

THE CONSTRUCTION OF JAVANESE ISLAMIC ETHICS IN *SERAT WEDHATAMA*: KARL MANNHEIM'S SOCIOLOGY OF KNOWLEDGE APPROACH

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Article received August 7th, 2024; Article revised October 22nd, 2024; Article approved October 23rd, 2024

Abstract

As a ruler who contributed to the revival of Javanese culture, especially in the field of literature, Mangkunegara IV is said to be a ruler and poet. "Serat Wedhatama" is a manifestation of Mangkunegara IV's concern and sensitivity to the state of society at that time which experienced a moral crisis due to the influx of foreign cultures, so he wrote many ethical teachings in accordance with the personality of Javanese society. This research seeks to identify the concept of Javanese Islamic Ethics in "Serat Wedhatama" and its construction according to Karl Mannheim's sociology of knowledge theory. This research is a qualitative research that uses the literature study method. The results of this study show that the concepts carried in the teachings of Javanese Islamic Ethics in "Serat Wedhatama" are in the form of life guidelines that are adapted to the personality of Javanese people and contain teachings of Islamic values. The ethical teachings in "Serat Wedhatama" contain the teachings of human ethics towards others and God. The construction of Islamic Ethical values in "Serat Wedhatama", when viewed with Karl Mannheim's sociology of knowledge theory, refers to the historical and social background of Mangkunegara IV when composing "Serat Wedhatama". Mangkunegara IV had a close kinship with the three previous rulers in the religious field.

Keywords: *Javanese Islamic Ethics, Karl Mannheim, "Serat Wedhatama", Sociology of Knowledge*

INTRODUCTION

There is a viral expression in Javanese culture: "*wong Jawa nggoning rasa, padha gulenge ing kalbu, ing sasmita amrih lantip, kumawa nahan lust kinemot manoting driya*" (feelings are the axis of Javanese life, they always struggle with their heart or conscience, to know the nomena of a phenomenon, they suppress strong desires so that they can use ratios correctly to understand the true meaning) (Maknun & Muzayanah, 2020). They do not let their lives depend on their wealth (wealth abundance), *kramat* (strength), and high position, which can make them complacent and fall—always prioritizing the nobility of mind, *mulatsarira angrasa wani* (self-introspection) (Etika et al., 2023). When going to act based on *deduga* (prejudice, thinking about the possibilities that may occur), *prayoga* (prejudice against the work being completed), *watara* (avoid acting carelessly), and *reringa* (be vigilant and careful on something lay) (Kurniawan, 2021).

This causes someone living in Javanese culture to want to convey messages, speak and act, and praise and criticize their delivery smoothly and politely (Mulyana, 2021). Thus, symbolic languages are essential to be reflected in Javanese society. Javanese who have been unable to do so are called *ora njawani* or *Javanese* (FSuseno, 1984). In Javanese culture, ethical rules or manners are called uploads, which concern human attitudes and behaviour in everyday life. It has undergone a shift along with the advancement of the times and the development of technology. During its development, the Javanese were still obedient or subject to something considered ancestral or derived from the elders' advice regardless of the elements behind it (Qomar et al., 2021). However, when the carriages of the times continued to rotate, and humans became part of the wheel, the times also changed humanity until a rebellion occurred.

The advancement of science that continues to advance does not escape having an influence on Eastern culture (with all its friendliness), which then shifts. This makes modernization a benchmark and why a person is currently considered an advanced human being. Franz Magnis Suseno said that Javanese culture now seems to want to be submerged by modernization, so research on Javanese ethics

is said to have value if you look at the things below. First, in today's society, Javanese society's alienation from its values is dangerous. Formal education, for example, is not only almost entirely given in a language that is not the mother tongue, namely in Indonesian (Mahisa Akhtabi & Fariha, 2020). The formal structure and content of education are entirely controlled by Western ideology, from elementary school to higher education. Second, the whole problem of the "modern world" seems to be uprooted from its original appreciation. The original thought must be brought back into consciousness as a challenge in reintegrating "modern nature" with primary cultural sources (Suseno, 1984).

As a natural being, man is a physical being with a birth dimension. However, behind his birth dimension is shrouded in his inner side. The dimension of human birth consists of actions, movements, speech, passions, and others (Handayani & Novianto, 2011). The inner dimension expresses itself in the subjective life of consciousness, where truth and true wisdom are found. This is different from the Western way, where truth and wisdom are found in the objective world, not in the subjective world (Ashari, 2019). Such differences can be traced through the different tools used to search for truth and wisdom (Siswanto & Wikandaru, 2013). The tool used in the Western way is the mind, which is a means to receive and process information received through the five senses from the outer world (objective world), while the Javanese way uses "taste," which is a means to capture the truths of the inner world (subjective world). Thus, truth in the Western sense is an objective world found with the mind, while truth in the Javanese sense is a subjective world found through "taste." The sharper the "taste" of a person, the closer the person is to the actual truth (Widyastuti, 2022).

