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The Meaning of Tranquility in Contemporary Javanese *Kawruh*

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Abstract. The purpose of this research is to find out the contemporary Javanese in interpret and practice *tentrem* as a noble philosophy of ancestral heritage Javanese. They chose it to be a way of life in facing contemporary currents that are open society so that there was a process of cultural assimilation (*hybrid culture*). Thus the process, *tinemune ngelmu kanthi laku, mawas diri, and manunggale gusti kawulo*. So that the Javanese achieve peace of mind are collectively *guyub rukun* and harmonious with the character of *wah, weh, woh*. This study uses a qualitative approach to the type of ethnographic research (strands of local culture). To collect data used interviews (*jagongan*) and observation. Research sampling using people who have networks, not those who join the sect (clans) but are independent individuals have no monitoring, tolerance, empathy for different views in determining behavior and practice, related to traditional philosophical values. While the data analysis technique is based on logic inductive, analysis moves from hieving something specific in the field to findings general, through data analysis on the basis of the theory used. The conclusions from this study are (1) contemporary Javanese people still preserving the teachings of Javanese philosophy consistently, despite lifestyle have experienced many changes, (2) the Javanese believe that the peace of mind in true happiness cannot be fully fulfilled only with material wealth (*sakbutuhe*), (3) the Javanese live in harmony not individual, (4) in peace in Javanese people prefer needs the piece of mind and soul.

Keywords. “Tentrem”, Contemporary Javanese, Kawruh

Introduction

In contemporary Javanese life, with the influences and openness of technology, there has been a serious change in their lifestyle, their clothes, they no longer wear traditional clothes unless there are ritual events. Thus the pattern of thinking is more fluid and can accept the presence of knowledge from the West. For example, there are many contemporary Javanese people who have a higher education degree because the "habituation" when they take their education systemically, adherents to the Western system has colored their lives. Not infrequently, in dialogues, Javanese traditional values always use comparisons made from Western ideas. The influence of a globalized lifestyle is difficult to avoid, namely about the needs for technology. For example, contemporary Javanese always carry cellphones everywhere. On the other hand, during ritual activities, they have also used a sophisticated sound system with lights like in a discotheque, including decorations whose designs look very

western. For example, on TV programs in the village are not left behind as well. Interestingly, some of the young people consider it a creative form, while the older ones don't mind too much, as long as it doesn't interfere with the basic concepts of Javanese philosophy. With this description, shifts, changes to ritual accessories, it is not impossible that they will shift to influence new interpretations of Javanese philosophical values with a contemporary approach. Because the symptoms of civilization always have the character of slicing, crushing and even destroying old (aesthetic) values. However, there are also symptoms of going back to the past (old values) but in a new approach (packaging) (hybrid culture).

In the concept of happiness comes from peace because it is related to a situation that makes you feel happy. On the other hand, happiness is different from contentment, enjoyment and pleasure. Therefore, happiness is a mental condition wrapped in peace, comfort, feeling of security and calm. The key is to be happy to eliminate things that are miserable and troublesome[1].

Al Kindi as a philosopher, his views are more rational, namely those related to happiness, the example of God's attributes that are in accordance with human absorption in reaching them. Namely how to control yourself, lust in order to achieve peace. Hadori and Minhaji [2] say that in domestic life happiness can be reflected through harmony, the quality of dialogue between individuals who are in pairs so that the level of emotional management can be realized. That is measurable in the form of their quality. Sterberg, mentions three elements of love in the form of trust, passion, intimacy, commitment. That is the desire to create a quality relationship.

Dewi (2017) [3] states that happiness for a Muslim is the extent to which the strength of charity and faith, along with the responsibilities and duties carried out. Thus, his soul is filled with happiness, calm, then distances himself from evil, teaches and spreads goodness. Alghazali, happiness in the hereafter lies in the nobility of morality. In the view of Hamka and Aquinas, there is a similar view, that happiness is an action based on goodness, virtue and far from bad and despicable traits. And always use his brain-based conscience to get priority. Yuhani (2019) [4] stated that happiness is a feeling and a mind filled with love, satisfaction, material sufficiency, pleasure in order to achieve prosperity in life. Aristotle said that it is oneself that creates happiness. Although the level of happiness is different for each person.

The meaning of peaceful is a sacred word for contemporary Javanese people who are constantly striving for and become the main goal in their lives. Contemporary Javanese way of life has a tendency to live modestly, simple, not materialistic. This is in stark contrast to modern humans who tend to worship materialism. Contemporary Javanese are not unimportant with material things but are more inclined to use a spiritual approach related to their lives.

This means that the contemporary Javanese concept of life prioritizes controlling lust, that is, before acting, always measure and introspect on yourself first. Be careful not to harm others, not to offend others. So in this case, the philosophy of *wong Jowo iku nggone rasa* emerged, meaning that everything, both in actions and in behavior, is measured by taste, if the action was carried out or not it would not offend and harm others, and make other people angry. Meanwhile, those related to materialism are not unimportant, but not as the most important needs (sufficient). Because material things are not the only way to get the Javanese people's peace of mind.

Whereas in modern (western) society, it is more about existence and individualism, meaning that life and happiness are measured by the presence or presence of a material (materialistic philosophy). Because the strength of an independent individual, becomes a life choice. The West is more impressed with personal needs in the form of actions, behavior,

always measured by material. There is even a time is money joke. Western people in doing social relations are individual with rational connectivity.

