

RELIGIOUS VALUES IN THE *WASITA JATI* MANUSCRIPT

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Abstract. In an ancient text, there are exemplary values that we can learn to be examples in everyday life. One of them is in The *Wasita Jati* manuscript. This study aims to describe the religious values contained in The *Wasita Jati* manuscript. This type of research is qualitative descriptive research. The source of data in this study is The *Wasita Jati* manuscript. The data in this study is in the form of text in The *Wasita Jati* manuscript which is in the form of sentences containing religious values. Data collection techniques using literature study techniques and note-taking techniques. The data analysis technique used is the content analysis technique. The results of the study show that there are religious values in The *Wasita Jati* manuscript, including the attitude of being *wara'* (careful), good morals, preparing for life after death, obeying the advice of teachers or people who have more knowledge, being able to be role models, being patient, and grateful. We can use these religious values as role models in our daily lives so that they make us human beings who have good character.

Keywords: ancient manuscripts, javanese script, religious values, the wasita jati manuscript.

INTRODUCTION

The definition of literature is a tool used for teaching, guides, instruction books, or good and beautiful teaching (Suartha & Dwipayana, 2014: 5). Literature is an activity that is creative and imaginative. The creative activity of literature is in the form of language arts. Meanwhile, the imaginative nature of literature means that even though literature presents a reality that exists, that reality is still a reality that has been modified by the author (Brahmana, 2008: 18). Literary works are manifested in oral and written form and can be enjoyed by readers or listeners.

One type of literary work is in the form of a manuscript. Barried (In Saputra, 2008: 4) explains that the notion of a manuscript is an object that is real and can be seen in its form and can be held. Thus the meaning of the manuscript in this case includes the equipment for writing (including the materials used and the techniques in the binding), the cover, script/letters with their spelling system, rubrication, ink, illumination, and decorations that appear on the she000ets of writing instruments. All of these things can be touched, held, or felt directly by the senses. According to Saputra (2008: 8-9), the notion of a manuscript always contains an old dimension, in the sense of long distance and time as well as long cultural distance. A manuscript has unique characteristics and is second to none. This means that there are no manuscripts that are the same, even though they contain the same text content, produced by the same copyist and at not much different time and from the same baboon text. The meaning of manuscript also has the meaning of a written legacy. A legacy is a product that was made in the past and then passed on to the next generation (Saputra, 2008: 11).

Within a manuscript, in this case, an ancient Javanese manuscript, there are life values or cultural values. The values of life and culture are following the conditions at the time the text was created, but there are values of life that are still relevant to be applied to life today. These values

can be in the form of religious values, ethics, character, education, and others. One of the manuscript that can be taken from the value of life in it is The *Wasita Jati* manuscript.

The *Wasita Jati* manuscript is a manuscript which contains the knowledge about *hakikat* and *makrifat*. That manuscript explains the relationship between *Wiwara Jati* manuscript, *Wismaya Jati* manuscript, and *Pralaya Jati* manuscript. The purpose of writing this manuscript is to increase knowledge about mysticism. Describes the attitude that should be owned by humans in living life. The *Wasita Jati* manuscript is written in *sekar macapat* form and in Javanese script. There are five *pupuh sekar macapat* in the *Wasita Jati* manuscript, namely the Asmarandana song which consists of 35 lines, the Sinom song which consists of 15 lines, the Durma song which consists of 10 lines, the Mijil song which consists of 7 lines, and the Dhandhanggula song which consists of 17 lines. From the results of an inventory of manuscripts with a catalog study, it was found that the *Wasita Jati* manuscript only exists in the Indonesian Library catalog with the code script BKL.0217-PR21 which is only stored in the Library of the University of Indonesia.

Because it is a Javanese literature in the manuscript type, the *Wasita Jati* manuscript is written using Javanese script. So to be able to understand the meaning of the *Wasita Jati* manuscript, it is necessary to interpret it first. According to Damono (2006: 29) in a limited sense, interpreting literature is defined as explaining a language's meaning from literature through descriptions, paraphrases, and comments. Meanwhile, in a broader sense, interpreting literature, namely explaining the overall meaning of a piece of literature. In this case, the researcher transliterated the contents of the *Wasita Jati* manuscript first and then interpreted it in the form of a description of the text of the *Wasita Jati* manuscript. Interpretation of meaning is done with the principle of understanding discourse. There are two principles in understanding discourse, namely the principle of analogy and local interpretation. The principle of analogy means that people who want to know the meaning of discourse are required to have general knowledge, lots of insights, and extensive life experience. While the principle of local interpretation means that people who want to know a discourse should find the context that belongs to a discourse. This context takes the form of an area, region, or local discourse (Mulyana, 2020: 108).

