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Moral Dimensions of Javanese Forgiveness in Serat Wedhathama and Serat Nitiprana

Dimensiones morales del perdón de Java en Serat Wedhathama y Serat de Nitiprana

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ABSTRACT

The study aims to analyze the moral dimensions of Javanese forgiveness. The data sources are Serat Wedhatama and Serat Nitiprana. The study using hermeneutic, Javanese Ethics, and decency value theory. The results show that the nature of Javanese forgiveness is the embodiment of the virtuous personal character. Forgiveness for virtuous persons is lived and understood as a way of testing and proving the quality of personal morals oriented to inner peace. Forgiveness, which is decided independently and not by social norms, will manifest virtuous personal character.

Keywords: Ethics, Forgiveness, Javanese, serat nitiprana, serat wedhatama.

RESUMEN

El estudio tiene como objetivo analizar las dimensiones morales del perdón de Java. Las fuentes de datos son Serat Wedhatama y Serat Nitiprana. El estudio utiliza la hermenéutica, la ética javanesa y la teoría del valor de la decencia. Los resultados muestran que la naturaleza del perdón de Java es la encarnación del carácter personal virtuoso. El perdón para las personas virtuosas se vive y se entiende como una forma de probar y probar la calidad de la moral personal orientada a la paz interior. El perdón, que se decide independientemente y no las normas sociales, manifestará el carácter personal virtuoso.

Palabras clave: Ética, javanés, perdón, Serat Nitiprana, Serat Wedhatama.

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INTRODUCTION

Forgiveness or in Javanese is called by various terms, such as “*aksama; pangaksama, pangaksami, pangupaksama*” or “*apura; pangapura, pangapuntên*” (Poerwadarminta, 1939: 7, 19, 468, 469, 473) by thinkers (philosophers), especially among experts in ethics (moral philosophy) is recognized as an object of philosophical study that is increasingly popular and reasonably sexy but also recognized as controversial and dilemma. Some philosophers assume that forgiveness in an ethical perspective is categorized as one type of virtue or at least part of the virtue of mildness (Bash, 2007: 31; Griswold, 2007: 10; Sadler, 2008: 241; Garcia, 2011: 17, 18; Holmgren, 2012: 32; Warmke, 2014: 9). Some other thinkers (philosophers) argue that forgiving too quickly or forgiving without involving certain conditions, such as the dignity of the victim, apologies from the perpetrators, and the presence of other moral values, are at risk of being morally reprehensible; the human mark is weak, dwarf (mental slave), and even considered useless because it is not useful as a means of overcoming anger or hatred (Novitz, 1998: 299; Sussman, 2005: 85; Ware, 2014: 247; Blustein, 2014: 67)

The controversy about the moral status of forgiveness - on the one hand, is considered good, and on the other hand, it can be mired in humiliation or bad - is also portrayed clearly in the context of Javanese culture and has a strong influence on the daily reality of Javanese society. The controversy about the moral status of forgiveness in the context of Javanese culture can be found easily at the level of ideas or thoughts or the level of concrete behavior. Disagreements at the level of ideas about the moral status of Javanese forgiveness can be found in a variety of written and unwritten literary works. The Story of Mahabharata, especially in the Bharatayudha war section, is one of the phenomenal examples of no forgiveness or forgiveness that is morally blameworthy. The Kaurava, as a symbol of evil humans or morally considered corrupt, damaged, or rotten deserves to be destroyed to its roots (Arif, 2017: 147). No forgiveness is considered the best choice morally when rampant lust; self-interest or egoism takes precedence, and the interests of others are ignored or even deliberately seized or eliminated. In short, there is no forgiveness for the wrongdoers when there are violations of human values, justice, and the welfare of living together. Mulder (1985: 35) argues that in *wayang* stories, there is no forgiveness and only one choice; win or lose and die.