Through Karl Mannheim's approach, the research on the construction of Javanese ethics in "Serat Wedhatama" seeks to understand how the social and cultural conditions of Javanese society, especially those affected by the development of Islam, shape the construction of ethics in "Serat Wedhatama." Karl Mannheim emphasized that a society's knowledge and worldview are never formed neutrally but are always influenced by their social context. In this context, the development of Islam in Java not only

permeated the social structure of society but also incorporated elements of traditional Javanese ethics based on "rasa" and *unggah-ungguh*. Thus, through this approach, "Serat Wedhatama" can be seen as an essential document showing how Javanese and Islamic ethical values interacted and shaped the people's worldview.

This research is essential because it provides a new perspective on how Javanese-Islamic ethics are constructed in a modern context, where the logic of modernization increasingly displaces traditional values. This research can explore how "Serat Wedhatama" is not only a religious literary work but also an essential tool for understanding cultural resistance to rapid social change by using a sociological approach. Thus, this research also becomes relevant to respond to the challenges of modernization to Javanese cultural identity and offers solutions to maintain the continuity of Javanese-Islamic ethics in the face of changing times without losing its moral and spiritual essence.

Literature Review

Previous research has explored the intersection of cultural and religious values in shaping ethical systems, especially in multicultural or plural societies, focusing on different objects and locations. For example, previous researchers (Abbas et al., 2023) have examined the incorporation of Islamic values into Javanese culture, specifically looking at how Islamic teachings adapted to local customs. However, this study differs by focusing on "Serat Wedhatama," a Javanese literary text, as the primary source in understanding how Javanese Islamic ethics are built through cultural synthesis.

In addition, this research builds on existing research that looks at the interaction between Islam and local traditions in Java, but using a different theoretical lens. While previous research (Pujiono, 2020) has examined the philosophical foundations of Javanese ethics, particularly the importance of "rasa" and introspection, this research uses Karl Mannheim's Sociology of Knowledge approach to analyze the socio-historical factors that shape the construction of Javanese Islamic ethics in "Serat Wedhatama". As such, this research seeks to explore how the ethical values presented in this text are influenced by Islamic teachings and the Javanese cultural

framework, thus providing new insights into the relationship between religion and culture in shaping ethical behaviour. It is worth emphasizing some conceptualizations as follows.

The Construction

Constructivism generally refers to how social, cultural, and historical contexts shape moral values and ethical principles. Many sociological and philosophical theories emphasize that ethics do not arise naturally but result from interactions between individuals, society, and institutions. One popular approach is Karl Mannheim's sociology of knowledge theory, which states that knowledge, including ethical knowledge, is shaped by social and historical backgrounds. Mannheim argues that every ethical system is bound by the social situation surrounding it, such as economic, political, and religious conditions. As such, ethical construction is seen as a dynamic social process where moral values are adapted to societal challenges and changes. (Mannheim, 1991).

Various studies in the literature show that ethics construction often involves adaptation or synthesis between new values and existing traditions. In religious contexts, for example, ethics brought by certain religious teachings are not applied directly but are adapted according to local cultural norms (Anzaikhan et al., 2024; Noviani, 2023). Research on ethics in various contexts, both in Eastern and Western cultures, highlights how societies combine religious moral teachings with their social values, resulting in unique ethical systems. In modern societies, the construction of ethics is often influenced by globalization, technology, and modernization, which create new dynamics that form ethical values in various walks of life (Berger & Luckmann, 1991).

Javanese-Islamic Ethics

Javanese Islamic ethics synthesizes Islamic values and local ethical traditions rooted in Javanese culture. Research on Javanese Islamic ethics generally focuses on the acculturation process that occurred when Islam entered and spread in Java, which then interacted with established local cultures, such as the concept of "rasa" and *unggah-ungguh* in Javanese ethics. Sufistic approaches often serve as a bridge in unifying these two ethical

systems, where Islamic teachings are combined with Javanese spirituality that emphasizes inner harmony and refined behaviour. Some studies, such as that of (Zainuri, 2021), show that Islam in Java developed uniquely, where Islamic norms and rules were not rigidly applied but harmonized with the local culture. Javanese ethics, emphasizing wisdom, patience, and self-control, were harmonized with Islamic values such as *tawadhu* (humility) and *ikhlas* (sincerity).

In addition, classical texts such as “Serat Wedhatama” and Serat Centhini are essential evidence of the fusion of Islamic and Javanese ethics. Islamic values are expressed in language and symbols acceptable to Javanese society in these works, reinforcing the moral message without losing the local cultural roots. Research such as that conducted by (Geertz, 2014) highlights how Javanese people still had to abandon their original traditions but integrated Islamic teachings with existing mindsets. This process allows for preserving Islamic values in Java while maintaining the nobility of local culture and traditions. Thus, Javanese Islamic ethics is not only a religious identity but also a cultural identity that reflects the harmony between Islam and Javanese.