The cultural symptoms of Javanese and western people are indeed very different. The West tends to be individualistic, rational, and independent, while the Javanese tend to live in groups and are collective, spiritual in building social relations. In contemporary Javanese life, with the influences and openness of information technology, there has been a serious change in their lifestyle, their clothes are no longer wearing traditional clothes unless there is a ritual event. Thus the pattern of thinking is more fluid and can accept the presence of knowledge from the west, except for attitudes and life choices related to philosophy, which still rely on the noble values of the Javanese tradition. For example, contemporary Javanese, especially those with higher education, because of their habit of taking their education, systemically adhere to the western system, including the influences of western thought related to their educational model. However, it is not uncommon for Javanese traditional values to be compared with the results of western (modern) thought to get the depth of Javanese philosophy.

Interestingly, some young people think that this is a form of creativity, while the older generation doesn't really mind it, as long as it doesn't damage and disturb the basic Javanese concepts. The point is that there has been a change in the lifestyle of contemporary Javanese (hybrid culture).

Based on the description above, it can be seen that a shift, a change in ritual accessories, will also be seen (later on) not impossible to influence the interpretation of philosophical values with a contemporary approach. Characteristics or symptoms of civilization have character and character always slices, crushes, and even destroys old truths or values. However, there are also symptoms of going back to the past (old values) but with a new approach. This means that there is interaction and crossing (hybrid culture).

In the contemporary Javanese philosophy of life, they have inherited noble values from their ancestors, especially in maintaining the continuity of life to achieve true happiness (tranquility). The word happiness is not known as a contemporary Javanese philosophy, because happiness is considered an *owah ansir*, unstable and tends not to last forever. However, peace is believed to be a way of life that is eternal or actually happy. Because it is related to the necessities of life, the union between the body and the mind. The question is whether material things are not important, contemporary Javanese place material things in a *sak neede* way, so it can be concluded that material things are not the main thing in contemporary Javanese life.

In modern life, humans are directed and designed to be more provocative, namely by providing a variety of very tempting needs, such as services at the Mall, for example by presenting necessities, ranging from objects that can be used to change social status, to services that can be used to change social status. services to organize the human mental, such as consulting to obtain a modern life that has a tendency to worship the individual in an excessive way. This is a new lifestyle full of momentary sensations. If observed more closely, the life of the Javanese people still adheres to inheritance, the great ancestral values, of course, in stark contrast to today's life.

The need for material (material) has also become an important part when in the New Order era that the measure of happiness is always perceived with various needs, namely the first basic needs, which include clothing, food, shelter. This basic need becomes an important and primary stigma. The second is secondary needs, namely needs that include communication tools, schools, safety, and others. The three tertiary needs include jewelry, cars and other luxury tools. The four needs of the quarter include appreciation, actualization, brand, and others. This is done in a tiered process.

Contemporary Javanese tend to worship controlling their thoughts and minds. Contemporary Javanese people live interdependently with each other as a *Patembayan* community, in social relations they are collegial in nature and always consult if there is a problem. Exemplary, figures are parts of a hierarchical system that are considered to be able to provide good examples, generally more spiritual and contemplative, in teachings in the form of local traditional values. While western society or western culture prioritizes things that are scientific and technical in nature, also human dignity and freedom are choices for independent living and the size of ability is the main thing not from the wisdom of the heart. Human value is always measured by material welfare while logic becomes an important part of how to solve various problems. Thus, in managing the lives of contemporary Javanese in social relations, tolerance, empathy and mutual cooperation (*gotong royong*) are prioritized.

In making this world meaningful and beautiful in order to achieve the goal of the common good, the Javanese people live in philosophical orders of traditional values that greatly influence their lives. When individuals are about to carry out control actions that make individuals not trapped, then there are philosophical words based on traditional values that can be used as clues such as *oyo dumeh*, *urip sakdermo* stop by *ngombe*, *eling lan waspodo*. These are some examples of personal control or introspection. Whereas in the process of life when individuals want to gain knowledge, the individual will carry out the process of behavior, namely *ngelmu iku lelakune kanthilaku*, and many other philosophical words as the basis of contemporary Javanese life.

Peace belongs to humans, so all power and effort are always fought for so that their lives can reach a sense of security, comfort, peace and tranquility. To achieve that goal, modern humans prefer material tools, materials and excess capital, for the sake of a successful life, as described above. However, contemporary Javanese, especially Javanese culture, prefer to be peaceful, rooted in "taste", spirituality, conscience. In this study, true happiness in contemporary Javanese culture becomes phenomenal in the midst of transactional and materialist life, all of which are calculated as profit and loss in social relations.

The explanation in the book Jatman (2000) [5], illustrates that conscience is connected to the way of thinking of the Javanese and Westerners, that from the beginning as the most important thing, for the Javanese, eventually it becomes unseeded connected with the desire of ratio/intellect. Thus, the feeling is positioned as lust or mood, as well as sensation. On the other hand, classical Javanese with a literary frame is interpreted deeply, namely conscience.

The keyword taste is the starting point of the research which will be described in more detail later. As for the various activities "taste" in different peace. Everything depends on the empirical experience of each individual in exploring it. This research uses interviews with participants who understand the " behavior and *kawruh* " of Javanese culture very deeply. Both related to meaning, understanding, inner behavior in daily life. The subjects deliberately chosen are individuals who are not bound by sects and groups.

