



A STUDY OF *BUDI PEKERTI LUHUR* ON JAVANESE BELIEF AS THE SUPPORT FOR WISDOM ETHIC AND NATION CHARACTER BUILDING

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Abstract

This article aims to describe the wisdom ethic in the didactic implication of *budi pekerti luhur* on Javanese belief (vivify). The description was executed with understanding ethnographic analysis to actualization of *budi pekerti luhur* on Javanese belief. The data collection was held by taking participant observation and in-depth interview with the snowballing informant. The study result show that *budi pekerti luhur* on Javanese belief can be categorized into two matters: The first, wisdom ethic in congregation level i.c. life that always attitude of: (1) *pasrah*, submit to God totally (*sumarah*), and (2) be honest and sincere, The second, help mutually. This wisdom ethic as actualization of concept *tapa ngrame*. *Tapa ngrame* conducted by *sepi ing pamrih* spirit than as shape of world view on *memayu hayuning bawana*. This way vivify believes that a person's next time can achieve desire of high level on *manunggaling kawula-Gusti*. The results recommended to decision makers of education to implement or integrate into curriculum. It can help support student from PAUD, kindergarten, elementary school, junior high school, senior high school, to enhance wisdom ethic and nation and character building.

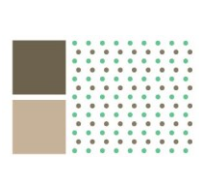
Key words: wisdom ethic, *budi pekerti*, vivify, nation and character building

A. Preliminary

Mystical literature received by trust (SMPK) major works which belong to the noble guidance received by the trust against tyme (God Almighty). Originally, SMPK including literary genres *Niti* (teachings) that very secret (*sinengker*), and only received by residents of certain internal force. Therefore the public is rarely aware of and understand the meaning behind the magnanimity of these works. However, in turn, work began to be revealed out SMPK community that is seen in line and able to receive it.

SMPK generally used as a way of life for members received by the trust. On the basis of this assumption, of course there are noble meaning contained in SMPK, which should be known by many parties. Thus the idea is quite reasonable, because according to Soedarjono (1999:5) SMPK many major works contain a variety of oral literature, doctrine, myth, religion Java, customs procedures, and others who offered guidance received by dedication to the tyme. With the guidance received by SMPK these will be increasingly directed to run his life.

That is why the selection of study materials in the form SMPK, in line with the idea Levere (Suwondo, 2003:5) that the literary works that could be the object of literary study is a



valuable work. This means that although the work is simple, but it can reveal a variety of human values that guide both individual and social. From this view, it can be argued that literary texts SMPK is very sublime, full load value, and insight aimed at humanizing nobility of man.

If based on the idea of Barnet (Hutomo, 1991:1) SMPK the classified work that many featuring oral culture. Oral culture is derived from mouth to mouth, generation to generation, collective property, and it is unclear who the creator. Disclosure SMPK pragmatic aspects will catch phrase nobility received by the trust that had been experiencing marginalization position. Though the sides of the spiritual life as stipulated by SMPK most likely also in line with other communities.

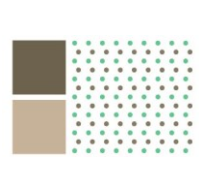
Through a review of the content of nobility in a pragmatic value in SMPK will provide insight into the plurality of the spiritual life of this nation in proportion. More than that, SMPK not be regarded as merely utopian works, but can be applied in daily life pragmatically. Based on this, this paper examines want two things, namely: (1) How is a form of nobility in SMPK and (2) How does the meaning and function (pragmatics) SMPK nobility in life. Through the observation of nobility in SMPK element will be obtained by theoretical and practical benefits. Theoretically, assessment of nobility will illustrate how to implement a pragmatic study of the text. Practically, this research will help the reader SMPK text, for incomprehensible form, meaning, and function for life.

To browse the pragmatic aspects SMPK required reading in depth. The reading is done by utilizing the idea Riffaterre (1978:5-6) that is heuristic and hermeneutic readings. The reading of the text reading SMPK heuristic is based on the structure of meaning of the text. Readings SMPK heuristic based on literary and cultural conventions (Java), to gain clarity about the form of nobility. Repeated readings (retroactively) to the text to find the form, meaning, and function in SMPK nobility. Hermeneutic meaning interpretation is done, namely to examine the symbol either express or implied.