Sociology of Knowledge (Karl Mannheim)

As a branch of modern sociology, the sociology of knowledge derives its propositional roots from Karl Marx's ideological theory, which states that human consciousness is determined by social existence or social classes formed in that society (Remmling, 2022). The sociology of knowledge is generally agreed to be a science that focuses on the relationship between human thought and the social context in which it was born.

Karl Mannheim's sociology of knowledge has two primary principles. First, a way of thinking can only be understood if its social origins are not clarified (Rahman, 2021). Second, ideas and ways of thinking change in connection with changes in powerful social institutions (Krüger et al., 2024). These two basic principles can be used as an analytical knife in examining a person's scientific building with the social reality that surrounds him, in line with the central thesis of Karl Mannheim's sociology of knowledge, which says that there are ways of thinking that cannot

be adequately understood as long as their social origins have not been adequately understood (Mannheim, 1991).

Conceptual Framework

In this case, the researcher uses Karl Mannheim's sociology of knowledge theory as an analytical tool for the research entitled "The Construction of Javanese Islamic Ethics in "Serat Wedhatama": Karl Mannheim's Sociology of Knowledge Approach" because this theory offers a solid conceptual framework for understanding how knowledge and ethical values, including those in "Serat Wedhatama," are shaped by social and historical contexts. Mannheim emphasizes that all forms of knowledge, including ethics, do not develop in a vacuum but are influenced by the social, political, and cultural conditions surrounding the society that produced them. In this case, Javanese Islamic ethics in "Serat Wedhatama" can be seen as the result of the interaction between *kejawen* traditions and Islamic teachings, shaped by the socio-cultural dynamics of Javanese society at that time.

By using Mannheim's Sociology of Knowledge approach, this research can explore more deeply how "Serat Wedhatama" is not only a reflection of the moral values taught in the text but also the result of the social construction of Javanese society that integrates Islamic values into the local cultural framework. This approach allows researchers to see how the historical context and social conditions of Javanese society at the time, such as the influence of colonialism, social change, and the development of Islam in Java, influenced the formation of ethics in this text. Mannheim's theory helps explain that the construction of ethics in "Serat Wedhatama" is not simply a normative interpretation but a product of a complex socio-historical process in which Islamic values were adapted and harmonized with deep-rooted Javanese cultural values.

RESEARCH METHOD

From the description above about Javanese Islamic ethics in “Serat Wedhatama,” the author seeks to identify the ethical values of Islam and where the source of the moral teachings contained in “Serat Wedhatama.” (Siswokatono, 2006). To track the sources or things that Mangkunegara IV, the author uses the sociological theory of knowledge from the

character Karl Mannheim to see the relationship between the background of Mangkunegara IV and the thoughts he sparked. This research uses qualitative methods based on literature or literature studies (Suryabrata, 2003). They use descriptive methods with a sociological approach to knowledge (Boum, n.d.). Descriptive methods explain the concept of Javanese Islamic Ethics in "Serat Wedhatama" to explore the information contained in the text that is applied in everyday life or often referred to as context content, which in this case is in the form of *Serat Wedhatama*'s text, the author uses the point of view from the perspective of the sociology of knowledge of Karl Mannheim. In collecting data, researchers used primary sources (Book entitled "Serat Wedhatama" KGPA Mangkunegara IV Surakarta Hadiningrat without author's name (1989) (IV, n.d.) and Book by Karl Mannheim entitled *Ideology and Utopia* (1991) (Mannheim, 1991) and secondary in the form of articles or books on the topics discussed (Sudarto, 2002).

DISCUSSION

Mangkunegara Duchy and "Serat Wedhatama"

The writing of "Serat Wedhatama" is one of Mangkunegara IV's efforts in building manners at Mangkunegaran temple. In this case, Mangkunegaran is a country that has just separated from its parent kingdom. Mataram Islam, at a relatively young age, does not have its customs because it is always involved in war. Its activities are always focused on consolidation into., does not yet have its manners because it is always involved in war, and its activities are always focused on consolidating inward. Especially in the era of Sri Mangkunegara I (1757-1795) and Sri Mangkunegara II (1796-1835), many were involved in wars, both defending the territory and helping the company (Astuti, 2011). In the era of Sri Mangkunegara III, few works developed in the field of culture because they were busy maintaining the integrity of the Mangkunegaran region left by their predecessors; the manners created were also new in outlines. It resulted in the absence of understandable literary results at Mangkunegaran temple.