Peaceful research in contemporary Javanese culture, located in Malang Raya covering Malang district, Malang city, Batu city. This research portrait focuses on individuals who are not bound in formal groups or sects. The subjects were selected in proportion to the diversity of livelihoods, education. So this study focuses more on individuals who are free, and choose to live based on Javanese spirituality. The main reason for the participants' motivation is to maintain, maintain, and uphold the noble values of their ancestors. For adherents of Javanese traditional values, that life is peaceful, it must be in harmony, balance, both physically and mentally.

The attitude of the subject is very specific and unique and phenomenal to study, because they live in the midst of a large wave of consumptive and materialistic worlds where some

people are dissolved in the frenzy of "snob" or popular culture, there are still individuals, choosing to live or take the "private path" (orientation to local wisdom).

Related to this description, it can be concluded how important peace is for the life of the Javanese people that is right and comfortable as a more human life choice in the current of modernity that favors individual needs as basic needs, without togetherness, tolerance, mutual harmony, empathy which actually becomes basic roots and foundations in sharing everything in life between humans. This social phenomenon is still very relevant to be studied, because the life beliefs of the Javanese people are very special, unique in the midst of materialistic currents with a lifestyle and transactional (dehumanity). The point is that inner needs will be more important when material needs are felt to be sufficient for bodily interests.

To describe the process and clarify the scope of the research, this research is focused on the formulation of the problem as follows. (a) Who are the contemporary Javanese and what is their understanding of the peaceful teachings? (b) How are contemporary Javanese efforts to realize peaceful teachings in modern eco-culture?

Literature Review

In the journal *Happiness Judging from Marital Status and the Meaning of Life*, positive emotions are the most important and meaningful thing for everyone, because it is a form of happiness, the perfection of life for everyone and wants to be realized in their lives, in this case, according to Lubabin and Fatimah, that can be achieved if someone can carry out a marriage because in marriage there is happiness, although a phenomenon occurred in the 2017 BPS survey, if happiness gets a higher index than unmarried people. There are 14 indicators in psychology that contribute to happiness. Namely, being married, having quality of life, earning enough income, being of sufficient age, religion, culture, appropriateness of physical activity, gratitude to God, quality of life, forgiving, healthy social relationships, physically and mentally healthy, healthy and good family relationships. So that the feeling will be peaceful, prosperous, it is characterized by an attitude that is always positive, has satisfaction in life and can make the life that is lived for the better [6].

Next in the journal *Analysis of the Relationship Between Worker Productivity and Education Level of Workers on Family Welfare in Central Java in 2009* that welfare can be realized if there is a balance between the level of education and productivity of the individual concerned. Because the welfare is related to the wages received and one of the factors is wages related to quality, education and work experience as well as working hours. Welfare in this case is measured by material related matters, because a high level of productivity will certainly result in high wages as well. As in the thoughts of Mandala and Pratama, nutrition, health and education level, future meals, job choices will create a prosperous life, it is associated with the ability to send their children to higher education, will become a portrait and symbol of prosperity. Associated with social status will be measured the extent to which a person's productivity power will also be seen in measuring welfare [7]

Next in the journal, *Cultural Perspectives for the Development of Happiness Measurements by Javanese*. In the phenomenon of happiness, research and studies have been repeatedly carried out, but the notion of happiness is always diverse, has multiple meanings and is even vague and debatable. Especially if it is discussed in everyday life. Therefore, Zoetmulder [8] that every individual will achieve happiness, if the quality of life becomes good as a whole. The subjective understanding of the individual is always influenced by cultural factors, so that each individual (other nation) will be different in meaning, because local cultural factors, cultural values, cultural diversity, are the determining factors in seeing happiness [9]. Hariwijaya [10] said, there is no need to be rejected in various ways because in this universe there is nothing to look for, because happiness is within oneself, the extent to which we

understand ourselves about the characteristics that exist within ourselves, are related by desire, expanding nature, difficult to be happy one after another, lasting peace, *sami raos* (receiving the same taste), and so on. Thus it can be concluded, happiness as an effort, contextually a measuring tool for happiness will be appropriate if it pays attention to cultural values and meanings. On the other hand, the measurement of happiness is still dominant from the West, but in the Indonesian version, according to Akhtar, it still has a weakness that is measured by the factors that cause happiness, not about happiness itself.

Furthermore, in the journal *Psychology of Human Happiness*, it is said that happiness is far beyond and above the physical, because true happiness is not just physical pleasure, according to Aristotle. In Jalaluddin Rumi, a perfect human being has an innate destiny, namely the relationship to God between consciousness and grace that occurs in harmony, which is the goal to be happy. On the other hand, psychologists measure happiness through the method, that happiness is subjective, which is related to feelings (affective), the happiness studied calls the term subjective well-being, a person's satisfaction in seeking his life is measured by the level of positive emotions, although it changes every time, if often feel positive emotions more than negative emotions can be said to have achieved happiness. To achieve happiness, if it cannot be done alone, then guidance and counseling can guide spiritually in order to have a happy and meaningful life [11].