The result of symbolic meaning, associated pragmatic, to obtain the integrity and usefulness of literary texts. From the pragmatic side, studies directed to the extra-aesthetic aspect, that revealed how SMPK role in the life received by faith. If Abrams (1979:6-7) of the opinion that the study of pragmatics is an effort to understand the values and functions closely associated with readers factor, SMPK pragmatic study is also going to explore the value of nobility and usefulness to the audience. It is to reaffirm the notion Horace (Wellek and Warren, 1989:30; Teeuw, 1984:51) who says that the function of literature adalah combination of dulce "sweet, fun" and utile "useful, useful." SMPK study is likely to lead to a function utile, non dulce.

B. Nobility, Mystical Literature, and received by Trust

The linkage between nobility, mystical literature, and received by the trust are the three things that difficult to remove. Nobility is a view of life that becomes the moral teachings received by the trust *kejawen*. The doctrine referred conveyed through mystical literature. Also known as the actor received by mystical Javanese mysticism of the faithful. Loyalty is in the view of Hadiwijono (Permadi, 1995:23) appears on the attitude of life which seeks to achieve mystical communion with the servants of their Lord, and try to realize the alliance was in his life. This statement shows that Javanese mysticism is not merely proclaimed



the concept of nobility in the mind alone, but toward the actualization of these concepts in real life. Appreciation of the concept by Hardjowirogo (1989:64) encouraged by the statement that the perpetrators of mystical Javanese mysticism that can actualize nobility in everyday life will be the main man (creature Pinilih). Moreover, if received by capable of performing the nobility in the lives of today's complex, it means that humans will also be classified as major. Depth of this kind received by the mystical mother (*babon*) *kejawen* titled *Serat Wirid Hidayat Jati R Ng Ranggawarsito* work called *waskitha* (Simuh, 1988:282). Namely those able to perform to the level of appreciation of mystical *kejawen* manunggaling-Gusti subjects, so that a perfect man.

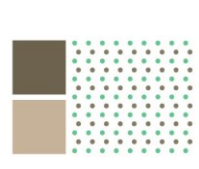
To achieve the perfection of life (*kasampurnan*) by Soehardi (1993:44) received by frequently applying *ngelmu makrifat* (gnostic knowledge) in the form of Javanese mysticism. *Ngelmu makrifat* is by received by composed into the mystical literature. Received by that is able to achieve a spiritual experience to appreciate the mystical literature is both individually and collectively is deemed able to actualize the nobility in his life. Actualization of nobility in everyday life seems framed by the lofty value system called manners. Morality is an ideal norm that must be adhered to received by able to act noble. This character by Magnis-Suseno (1984:147) and Niels Mulder (2001:59) is a shield for guiding psychotherapy Java capable of running the core attitude *kejawen* called *memayu hayuning bawana*. This expression is an ideal norm that many coloring mystical literature.

Mystical literature is a work containing the teachings of the Godhead in a comprehensive manner. That is, the work includes how humans seek mendekatan themselves and or unite with God. The work of mystical literature is not much different from Sufi literature, the work containing ideas, beliefs, and the properties of Deity (Sudardi, 2003:2). In such works usually contain aspects Transcendental toward nobility. Astra essentially mystical among similar to the literature received by trust seclusion. The work of such SMPK certainly has a unique mystique along with life received by faith. Work SMPK is good teaching in the form of poetry (poetry) and prose are laden with religiosity or also called nobility.

Accumulated teaching of kindness is difficult in SMPK inevitable, because, according Salad (2000, 71) in SMPK indeed very possible theological and cultural identity. Between theology or religious understand the culture a person is often sublime. Between preaching the teachings of kindness often side by side, to bring the discourse and the new vibration of spiritual life. In another view, Hadi (1985: viii) also pointed out that pure mysticism, aims to awaken the deepest impulses of man, the impulse to realize itself as a whole as being essentially spiritual nature and eternal. More than just esoteric, bizarre, and fanciful, he just sublime, universal and really practical.

Thus provides a firm idea that the mystical literature including SMPK Java is certainly a spiritual expression of life which is believed to be special. While on the one hand there is often consider bizarre in received by the trust, but on the basis of SMPK they in fact have a strong grip to act pragmatically. Real action they would have a fundamental spiritual reference.