Mangkunegara IV realized that the situation he faced when he became the ruler of

Mangkunegaran at that time was different from the situation during his predecessor's time. The desire of Mangkunegara IV brings Mangkunegaran to look at a better future, especially in the world of centralization based on a relatively long background of events. In the 18th and 19th centuries, the Kasunanan palace became the centre of extraordinary Javanese monastic activities, and Mangkunegaran had not experienced such a situation before. For the duchy of Mangkunegaran, during the reign of Sri Mangkunegara IV, many adequate literary and cultural works were recorded compared to the previous period. Especially after 1861 in the Surakarta Kasunanan ruled Sri Pakubawana IX, and at that time also lived a famous Javanese poet who was mentioned as the last poet of the land of Java, R.Ng. Ranggawarsita. The three Priyagung, Sri Pakubawana IX, Mangkunegara IV, and R.Ng. Ranggawarsita turn out to have the same passion, which is the love of the nation's culture, and they are also close friends with each other. It is a separate spirit for Mangkunegara IV in developing the field of literature in the duchy of Mangkunegaran.

The background of writing "Serat Wedhatama" by KGPA Mangkunegara IV is that he wants to form a handle for Punggawa Mangkunegaran. Punggawa, in this sense, namely the community leaders, were appointed as high officials of Mangkunegaran because of their authority. Mangkunegara IV, as the ruler of Mangkunegaran and the successor to the dynasty, consistently monitored and cared about the development and lives of its people. That concern is based on his responsibility as the ruler of Mangkunegaran. To the courtiers, both temple leaders, namely high-ranking palace officials and relatives of Mangkunegaran, were encouraged and directed to hold the teachings and identity instilled in them. Mangkunegara IV teaches that the existence of Mangkunegaran is thanks to the struggle and services of its pioneers (IV, n.d.).

"Serat Wedhatama" is one of the literary works by Sri Mangkunegara IV, which is included in the Piwulang book "*Serat Piwulang*" group and means *pepathokaning* a son or the requirements of a child. According to the linguistic sense, the word *wédha* = *pepakén* = command or *pepageran* = restriction. Some interpret the word *wédha* = *memulén* or maintain = *ngrumati*. For

example, the word *aswawédha* = *mulén jaran* means that horses to be cared for must be considered. The word *wédha* is also found in the Pustakaraja *wédha*. For example, the word *pustakaraja wédha* = *laying pepakéning ratu*, which means a book made by order of the king. While the word *tama* = child, some interpret *tancep* = *tanem* = plant planting. “Serat Wedhatama” has a profound meaning, meaning that Serat is a book. In contrast, Wedhatama contains the central meaning of knowledge, which is to have the primary/noble mind or soul for every person in the world. “Serat Wedhatama” is one of the ancient Javanese scriptures (*piwulang* and *piweling*), which is very popular among Javanese people. In “Serat Wedhatama”, there are *piwulang* and *piweling* sublime, which contain the concepts of divinity, society, and humanity (Jatmiko, 2012).

Main Teachings and Ethics in “Serat Wedhatama”

In Wedhatama, there is a recommendation that people unceasingly absorb the essence of the teachings of the noble mind so as not to lack understanding. Even though it is old and usually has become forgetful or easy to make mistakes, if it does not understand the true/ psychological feelings, it will be desolate from the deepest (subtle) understanding and feelings. Like sugar cane (dregs), it no longer tastes. Abdul is good. His soul was empty, containing only wishful thinking and lust (Ismawati et al., 2022). His words have conflicting goals if he is related to or talks about science. His tone, eyes/face, attitude, everything seemed made up. That was a sign that his soul was empty (Alwi, 2020). Through “Serat Wedhatama”, Sri Mangkunegara IV shows his concern for developing and sustaining people's lives to have guidelines and noble character. In Wedhatama, two major themes are the main thoughts of Mangkunegara IV, namely, the teachings of nobility related to ethics and teachings on worship, which will be described below (Jatmiko, 2012).

Budiluhur has a critical position in addition to worship (which will be explained in the next sub-chapter) in the thought of Mangkunegara IV; the two themes are interrelated as a unified whole. *Budiluhur* emphasizes man more in his relationship with society and the environment and is more

grounded and creaturely. In contrast, worship emphasizes man's relationship with his God, who is inner and eternal (transcendental) (Ardani, n.d.). These teachings include attitudes to religion, manners in relationships, active pursuit of knowledge, and strong restraint of passions (Anisa & Wibawa, 2021).

Teachings About Worship (*Sembah*)

The concept of worship or *panembah* is put forward by Mangkunegara IV in various works, but it is more numerous and specific in “Serat Wedhatama.” After sharply explaining the glory of benevolence, he taught worship to Almighty God. It integrates worship and virtue as two united, coherent, and interrelated things to get closer to God. Worship, according to Mangkunegara IV, shows continuous systematics regularly. There are four types of worship: body worship, creative worship, soul worship, and taste worship. With the four devotions, one obtains God's grace when one can get as close to God as possible. The four kinds of worship, when compared with the concept of shari 'a, tariqah, essence, and meaning, have similarities in form and order, but worship in a narrower format because it only reaches some of God's commands and prohibitions. The four prayers are connected links, one connected and connected to the other, but the four form a sequential arrangement and need to be done step by step.