Another journal note with the theme, Happy Events that everyone has and experiences feelings of happiness, but in obtaining happiness of course there are different ways to get it. Welfare or well-being in the psychological aspect is often associated with happiness. Sugiharto [12] said that there are two approaches to well-being, first hedonic, happiness is the goal of human life, in achieving happiness, enjoyment, and avoiding pain. The second approach is eudaimonic, that the result of happiness is a process in achieving a better life. Furthermore, that being loved and loving is an important factor for adolescents, the point is that teenagers will feel less pain, if they are cared for by the opposite sex because their feelings are understood and appreciated, feeling privileged will make them happy. Roqib [13] people who have happiness can be due to life satisfaction, and always think positively and don't think negatively. In conclusion, people become happy there are 3 factors, namely first, the existence of a feeling that is only felt by oneself, secondly relationships with family and other people, third feelings / actualization and achievements obtained. These events are very valuable keys, and are valuable and meaningful from other things.

Furthermore, in the journal entitled *Strength of Character and Happiness in the Javanese*, happiness in the research of Wijayanti and Nurwanti [14] has 24 characters as indicators. Namely: intelligence, integrity, persistence, love, vitality, social intelligence, kindness, justice, citizenship, leadership, humility, forgiveness, self-regulation, wisdom, beauty, hope, gratitude, humor, religious, curiosity, creativity, openness thinking, perspective and love of learning. Gesta [15] said that happiness is a positive behavior, positive thinking and positive feelings. Chaney [16], namely the differences in the ways in which individuals are influenced by their culture. Thus, culture has character power that influences community groups in America, the prominent characters are gratitude, consideration and kindness. The conclusion from Nurwanti and Wijayanti, for the Javanese in obtaining happiness, namely integrity, kindness, gratitude, population, justice. Furthermore, forgiveness, curiosity, persistence, vitality, these provide a positive spirit and image in getting a better (happy) life [17].

The Meaning of Happiness in Generation Y, is a psychological theme in which the essence of the purpose of human life is how to achieve happiness, thus the values formed by society (conventions) and local geographical conditions. Generation Y (millennials) social closeness has a perspective in interpreting happiness. Therefore, the indigenous psychology

approach as a psychological theory is appropriate if it is used in the context of other cultures. The point is that Generation Y defines happiness as having material possessions, positive relationships in the family, physically and mentally healthy, emotional health and gratitude.

In the journal, *Determinants of Happiness in Indonesia*. In Indonesia, happiness was researched by the Indonesia family life survey (IFLS) wave 4, 2007. With a 17.50 study, the Oprobet model, mentions the variables of normal assumptions and ordinal responses. In Indonesia, happiness is positively influenced by education, health status, income and social capital. In social capital related to ethnicity, religion does not have a major contribution to the goal of happiness. There is no difference in the level of happiness between women and men. Therefore, happiness is determined by physical and spiritual, pleasure and tranquility. Dewantoro [18], *satisfaksen* and pleasure are forms of happiness. Mentaram in his philosophy of happiness is the formation of comfortable conditions, not conflict, peaceful and invisible to something (free will). Terry [19] positive that education also affects happiness because with higher education a person has the opportunity to get an award (money). So with a large income automatically all desires will be fulfilled. This has an effect on obtaining happiness [20].

Next in Isfaroh's journal entitled *The Concept of Happiness Alkindi* is God as an example in his actions, namely about virtue, behavior and obligations that are in harmony with virtue. This is done rationally as a pattern of human thought itself. Science as a guide to awareness-based happiness. The object or materialistic goal is more as a support and not the main thing. But when one clings to material things in order to achieve happiness, mastery, excessive possessiveness, one will find a path that is far from good. Because the soul is the main key to happiness [21].

This is also connected with the journal Hadori and Minhaji with the theme *Meaning of Happiness and Household Harmony in a Psychological Perspective*, that every individual in achieving a happy household if it is realized, emotional maturity and living in pairs with good communication intensity and quality, love, ability in managing emotions, harmony, understanding, a form of virtue, the emotional bond between individuals in the family [22].

Still in the journal theme, *Construction of Happiness in a Spiritual Frame*. Dewi said that in achieving happiness as an individual effort to obtain position, property, actualization (popularity), it is considered as success. But furthermore it turns out that happiness is not only framed by the above, but inner satisfaction is the most important thing. Because everything related to spirituality and inner self is the source of all sources that exist in the Qur'an and hadith [23].

In view of another journal entitled *Happiness in the View of Thomas Aquinas and Hamka*, Rahmadon conveyed the thoughts of Aquinas, the highest peak of humans in obtaining perfect happiness, if they had met God and left the mortal world. Because in the meeting it is a form of contemplation, that true happiness is when you are near Ilahi (God). While Hamka's mind is happy in the world (*Ukhrawi*) that happiness is in the form of mind, healthy body and soul and having sufficient wealth to support his life. But a healthy soul, is a balance between physical and spiritual accompanied by good deeds and deeds. So that in the hereafter you will get a good reward according to your good deeds and behavior.

The theme of the journal *Man, Reason and Happiness*, Azmi and Zulkifli say that the brain is the center of the root (mind) where pleasure from the individual results from the working process of the mind. Thus the happiness of every individual who wants to achieve the favor, that the favor is a form of happiness that exists in the hereafter and the world. In the Qur'an with its arguments it has been denied that the origin of humans is from animals. In the Qur'an has explained the difference between other creatures and humans, namely that humans

who have reason are not animals (other creatures) so that it can be concluded that happiness actually comes from religion or the Koran [24].