Religious values are very strong in the *Wasita Jati* manuscript, because basically, this manuscript contains the knowledge of *hakikat* and *makrifat*. For this reason, research was carried out in the form of an analysis of religious values in the *Wasita Jati* manuscript. The definition of value according to Mutsari (2011: 4) is a general principle in a society that has a certain standard and aims to make, assess, and choose an action and certain ideals. Value is a concept, a mental formation process whose formulation comes from human behavior. Value is an assumption that is considered good, important, and appreciated. So value is a standard that applies in a society.

The definition of the word "religious" is a character value in relation to God, in the sense that every thought, word, and action of a person is always sought to be based on God's values (Mutsari, 2011: 8). So religious value is something that is embedded in the human soul in relation to God and shown through deeds in life. Based on the explanation that has been explained, the purpose of this study is to describe the religious values that exist in the *Wasita Jati* manuscript.

RESEARCH METHOD

This research is a type of qualitative descriptive research. The approach of qualitative research is deductive-inductive, namely, an approach that originates from a theoretical framework, expert thinking, or understanding from researchers based on experience and is developed into a problem with its solution, then submitted to obtain a justification (verification) in the form of support is in the form of empirical data in reports (Hardani et al. 2020: 254). Meanwhile, the definition of descriptive research according to Hardani et al (2020: 54) is "Research directed at providing symptoms, facts or events systematically and accurately, concerning the characteristics of a particular population or area. In descriptive research, it tends not to need to look for or explain interrelationships and test hypotheses."

Data in qualitative research is generally soft data, in the form of words, expressions, sentences, and actions. The words and actions of people or subjects studied, observed, and interviewed are

the main data in qualitative research (Nugrahani, 2014: 107). The data in this study is in the form of the text of the *Wasita Jati* manuscript, which is a sentence containing religious values.

Data collection techniques using literature study techniques and note-taking techniques. The literature study technique is a data collection technique by studying various sources used in similar research. These documents are used to find data about a matter or variable which can be in the form of notes, magazines, transcripts, pictures, books, and data that is not in the form of numbers (Moeloeng in Hardiani and Putri, 2019: 11). Meanwhile, the note-taking technique according to Hardiani and Putri (2019: 11) is a technique of carefully listening to a primary data source, then selecting data that is included in the object of research, and recording it. In this research, the researcher conducted a literature study on the text in the *Wasita Jati* manuscript. In addition, the researcher also conducted a literature study on similar studies. The listening note technique is carried out by searching for data in the *Wasita Jati* manuscript that is needed in research, namely listening and writing down sentences that contain religious values.

The data analysis technique used is the content analysis technique. According to Moleong (In Salim & Syahrum, 2012: 145) data analysis is a process of organizing and sorting data into a pattern, category, and basic description unit so that a theme is obtained and a working hypothesis can be formulated as suggested by the data. Meanwhile, the definition of content analysis/document analysis is research that is carried out systematically on a document that is used as a source of research data (Hardani et al. 2020: 72). In this study, content analysis was carried out by analyzing the contents of the text contained in the *Wasita Jati* manuscript.

RESULT AND ANALYSIS

The contents of the *Wasita Jati* manuscript are basically about the knowledge about *hakikat* and *makrifat*. The knowledge about *hakikat* and *makrifat* is included in the science of Sufism. According to terminology, *hakikat* has a definition of testimony to the presence of God's participation in every aspect of life. Furthermore, nature is defined as a testimony to something that has been determined and predestined by Him and that which is hidden and revealed (Badrudin, 2015: 100).

Meanwhile, the meaning of *makrifat* according to Badrudin (2015: 103) is a close relationship in the form of gnosis, knowledge with the heart. This knowledge is obtained with sincerity and effort so that it can reach the peak of the goal of a *Salik* (traveler of the mystical path). *Makrifat* is a mirror, when a wise person looks into the mirror, all he sees is Allah SWT.

So the knowledge about *hakikat* and *makrifat* is part of the science of Sufism, namely the science that brings a human being closer to his God. By studying the knowledge about *hakikat* and *makrifat*, a human being can feel the beauty of feeling close to Allah SWT.