The ethics teachings in “Serat Wedhatama” are grouped into human ethics towards fellow creatures of God and human ethics towards God. In “Serat Wedhatama,” human ethics towards others is called noble. Human ethics towards their God is called worship (Yogiswari, 2020). Courtesy to the noble is aimed at creatures who are equal and aligned (horizontal), emphasizing humans about society and the environment that are earthy and creatures. In comparison, manners in worship are in the form of relationships from the 'bottom' side to the 'top' side, from the servant to his Lord (vertical), who is inner and *khaliq* (transcendental). There are several noble attitudes that Mangkunegara IV emphasizes in “Serat Wedhatama,” including:

1. Attitudes in Religion

First, Mangkunegara IV in “Serat Wedhatama” emphasizes how to convey religious teachings. According to him, religious teachings must be conveyed

smoothly and gently. Because something that contains the teachings of goodness, if conveyed rudely, will not make people move and want to understand it. On the contrary, it will get farther away. He conveyed this in the opening of "Serat Wedhatama," the first verse of Pangkur. Second, Mangkunegara IV states that a ruler must hold on to religion and make it a dress or principle of life to become a good role model for his people. Mangkunegara IV wants the formation of the next generation, which is educated and has a noble mind. It must be initiated and realized by the ruler first as an influential person because the younger generation tends to imitate the attitude shown by the ruler.

2. *Attitude in Relationship*

Mangkunegara IV in "Serat Wedhatama" distinguishes two types of humans: humans who 'know what is morality' and those who 'do not know what is morality.' People called 'know how to behave' know their rights and obligations and know their place and position properly and appropriately so they do not behave in a way that can cause embarrassment. People who 'do not know how to behave' are described as human beings who do not have consideration, behave arbitrarily, cannot place themselves, and understand their surroundings. If speaking is not thought of first, they like to be praised and praised. An attitude that should be shown as a person who 'knows ethics' is being able to control oneself by still showing a sweet face and saying a good word, not imposing ideas or will when engaging in conversation, and covering the weaknesses of others. Moreover, he seeks to please others. If he is needed, he will accept it happily. If he is insulted, he will not immediately get angry.

3. *Enthusiastic about Studying*

Mangkunegara IV places knowledge as a guide for behavior and a curb on lust. The science referred to here is not only a science that sharpens the intellect but also a science that sharpens the appreciation of conscience and spirituality. This knowledge is obtained through seclusion from worldly life by performing various *maqomat* or ascetic practices that will make it 'sensitive' and close to the immaterial world or spiritual realm. Science also curbs lust, which is inherent and circular in humans. Fighting *nasfu* also means

part of our self fighting ourselves continuously. This point is often an obstacle to a person because of his inability to fight himself. So this is where the role of science acts because science gives one awareness of actions that must be avoided and not done. The lust that is left free and rampant will wreak havoc that will threaten the safety of humans and the environment, so a person who has been able to master his passions means that he has a noble mind.

4. *Eling lan Waspodo*

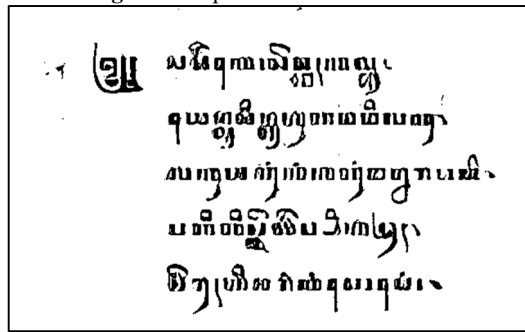
This attitude can be meaningful as vertical ethics (ethics to God) and horizontal ethics (ethics to others), as vertical ethics is indicated by an awareness of God, who is always watching, so it will be wary of things God forbids and hates. As a horizontal ethic, when able to remember (*eling*) and capture the meaning given by nature to a series of events that contain life lessons, if it is *eling*, it will be vigilant to avoid and prevent from repeating the same mistake. An alert attitude is essential because preventing is better than repairing or treating. If this happens, any amount of knowledge and knowledge will be in vain because it cannot be a shield for oneself.

Next is ethics to God (vertical ethics). Worship must be carried out well with applicable procedures, and ethics must be implemented. The following are the ethical teachings to God taught by Mangkunegara IV in "Serat Wedhatama" which he called the teachings of worship. (Ardani, n.d.).