Other examples of no forgiveness at the level of ideas appear in the form of folklore, such as the story of *Mangir Wanabaya* (rewritten in the form of a novel by Pramoedya Ananta Toer, 2000) and the folklore of *Keris Empu Gandring*. The folklore of *Mangir Wanabaya* and *Keris Empu Gandring* as if giving a moral message that the most extreme punishment in the form of loss of life (murder), can be carried out by sadistic ways to the perpetrators of wrongdoing for the defense of self-respect and the restoration of personal or institutional authority is an act that can be justified or at best not understandable (Suharsono & Widiatmadi, 2007: 37). The humiliation of personal honor (*ora diwongké*) or feeling no longer valued as a human being (*dianggêp wis dudu manungsa*) for the Javanese means losing everything. The existence of oneself as a dignified person decays or is destroyed and disappears without a trace. “*Aji godhong jati garing*” is a Javanese proverb to describe the state of life (*kahanan urip*) without self-worth. Loss of dignity due to mistreatment (bad) by others is used as a justification (legitimacy) in retaliation by justifying any means.

The assertion that forgiveness is morally considered not the best choice in responding to the mistakes of others arises in the form of *paribasan, bêbasan (unèn-unèn)* and among them which are quite popular in the daily life of Javanese people, are as follows; “*utang lara nyaur lara utang pati nyaur pati, dadi godhong êmoh nyuwèk, dadi banyu êmoh nyawuk, ilang-ilangan êndhok siji, tjiitibèn; mati siji mati kabèn, tumpês kélor, sêdumuk bathuk sênaryi bumi diréwangi toh pati dilakoni*” (Endraswara, 2013: 37-49; 114-147; Pranowo, 2003: 275). Evil treatment: wrong, bad (*ala*) from other people should not be allowed, or be forgiven, or forgotten, or justified, let alone forgiven. Retaliation is an obligation, or at least is permitted and is not taboo if done in more cruel ways. Revenge becomes the antidote to hurt; considered the best way to restore dignity. Feelings of satisfaction and joy when offenders suffer and misery are the energy behind revenge. The saying “*wong nandur bakal ngunduh*” or “*ngunduh wohing pakarti*”; good deeds give birth to good, or vice versa evil deeds give birth to ugliness are the basis of justification for retaliation.

The reality or concrete facts of revenge are easily found in the practice of everyday Javanese society. One phenomenal example of revenge - no forgiveness - in the form of termination of social relations is "*jothakan; nêgnêngan*." Mulder (1985: 53), "*jothakan; nêgnêngan*" is silent action (termination of communication) and accompanied by circumvention (termination of interaction) and can last a lifetime and may even be passed on to children and grandchildren because self-authority is insulted, humiliated or abused by others. "*jothakan; nêgnêngan*" aims not only to isolate but also to eradicate the existence of the offender from the psychological life of the victim. A saying "*dadi godhong êmoh nyuwèk, dadi banyu êmoh nyawuk*" is a description that contains a message for anyone that hatred because of self-humiliation (heartbreak) will never shift or transform into feelings of joy. In other words, damage or rift in social relations due to hurt is impossible to be repaired or reconnected. Mass killings or massacres of followers of the Indonesian Communist Party (PKI), especially in the regions of Central Java and East Java, are other examples of revenge for those who have done wrong or are considered guilty. Massacres or killings of followers of the Indonesian Communist Party and have a powerful nuance as a form of revenge - expressions of hatred and anger are very strong - predicted to reach 500 thousand people (*Peristiwa 65 dan PKI: wajah para korban dan pelaku - BBC News Indonesia*, 2016).

The above description gives a glimpse that forgiveness is moral teaching (*pitutur luhur*); the embodiment of virtuous human character (*luhur bebudene*) was not or could not be valued as the best choice in responding to the mistakes of others. Ideas or ideas about the moral quality of forgiveness (apart from religious perspectives) are still doubtful and openly interpreted as the embodiment of humans of weak character (*asor bebudené*). In other words, forgiveness is more interpreted as a personal picture of moral deficiency than a personal picture of admirable or commendable moral quality. The ability to overcome or control negative emotions and evil desires (a mirror of patience), the ability to accept the facts of life that are bad (unfavorable) as a result of the wrong treatment of the other party without demanding retribution or asking for compensation (a mirror of sincerity, *nrima, rila* or humble person), and willingness to do good to the offender (personal mirror of compassion) is considered not a form of virtue but a reflection of a dwarf soul (mentality of slaves) or a personal portrait who wants moral flattery. The meaning of forgiveness may be identified with omission, declaration, forgetting, or even justification for mistakes.