The *Wasita Jati* manuscript, it is explained the knowledge about *hakikat* and *makrifat*, so it is full of religious values. Then we will be discussed the religious values contained in the *Wasita Jati* manuscript, as follows:

1.1. Religious Value of *Wara'* (Careful) Attitude

Etymologically, *wara'* (*waw – ra – 'ain*) means *al-kaffu* (withhold), besides that, it can also be interpreted as *al-'iffah* which means guarding/restraining (self), namely refraining from anything inappropriate. Meanwhile, in terminology, *wara'* means to refrain from something that is forbidden (Al-Miziyi in Faza, 2017: 105). According to Al-Jarjani (in Marzuki, 2009: 135) *wara'* means to abstain from something doubtful because of fear of falling into something that is forbidden. In addition, *wara'* can also be understood as a habit of good deeds. People who are *wara'* will be safe in their lives, they can control themselves to avoid immorality and the slightest sin (Marzuki, 2009: 135).

According to Nasution (2019: 115) *wara'* is an attitude of refraining from something that is forbidden and feeling uncomfortable with it. So *wara'* is the nature of caution in behavior to avoid something that is forbidden.

This quote of advice to be *wara'* (cautious) is found in line 35 *Pupuh Asmarandana* of the *Wasita Jati* manuscript, which reads:

Quotations in Javanese	Quotes in Indonesian
" <i>Prasujana away nganti, atinggal duga prayoga, riringa myang watarané, kukum myang udanagara, tan kena tininggalla, ...</i> " (Asmarandana pada 35)	"Smart people should not abandon politeness, be careful, understand manners, should not be abandoned ..." (line 35 Asmarandana)

From the quote in the *Wasita Jati* manuscript, there is a religious value, namely the attitude of *wara'* (caution). The advice from the quote is that we should always have a polite attitude towards others, and have a *wara'* (careful) attitude because by having a caring attitude we will avoid mistakes. Be careful in what you do to avoid sin, and be careful in your attitude and speech so you don't hurt others. The Javanese are known as gentle people and always take care of other people's feelings, so what they say always try to please other people. The Javanese are also accustomed to being polite, and having manners in acting and speaking. For example, younger people use Javanese *krama* when communicating with older people, lower their bodies when walking past older people, and so on.

1.2. The Religious Value of Preparing for Life After Death

Living in this world is not forever, after the time spent living in this world we will be in the afterlife and all our actions will be held accountable. Good deeds will be rewarded with good, and vice versa. Therefore, in living life in this world, one must always do good and always look for provisions for life in the hereafter.

Advice quote for preparing for life after death can be found in line 3 *Pupuh Sinom* of the the *Wasita Jati* manuscript, which reads:

Table 2. Quotes about the religious value of preparing for life after death

Quotations in Javanese	Quotes in Indonesian
" <i>Menggah ing yektinipun amba nuwun sanguine wong lampus kang premati rama kula nuwun warti, lah gérr sanguine wong lampus mung becik benerring lakon,</i> " (Sinom pada 3)	"For example, actually I ask for provisions for a deceased person who is good, I ask for information, the provision for a deceased person is only good behavior," (line 3 Sinom)

From the *Wasita Jati* manuscript, there is a religious value, namely preparing for life after death. In this quote, it is explained that the provision for the afterlife is good and right behavior. Good behavior means we do good, always worship, have a good attitude, and do not harm others.

1.3. Religious Values of Good Morals towards Others

Good morals can be interpreted as character, temperament, behavior, or character with a noble identity (Gade, 2019: 15). According to Maskawih (In Gade, 2019: 15) morality is a state of the soul. This situation causes the soul to act without thinking or considering deeply. Meanwhile, according to Ad-Dimasyqi (In Gade, 2019: 16) morality is a spirit or form of a soul that has permeated a person, then an action radiates without being planned.

According to (Raharjo, 2010: 233-234) good morals is a character that is imprinted in the soul, from this character are born actions that are easily carried out without thinking about it first. If the ingrained nature makes a person do good according to ratios and shari'a, then this trait is called good morals.

The indicators of morals include: 1) morals are outward actions that show how the condition of a person's soul is; 2) morals cause an act that is carried out easily without thinking and considering it first; 3) morals cause an act that becomes a habit, and 4) morals cause an action that is done subconsciously (Mustopa, 2014: 268-270).

So it can be concluded that morality is a state of a person's soul, which is reflected in behavior, and this happens automatically without contriving or thinking about it beforehand. Meanwhile, a good moral is a good character possessed by someone.

