

Moral Teachings and Spirituality in Manuscript Studies: A Critical Study of the Social Values in the Digital Age

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Moral Teachings and Spirituality in Manuscript Studies: A Critical Study of the Social Values in the Digital Age

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Abstract

The research aims to conduct a study of the moral teachings and spirituality of the Javanese-Muslim ethnic group and the implementation of Islamic teachings in the digital era. The research uses a qualitative research methodology that focuses on the theme of Javanese moral and Islamic teachings. The main data sources come from interviews and observations, while secondary data to support the research is obtained from documentation studies from ancient manuscripts and relevant literature. The study used qualitative data analysis techniques consisting of four steps, namely data collection, data reduction, presentation of data that had been collected by researchers, and drawing conclusions and verifying data. The findings reveal that the teachings of *kejawen* morals and spirituality originate from the cultural tradition of the Javanese tribal community which teaches about the *pakem* (standards/rules) in a good life and noble standards to form *hanjawani* morals (commendable character). *Kejawen* Islamic philosophy which combines Islamic teachings and Javanese Muslim Javanese society in the digital era is manifested in the form of spiritual intelligence. Through spiritual intelligence and *akhlatul kharimah*, people can know every phenomenon and be wiser in responding to various situations and conditions in the digital era by taking lessons and lessons. The expected implication is that stakeholders can support the preservation of the positive values of Islamic *kejawen* culture as an effort to increase the spirit of spiritual intelligence in the Godhead and noble morality of the Indonesian people in order to foster human love for themselves, the universe, nation and state.

Keywords: *moral, kejawen, Islam, era digital*

Introduction

The rapid development of the digital era has brought changes to the behavior of the world community. The impact of the digital revolution has created a new, more modern social place and paradigm as well as much stronger community behavior (Nasution et al., 2021; Shaw, Kim, & Hua, 2020). With ICT, people can connect socially through virtual spaces (Abdel-Aziz et al., 2016). However, several case studies have found that digitization is also the main means by which extremists and terrorists are radicalized (Edwards & Gribbon, 2013), lead to mental health problems (Scott, et al. 2017), and bad ethical behavior such as violence, cultural shift, and abuse. technology-based (Messing, Bagwell-Gray et al., 2020).

According to Pastor-Escuredo & Vinuesa (2020), that the current global system structure is not balanced so that society becomes very vulnerable and fragile in terms of humanity and moral values. It seems that the digital revolution has indirectly changed people's behavior patterns both in terms of spirituality and morality. Modernity has resulted in a cultural shift in society (Inglehart, 2018). The literature finds that there is a bad influence of the digital era

that causes moral and ethical degradation of society (Laite, 2020). Deviations in the use of technology tend to turn into negative practices that target the 'digital native' community group and can trigger social conflict (Habibi, 2020). Therefore, it is very important to increase spiritual intelligence that comes from moral teachings and noble spiritual values in traditional culture. Its purpose is to serve as a way of life, the foundation of the nation's character, and to protect itself from the negative effects of the industrial revolution. Previous studies have explained that spiritual intelligence can influence a person's attitude towards oneself and the environment properly and correctly (Mahmood et al., 2018).

The concept of spirituality basically emphasizes the attitude in understanding life experiences. Spirituality itself is often associated with religion even though both have different concepts (Rosmarin & Koenig, 2020). In Indonesia, the diversity of cultural traditions is used as a guide for local people's lives. It has even become a symbol of the nation's cultural center and as a nation's cultural heritage that is preserved from generation to generation (Fatmawati, 2021). The literature states that one of the guidelines for living that still survives in the modern era is the teachings of *Kejawen* in Javanese ethnic communities (Waclawek, 2015). In this modern era, the practice of *kejawen* is often distorted or distorted into the practices of 'shaman or *kanuragan* (occult or mystical powers)'. As a result, the true teachings of *kejawen* are fading and give rise to intolerant perceptions in society (Permana, 2019). For a long time, the influence of *kejawen* has become a political discourse in Indonesia, thus attracting the attention of various Middle Eastern countries (McCabe, 2007). Teachings in the form of *kejawen* beliefs can be seen from ancient texts, traditional rituals, and historical sources from Paguyuban members and historians (Wasisto, 2021). Examining its history, the practice of *Kejawen* has experienced a form of syncretisms such as *Kejawen Islam*, which is a combination of Islamic values and Javanese ethnic traditions, for example, the *nyanggar Kuning* ritual (Sari, et al. 2020). The practice of *Kejawen Islam* is an effort to preserve local cultural wisdom (Widodo & Padma Eldo, 2021) and as an alternative to counteract religious radicalism and the negative effects of modernization (Savitri et al., 2020).