Based on the consideration that forgiveness is still open, the possibility of negative moral status. Morally bad or despicable because it is considered a picture of weak human (do not care or remain silent when self-respect is harassed by other parties), and also do not care about other moral values, such as justice and social order. A critical study of the moral dimensions of Javanese forgiveness in *Serat Wedhatama* and *Serat Nitiprana* gets its urgency. The purpose of this study is to analyze the moral dimensions of Javanese forgiveness in the *Serat Wedhatama* and *Serat Nitiprana*. The findings are expected to provide a more substantive picture of the moral values of Javanese of forgiveness so that the hurt feeling because of self-respect harassed by other parties does not become a trigger for revenge but opens up room to continue to go goodness. Forgiveness is human energy that is morally positive so that it can create a civilized life. Forgiveness overcomes a past full of anguish and breaks the cycle of endless revenge, for the sake of the present and a better future, the happiness of our life and others.

METHODOLOGY

This study was library research. The primary data source of this study is forgiveness teaching in *Serat Wedhatama* by Mangkunegara IV and *Serat Nitiprana* by R. Ng. Yasadipura. The teaching of forgiveness (*ngaksama*) in the *Serat Wedhatama* is found as well in *Pupuh Puvung*, verse 03, *Pupuh Gambuh*, verse 27. The teaching of forgiveness (*ingapura*) in the *Serat Nitiprana* is found in the *Pupuh Dhandhanggula*, verse 07. The meaning of the term "*ngaksama; ingapura*" in the Javanese Dictionary refers to smelting, cleansing, erasing mistakes or misconduct of other parties (*dilunasaké kaluputané*) or wrongdoers not convicted

(convicted, tortured) or fined (*lunasé paukimané panggawé ala*), data analysis using the hermeneutic method Dilthey, and interpretation of the results using Frans Magnis-Suseno's Javanese ethics and Driyarkara's Ethics value concepts.

RESULTS AND DISCUSSION

Moral Teachings of Javanese Forgiveness in Serat Wedhatama and Serat Nitiprana

The notion or idea of forgiveness as good moral teachings (*pitutur luhur*) in Serat Wedhatama by Mangkunegara IV (Any, 1983: 39, 46; Chodjim, 2016: 182, 276) dan Serat Nitiprana by Raden Ngabehi Yasadipura (Yasadipura & Kamajaya, 1971: 20) is as follows:

Angkara gung, nèng angga anggung gumulung, Gegolonganira, Triloka lèkèrè kongsi, Yèn dèn umbar ambabar dadi rubéda (bait 34). Béda lamun kang wus sèngsèm rèh ngasamun, SÈmuné ngaksama, Sésamané bangsa sisip, Sarwa sarèh saking mardhi martatama (Pupuh Pocung bait 34 dan 35).

(Lust or anger that is entirely in the person himself, which includes three kinds of nature, if the lust is allowed to wreak havoc and or misery physically and mentally. In contrast to people who are interested in a calm atmosphere of inner life, *all his attitudes and behavior signify forgiveness to others who do wrong*, all-patience that comes from a good heart, cold, calm or virtuous)

Sabarang tindak tanduk, tumindaké lan sakadaripun, Den ngaksama kasisipaning sésami, Sumimpang ing laku dur, Hardaning budi kang ngrodon (Pupuh Gambuh bait 74)

(All acts or deeds carried out must not be haphazard or rushed. Act appropriately or according to ability and *forgive others who do wrong*, avoiding from disgraceful actions, big character).

Jroning Kitab Sipatul Ngulaki, tandhaning wong kang kurang budinya, ana pratandha awaké, solah pangucapipun, kang kanggonan jatining budi, yèn katèkakan balak, ing sariranipun, winêlas ing kabêcikan, mring kabuka marang ing sasami-sami, wong luput ingapura (Pupuh Dhandhanggula bait 07)

(In the book Sipatul Ngulaki, the sign of a humble person is there is a sign in his body, all his words, and a virtuous person, when he experiences a disaster because of being wronged by another party, he responds with kindness, open-hearted to all people, people who unforgivable).