In another journal, *Differences in Meaning for Male and Female Students*. Sulistiawan, Situmorang, Ariska and Muslimah argue that in human rights, happiness is the most basic need of human beings. Positive emotion is a concept in achieving happiness, when humans reach a way to approach God with their piety. But many people go wrong, that happiness can be achieved by material or material, such as a luxury house, a classy car, traveling abroad. Another factor is the fact that happiness does not recognize gender, both female and male (students) in the frame of indigenous psychology. In essence, individual happiness will be happy or (happier) will be better if it is in a situation with other people (not alone).

With the journal theme, *Religion and Happiness*, Rizky's literature review, Puspita Sari, Sarawati, said that true happiness is related to religion, so it will be obtained if happiness is not only a worldly issue, but also happy in the hereafter. Because, religion has guided to achieve it. The point in achieving true happiness is to follow the commands that have been outlined by God. Happiness in its concept is a combination of Ihsan, Islam and Faith [25].

Next in the journal *Happy in Islamic and Western Views*, Nurdin stated that happiness is a dream that humans want to achieve concretely. In the western view, we judge that happiness will be realized by subjective materialistic possessions. Thus it becomes different in the view of Muslims. Therefore, the concept of happiness in the Islamic version, how to fight lust, and prioritizing gratitude and pleasure, as well as good deeds as a form of concern in an effort to achieve that goodness. In contrast to the happiness of Western products, worldly lust is more dominant.

Journal, *Alms as a Predictor of Happiness*, Saputro, Peduk, Rahmadhani [26] argue that in situations that occur in students' lives in their academic process, not infrequently it will take the form of depression, stress, anxiety, so that pressure leads to not achieving achievements in the learning process, in these conditions they will not get a higher predicate. good. Therefore, the Islamic frame is connected if you want to be happy, you must give charity (giving) such as social relations, getting support from others, a sense of responsibility, positive emotions, helping, norms and moral effects. This attitude of giving (almsgiving) is the coffers for achieving happiness and the creation of wisdom and virtue in oneself.

In the Theological Study of the Concept of Happiness According to Matheus 5:3 in the journal Yuhanani, the ultimate human achievement is how to get happy. Therefore, serious efforts are needed to be carried out continuously, in the context of understanding Matheus 5:3, it can be concluded that happiness will be obtained if you depend on God, are poor in spirit and always humble. Because happiness in Matheus is required to believe, because happiness is a spiritual matter [27].

In the journal writing, about happiness contains more psychological conditions and material needs in a broad sense, but are discussed more individually. Therefore, the reference that can be used is the view of Gesta [28], which is related to psychology or psychology, sociology (relationships between humans) and anthropology related to who contemporary Javanese people are. Therefore, the researcher feels sure that the understanding of the meaning of peaceful is a phenomenon that occurs in social relations today. So, next is the spirit of the individuals as research subjects to describe further about the literature review or other statements and theories to enrich their insights for their theoretical findings.

Methodology

The focus of this research, related to the paradigm in conveying meaning to social definitions, in particular is the meaning of tranquility (true happiness) for contemporary

Javanese, which is very different from modern society in obtaining happiness. Modern society refers to Maslow's theory of needs [29], carried out in stages, namely; (1) physiological (clothing, shelter, food, eating, drinking, (2) sense of security (3) social (4) self-esteem (5) actualization. While the Javanese society is the opposite, namely the fulfillment of peaceful needs, related to things that is spiritual and psychological, while external (materialistic) is conditioned by *sak neede*. Modern people are individualistic, independent, actualizing and materialistic as the main support in obtaining happiness. While Javanese people live collectively, share, get along well, empathize, like to help. Peace is not only a personal need but also empathy for the environment. Therefore, the philosophy on which to get peace of mind is (1) *tinemune ngelmu kanthi* behavior (2) introspection (3) *mamayu hayuning bawono* (4) *manunggale gusti kawulo*.

This research includes subjective micro, because it is related to the problems of individuals in obtaining peace of mind. The implications of this research lead to the research method in the form of dialogic and using observation and supporting literature related to Javanese culture and philosophy.

Javanese society is a society that lives and conditions with traditional values that become the pattern of daily life. The researcher illustrates and interprets the beliefs, values, behaviors, attitudes of life, as well as the language adopted by these cultural groups.

Spradley [30], provides an explanation of the role ethnography that shows the basic character of the series and cultural bonds of social science theories, how participants understand their world. Namely, the extent to which the values, outlook on life, way of life of the indigenous people in dealing with life situations, are continuously actualized between generations. Of course in the scope, personality, character in building social relations. In the perspective of scientific culture, researchers are aware of the temporary nature of these findings, of course, they are not trapped in ethnocentricity.

Discussion of Results

One of the houses in the north and adjacent to the TMP, minimalist architecture, modern antennas are also installed for communication tools, the mind will be led to a technological approach, the house is painted dark gray and light gray with yellow stripes, but the monochrome impression is clear and strong, the past history of the house is still a village architect who is whitewashed with "limestone" (lime with water to dissolve it. The owner of the house is Suyono, an educator (elementary school teacher), former lecturer, school inspector and retired civil servant who works in tourism, more interestingly Suyono is also a dancer and an adherent of Javanese traditional values. Judging from his life choices, he is really in line with the architecture of his dwelling, if the owner is a Javanese *kawruh* devotee.