Based on the background of the problems that have been stated, the study of the manuscript was carried out because this study focused on examining old manuscripts containing ancient writings and other sources about the way of life of the Javanese *Kejawen* community. The study conducted by Arifin et al. (2019) found that it is very important to study the values of the Javanese tradition in Javanese ethnic communities contextually to minimize the occurrence of social conflicts between *kejawen* schools. Ancient manuscripts are very vulnerable to being fragile and are feared to experience extinction along with the times because there are many treasures of Javanese moral and spiritual teachings in a handwritten form that have not been studied by previous researchers, therefore researchers investigate their relevance to the present context so that the *kejawen* tradition is not seen merely old objects that have no meaning and benefit for the benefit of the digital age.

Research Questions

Research questions are problems that must be answered in this study, where answers to research questions can help solve research problems. The focus of the research question is about the teachings of *kejawen* morality and spirituality and the Islamic values contained therein. The following is the formulation of research questions used by researchers:

1. What are the teachings of Javanese morality and spirituality based on the manuscript study?
2. What is the role of *Kejawen Islamic* teachings in the digital era?

Literature Review

Moral Teaching

Moral teachings are generally accepted teachings about good and bad about morals, or character that stay strong in the human soul and are the source of certainty in actions without the need to think and plan (Buckley, 1982). Moral is also considered as a set of ideas about the behavior of human life based on a particular view of life or religion and bound by the necessity to achieve the good in accordance with applicable values and norms (Ernsberger & Manaster, 1981). The moral value is the goodness of humans as humans while the moral norms are about how humans should live as their nature on earth. The term moral is used to determine the limits of an action or a person's character as good-bad, worthy-not worthy, or worthy-not appropriate (Arendt, 1994). Moral teachings have various religious perspectives, such as Islamic moral teachings, Christian moral teachings, and Hindu moral teachings. Tradition of moral or ethical values and religion aims to build the future as the essence of a religion (Magesa, 2014). Virtue of morality is basically able to grow human morals because of the spiritual values contained in its principles that can guide and educate a person (Ruhullah, 2019).

Javanese Spirituality

Spirituality is understood as an awareness of a transcendent dimension in a way to be oneself and to experience life which is characterized by the values of the 'Essential'. Spirituality creates a sense of longing and a strong urge in a person to understand various things in his life (Elkins et al., 1988). While *kejawen* comes from the word 'Javanese' which has the meaning of everything related to Javanese customs and beliefs (Javanese). *Kejawen* spirituality is a view of life and philosophy throughout the civilization of the Javanese tribal society in the form of morality, ethics and religiosity as a form of worship/reverence to God, the main ones being *Pasa* (fasting) and *Tapa* (meditation) (Pranoto, 2007). The term *Kejawen* intended because the ancient text about this way of life uses Javanese language which is part of the local culture and is expressed in the form of human relations with other humans in a ritual of respect, for example the '*Ngugemi*' reverence ritual to *Gusti Kang Murbeng Dumadi*. *Kejawen* contains calm arts, culture, traditions, rituals, as well as the sika and philosophy of the Javanese tribal community. Javanese belief believes that *kejawen* is everything that exists in the world which is essentially a unity of life in the concept of 'balance', which is towards nature, society, and nature which are considered sacred (Setyawan, 2018). *Kejawen* teachings offer esoteric knowledge about religion and the spiritual, psychological, and social aspects of the Javanese ethnic community (Wasisto, 2021). *Kejawen* adherents almost never hold teaching expansion activities outside of Java but still routinely provide guidance to the community. The symbols of 'behavior' (way/behavior) that show *kewingitan* (magic authority) can be seen in Javanese traditional instruments in the form of kris, puppets, chanting of mantras, the use of seven kinds of flowers that have symbolic meanings (Sugiharto, 2008).

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Methods

Research Design

The research design used is a qualitative approach that aims to examine the meaning of Javanese Moral Teachings and Spirituality from the life experiences of Javanese-Muslim tribes in the digital era. The study of the manuscript using the science of physiology and

codicology aims to support the observations about Kejawen Islam. Physiology means studying old manuscripts to determine the authenticity, form, and meaning of their contents whose object of study focuses on several cultural manifestations. Meanwhile, codicology studies all aspects of the manuscript including the material, age, and writing of the manuscript. The data analysis refers to the qualitative analysis theory proposed by Patton (2005), which consists of four steps, namely data collection, data reduction, data presentation that has been collected by researchers, and conclusion drawing and data verification.