The term forgiveness in the Serat Wedhatama is "*ngaksama*", while in the Serat Nitiprana is "*ingapura*". The terms "*ngaksama*" or "*pangaksama; pangaksami; pangupaksama*" comes from the basic word "*aksama*" (Kawi language) and the terms "*ingapura*" or "*pangapura; pangapuntèn*" comes from the basic word "*apura; sepura*" (Poerwadarminta, 1939: 7, 19, 468, 469, 473; Utomo, 2009: 4, 13, 351, 355, 356, 360; (Widada et al, 2011: 7, 25, 26, 521, 530).

The terms "*ngaksama*" and "*ingapura*" in principle do not differ in meaning because the two terms are identical, that is "*dilunasaké kaluputané; lunasé paukimané panggawé ala (dosa); ora diukum, ora dipidana, ora didenda*" (Poerwadarminta, 1939: 7). If the term "*ngaksama*" or "*ingapura*" is understood literally (according to the dictionary meaning), then the meaning of the two terms (*akaksama; ingapura*) refers to a psychological response or particular behavior so that the mistake (sin) or evil deeds of another party is considered to have been merged; eliminated, removed or destroyed without a trace. If the mistakes of other parties (fellow) are like debt and must be paid, then forgiveness becomes pension (substitute) of the debt. In other words, an apology makes all the consequences of wrongdoing, whether in the form of punishment (criminal, punishment) or payment of compensation (fines) that must be inflicted on and borne by the offender deemed to have been paid (paid in full). In short, forgiveness is the cleansing of mistakes (sins) or the elimination of evil deeds (*ala*) so that the wrongdoers are free from moral defects. The perpetrators of mistakes can again appear morally clean and deserve to be re-valued as human beings (personal) with dignity.

Forgiveness in Serat Wedhatama and Serat Nitiprana is made as one of the main characteristics and at the same time a distinguishing feature (*béda lamun*) between humans of good character (*bêcik*); virtuous (*luhur bebudèné*) with humans of lousy character (*ala, candhala*); low-minded (*asor bebudèné*). Virtuous is a

determinant of personal moral quality, and the ability to give forgiveness is a testing and verification field of nobility. Unlike the low-minded human figure (*asor bebudéné*), not forgiveness but revenge is the best choice when he is mistreated or poorly treated by others. Desire to be more in touch with others or want to be the first person (*nêpsu mênangé dhéwé*), to think of oneself is always right (*nêpsu bènéré dhéwé*), and only to pay attention to his own needs (*nêpsu requiré dhéwé*), is a sign of self-character; still dominated by turbulent passions (Suseno, 1996: 140). The desire to harm others and rejoice when others suffer is another characteristic of the nature of *keangkaramurkaan* (Endraswara, 2013: 37). *Keangkaramurkaan* sign; rough feelings and egoism can be expressed through "*patrap, lagak lagu, solah bawa, tindak tanduk, muna muni (pangucap)*." For example, mimic or facial expressions nuanced anger, hatred, malice, and hostility (*mbésungut, njabrut, njékérut, pêténg, nyurêng, sirung, njêmbrung*); certain words or words are arrogant, threatening, and insulting (*nylêkit, braok, saru*); hand movements, how to sit, and how to walk signify anxiety, worry, fear, excessive courage, and feel smart (*jail, mêtakhil, kakéhan polah, kêmaki, kêmlinthi, riwil; ora jênjêm, durung mênêm*). If the turmoil of lust is left out of control, not overcome or not controlled, then not happiness but disaster will come and befall.

Bad character (disgraceful) is contrary to his attitude and behavior with a virtuous personal figure. Silence, tranquility, and harmony of the mind or the atmosphere of spiritual life that is calm (not turbulent) because it can overcome or at least control the carelessness - rough feelings and egoism (*pamrih*) - is a source of happiness or the ultimate goal for virtuous persons. The wrong or inadequate treatment of others is not an obstacle or obstacle to keep doing good to the wrongdoers. Forgiveness is not limited to overcoming or controlling evil desires, such as anger or hatred, and other negative emotions, but also fostering kindness to wrongdoers. Forgiveness for virtuous people is a guarantee that relationships between human beings are not interrupted by mistakes made, and hatred or moral anger felt. The guilty party for a person of noble or praiseworthy character is a fellow human being whose existence will never be permanently denied or destroyed.