This is also corroborated by the opinions Poerbatjaraka (1964:157) that SMPK indeed contain many tales that never happened in the past. Fairy tales were disclosed in some parts of the



work aesthetically. This will arguably be an extremely valuable document for aesthetic supporters. In SMPK also includes the cultivation *luhuryang* have been summarized in

Serat Mursidajati, Sastra Jendra Hayuning Rat, Serat Baboning Urip, and so forth. There are also works in the form of excerpts SMPK, *wangsit*, and the excavation results from *ngraga suskma* that have not been given the name (title), but still has an important role in the life received by faith.

Nobility is reflected in SMPK still require deeper understanding. Therefore do not mind a little picture *luhuryang* still be scattered stories and expressions of philosophy which invites various interpretations. The poet and the diggers present teachings nobility in SMPK still fragmentary, it needs interpretation intact. In addition, as revealed in the work load was too much nobility that has not been arranged and classified, it needs to be identified and classified for the more easily understood.

Identification of nobility through SMPK very necessary, because according Danandjaja (1971:5) the scope of immense nobility. Through the detailed identification, interpretation and utilization will be much easier. At least, if it rests on the idea Espinosa (Leach, 1949:398) that the element of nobility shall include the beliefs, customs, superstitions, proverbs, riddles, songs, myth, legende, folklore, ritual, magic, and magic, nobility in SMPK any more or less would include such elements. If the nobility includes things like that, it is necessary to the collection, classification, interpretation, and utilization specifically.

C. Directions to Nobility *Memayu hayuning bawana*

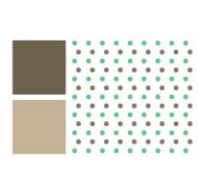
There is nobility in SMPK associated with the concept *memayu hayuning bawana*. *Memayu hayuning bawana* is a value of preserve, maintain peace, to achieve the salvation of the world. This concept is a form of doctrine which the author expressed SMPK for purposes received by the activity. The doctrine of such nobility associated with such lofty moral issues. This nobility manifested in their implementation into the character as a moral frame of everyday life.

Morality requires an order received by the trust that is axiological ethics. That is, use the phrase in the framework of an ethical frame of ideals. Ideals received by the effort for later when she died (early *mulih mulanira*) can *manunggaling-Gusti* subjects. This marked the nobility who bersendikan *memayu hayuning bawana* will deliver human *bawana* toward *sangkan paraning dumadi* correctly. From the data received by SMPK owned by the trust, there were three main topics.

First, the nobility neighbor relationship between man and himself. Humans have an important obligation of self, for his congratulations. It is found in verse (2) below, which lead received by to act noble in the middle of society.

*Kawruhana pituduh sayekti
Ngudi ing rat pangkat prakawula
Mangerti rugi bathine
Yekti pituduh luhur
Nugrahanta saking Hyang Widhi
Mrih manggya raharja
Iku budaya kang nyata
Sun pituduh yen arsa nambut kardi
Marma den waspadakna*

You know of main directions
trying to increase the degree and rank
know the profit and loss
turns out the main directions
will receive the grace of God
in order to get welfare
That's a real culture
I gave instructions if you want to work
should always be careful



At least not from the song contained a message if you want to increase the degree of rank, need to remember to lose profit. The degree and the rank of human being is trustworthy.

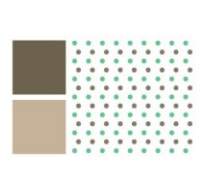
Degrees and level is God's gift. Therefore, to make it more useful, need to consider the guidance of ancestors, namely that prior to running the task, received by being alert. Vigilance will grow cautious attitude in action. Furthermore, the song below eling character should always be held by received by.

<i>Eling-eling wajib dipun eling</i>	be aware that must be remembered
<i>Marang angger-anggering bebrayan</i>	for you that family life
<i>Tan kena tininggalake</i>	should not be abandoned
<i>Lamun datan maelu</i>	if not heed
<i>Prayoga lakonana</i>	will get disappointment
<i>Udinen mrih runtut</i>	should do
<i>Iku dadya marganira</i>	seek for coherent
<i>Kasembadan mrih bisa tulus basuki</i>	it becomes the way
<i>Bagya mulya slaminya</i>	achieved safety happiness forever

The main message stanza (3) is for those who occupy certain degree and the rank must act: (a) recall the obligation, (b) remember the rule, if it does not matter ultimately will be disappointed. Following the rules will be a way to get salvation and happiness forever. Thus the liability rule of life is necessary, if the rules need to be adhered to the road his life was not mistaken. People who do obey the rules pertained to the *memayu hayuning bawana*. These details can be understood through the following.