Participant

Research participants are all people who participate in this research activity so that participants are part of the subjects who are involved in mental and emotional activities physically as informants to respond to research activities on Javanese moral and spiritual teachings. Participants consist of 10 people, namely; 2 participants are historians of Javanese society, 6 participants are members of the Kejawen community, and 2 are traditional elders of Kejawen Islam.

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Table 1.

Participant Description

Variable	Characteristica	Frequency	Percentage (%)
Gender	Male	8	80
	Female	2	20
Age group	26-35 years old	3	30
	51 years old & above	7	70
Participant	Ahli sejarah	2	20
	Anggota aliran kejawen	6	60
	Tetua adat	2	20
Total			100

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Data and Sources of Data

The main data sources come from primary data and secondary data. Primary data comes from the results of interviews and observations of 10 research participants. While secondary data comes from written sources and relevant literature studies. Sources of written data consist of ancient texts containing Javanese moral teachings and Javanese spirituality, namely *Kakawin* (Kawi literature), *Macapat* (Carakan literature), *Babab* (history), *Suluk* (spiritual path), *Piwulang* (teaching), and *Primbon* (set). The theme of moral teaching consists of two dimensions, namely knowledge of the rules of religion adopted and the values of ethical behavior. The theme of *Kejawen* Spirituality is seen from three dimensions, namely; 1) the vertical relation point of view refers to the depth of relationship with the creator; 2) the point of view of social relations refers to how kejawen spiritual intelligence affects attitudes in social life; and 3) ethical point of view refers to adherence to ethical and moral values.

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Table 2

Types of data based on research themes

Theme	Data Focus	Primary Data	Secondary data
Moral teachings	Moral values	Participants' knowledge regarding moral teachings focuses on the typical values and norms of <i>Kejawen</i> and Islamic teachings	Ancient manuscripts such as <i>kakawin</i> , <i>Macapat</i> , <i>Babab</i> , <i>Piwulang</i> , and <i>Primbon</i> Study of literature on moral values in Javanese and Islamic teachings
Javanese	The values of	Participants' knowledge is	<i>Suluk</i> ancient texts

Spiritual	Kejawen teachings and Islamic teachings	related to spiritual values. Participants understand about the <i>kejawen</i> tradition	Literature study on Javanese and Islamic spiritual values
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Instrument

The instrument in this study is a tool used to collect, examine, and investigate the problem under study. The research instrument consisted of two types, namely interviews and observations. The interview guide was developed by the researcher with reference to the research theme. Each item is assembled into questions that the researcher uses to collect data. Each theme is represented by more than one question instrument. The researcher made question items and checked the feasibility by referring to the assessments and considerations of experts in the field of Indonesian history, especially Kejawen Islamic culture through group discussions. While the observation guidelines focus on assessing participants about the experience and knowledge of the teachings of Kejawen morality and spirituality as well as Islamic teachings found in the culture of the Javanese people.

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Table 3.
Instrument Questions

RQ1: What are the teachings of Javanese morality and spirituality based on manuscript studies?			
Precepts of morality		What do you understand about moral teaching?	
		What is your experience with the practice of moral teachings in Javanese society?	
Kejawen spirituality		What do you understand about kejawen spirituality?	
		What is your experience with the practice of <i>kejawen</i> spiritual values?	
RQ2: What is the role of Kejawen Islam in the digital era?			
Kejawen-Islam		What do you understand about <i>Kejawen</i> Islam?	
		What is your experience with the practice of Islamic <i>kejawen</i> in the digital era?	

Data Collection Procedures

Data collection was carried out to obtain relevant research data. Data collection refers to interviews, observations, and document analysis as a form of manuscript study on kejawen teachings. Data collection was carried out with the help of notebooks, cameras, and video recordings. The first step is to conduct pre-research related to the Javanese tradition of Javanese Muslims, then document analysis is used to guide the collection of the required data, namely ancient manuscripts, documentation of kejawen ceremonies or rituals, and literature studies related to kejawen teachings and Islamic values. Inside it. Next, observe the participants during the interview process. Participants are given a manual code according to the participant's serial number, namely Participant 1 = PS_1 and so on. It aims to conclude the coded interview data. Interviews were conducted for 15-20 minutes for each participant which was conducted at different times and places according to the willingness of each participant. It takes at least 1 week to collect interview data. The focus of the interview is on the knowledge and experience of the participants about the Javanese kejawen tradition.

