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error.”” (Al-Mulk: 29)

4. Berbudi bawa laksana, ambeg adil paramarta

It is about an advice for human to (1) always have a good character, means to have a balance between what they say and do, and (2) be fair to others. This Javanese *Pitutur luhur* is commonly referred to all of the leaders. Thus, leaders should be consistent for what they said and promised. They should also be fair to all of the populace (*emban cindhe emban ciladan*).

This Javanese *Pitutur luhur* “*berbudi bawa laksana, ambeg adil paramarta*” teaches human to always be consistent of their words and attitudes, as for the leaders, they should fulfill the commitments with some realizations. This is in line with other Javanese *Pitutur luhur* “*sabda pandhita ratu tan kena wola-wali*” means that what is said and promised by a leader can not be disavowed. Based on Javanese term, we should not be allowed to

mencla-mencle.

In Javanese culture, a leader should at least have a characteristic based on the concept of *astha bratha* (eight tenets). A good leader is one who prioritizes more on the justice. This is where a justice is not always having a meaning to be same, but, it is appropriate to the existance need. Justice here means in deciding the rule of law, sharing, and in any things in the daily life practice. Javanese leader should have this characteristic in his/her soul.

Javanese *Pitutur luhur* above is in line with Islam tenet that a leader should be follow the mandate, fulfill the commitment, and being fair to all of their populace. This characteristics should be in every Moslem's soul, whether as the leader, in their society, in their family, or to themselves. This is based on some surah in Al-Qur'an below.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ
 الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.” (Al-Isra: 34)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know (the consequence).” (Al-Anfal: 27)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

“Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.” (Al-Hajj: 38)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
 بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ
 وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١٠﴾

“We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their

affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.” (Al-Hadid: 25)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: 1: 90)

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَىٰ فَاقْتُلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۗ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا
بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩٠﴾

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.” (Al-Hujurat: 9) Some verses above explain that human is commanded to be truthful, fulfill their commitment, fair, and not to be betrayal. Allah SWT forbid human to be despicable, betrayal, and create every act which affects to the enmity.

E. CONCLUSION

From some explanations described above, this study has a conclusion that Javanese *Pitutur luhur* is contained good tenets about many life aspects. It is honorable thought as the inheritance from Javanese descent to be applied as the life guidance in overcoming many problems that may occur. Javanese *Pitutur luhur* contains a meaning which is in line to Islam religiosity as sourced in Al-Qur'an and Al-Hadist. The values taught in Javanese *Pitutur luhur* is in line with Islam religiosity. Thus, it can be stated that there is a relevance and harmony between Javanese *Pitutur luhur* and Islam religiosity.

Along with the relevance as contained in Al-Qur'an and Al-Hadist, it has a meaning that both of them can be able to have a role as the life guidances.

Moreover, they can also be applied in helping the situation of the society who have a problem of deculturation, dereligiousity, *paganisme*, heresy, and secularism towards the values of culture and religion.

BIBLIOGRAPHY

- Atmosuwito, S. 2010. *Perihal Sastra dan Religiusitas dalam Sastra*. Bandung: Sinar Baru Algensindo.
- Balai, Pustaka. 2011. *Kamus Bahasa Jawa (Bausastra Jawa)*. Yogyakarta: Kanisius.
- Fariyah, Izrum. 2012. "Peran Bimbingan Konseling Islam dalam Membangun Keberagaman Anak Jalanan". *Jurnal Konseling Religi*, Volume 3, Nomor 2, Juli-Desember.
- Haryanto, J. Tri. 2013. "Kontribusi Ungkapan Tradisional dalam Membangun Kerukunan Beragama". *Jurnal Walisongo*, Volume 21, Nomor 2, November.
- Hasim, Moh. 2012. "Falsafah Hidup Jawa dalam Naskah Sanguloro". *Jurnal Lektur Keagamaan* Vol. 10, No 2.
- Zahrudin. 2004. *Pengantar Studi Akhlak*. Jakarta: PT Raja Grafindo Persada.
- Ghoni, Abdul. 2016. "Konsep Tawakal dan Relevansinya dengan Tujuan Pendidikan Islam: Studi komparasi mengenai konsep tawakal menurut M. Quraish Shihab dan Yunan Nasution". *An-Nuha*, Vol. 03, No.01. 2016.
- Idrus, Muhammad. "Makna Agama dan Budaya Bagi Orang Jawa". *Unisia*, Vol. XXX No. 66 Desember, 2007.
- James, William. 2015. *The Varieties Of Religious Exsperience: Pengalaman-pengalaman Religius*. Terj. Lutfi Anshari. Yogyakarta: IRCiSod.
- Mubarok, Ahmad. 2002. *Konseling Agama Teori dan Kasus*. Jakarta: Bina Rena Pariwara.
- Muqoyyidin, A Wahyu. 2012. "Dialektika Islam dan Budaya Lokal dalam Bidang Sosial Sebagai Salah Satu Wajah Islam". *Jurnal el-Harakah* Vol 14 No.1 Tahun, 2012.
- Rahadini, A. Ajeng. 2015. Revolusi Mental Melalui *Pitutur luhur* dalam Naskah *Wayang Kulit Purwa Lakon Bawor Dadi Ratu* Sebagai Materi Pembelajaran Bahasa Jawa. *Prosiding Seminar Nasional "Revolusi*

Mental dengan Pembelajaran Bahasa dan Sastra”, Universitas Sebelas Maret Surakarta, 2015.

- Satoto, Budiono Heru. 2005. *Symbolisme dalam Budaya Jawa*. Yogyakarta: Hanindita Graha Widia.
- Sartini, Ni Wayan. 2009. “Menggali Nilai Kearifan Lokal Budaya Jawa Lewat Ungkapan (Bebasan, Saloka, Paribasan)”. *Logat, Jurnal Ilmiah Bahasa dan Sastra*, Volume V No 1 April Tahun, 2009.
- Sukirno, 2013. “Pengkajian dan Pembelajaran Pitutur Luhur sebagai Pembentuk Karakter Peserta Didik”. *Jurnal Pendidikan Karakter*, Tahun III, Nomer 1, Februari 2013.
- Suseno, F Magnis. 2001. *Etika Jawa Sebuah Analisa Falsafi tentang Kebijakan Hidup Jawa*. Jakarta: Garmedia.
- Tastono, St S. 2013. *Pitutur Adi Luhung Ajaran Moral dan Filosofi Hidup Orang Jawa*. Yogyakarta: Yayasan Pustaka Nusatama.
- Thouless, R. H. 2000. *Pengantar Psikologi Agama* (Pnj: Machnun Husein). Jakarta: PT Raja Grafindo Persada.
- Widayat, A. 2011. *Teori Sastra Jawa*. Yogyakarta: Kanwa Publisher.