<i>Tumindaka alus sarwi aris,</i>	act completely full consideration
<i>Aywa kongsi gancang dadi pincang,</i>	not to jiggle to lose
<i>Kesusu lali temahe,</i>	eventually forget in a hurry
<i>Rendhe-rendhe ya luput,</i>	terlelau slowly also mistakenly
<i>Waspadakna kanthi permati,</i>	watch out carefully
<i>Pikir tinalar dawa,</i>	think with reason long
<i>Aja grusa grusu,</i>	not without calculation
<i>Dadya janma sabar drana,</i>	Be patient man
<i>Olah rasa ginulang saliraning batin,</i>	if pursued until an inner sense
<i>Bisa mungkasi karya.</i>	to be able to finish the job

Interestingly, in (7) above the main human nature is able to act if the department is intermediate (middle). That is, people want to act Java must Alon-Alon Waton kelakon. That is, acts which slowly careful, cautious, wise action is due to a full calculation. Conversely, if the act too quickly often less calculation. As a result, people can fall into distress. More than people who act in a hurry usually easy to forget. Therefore, vigilance, take advantage of reasoning, not carelessly, be patient, and the whole thing done with a sense though, the whole thing will be resolved properly.



Second, the nobility of the relation between man and man. This can be observed through poetry bermetrum dhandhanggula as follows.

<i>Marsudiya memanisng jalmi</i>	then set so sweet man
<i>Manut ing reh wewarah utama</i>	obedient to the main command
<i>Amrih mantep grahitane</i>	to understand the cues
<i>Subasita ywa kantun</i>	manners should not be forgotten
<i>Mring asepuh tansah ngajeni</i>	respect for older people
<i>Sumrambah mitra rowang</i>	and the best friend
<i>Rumaket nyedulur</i>	get along with brothers
<i>Yen tumindak tepa awak</i>	act with tepa selira
<i>Ora nganti dahwen apa drengki srei</i>	do not want to win and hurt
<i>Cubriya sesongaran</i>	not jealous and overbearing

The poem comes from the community received by Sapta Darma. This poem is often used as the opening poem of collective ritual. Rituals held at Studio Seven Rengga Surakarsan Yogyakarta. Before the ritual began, reflexion poem directly by one received by exposed. Apparently, the opening poem has a deep spiritual value. Nobility associated with the character received by *memayu hayuning bawana* reflected in it. This means that the song was formatted to open the mind and remind received by in order to run the behavior according to God's expectations. The essence of the song so give directions for behave and act received by putting other people. In this regard, it is recommended that received by act: (a) good manners or upload-ungguh must be kept well in social relations, (b) respect for elders, (c) respect for others, (d) fostering brotherhood, (e) act tepa salira, (f) prohibited many criticize, envy, greed, and arrogant. Basically, this doctrine is the advice and guidance in the form of prohibition. Both of these are received by ethical frame for acting on the nobility, that is a commendable morals.

If this is done means that someone is able to do in accordance with the bottom of my heart. Social relationships within families, communities, and state need to make sustainable character (*memayu*). All activities are based on lofty morality will lead to action *karyenak tyasing others*, it means making others uncomfortable. It would be clear again a few rules of conduct that contains the message *memayu hayuning bawana* can be observed in association Trisoka ballad. Song is, there are some metrum, but which essentially shows the concept metrum sinom termasuk is as follows.

<i>Sun babar ing pawiyatan,</i>	I describe the teaching
<i>Tata carane ngupadi,</i>	seeking procedures
<i>Gegayuhan urip ira,</i>	ideals of life
<i>Subur makmur lair batin,</i>	Fertile affluent and unseen,
<i>Katon tentrem lestari,</i>	looked serene and happy
<i>Kasinungan budi luhur,</i>	has a noble mind
<i>Asih marang sapatdha,</i>	compassion towards others
<i>Sepuh anem ageng alit,</i>	young and old small large
<i>Kinen ngemban drajat pangkating negara.</i>	for implementing the state obligations

Metrum sinom contain things coaching nobility. Stanza poem provides broad understanding of human nobility for compassion on the fellow. Marked by nobility noble character, which is love love for others, do not distinguish age, and be fair. Nobility of capital will be important for a person to achieve inner and outer prosperity. Characteristics of nobility were thus in the present era it is very necessary. Signs of nobility that can decorate the world, so the state of the world reached a fertile and prosperous inner and outer visible through the poem as follows.