Worship Body (Sembah Raga)

Worship of the body is the first form of man's worship of his Lord, which is done by prioritizing bodily practices or outward deeds. Clean it using water, known as *wudhu*, and do it five times a day overnight, precisely, diligently, and continuously. Nevertheless, the central teaching in this body worship is 'purifying.' Cleaning means maintaining the cleanliness of the body and the place, including the cleanliness of the house and yard, the cleanliness of clothes and body, and the cleanliness of food and drinks (Munandar & Afifah, 2020).

Figure 1. Pupuh Gambuh 2nd stanza



Source: The book of 'Serat Wedhatama'

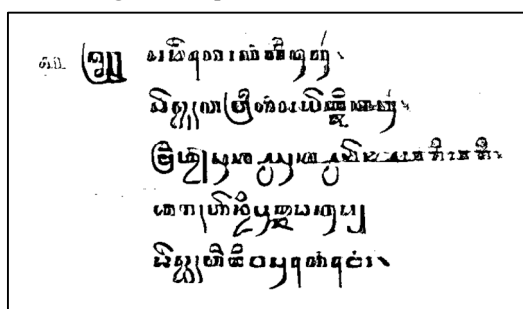
"Sembah raga puniku pakartine wong amagang laku susucine asarana saking warih kang wus lumrah limang wektu wantu wataking wawaton".

Translated: The worship of the body, the actions of the apprentice, and the purification with water, which is usually five times, is the nature of the rules.

Worship Create (Sembah Cipta)

Worship of creation is the worship of God that is done by restricting lust because it can cause someone to commit a sinful offence. This worship is also commonly referred to as heart worship, which means worshipping God by prioritizing the role of the heart (heart). This worship prioritizes the cleanliness of the heart, based on the characteristic of the impurity of the heart. In contrast to the Raga Worship, whose purification is carried out using water, in this creation worship, the purification is carried out with the restraint of lust. Washing away stains and sins caused by the influence and impulse of lust, which resulted in the transgression of sin (Munandar & Afifah, 2020).

Figure 2. Pupuh Gambuh 11th stanza



Source: The book of 'Serat Wedhatama'

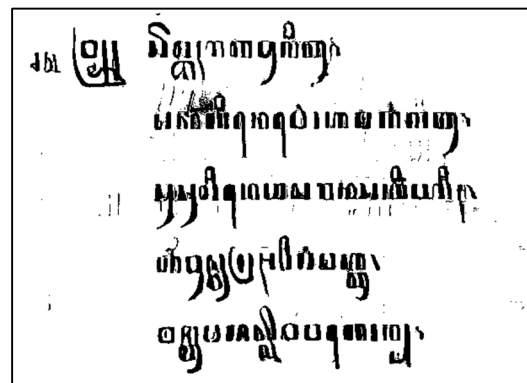
"Samengkon sembah kalbu yen lumintu uga dadi laku laku agung kang kagungan Narapati patitis teteking kawruh meruhi marang kang momong".

Translated: This is a worship practice; if it flows, it becomes a practice. A good practice like tarapati rightly grows this knowledge and makes it known to the one who nurtures it.

Soul Worship (Sembah Jiwa)

Soul Worship is a form of worship to God by always remembering God through continuous remembrance. Soul worship emphasizes dhikr activities to God rather than other activities. The sanctity required in this soul worship is the sanctity of the soul, which is higher than the sanctity of the previous worship. The holiness of this worship is holiness that does not come from purification with water or by shunning the despicable qualities of evil passions but the true holiness obtained by deep remembrance of God (Munandar & Afifah, 2020).

Figure 3. Pupuh Gambuh 16th stanza



Source: The book of 'Serat Wedhatama'

"Samengko kang tinutur sembah katri kang sayeksi katurmring Hyang Sukma suksmanem saari-ari arahan dipun kecakup sembahing jiwa sutengong".

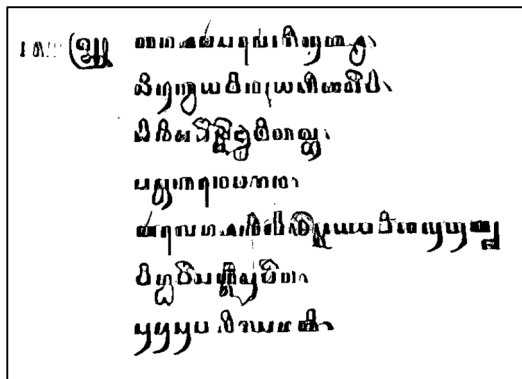
Translated: Now we are talking about the third worship that has been said, to Hyang Sukma who walks daily, tries to achieve it, and worship in this soul my son.

Sembah of Taste (Sembah Rasa)

Sembah of taste is worship that is no longer fastened by involving physical elements such as body, heart, and mind. To worship taste means to worship God with the inner tool of the soul's core, the inner, most profound, and subtle tool. Worshipping is done by people who have the highest spiritual maturity; Mangkunegara calls it the term "old man". He no longer has any misgivings about God's will

because the veil has been opened between him and his God (Munandar & Afifah, 2020).