The researcher conducted interviews at his home many times, but this time the results of the interviews were narrated about various things related to attitudes, education, hobbies, views on life and life. The man has a long, dynamic and flowing life history. If knowledge, experience, spirituality related to "*toto ati*", "*toto laku*", "*toto rasa*", and "*toto pikiran*" will not be an attitude of life if there is no process (*laku*), then the philosophy of "*tinemune ngelmu kanti* behavior" is the key. of one's spiritual journey.

Rita's husband Eko Wati, is a friendly, "familiar" person who states that a Javanese person should be highly educated, intelligent, because understanding Javanese philosophy is not easy because of the depth of its meaning, which is often difficult to translate by other languages, including Indonesian. Therefore, a catalyst in the form of such knowledge is absolutely necessary. This can be obtained through formal school. A pedagogical (psychological) approach that is more directed to "feel". For example in dance (Suyono is also

a dancer), the art of dance will be good, if the dancer is able to play the taste well so that every movement occurs "harmony", therefore if the dancer is still using the mind when dancing, it will not be able to fascinate the audience and dry (not taste). The harmony is beautiful not stand alone and dynamic. In fact, every dancer is a "taste change", a weightless medicine. Humans are said to be alive if they use their taste, the key word is that life is healing (a harmony of motion that is not burdened by the mind, the five senses and character, because the mind traps. If a dancer uses the mind, it is considered to be dancing by rote technique, not with the soul.

The 66-year-old man has two sons and now his two children are married and have two grandchildren from their two children. Suyono's first child was named Dhiatna Resno Adhitya (in Kota Batu, 9-5-1985) and the second was named Masramdhani Saputra (in Kota Batu, March 25, 1991), this second child has great respect for the values of Javanese tradition.

While studying at the famous contemporary dancer Bagong Kusudiarjo, the son of Sarjono Tukiran (late) and H. Ngaminah (late) lived in Bantur sub-district, Kab. Malang as an only child had a deep impression on his dance teacher (1985-1986). Dance lessons start at 06.00 in the morning until 10.00 in the evening, applying a system of art disciplines such as "galvanizing" in the military. It's amazing, artists in the general stigma are often considered creatures who are undisciplined and reluctant to work hard, erased by the Bagong teaching time method, the deep impression that the "Spirit" gets to dance from their teacher, "what is taught here should not be taught to other people. otherwise, it means don't raise the name of Bagong, be yourself, look for experienced elders, ask the meaning of "obah without weight" (movement without weight)".

Important notes Bagong Kusudijardjo, as a contemporary dancer, is very influential in dance in Indonesia, because of his philosophy, the movement of human life in daily life is actually dance, this dance philosopher has repeatedly given examples of dancing using any movements in daily life when interviewed on TV. Bagong's statement reminded the statement of Pop Art artist Avan Garde Andi Warhol, a contemporary American artist of the 19th century who said "that in fact every human being is an artist." This is where the progressive paradigm occurs where the old aesthetic values are questioned. This is what Bagong did to the classic lighthouse in Indonesia. That doesn't mean Bagong doesn't understand and can't dance classical? It is precisely the resistance and dismantling of the classical (theory) standard, the key is to understand the theory.

This short study period but very strict discipline, plus the continuous teachings of Javanese philosophy (traditional knowledge with a new/contemporary perspective) have inspired Suyono's life, later his attitude in life, his life choices to become a democratic human being, open to criticism, should not be authoritarian when debating, liquid on values and knowledge outside the aesthetics of Javanese values. These are the characteristics of the contemporary Javanese.

Back to Suyono's education, or Suyono's last education was a master of education, he would definitely study western theories/philosophy, because today's Indonesian education system, the western system is more dominantly used than local (Indonesian) character education, is considered only as a means of comparing how It is good logic not to be trapped by narrow thinking in understanding the widely and deeply known Javanese philosophy. Therefore, the knowledge of Western philosophy that was taught when he was still in college was considered as completeness in seeking a degree and had become a non-permanent lecturer at Kanjuruhan University, Malang.

This Bagong student, once received an award as a "National exemplary beauty" class 14, as well as a civil servant, once volunteered at the arts directorate, but returned home and did not continue because he wanted to be close to his parents. While teaching extra curricular at

SDN Ngaglik 01 Batu (before it became Batu City) with the principal Soetomo, who is also concerned with traditional values. SDN Ngaglik 01 is known as a favorite school, especially in extracurricular activities, so many parents send them to school there. With a strong teaching spirit, Suyono attended a teacher education course (KPG), then took the test to become a teacher employee and was accepted, then taught at a school near the seaside in Jember. A few moments later moved to Batu again, settled and household in Batu.

As a lover of *Kawruh Jawa* who is very loved, it turns out that he has a long history, his great-grandfather is still a noble descendant from Yogya with the name RM. *Singo Widjaya* is often called by the name Rakijan, he gave up his nobility. While his great-grandchildren named RA. Sosrodiningrat (from the palace) Yogya is the 6th descendant. However, Suyono is reluctant to take care of his social status, and he doubts whether he is really a noble descendant? When Suyono's father, Sardjono Tukiran, was still alive, he taught him to look for "melik scales" about the social status of his great-grandfathers and great-grandmothers in Yogya. Until now, Suyono has not found out, even what to do? This is Suyono's view.