Data Analysis

The qualitative data analysis technique proposed by Patton (2005), was arranged systematically to obtain research results. There are four steps taken by the researcher. The first is data collection, namely collecting data from interviews, observations, and documentation studies that have been carried out by researchers. Second, perform data reduction, namely simplification of data so as to produce meaningful information and make it easier to make conclusions. This data reduction stage is carried out to select the data that has been collected so that it is relevant to the research theme, namely kejawen teachings and Islamic moral values it. The third is the step of presenting data by collecting data and compiling it in a narrative form so that it is easy to understand. Fourth is drawing conclusions

and verifying data with reference to the purpose of data analysis, namely examining the teachings of kejawen morality and spirituality and the implications of Islamic values in the digital era supported by valid, precise, and objective evidence.

Results and Discussion

Kejawen Morals and Spirituality in Manuscript Studies

This study aims to examine the Moral Teachings and *Kejawen* Spirituality of the Javanese people and their implementation in the context of Islamic teachings in the Digital Age. The first findings with the theme of moral teachings and *kejawen* spirituality found that the ancient *Suluk* manuscript (the spiritual path) is closely related to moral and spiritual teachings where this book teaches about procedures for taking the supernatural path that forms a noble *hanjawani* personality and is believed by anyone who experiences perfection will acquire supernatural powers. The previous study revealed by Fanani (2018) about the *Suluk Wujil* Manuscript tells about how to achieve the essence of the high truth and the symbol of carrying Sufistic teachings that express socio-religious discourse. The content of *Suluk Wujil* uses three steps of semiotic reading, namely narrative scheme reading, sign discovery primer, syntagmatic analysis, and paradigmatic reading. The main sign of *Suluk Wujil* is the sentence "arriving in Mecca", at the end of the text of this manuscript. This expression shows concern for the spiritual journey toward the spiritual truth of Islamic values. While the paradigmatic analysis shows that there are parallel and oppositional signs at the same time where the combination of these signs forms a synthesis that leads to an understanding of the importance of opposite but complementary syntagmatic signs.

Hanjawani or in Islamic teachings known as *Akhalakul Karimah* is commendable morals that are described in an attitude of self-sacrifice, honesty, courtesy, fairness, and honesty, and other noble behavior (Pratisti, 2018). *Hanjawani* is described as being obedient to his religion spiritually, psychologically, and socially by staying away from the prohibitions of his religion and carrying out religious orders that are believed to but still upholding their identity as indigenous people in carrying out their customs and culture that do not conflict with their religion (Wasisto, 2021). Therefore, in Javanese spirituality teaching about moral teachings such as respect for religious teachings and the message of '*pinisepuh*' is very valuable and wise. The message of the parents is upheld like an ancestral heirloom and the goodness and truth are guarded so that it is not misused. Corresponding data 1.

"*Kejawen* spirituality emerged as a form of a blending process of several immigrant beliefs or religious sects and the original beliefs of the Javanese people. The teachings of *Kejawen* philosophy encourage people to obey their God. That is the essence of *Kejawen* teachings, namely '*Sangkan Paraning Dumadhi*' or from the return of the servant of God.' Therefore, Javanese people believe in *Kejawen* so that they are relatively obedient to their religion, namely by keeping themselves as indigenous people."

Based on the results of the interview, it was explained that *Kejawen* itself aims to build etiquette in a good life, unfortunately now this tradition has been partially abandoned by Javanese descendants because it is considered a representation of antiquity. Whereas *Kejawen* Islam is part of an effort to preserve local cultural wisdom (Widodo & Padma Eldo, 2021) and as an alternative to countering religious radicalism, social conflicts between *Kejawen* schools (Arifin et al., 2019), There are only a few Javanese traditions that are still preserved, such as the *nyadran ritual*, *mitoni*, *tedhak siten*, and the Javanese *wetonan* tradition. Corresponding data 2.

“*Nyadran* is a ceremony carried out before fasting, its form is a pilgrimage to the tomb and sowing flowers. *Mitoni* is a seven-month ceremony for pregnant women. *Tedhak siten* is a ritual to prepare children to lead a successful life. *Wetonan* is similar to the birthday tradition which is held up to 10 times a year according to the Javanese calendar.”

The point is that the traditions carried out are in the form of art, culture, traditions, attitudes, rituals, and philosophies which cannot be separated from spirituality as a form of building manners in social life. *Kejawen* does not have a holy book but the Javanese have a coded language which is then written in ancient texts without undergoing the slightest change because it has a standard (tightly guarded rules) by the *kejawen* (Permana, 2019). Overall, *kejawen* teachings form the main practice, namely Manners - noble rules of life with the aim of forming *hanjawani* morals (commendable morals). Corresponding data 3.