<i>Ngestokna dhawuhing bapa,</i>	execute commands father
<i>Guru nira kang sejati,</i>	he was the teacher of your life
<i>Cegah dhahar patlikur jam,</i>	avoid eating for 24 hours
<i>Kang asung paring wewarah,</i>	which provides teaching
<i>Tuntunan urip sejati</i>	real life guidance
<i>Kapiji jroning galih</i>	enter in the liver
<i>Karaos kanthi satuhu</i>	really feel
<i>Konjuk jroning nala</i>	pervasive in the heart
<i>Winengku lantiping pikir</i>	plus the intelligence of thought
<i>Dadya wajib putra-putri nuswantara</i>	become liabilities of the archipelago

A derived nobility, especially those associated with *memayu hayuning bawana* indeed quite broad. Among the forms of nobility that should be applied in everyday life is faithful in the elderly. The poem gives an understanding that parents are the true human teacher. The parents would want their children succeed and do not act ugly. Parents who become because of life. Parents also indicate the direction of true life. Means that if man disobeyed their parents, will lost his life. Third, the nobility of the human relationship with God. *Memayu hayuning bawana* also not only include human relationships with others and yourself, but associated with this context there Ketuhanan. Dalam ballad stanza received by Trisoka below, which proves that based on the nature of mystical practice compassion towards others. Compassion is the basis for a sense of Java that can help others and be able to relieve the burdens of others. That is the essence of *memayu hayuning bawana*, that man can not live alone. Humans also can not escape from the hand of God. So, fellow life also needs to be based Deity, such as the following poem.

<i>Gusti allah ya peparing ngelmi,</i>	God who gives knowledge
<i>Marang janma kang nindakake tapa,</i>	the man who imprisoned
<i>Siji tan ana bedane,</i>	The first makes no difference
<i>Jer suci trus manekung,</i>	sacred origin continue to be imprisoned
<i>Tekat antep wani angudi,</i>	steady determination continues
<i>Welas asih sapadha,</i>	compassion towards others
<i>Eklas kang binangun,</i>	build a sincere disposition
<i>Ngedohi angkara murka,</i>	away from anger
<i>Ngilangana watak jail srei dhengki,</i>	menghilangan want to win themselves
<i>Dadya urip sampurna.</i>	Be a perfect life

Quite clear that these verses are the radiant life that is imbued with God's nature. A noble life should not be perihatin by tapa. In a clear concept of the life of Java known as tapa Ngrame, it means helping others without strings attached. Tapa ngarame clearly an appreciation for each other. This all needs to be trained constantly, with a street away from anger. By way of this kind, will be reduced nature jealous, want to harm others, being greedy, and the like. The reprehensible character will only be a pebble life. Conversely when human beings are capable of living away from the bad character would be perfect physically and spiritually. Godhead is already implicit understanding nobility in totality. That is why, memayu it can not escape from the side of religiosity. *Memayu hayuning bawana*, also based on the principle of life received by the so-called selfless ing gawe rame. That state of the world who survived, prosperous, and happy, human work is no longer didorang by my importance, but entirely driven by mutual interests.

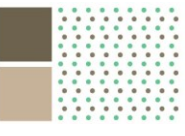
The meaning is manifested in attitude and behavior of actively doing good to anyone and anything, including up and maintaining a healthy environment, beautiful, beautiful, and sustainable, thus becoming the natural resources that are always able to enhance human dignity. Attitudes and behaviors are applied in one's relationship with himself, others and society. In addition, there are instructions *memayu hayuning bawana* that can help them handle life consists of five terms as follows.