Nothing of permanent refusal or vicious retribution is evidence of the ability and ability to survive (not fall) and try to get away from adverse living conditions. Forgiveness means prescribing certain psychological conditions beforehand for turmoil in turmoil; desires for revenge or requests for compensation can be overcome or at least controlled so that they are not wildly expressed or out of control. This means patience (*sarwa sarèh*), sincerity, *nrima, rila* as a mirror of humility (*andhap asor lan lêmah manah*) and followed by doing good deeds as a mirror of compassion (*wélas asih; ambég wélasan; ambég paramarta*) is a prerequisite for forgiveness. Suseno (1996: 142-143), quoting opinions from experts, such as Geertz (2014), Koentjaraningrat (1994), Jong, (1976), and Soetrisno (1977), explains the notions of patience, sincerity, *nrima*, and *rila* as follows :

Patience is a sign of a good human being (leader): he advances with caution, steps with the trial, and error as if he stepped on a board whose strength is unknown. Patience means having a deep breath in the awareness that in due course, good fortune will arrive. *Nrima* means accepting everything that comes to us, without protest or rebellion. *Nrima* should not be interpreted as an ability to swallow everything apathetically, but rather accepting the conditions of life that are bad and in difficulty still react rationally by not falling (collapsing) and also not resisting in vain. *Nrima* demands the strength to accept anything that cannot be avoided without allowing itself to be destroyed by it. *Nrima's* attitude gives endurance also to endure bad fate. For those who have that attitude, it is a disaster to lose their misery. He remains happy in suffering and concerned with joy. *Ikhlas* means "willing" or able to let go of his individuality and fit into the great harmony of the universe as determined. The *Rila* means the willingness to relinquish property rights, abilities, and results of one's work if that is the responsibility or destiny of demands.

So patience, sincerity, *nrima*, and *rila* are pictures of the condition of psychic life that can help overcome or at least control the turmoil. Patience, which is a prerequisite for forgiveness, is a psychic space that contains the hope that adverse conditions due to wrong treatment by other parties can shift, change or transform into a good state even better. Patience means not being limited to survival; suppress or control the ferment of lust, but also try to overcome; dare to step carefully by using the intellect (reason) so that it is free or free from the clutches of lust. *Nrima*, in the context of forgiveness, is the ability to accept and admit the mistakes of others sincerely. The other party's mistakes and their harmful effects must be received without retaliation or requests for compensation. Acceptance of wrong treatment and its adverse effects in the context of *nrima* is not to be interpreted as omission, proclamation, or forgetting; keep quiet without reaction, and over time it goes away by itself. *Nrima* is a psychic space for thinking clearly about the main elements of forgiveness, such as the recognition of mistakes, the ability to choose the right response to mistakes, and the ability to release negative emotions and evil desires. Sincere is a psychic space associated with the belief that there is a divine power involved in human life. *Ikhlas* means self-status as a victim; loss of self-respect, self-respect, or dignity as the most valuable possession is not waste or uselessness but rather a sign of an ability to accept the status of a human being who does not endure from mistakes. "*Rila*" is a psychological condition that allows the victim personally to be willing to give up his rights, such as the right to be treated well and fairly by other parties.

Prerequisites for forgiveness also involve the ability to do good; generous or compassion (*wélas asih*; *ambêg wélasan*; *ambêg paramarta*) to the wrongdoer. Generosity does not refer to mercy (compassion) to other parties, especially to those (fellow) who have done wrong or bad. Compassion does not refer to moral superiority; morally feel better, nobler, more praiseworthy than other parties, especially in front of those who are considered inferior, bad, evil, despicable, despicable because of their status as violators. *Serat Nitiprana* teaches that the image of a virtuous human being (*luhur bebudêné*) is read and radiated from the kindness of sincere attitude and selfless actions based on the patience of the heart (Poerwanto, 2006). The patience of the heart facilitates the attainment of inner peace (purity of heart), and inner peace radiates personal kindness (purity). Kindness from within the person will emit light of kindness to others so that the punishment (doom) for mistakes (*luput*; *kaluputan*) or evil deeds (*panggawé ala*) can be rejected or removed. So generosity or compassion - doing good to others who have done wrong - is sourced or arises (*mrêntul*) from inner calm (purity of heart).