If you look at his history, why did Suyono become infatuated with these Javanese ancestral values, indeed there is genetics that flows in his blood, there is a descent into "Jawaan" in his soul, therefore, when sharing about the order of Javanese local wisdom, democratically, he did not want to calling himself a teacher (classy) prefers to be a friend of dialogue, with a "Glundung" view of life that flows, because life is to accept the various consequences related to human actions and actions themselves. The title of social status is a worldly matter for that, *ojo dumeh*, don't take the opportunity to gain power, otherwise many people will be in trouble. Therefore, a great man must have a strong woman beside him, if people want the throne, they must repent first, then they can get the throne. Meanwhile, the position of women is *garwo* (*sigarane nyowo*) because there are *pamrih* (as online/family kitchens), meaning that if men are wrong, women become "containers", and will be affected. In conclusion, women in the Javanese tradition, have an important position in the family and determine the status of the family and husband. In the Javanese tradition, it is also known about the physical inheritance, the *piyandel* (tool) to strengthen one's power and authority, but it is also often symbolized as one's status. Heritage in philosophy is in the form of philosophy, *pitutur*, *pasemon* and *sanepan*

In Suyono's daily life, Haji Suyono to be precise, living in a network related to Javanese *kawruh* relies that life is "*rub ginosok*" "*guyup harmonious*" these two meanings are interpreted as a true democrat. This is the reason for teaching Javanese values to his relations in the Netherlands and America. In the Netherlands, the network has 28 people coordinated by Harry and Esher, Harry is Esher's father, communication is done via cellphone/WA, but at least once a year, Suyono comes/is invited to the Netherlands. The teaching method is dialogical and in practice, spirituality is carried out in accordance with the existing conditions, meaning that Javanese values have undergone reconstruction, re-interpretation based on conditionals, there is no mentoring, Suyono places himself more as a consultant and an open and not authoritarian democracy. the new adherents were not originally Javanese, so the adjustments were made because individual characters and sensitivities varied.

Suyono, a man who loves food "Mbote" spicies taro (tubers) always interprets or uses philosophical symbols, which can be in the form of objects, food and so on. For example, mbote, is a tuber that tastes very itchy, that is a symbol of the process (*condro dimuko crater*), a forging kitchen, for that mbote to be delicious, it needs to be cooked properly, then the itching will disappear. The process of life in order to be peaceful, good and right, requires a forging process (taste). On the other hand, mbote is a healthy food, it grows wild and bears by nature, free of residue (poison), good for the intestines, as well as a stomach cleanser and does not want to worry about "*cingkir*" (a type of small round glass short for drinking), interpreted as

"*Kencengethink*" that is, a person who has a firm, right and impartial attitude towards untruth. The man who last served as Head of Culture until now has always moved to equate Javanese values/philosophy, without feeling tired.

Happiness is the spirit and the most basic need, so that life becomes meaningful, comfortable and passionate. In the tradition of the noble values of Java, to achieve the happiness of personal management (personal management). Social piety (relationships) with other humans and human relationships with God. In this case, each individual has a way, attitude in understanding the teachings, the life phase of their ancestors. On the other hand, geographical conditions, the environment and local traditional values are no less important factors. Therefore, before further explanation, if necessary data on the spiritual journey of actors from Javanese culture, especially understanding, experiencing happiness.

"*Tinemuni Ngelmu Soko Laku*", namely the form of experience/spirit will be determined/obtained from the results of actions. The life of the Javanese people, is full of phenomena of specific values and encouragement from within the individual, there is freedom of interpretation, by meaning, especially in living life to get happiness, there are dynamics with each other. Thus, each individual has a diverse character, identity, level of trust, belief in building social relations. Peace will be obtained by self-protection, social piety and human relationship with God (theological).

Yang Kung (Grandfather *Kakung*) Yono, a young grandfather aged 64 years, is a former civil servant, former educator, as well as the Head of Tourism, Cultural Affairs, retired. *Cak Yon* TMP, popularly known as a dancer, was once "*antrik*" at *Padepokan Bagong Kusudiharjo*, a maestro of contemporary Javanese dancers, the deceased lived in Yogyakarta. The daily activity of the slim man is receiving guests at his home from various circles and abroad. The need is to learn together about Javanese culture. One of the guests came many times from the land of the Windmills, the Netherlands. This Main Partner often invites him to come to the Netherlands. To become a teacher of Javanese culture. With his higher education, the man who loves traditional Javanese food has also been a lecturer at several distant universities. The color of his life and behavior is very thick with "*Javanese kawruh*". The habit of "hanging out", is his main hobby and is routinely carried out. The writer met him at his new home accompanied by "bote rebus" aka "tales of the forest", it was actually really delicious.