Figure 4. Pupuh Pangkur; 13th stanza; lines 1-4



Source: The book of 'Serat Wedhatama'

"Tan samar pamoring sukma sinukmanya winahya ing ngasapi sinimpen thelenging kalbu pambukaning warana..."

Translated: Tan is perplexed at the fusion of the spirit, absorbed and internalized in times of loneliness, kept in the heart, the curtain's opening.

Construction of Javanese Islamic Ethics in "Serat Wedhatama" Karl Manheim Perspective

The ethical teachings contained in "Serat Wedhatama" not only stand from a foundation that comes from the values of manhood but also contain the values of Islamic teachings, especially in the field of ethics, both ethics towards fellow creatures of God and ethics towards God Himself. "Serat Wedhatama", created by a ruler whose existence was quite influential at that time, certainly did not immediately and unintentionally include Islamic teachings in his essay. Moreover, "Serat Wedhatama" is said to be used as a handle for royal courtiers so that they always have noble traits and attitudes as well as "Javanese" attitudes. To identify the construction of Islamic values contained in the teachings of the noble Mangkunegara IV, the author uses the lens of Karl Mannheim's sociological theory of knowledge. Karl Mannheim's sociology of knowledge examines the relationship between human thought and the social context that influences it (Mannheim, n.d.). According to Mannheim, a thought can only be understood well if the social factors behind the birth of the

thought can also be understood well. It means a statement or concept that uses the same editorial can have a different meaning just because it was born from a different social background (Suriasumantri, 2017).

Before delving into the construction of the value of Islamic teachings in "Serat Wedhatama", the author will describe the things that prompted Mangkunegara IV to compile "Serat Wedhatama", including first, Mangkunegara IV's concern for Javanese society in the future would lose his identity as a "Javanese" because during the reign of Mangkunegara IV in Surakarta there were rampant Dutch colonial elements. So, the writing of "Serat Wedhatama" is intended to maintain Javanese cultural values. He also wrote a life guideline based on the Javanese people's personality. Second, Mangkunegara IV, during his reign, was contemporary with the reign of Sri Pakubawana IX at the Surakarta Kasunanan. At the same time, a famous Javanese poet was mentioned as the last poet of Java, R.Ng. Ranggawarsita. The three Priyagung, Sri Pakubawana IX, Mangkunegara IV, and R.Ng. Ranggawarsita, Apart from having the same passion, namely love for the nation's culture, are also close friends with each other. That does not rule out the possibility of giving its encouragement to Mangkunegara IV in compiling "Serat Wedhatama", especially since childhood when Mangkunegara IV was under the teaching of Pengeran Rio (before becoming Mangkunegara III), the spirit of pride and chivalry began to be instilled in him (Any, 1986).

Third, there was no centralized result from the previous ruler, so Mangkunegaran, as a relatively young country then, still needed its court system. Suppose some manners are created only in the form of outlines. It resulted in the absence of understandable literary results at Mangkunegaran temple. In addition to the lack of guidelines for manners, there have been no tangible results in the field of culture produced by Mangkunegaran, so for the two reasons mentioned in the previous paragraph, there is no reason for Mangkunegara IV not to promote the field of culture, especially literature.

Two historical and social factors are the reason and the construction of the value of Islamic teachings in "Serat Wedhatama". First, the rulers of Mangkunegaran before

Mangkunegara IV were religious. Mangkunegara IV studied religion since childhood; he received knowledge/teaching from teachers who came and studied with his grandfather and relatives. According to the document of Haanian, a female clerk and soldier, the grandfather of Mangkunegara I is an expert in reading and writing the Qur'an. He was also stable in maintaining worship and all religious provisions. Mangkunegara IV in "Serat Wedhatama" insinuates religion as a must-have for the king (ageming aji religion). Mangkunegara IV is a religious man because his predecessors were also religious men. Second, Mangkunegara IV wrote about his personal experience in maintaining his obligation always to be able to perform five prayers in "Serat Wedhatama". This cannot be done immediately without a great purpose, considering that "Serat Wedhatama" is a great work that will always be intact. When Mangkunegara IV included his personal experience as the content of his work, it showed how much he adhered to religion. To influence the mindset or content of what should be included in the "Serat Wedhatama".

According to the sociology of knowledge in Weltanschauung's theory, Mangkunegara IV's awareness and persistence in developing the field of literature during his reign was a manifestation of the sociological statement of knowledge about the theory of truth. The concept of truth in the sociological theory of knowledge says that truth is not fixed throughout the ages but is involved in historical change (Syihabuddin et al., 2024). At the same time, it is a form of innovation, a renewal of government mindset due to new views and changing strategies used by previous rulers in advancing Mangkunegaran. Measures to increase the success of Mangkunegaran used by his predecessor were no longer relevant during the reign of Mangkunegara IV. The concentration of consolidation activities in the previous three rulers was sufficient. As in defending and expanding the territory by participating in the war by Mangkunegara I and II, finding allies by bringing kinship relations closer with the Kasunanan has also been carried out by Mangkunegara III. What has not been done is consolidation by exploring the potential of Mangkunegaran itself, both in economy and culture (Anyia, 1986).