<i>Sepisan tekate lega,</i>	The first must be satisfied
<i>Loro antep jroning batin,</i>	The second steady inward
<i>Katelu wani sembada,</i>	The third can realize
<i>Papat eklas jroning ati,</i>	fourth sincere in heart
<i>Lima resik sesuci,</i>	The fifth should be holy
<i>Dadiya lekasing laku,</i>	it is so early action
<i>Nuli niyat amurba,</i>	Last intend earnest
<i>Anyenyadhang jroning kapti,</i>	pleaded in the liver
<i>Manjing lampah wonten sanggar tapa brata.</i>	running meditation

Signs of virtuous people in the poem requires that people always remember the essence of life. Life is actually on the light Tuha. Therefore, humans must act in the light of God oriented. For that, it is suggested that humans carry five things: (1) must be determined to accept the situation, (2) in a steady heart, that is, not easily tossed-tossed situation, if you have done your good wishes as well as possible, (3) life must be brave realize its ideals, not embarrassing, (4) live iklas, do not always pursue the things that are not proper, (5) should be clean and holy life. When people can carry out the five things that, as a means of personal and social human would be beneficial. Life became increasingly quiet. Fifth it is a moral ethic that can print the main man (real man).

D. Nobility in SMPK: Pragmatic Literature Review

From the discussion of nobility towards *memayu hayuning bawana*, it appears that humans were living as a multi-dimensional beings. At least humans have associated with yourself, with others, and with God. In that connection, as described in the poem above SMPK nobility needed for the future to achieve the ultimate goal of unity.



What matters more, the concept so that man does not get stuck on the insight that the mystical world of mystery was as powerful, hard to touch. Mystical literature that led *memayu hayuning bawana*, none other than our own lives as well, from the simple to the complex problem. Let's just say, if we are environmentally friendly, actually have been trying *memayu hayuning bawana*. If we take out the garbage (bathang), until the neighbors do not feel terganggu, by way of burned, dumped, and so clearly the implications of this. Conversely, if we get rid of smelly garbage in any place (diecret-ecret), it is no longer beautify the world.

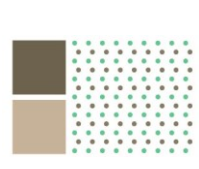
People who throw trash in a wise, full of policy, has been referring to the behavior of mystical praxis. In contrast to those who throw garbage on purpose or not has become rasanan the other hand, clearly contrary to the mystical praxis. Such SMPK be regarded as a masterpiece eksoterik. Eksoterik characteristic vibrations appear at literary effort toward the happiness of others. When other people feel comfortable, tentrem world, we do not have enemies. Conversely, if the waste issue just invite hostility, as a sign *memayu hayuning bawana* have faded.

Similar, also presented Susilo (2000:43-45) that *memayu hayuning bawana* is noble moral character who tried to keep maintaining world peace. Behavior of someone who is just determined to realize peace and human welfare in the world. In today's modern nature, this expression can be equated with peace efforts to maintain world peace, for freedom from a sense of poverty, hunger, and shortages and pepe attack. The purpose of this view, can be seen when humans are not always hostile, to appreciate the plurality, and high tolerensi put forward. Different views, status, religion, and so is trust. The difference actually a blessing.

In other words, it can be stated that the character is a character *memayu hayuning bawana* who want to maintain the balance of the cosmos, so as to create harmonious. If harmony is achieved in life, it will achieve lasting peace in life, so that the world free from fear, war and hunger, shortages and so forth. Character and attitude is very coveted anyone especially the young generation which will become the next generation the ideals of the nation and will become state leaders. That was an ideological moral pearl. Expressed pearl moral, because the message contained noble character or personality. The ideological load lofty ideals. These two things together will save the world apabilamampu comprehensive Java.

Each person should "decorate" the nation "treat beautiful" people are seeking salvation nation. Beautiful word in this connection no other as a manifestation of "Hayu". Hayu, which can be interpreted as life, life means safe. The life of harmony, will survive at least in the world. For that, according to the Javanese way is the person must keep all its obligations. People live to work and work as a great obligation to live by and in tune with the needs of the community. Community consists of families who must be defended and lived. Endeavor nation's safety starts from seeking salvation of his family, his descendants.

Then, people lose their dignity, does not fulfill its obligations, then the family safety will be threatened and this means the safety and welfare of nations will be tar - threatened as well. High moral person is required in order to remain responsible to their obligations. Demoralisation, demoralization would destroy any nation. So everyone, or a personal need to have high moral as well as the leaders of the nation. They should not only lead with skill, but especially with exemplary personal life without blemish.