That in order to achieve peace, one must adhere to the following principles:

a. Introspection is the act of knowing personal weaknesses in order to fix these weaknesses. Therefore, awareness and vigilance are needed, namely awareness to get peace with the fulfillment of inner and outer needs. All that will be obtained, if there is wisdom in attitude, not being selfish and staying away from despicable actions.

b. *Mamayu hayuning bawono* is a principle of lifestyle to do actions so that a harmonious life can be created, harmonious with other humans and the universe. This is a system order, namely the meeting of the little universe and the big universe. It should be remembered that this awareness is a form of obligation, not a right. Because the creation of peace is not only for individuals but peaceful together. The point is that the obligation is in the form of *dono weweh*, done sincerely and wisely.

c. *Manunggale kawulo Gusti* is a principle to create harmony and *suwung*. That is believed to be the highest gate to unite with *Gusti*. Then each individual will find a sense of calm. Humans must remember their origins, namely that humans were born from *Bopo Biyung* (*Gusti katon*), but the one who gives spirit, a sense of identity, the five senses and so on, is *Gusti* who *ana ning ora ana*. Therefore if given life must be lived. This means that humans become *nggembeng*, namely *manunggale kawulo and Gusti*..

d. To live these three principles, contemporary Javanese must have the right attitude and actions, namely: (1) *woh*, all actions or actions that are visible or invisible must always be careful and continue to introspect so as not to get caught up in arrogance, slave to material things. merely, like to show off, a form of lust and emotion that is always unstable, *adigang, agiung, adiguna*, will always be tempting. Therefore, humans must be able to start or escape from worldly attitudes. (2) *weh*, which is to always create a harmonious life, likes to help, does not seek to win alone, is wise and wise. For the realization of a harmonious life, each individual needs *dono weweh* because giving is an obligation not a right. (3) *woh* is also a form of natural dialectic, namely the meeting of the little universe and the big universe, it is necessary to understand that *asok saka urip* behind *nang urip* comes from life and will return to life. Thus it can be said that the emergence of the cause will be connected with the effect. Thus *weh* is the culmination of the results of actions.

e. The Javanese way of life is simple, simple, not focused on materialism. But in other words, it is the need for sufficient material (*sakbutuhe*). The order in building social relations is collective, living in groups "*guyub harmonious*". Emphasizing the feeling of "*wong Jowonggone rasa*", so all actions or behavior will be measured by oneself first, namely "introspection", before dealing with other people. It is believed that with introspection, you will be able to control greed, pride, *adigang* greatness, all of which are done spiritually. In contrast to modern (western) society, more emphasis is placed on individual existence, independent because happiness can be realized if basic needs (materialistic philosophy) can be met. Therefore there is a very famous joke "time is money" which means time is highly valued. Western people in social relations are individual connectivity based on rational life.

f. Contemporary Javanese are very open to change, willing to accept change, and have no problem with the entry of foreign cultures in Java. Change is a necessity, first, the change is due to regulations (from the government), such as the Indonesian education system based on the Western culture industry, as seen in the curriculum it implements. Second, there is social interaction, culture, or the meeting of local culture with urban (Western) culture, of course it will create a new culture (new culture). Because the change involves the arrival of a new generation, having different tastes from their ancestors, even though *geist* (his soul) is still thick with locality. Therefore bound, contemporary Javanese are more fluid, to change because the pressure of the system is very strong. So it can be seen also, how the changes (combinations) in traditional clothes are only used during ritual ceremonies, while everyday they are dressed in modern clothes with foreign language writing, and clothing designs are thick with Western nuances. In ritual events, there have been installations of foreign sponsors, and do not feel uncomfortable. Thus, it can be seen that both visually and in a way of thinking (accepting Western schools) there has been a cross culture (hybrid culture). It's hard to avoid Indonesia, a number of leaders in seeing the truth, tastes, ways of thinking are already Western, because for years in their education they have passed the Western ethical paradigm. Regarding hybrid culture, it doesn't.

Conclusions

Based on the results of research on the character of the nature of life to obtain "peaceful" contemporary Javanese people in interpreting their lives, as well as the influence or interaction of Javanese culture, which has been described in previous chapters, it can be concluded as follows:

Javanese people believe in "*laku*" rather than existing theories, the process of empirical journey is an important basis for understanding the process of life, better known in Javanese philosophy "*mamayu hayuningbawana*", this awareness becomes important, because "tranquil",

it is wiser if not only It is felt by the individual, but also in the environment, because of Java (the legacy of ancestral noble values), that nature belongs to the Almighty (*gusti*), therefore it cannot be controlled by individuals, nature belongs to humans, belongs to the community. There are no mastery skates here. The life of the Javanese is collective (*guyup harmonious*) and the culture is Sayan. Social relations to realize the beauty of the world with acts of kindness (*Hakaryo Mamayu Bawana*). Empathy, tolerance are the moral pillars of Javanese people. The Javanese are also known as a theological society, as the process of introspection, *mamayu hayuningbawana* (social relations) and *manunggaling Gusti Kawulo*, are inseparable from each other, because the Javanese believe that the individual (small universe) is part of a large natural system (big universe). The point is that the occurrence of the "big universe" is the gathering of the small universes (gathering of individuals), as the initiator of the macrocosmic system. While the macro cosmo is "*Gusti*", then if *kawulo* and *Gusti* are also inseparable (*manunggal*).

The characteristics of the Javanese, *wah, weh, woh*, meaning that all actions (behaviors), will have a cause and effect, have an impact/consequence, meaning that the spiritual journey is charged, *wah, weh, woh* is the essence of Javanese life, this too (*manunggal*) can not be separated. Because, peace can be achieved, if the Javanese reach a high level of wisdom, namely "*suwung*" i.e. they don't need anything, don't want anything, don't expect (worldly things are put aside), then this life will be fulfilled. liquid, whole *ajine, ajur-ajer*, united with a wise and holy will, that is the peaceful essence of a hope and the pinnacle of Javanese spirituality.

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