Generosity or compassion; the fruit of tranquility, serenity, and harmony of the heart (purity of heart) is clear (*béning*) - not polluted or dirtied with strings attached - to create coolness (*ngasrépi*) and also radiate warmth. Generosity (*wélas asih*) means going beyond compassion (pity), a positive feeling that arises because it is triggered by the presence of adverse living conditions in the form of suffering or misery of others. The desire to feel and be motivated to help ease the burden of suffering is the primary energy feeling of compassion (pity). Generosity is not only in the form of sympathy for the misery or misfortune of others but the encouragement of goodwill, namely, in the form of feelings of love (*sênêng*) and love (*trêsna*) to others as human beings. Generosity in the context of forgiveness means a sense of self to take responsibility or to be actively involved in presenting coolness; calm, serene, peaceful, and warm; happy and happy to create an atmosphere of harmony or family based on respect for fellow human beings as humans. Generosity as a personal expression of forgiving character (*ambêg paramarta*) shines concern for the welfare and happiness of fellow human beings without conditions. A compassionate and forgiving person does not need an apology, marks of remorse, and requests for compensation, a sign of repentance to the wrongdoer. In other words, forgiveness does not require that the offender must first suffer or suffer. Generosity in the form of the ability to sincerely apologize - arising from good intentions - for the mistakes of others is a sign of a personal plenary or true knight (Endraswara, 2013: 173; Chodjim, 2016: 201),

Concrete forms of generosity (compassion) as a sign of forgiveness in the practice of everyday Javanese society are displayed in various ways. The ability to say hello (say hello aruh), say certain words, both orally and in writing, such as "*orapapa, salah wis tak ngapura; sing wis ya wis; aja dibalèni,*" looking calm (*antêng*), facial expressions or facial expressions are calm and decorated with sincere smiles, and *beranjangsana* or

bersamaturami are some examples of expressions of compassion (doing good) to the wrongdoers. The essential meaning of the term “*orapapa*” when used at the beginning of the utterance or phrase “*salahmu wis tak ngapura*” is “*ora nista*” or not blasphemous or not wicked (Poerwadarminta, 1939: 403). So the meaning of the term “*orapapa*,” which means “*ora nista*” (not blasphemous) refers to an acknowledgment of an error (not proclaiming, omitting or not caring about mistakes), but the error does not lead to adverse effects; trigger retaliation or request for compensation. This means saying “*orapapa*” in recognition of the mistakes of others is a moral message that serves for self-confirmation that the impact of mistakes does not make self-dignity or self-respect fall into humiliation. Kaesang's writing on his Twitter account is “*ya orapopo. Maafkan wae*” is concrete evidence of the use of the term “*ora papa*” as a sign of acknowledgment of the mistakes of others, and retaliation or request for compensation is not the best choice of response to the error (Kaesang, 2017).

Identical to the words “*orapapa*,” calm appearance and shady facial expressions decorated with smiles are also used as an effective way of self-confirmation to remain strong so that they are able to think clearly and not dissolve in pain, sadness, anger, and hatred. The logical reasoning or reasoning behind this calm, calm expression and smile is a form of sincere acknowledgment that fellow mistakes or evil deeds are not permanent crimes or moral defects without space for improvement or recovery. Calmness, coolness, and smiles are a mirror of hope (optimism) for a better and more promising condition of life in the present and future. This means that the mistreatment of the other party is considered to be insufficient and also improper when it is responded to as a break, cry, and anger. Calmness, coolness, and smiles also give a strong message that the existence of violators is still acceptable. In other words, calmness, coolness, and smile are a sign that there is no permanent rejection or cruel destruction to those who have made mistakes. So looking calm, shady facial expressions, and smiling smiles is a sign of feeling like (*rêmên*) and love (*trêsna*) and not a strategy of diverting attention from bad circumstances to obtain praise. Empirical facts show that smiling is recognized as a sign of forgiveness that is (commonly) practiced in the daily lives of Javanese people (Suharsono & Susetyo, 2017: 85). A smile for the Javanese serves as an opening key for communication and a sign of a happy and grateful person in his life (Endraswara, 2016: 191).