The description above is contained symbolic meaning that the life received by always based nobility towards the noble morality. Bingakai ethical or moral that leads received by the community and the community run of noble character. In this way, the public acceptance and other parties will be more positive towards received by. In addition, by being morally praiseworthy too received by the street life of harmony. Peace of life can actually be achieved by acting that decorate the world, in accordance with the guidance of nobility. Of moral nobility toward *kejawan* also be received by reaching *makrifat* social provision. Finally, their lives can be peaceful and prosperous physically and spiritually.

In this context, can ponder the concept contained in the book Pitutur Luhur Association (Istiasih, 2001:66-67) that *memayu hayuning bawana* truly noble terms. There are various equivalent meaning memayu personal hayuning, memayu hayuning kluwarga, memayu hayuning fellow, and *memayu hayuning bawana*, which axis is to realize a safe condition, prosperous, and that the self, family, fellow, and the world as one harmonious synergic tota. I looked at the set of meanings has been quite reliable. At the very least, the concept of such memayu have private coverage, other people, and another world.

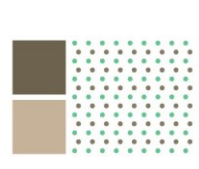
On that ground, pulling listened to descriptions of mystical Jong (976:35) that *memayu hayuning bawana* should be understood according to the meaning of 'adorn the world'. Decking is done by humans, the representative of God, to carry out its obligations with care, and thus the welfare of the earth (In Indonesia) is reached ...". Likewise, Magnis-Suseno (1980:150) states *memayu hayuning bawana* means to beautify the world and thus justify the Cosmos consciousness. Conversely, the pursuit of selfish interests should be reprimanded, because disrupt the harmony of society and the cosmos. " More assertive again Mulder (1983: 40) explains *memayu hayuning bawana*, means decorate the world. Such opinions, the point nosedive on the behavior of the Javanese people who care about the cosmos. Maintaining or achieving key bawana preserve is beautiful.

In this context it is indeed contained the term *bawana sarira* (private), the nation, and country. Totality graced this world can not be separated from one another. Whoever becomes the perpetrator (trimmer) should pay attention to the cosmos in proportion. If one element of neglect, it is also difficult to achieve harmony bawana. Imagine, when the big earthquake hit Indonesia in the hemisphere, it probably is not good order of our cosmos. We have forgotten the aspect *memayu hayuning bawana*, until the nature of "resistance".

Thus the reason luhu ryang based on mystical context, has been received by the trust brought closer to God. Proximity built by the behavior-behavior that emphasizes the mystical life together, rather than personal interests. The key to the whole mystical activities memayu hayuning this bawana at conception tapa Ngrame and selfless. As a result, received by will achieve better life balance as a social being and personal. Closeness with God through life activity that takes into account each other, will foster social life.

E. Conclusion

From the discussion above we can conclude that a form of nobility in SMPK toward *memayu hayuning bawana*, associated with the application of the doctrine on the lives of yourself, others, and the Deity. Nobility became a key achievement of lofty ideals manunggaling received by the trust that is kawula-Gusti, when men must return to *sangkan paraning*



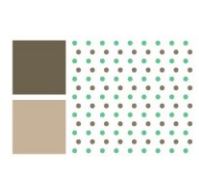
dumadi. If the nobility of explicit and implicit in the poem above is implemented in the life of the perfection of life.

Memayu hayuning bawana is local knowledge of Java is very spiritual. People who master the *memayu hayuning bawana*, by itself would be wise in life. They will live a full calculation, full salvation, and not *grusa-grusu*, and even kemrungsung. People who are wise, by itself will understand will live to do, it means he knows the ideals of life and where life should be.

Application of this concept was in daily life still felt. The meaning and function of three states last nobility, among others: (1) as a way of life received by, (2) vehicle mystical appreciation, to achieve the perfection of life. In general received by living in depth, full of attitude, namely to *memangun karyenak tyasing sesama*. Liver reassure fellow is local knowledge becomes the most important part of *memayu hayuning bawana*. Peak levels to be achieved with the form and meaning nobility SMPK is peace alive. Peace and harmony can be achieved when done in proportion. Inner and outer life, macrocosm, microcosm, and self-control should remain focused on efforts to maintain world, uniting the will of God and man, and understand where and from where people live. Understanding of key *kejawen* spirituality is the starting point of mystical literature, which in essence that life is supposed to act worthy of praise, so that later became the main man.

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