

## Ajaran moral kepemimpinan Jawa dalam serat Jayabaya suntingan teks serta terjemahannya

Eko Suwargono, author

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### Abstrak

<i>The Javanese Moral Leadership Teaching in Serat Jayabaya: Text Edition and Philosophy Study</i> There are two kinds of field studies that is learned in this research. They are the study of both philology and philosophy. The study of philology will select six Javanese manuscripts as the corpus of Jayabaya manuscript to acquire the most representative or complete one among the others. While the study of philosophy will find out the Javanese moral leadership teaching within the selected text, namely, Serat Jayabaya. In relation with the study of philology, the comparative study among six manuscripts is done.

There are three important parts of the text that is compared in this study, they are: (1) story sequence, (1) story episodes, and (3) the emergence of important characters. The six manuscripts which is compared in this study are P 203, CS 16, KBG 153, KBG 1077, KBG 65, and LL 7. As a matter of fact, the result of comparative study decides that manuscript by the code P 203 with the title Serat Jayabaya is chosen to be the most representative and complete one. Furthermore, the manuscript is considered to be the basic reference of the text edition and philosophy study in this research.

In studying the Javanese moral leadership teaching there are some points that is invented as the Javanese moral leadership teaching within the text, they are: (1) to keep the glorious status of keagung binataraan, (2) Possessing sifat-sifat kapanditaan (the attitude of holy priest), (3) berbudi halus laksana, ambeg adil Para marta (having a wisdom and keep justice to others), (4) anjaga rata tentreming praja (keeping the peace and prosperity of the country), (5) in the term of facing up against the enemies should strongly embrace the philosophy of digdaya tanpa aji, nglurug tanpa Bala, menang tanpa ngasorake, (strong without weapon, fighting without the troops, winning without conquering), (6) the behavior of the Javanese king or leader should be based on the philosophy of sepi ing pamrih rame ing gave (poor of expectation within a hard work).

The kings or leaders will be able to implement the above Javanese moral leadership teachings if they develop the teaching "Hastha Brata" (eight attitude) as they were toucht by the popular king of Pancawati , namely. the king "Prabu Ramawijaya", The Hastha Brata (eight attitude) teachings are as follows: (1) following the attitude of the sun, (2) following the attitude of the moon, (3) following the attitude of the stars, (4) following the attitude of the wind, (5) following the attitude of the clouds, (6) following the attitude of the ocean, (7) following the attitude fire, and at last, (8) following the attitude of the earth. According to the the title of puppet show Wah n Avlakutha Rama (The Rama's holy leadership teaching), the eight attitudes are actually symbolized by the the eight Gods, they are: (1) Batara (God) Endra, (2) Batara (God) Surya, (3) Batara (God) Bayu, (4) Batara (God) Kuwera, (5) Batara (God) Baruna, (6) Batara (God) Yama, (7) Batara (God) Candra, and, (8) Batara (God) Brama.

The above points of Javanese moral leadership teachings are successfully implemented by some previous Javanese kings as it is written in Serat Jayabaya text, they are: (1) The king of Rum kingdom, (2) The king Prabu Sela Prawata, the first Javanese king that ruled in Giling Wesi, Panataran kingdom, (3) The king of Medang Kawit kingdom, (4) The king of Pancawati kingdom, (5) The king Sri Ma Punggung, (6) The king Prabu Jayabaya in Kediri kingdom, (7) The king of Jenggala kingdom, (8) The king of Demak kingdom, (9) The first king of Mataram kingdom, and the last, (10) the king Sang Tunjung Putih, Sultan Eru Cakra in Katangga Kingdom.

The text edition of Serat Jayabaya will transliterate the Javanese script to modern latin writing. The basic guidance of the transliteration will be shown as follows.

In order that the reader understand the content of the text, especially Indonesian reader, then the result of the text editing is translated contextually into Indonesian language. It is impossible to translate the text in word by word translation, for there are some Javanese words of the text that cannot be found its Indonesian words. Besides that many structures of Javanese language are proved different from the Indonesian one. If the translation is conducted based on merely the words and structures of the text it might be very difficult and tend to make big misunderstanding. Therefore, the method of contextual translation is considered suitable to be used in this work.