Concrete forms of forgiveness in the form of actions, in addition to speech or self-conduct (*solah bawa*), which are commonly practiced in the daily life of Javanese people is the ability to go on or stay in touch. The term *Anjangsana* refers to visits to release homesickness or ties of friendship, for example to the house of a neighbor, relative, old friend or friend (Bahasa, 2011) *Anjangsana* or hospitality in Javanese is known as “*sanja*,” and its meaning refers to visiting (*madhayoh*) to a neighbor's house to talk to each other (*omong-omongan*) (Poerwadarminta, 1939: 544). Therefore, *anjangsana* or hospitality (*sanja*) is a sign of harmony and, at the same time, a clear proof of mutual respect between two people (two parties) who are bound in a cord of friendship or brotherhood. In harmony and respect for Javanese people are the basic principles or rules for all forms of social interaction (Suseno, 1996: 38). Harmony is a guarantee that harmony at the level of social life is maintained, while respect is a guarantee that hierarchical order in the structure of social life is maintained (Suseno, 1996: 39, 60). Therefore, the ability to stay in touch in the context of forgiveness is evidence of good intentions to restore the atmosphere of harmony and mutual respect, which could be damaged or interrupted as a result of the actions of another party. The hospitality gave a guarantee that the hurt was healed and negative emotions were successfully controlled.

So the essence of moral teachings (*pitutur luhur*) forgiveness of Java in *Serat Wedhatama* and *Serat Nitiprana* is a manifestation of the character of virtuous human character. Forgiveness as a response to the mistakes (bad deeds) of the other party, is lived and understood by virtuous humans as a way of struggle in the sense of testing and proving the quality of personal morals which are oriented to a state of inner life that is calm, serene, and balanced. Cessation or control of negative emotions and evil desires as expressions of positive moral attitudes; patience, *nrima*, sincerity, and *nila* as well as the ability to do good as an expression of generosity (*welas asih*) are prerequisites for forgiveness. This means that forgiveness that refers to repayment, deletion or fusion (destruction without a trace) mistakes or bad deeds of other parties (fellow) or

the consequences of mistakes in the form of punishment (criminal, torture) or request for compensation is considered to have been paid (paid in lunar) is the fruit of inner calm and purity (purity) of the heart. The measure of inner calm and purity of heart is the presence of a serene atmosphere that signifies peace and serenity and a warm atmosphere that signifies joy and happiness.

Critical Analysis of the Moral Dimension of Javanese Forgiveness

Javanese forgiveness, especially in the *Serat Wedhatama* and in the *Serat Nitiprana* is the fruit of inner calm so that with patience, sincerity, *nrima*, and *rila* can overcome or at least control negative emotions and evil desires or lusts and at the same time encourage to do good to others who have done wrong. Concrete forms of forgiveness can be expressed through a variety of ways, both in the form of speech, self-delivery, and also concrete actions. Given the expression of forgiveness arising through physical signs, the possibility of misunderstanding about the substance of forgiveness itself is reasonable and understandable. To avoid the negative impact of misconceptions about the moral dimensions of Javanese forgiveness, the below outlines the criteria for an action (forgiveness) that can be rationally justified (Suseno, 1996: 582 - 585).