In addition to changing the path of practice or strategy from its predecessor, Mangkunegara IV also saw the state of the period of his reign, which was rife with Dutch colonial elements among the government and took part in holding the stir of the Mangkunegaran administration. This raised the concern of Mangkunegara IV if, in the future, the Javanese people could lose their identity and forget the customs of life they already had. Another contribution of Mannheim's thought to the sociology of knowledge is the theory of ideology and utopia. Ideology is maintaining the stability of existing social conditions with specific interests. Utopia is a form of thought from a group or someone who wants existing social change, such as changing the ongoing social order. Mangkunegaran, who was relatively young during the reign of Mangkunegara IV, experienced a social crisis, or rather an identity crisis, which indirectly led Mangkunegara IV, as a leader, to move to find solutions to his concerns.

The existence of "Serat Wedhatama" is a form of the offer submitted by Mangkunegara IV so that the Javanese people return to their identity as Javanese people. Living in a way that is by the personality and traditions of the "Javanese". In addition, Mangkunegara IV through "Serat Wedhatama" tried to foster the interest and love of the Javanese people in Javanese culture (especially the people of Mangkunegaran at that time). When there was a feeling of love and belonging, the feeling of wanting to always preserve Javanese culture was certainly embedded in itself even though it was no longer under the leadership of Mangkunegara IV. The sociology of knowledge, as a theory that supports subjectivism, says that knowledge will always be tied to the individual who knows it. The process of knowledge will never be separated from the influence of an individual's social and psychological background. According to the sociology of knowledge, the relationship between human existence and knowledge is unavoidable. No knowledge is born out of a vacuum, but rather the intervention and construction of the situation in which the knowledge and the person who knows it grows. In line with the basic principles of the sociology of knowledge, Mannheim reads: 1) no way of thinking can be understood if its social origins have yet to be

clarified. 2) ideas and ways of thinking change about the changing social institutions in power (George Ritzer, 2016).

These two principles are what the author uses in the process of identifying the existence of Islamic teachings in ethics proposed by Mangkunegara IV, which, when seen by ordinary people who tend to accept knowledge as absolute (which Mannheim calls traditionalism), will undoubtedly assume that the ethical teachings brought or carried by Mangkunegara IV in "Serat Wedhatama" and other fibers of his writings are solely sourced or get their roots from Javanese philosophies of life or Kejawen. In fact, after being sued, it turns out that the ethical teachings carried by Mangkunegara IV are very close to the teachings of Islam while maintaining a pattern that is by the personality of the Javanese community so that it can be called Eika Islam Jawa.

CLOSING

The concept of Javanese Islamic Ethics in "Serat Wedhatama" in life guidelines adapted to the "Javanese" personality contains teachings with Islamic values. The ethics teachings in "Serat Wedhatama" contain ethics towards fellow human beings and ethics towards God that are carried out in everyday life. Ethics towards others is called noble teachings, while ethics towards God is called worship teachings. There are several main points in the teachings of "noble", including attitudes in religion, attitudes in relationships, attitudes like studying, and attitudes leading an alert. The teachings of "worship" are divided into four stages: physical worship, creative worship, soul worship, and taste worship. The teachings of "nobility" and "worship" are interrelated in an integrated manner because, according to Mangkunegara IV, one's faith is not perfect if one does not have a noble mind.

The construction of Islamic Ethical values in "Serat Wedhatama", when viewed with the sociological theory of knowledge of Karl Mannheim, refers to the historical, social background of Mangkunegara IV when compiling "Serat Wedhatama". The very influential factors include heredity. As described in Chapter 3, Mangkunegara IV has a family tree very close to the previous three rulers. His predecessors, who were from religious circles, supported the growth of Mangkunegara IV with a religious spirit. Then

he wanted his people (Javanese) to behave as the "Javanese" and also act with the actions taught in Islam, so he wrote down his personal experience regarding the firmness of maintaining obligations (praying five times) in verse "Serat Wedhatama".

ACKNOWLEDGEMENT

This article highlights the ethics of Javanese Islam contained in 'Serat Wedhatama'. This indicates that culture and religion are related and close, thus providing new insights into religious teachings in ethics. The author would like to express his gratitude to the team that has worked together to complete this article, as well as the head of the Islamic studies master's program UIN Maulana Malik Ibrahim Malang who has provided direction in conceptualizing the related material so that it becomes a complete article.

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