This quote of advice to have good morals towards others can be found in line 4 *Pupuh Sinom* of the the *Wasita Jati* manuscript which reads:

Table 3. Quotes about the religious values of good morals toward others

Quotations in Javanese	Quotes in Indonesian
<i>"Pangucap solah alus gung ngénakki samining tumuwuh, nora karya rêngatting sasami sami, sabara dedananipun rila trus datan rinaos," (Sinom pada 4)</i>	"Speaking and being gentle, always pleasing others, not dividing, patient to always be willing without being felt," (line 4 <i>Sinom</i>)

From the quote in the *Wasita Jati* manuscript, there is a religious value, namely good morals towards others. The advice from the quote is that we should always have a subtle character, both in speaking and acting, so that we don't hurt other people. We also have to be human beings who can do what pleases others. In addition, we are also prohibited from dividing a group or class, to create a harmonious and peaceful life. In association, we must also have the character of being patient when facing a bad attitude.

1.4. Religious Value Obeying Teacher's Advice/More Knowledgeable Person

Knowledgeable people are more often referred to as '*ulama*' which in terms of language means to understand or know. According to Marzuki (2009: 287) '*ulama*' are people who pursue and study various fields of knowledge without being limited by certain sciences on the condition that they believe in Allah SWT. So, as long as they believe in Allah SWT and pursue a field of knowledge in depth, then referred to as '*ulama*'. Obeying '*ulama*' is an obligation, as long as what is ordered is a good thing and does not conflict with the Qur'an and Sunnah.

The teacher is someone who always gives guidance to his students. Teachers are the second parents after mothers and fathers. A teacher is a person who has a noble position before Allah and His creatures because the teacher has extensive knowledge and teaches this knowledge to his students (Kuswandi and Masitoh, 2021: 88).

The teaching of obedience to teachers is also found in the *Adiparwa* text (the first book or the first part of the *Mahabharata* story), namely the teachings of *Guru Susrusa*, these teachings are closely related to *Guru Bhakti* (bowing down to the teacher) and *Asawakaguru*. This is included in life in the period of studying, which is called the *Brahmacari* or *aguron-guron*. Obedience to the teacher is prioritized in the *aguron-guron* system. A student must be devoted to his teacher and may not argue (Saitya, 2020: 32).

The purpose of advice is to tell and convey to a student to become a better person. The advice given is adapted to the conditions and circumstances of a student. This is done so that the advice given can be well received by students and right on target (Bundaran, Mustaqim, and Muntaqo, 2019: 5).

This quote of advice to have good morals towards others can be found in line 6 and 10 *Pupuh Durma* of the the *Wasita Jati* manuscript which reads:

Table 4. Quotes about religious values obey the advice of teachers/people who are more knowledgeable

Quotations in Javanese	Quotes in Indonesian
<i>"Janma gesang awajib samya"</i>	"Human life is obliged to ask, to people who are

<p><i>tatanya, mring para kang linuwih, dén wruh ingkang nyata, purwa madya wasana, wijangnya sawiji-wiji, wijining gesang, parannya anéng pundi.” (Durma pada 6)</i></p>	<p>smarter (more knowledgeable), understand the real, beginning and end, only advice, advice on life, where is it going.” (line 6 <i>Durma</i>)</p>
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Tabel 5. Quotes about religious values obey the advice of teachers/people who are more knowledgeable

Quotations in Javanese	Quotes in Indonesian
<p><i>“Ywa pépéka wejangngé guru kang nyata, tuduh sampurnéng pati, temen labuhana, wejangngé gurunira,...” (Durma pada 10)</i></p>	<p>“Don't take the real teacher's advice for granted, showing the perfection of death, actually following your teacher's advice,...” (line 10 <i>Durma</i>)</p>

From the quote in the *Wasita Jati* manuscript, there is a religious value, namely obeying the advice of teachers/people who are more knowledgeable. In the quote line 6, we are advised to ask questions and find out about something by people who are more knowledgeable and understand knowledge. The advice of more knowledgeable people or teachers can point them to the right path.

In the quote line 10, we are given advice not to take lightly the advice of a teacher who shows how to prepare provisions for life in the afterlife. We must follow his advice because his advice is about the truth.

1.5. Religious Values Can Be An Example

Tafsir (In Syabuddin, 2019: 95) states that psychologically humans need figures who can be role models in their lives, this is an innate trait. *Taqlid* (imitating) is a human trait. Exemplary is divided into two, namely intentional and unintentional exemplary. Including intentional exemplary, namely giving examples of good reading, doing the right prayers, and so on. Including unintentional exemplary, namely in terms of scholarship, leadership, sincerity, and so on.