First; Forgiveness is not a spontaneous act and is also not an obligation, especially for the types of mistakes that are classified as severe, but rather a choice among other possibilities in responding to mistakes. Forgiveness as a choice must be understood in the context of the process or the results of the research process and careful consideration of the three main elements of forgiveness, namely (a) recognition that wrong, whether intentional or unintentional mistakes (b) choice not to engage in available responses of revenge or retribution, and (c) give up (or at least making a real effort toward giving up) negative affective responses and affective dynamic such as anger, hatred, indignation, distrust or resentment (Sadler, 2008: 232-233). In this first stage, the forgiving person must examine and carefully consider the difference among recognizing a wrong (mistake) as the main element of forgiveness with excusing a wrong, or condoning a wrong, or justifying a wrong, or pardoning a wrong, or forgetting a wrong. Forgiveness (recognizing there has been wrong) is not identical meaning with an excuse, condonation, justification, pardon, and to forget a mistake (Murphy, 1999: 1335-1356; Gamlund, 2010: 547; Warmke, 2014: 13). The victim has the right to punish the perpetrator, reply, or ask for compensation, but the victim deliberately chose not to exercise that right. Waiver of the right to punish is based on respect for the recognition of the dignity of the perpetrator as a person and a form of solidarity with fellow human beings as weak creatures, open to doing wrong (Garrard & McNaughton, 2003; Ware, 2014: 248). The ability to overcome the desires of lust and the ability to do good must be sincere (pure); must come from the deepest heart and be based on logical reasons so that it is morally worthy of praise. It is done to overcome the lusts of willingness and willingness to do good, not because of self-interest (selfishness; strings attached) and the recovery of artificial social relations and harmony. So the research and consideration of the main elements of forgiveness is to guess or estimate (*duga prayoga*) carefully and thoroughly the three main elements of forgiveness. Failure to understand the main content of forgiveness will result in virtue as a form of nobility turned into evil as a form of humiliation.

Second, research and consideration of forgiveness must not be prolonged or protracted and must end with the decision to forgive. The decision to forgive must be right and wise, and its size lies in freedom (independence) in making the decision. Independence in decision making to forgive does not mean that it wants (or if there is a will), but it must be based on goodwill. The will or good intention must contain a balance between knowledge of the contents of forgiveness and the actions that will be displayed. The decision to stay in touch because of feeling uncomfortable (reluctant) to appear the impression that social relations have been connected is an example of an unwise and inappropriate decision to forgive. So forgiveness decision making is morally right and wise when born from a healthy mind (inner silence) and sincerity.

Third, decision making to forgive does not necessarily guarantee that forgiveness can be carried out. The act of forgiveness means practicing forgiveness or embodying forgiveness in concrete action, and the process often finds various difficult obstacles. Difficulty overcoming obstacles in the practice of forgiveness triggers doubts or doubts. Feeling confused - indecisive or hesitant - triggers to choose to retreat or cancel forgiveness.

Miundur means feeling helpless and proof there is no firmness and tenacity in facing and overcoming difficult obstacles. A person who has inner silence (mind), even though he is doubtful, even though he feels doubtful, even feels afraid, but does not back down (Driyarkara, 2006: 585-584),. The virtuous person - having inner silence - remains alert, remains steadfast and resilient and continues to forgive and incarnate in concrete actions. So the act of forgiveness in practice must be understood in the context of continuous testing and proof of personal moral quality, namely the determination and tenacity in facing and overcoming various difficult obstacles. In short, forgiveness for a noble person is a form of determination and tenacity; not giving up when faced with challenging obstacles. It must be practiced continuously in the reality of concrete life.

CONCLUSION

The essence of the moral teachings of Javanese forgiveness in the Serat of Wedhatama and Serat Nitiprana is the embodiment of virtuous human character traits. Forgiveness for virtuous humans is lived and understood as a way of struggle to test and prove themselves as individuals who have entered the level of inner life that is calm, serene, and balanced. Termination or at least the control of lustful anger; negative emotions and evil desires as manifestations of positive moral attitudes; patience, *nrima*, sincerity, and moral are the manifestations of forgiveness that come from inner peace, although it is realized that this ability is still not enough as a condition for forgiveness with a positive moral status.

Forgiveness for virtuous individuals must be perfected by doing good to the wrongdoers. A concrete manifestation of forgiveness for virtuous humans can be displayed in various ways, such as speech, writing, facial expressions or body movements (*solah bawa*), and concrete actions. If the act of forgiveness is based on careful consideration and research (*duga prayoga*), making appropriate decisions (*empan papan*), firm and resilient in its implementation, then forgiveness can help realize the character of virtuous human character to the highest degree. Conversely, the act of forgiveness can plunge human degrees into humiliation as low as possible when done spontaneously (quickly), not mature in research and consideration, inaccurate in decision making, and hesitant or hesitant in implementation.

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