This quote of advice to have good morals towards others can be found in line 1 *Pupuh Dhandhanggula* of the the *Wasita Jati* manuscript which reads:

Table 6. Quotes about religious values can serve as an example

Quotations in Javanese	Quotes in Indonesian
<p><i>“...dadya tepa palupiné, mring sagung anak putu, angraosna wasita jati, tarlén (ora liya) mung mrih widada (tulus slamet),...” (Dhandhanggula pada 1)</i></p>	<p>“... be an example, to all posterity, feel the real advice, nothing but to be safe, ...” (line 1 <i>Dhandhanggula</i>)</p>

From the quote in the *Wasita Jati* manuscript, there is a religious value, namely being able to be a role model. Someone should be able to be an example for their children and grandchildren. Must teach and exemplify good advice for the safety and goodness of their children and grandchildren. The children and grandchildren referred to are not only the children and grandchildren of their descendants but also have a broader meaning, namely the next generation.

1.6. The Religious Value of Patience

According to Al-Qardlawi (In Marzuki, 2009: 121), the term patience means to refrain from all things that are disliked because they expect the pleasure of Allah SWT. So when facing something you don't like, stay calm and do the right thing, don't get angry, and accept it with an open heart. Another opinion, according to Yusuf, Kahfi, and Chaer (2018: 236) is that patience is defined as an effort to hold back or limit the soul from its desire to achieve something better. So patience can be interpreted as holding back when facing something that is not liked and refraining from doing things that one wants to achieve something better because he has held back something.

This quote of advice to have good morals towards others can be found in line 3 *Pupuh Dhandhanggula* of the *Wasita Jati* manuscript which reads:

Table 7. Quotes about the religious value of patience

Quotations in Javanese	Quotes in Indonesian
<i>“Dipun saréh réréh dénnira ririh, tatepungan sanak miwah kadang, sinedya murih becikké, yén nana sedyu padu, angalaha away nglawanni, tumpang suh ing wicara, dadya salang surup tan nana gelem kasorran rebut unggul samya suranipun kalih, yéku sisip sadaya.”</i> (<i>Dhandhanggula pada 3</i>)	"Be patient, get along with relatives, so that you do good, if you don't mean to argue, don't give in, don't fight back, win in a verbal argument, so you misunderstand that no one wants to give in, both want to win together, that's all wrong." (line 3 <i>Dhandhanggula</i>)

From the quote in the *Wasita Jati* manuscript, there is a religious value, namely patience. The advice contained is to be patient when dealing with relatives. Always be kind, do not like to argue, and choose to give in when there is a misunderstanding or difference of opinion. Because if you want to win everything will be endless.

1.7. The Religious Value of Gratitude

The definition of gratitude according to al-Fairu Zabadi (in Eghariano, 2019: 272) is an act of acknowledging the favors of Allah SWT given to us, by humbling ourselves to Him. Humans must be good at being grateful for everything that Allah SWT has given in their life, by being good at being grateful, Allah SWT will increase His blessings. So humans should be grateful and make good use of everything that Allah SWT has bestowed. A life filled with gratitude will certainly bring happiness and serenity. People who are good at being grateful will focus on all the pleasures that Allah SWT has given.

This quote of advice to have good morals towards others can be found in line 7 *Pupuh Asmarandana* of the *Wasita Jati* manuscript which reads:

Table 8. Quotes about the religious value of gratitude

Quotations in Javanese	Quotes in Indonesian
<i>“Lamunna naguturri puji, mring Allah nyumektannana, ...”</i> (<i>Asmarandana pada 7</i>)	"If you arrange praise, it is only offered to Allah, ..." (line 7 <i>Asmarandana</i>)

From the quote in the *Wasita Jati* manuscript, there is a religious value, namely an attitude of gratitude. We must be grateful by praising Allah SWT. Praise can be done by heart or verbally. With gratitude, Allah SWT will increase His blessings upon us.

CONCLUSION

Based on the research conducted, the results show that there are seven religious values contained in the *Wasita Jati* manuscript, namely in the form of *wara'* (careful) attitude, good morals, preparing for life after death, obeying the advice of teachers/people who have more knowledge, being able to become exemplary, being patient, and grateful.

If we apply these religious values in life, we will become virtuous human beings. In addition to the safety of life in the world, if we apply these values, they will lead us to the safety of life in the hereafter. In life in the world, these religious values if we apply them will have an impact on our relationships with others, to become more harmonious and peaceful. In the afterlife, these

religious values become provisions and add to the balance of our goodness and lead to happiness in life in the hereafter.

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