“*Kejawen* teachings continue to be maintained but are guided by the standard. In the grip there are rules of life and commendable moral values that are a must for the Javanese. There are at least seven *kejawen* manuscripts that have been written that describe this standard, namely *Kakawin* (*Kawi* literature), *Macapat* (*Carakan* literature), *Babab* (history), *Suluk* (spiritual path), *Kidung* (prayers), *Piwulang* (teaching), and *Primbon* (set). These manuscripts cover all aspects of Javanese Javanese life. There are many other texts in the form of advice, philosophy, and *kaweruh* (knowledge).”

Kejawen teachings have practices (*laku*) and some are based on religious teachings in Javanese philosophers. Even though they have the same mindset, if you look at their history, it is not only the teachings of Islam that have developed, but there are Hindu and Buddhist religions or known as *Kejawen* Islam, *Kejawen* Hinduism, and *Kejawen* Buddhism. Corresponding data 4.

“*Kejawen* has hundreds of religious sects such as *Budi Dharma*, *Kawruh Begia*, *Maneges*, *Padepokan Cakrakembang*, *Pangestu*, and *Sumarah*. In its development, religious teachings were also adopted by the Javanese since the royal period. These schools emphasized the balance aspect of life and did not prohibit their members from practicing certain religious teachings. For the nature of Javanese thought, there are two cosmos (nature), namely the macrocosm and the microcosm. Macrocosm is a view of life towards the universe that contains supernatural and mysterious powers. The microcosm is a view of life towards the real world in finding and creating a balance between the two cosmos. For the Javanese people, the center of the world is the kings and the palace (the residence of the Kings). The king is a source of cosmic power that brings peace, justice, and fertility, while the palace is the sacred center of the kingdom and the residence of the king.”

In the ancient Javanese script *Kejawen*, the religious symbol of *Hyang* using *cakrabindu* (a sacred symbol), describes *Kejawen* teachings namely, "directing people: '*Sangkan Paraninh Dumadhi*' which means where the coming and return of the servant of God) and '*Manunggaling Kawula Lan Gusthi*' which it means to form a man of one word with his god (Pranoto, 2007). From this unity, *Kejawen* teachings have four missions, namely: 1) *mamayu hayuning privadhi* (as a blessing for oneself); 2) *mamayu hayuning kulawarga* (as a blessing for the family); 3) *mamayu hayuning sasama* (as a blessing for fellow human beings/society); and 4) *mamayu hayuning bhawana* (as a mercy to the universe) (Setyawan, 2018). Thus, *kejawen* teachings related to the dimensions of morality and spirituality essentially contain advice and *kaweruh* (knowledge) to carry out the standards of good behavior towards oneself, family, and society.

Implementation of Islamic Teachings in the Context on *Kejawen* Morals and Spirituality in Javanese Society in the Digital Age

The second finding examines the theme of Islamic teachings in the context of *kejawen* morals and spirituality. The findings explain that Islamic teachings are attached side by side with Javanese moral and spiritual teachings in Javanese society where its implementation can be seen from the attitudes, beliefs, and traditions of the people that emanate from the spiritual intelligence of the Javanese Muslim community. This spiritual intelligence is very important in the digital era because people can know every phenomenon and are wiser in responding to various situations and conditions by taking lessons and lessons (Mahmood et al., 2018). The teachings of morality embedded in the *kejawen* Islamic way of life are manifested in obedience and respect and a sense of responsibility such as honesty, justice, wisdom, helpfulness, and trustworthiness. Unfortunately, the existence of *kejawen* in the midst of the digital era has begun to erode. Corresponding data 5.

“*Kejawen* Islamic beliefs are passed down from generation to generation from Muslim Javanese ethnic ancestors. This belief, although some of its traditions have been abandoned, are in fact still tied to the culture of the Javanese tribal community. The practice of *kejawen* is acculturated with socio-cultural values in society. Even though the people do not adhere to the Javanese teachings, they still carry out the traditions taught by *Kejawen* such as *Nyadran*, *Pasa*, and *Tedhak Siti*.”

In Islam, religious teachings are a source of human morality, namely as a guide for how humans should behave. As explained by Rahman, (1982) that the basic teachings of Islam are morals that emit an emphasis on the teachings of God and social justice. Islamic teachings are believed to be one of the *ngelmu* (guidelines for human life) which are passed down from generation to generation by the Javanese people. From the aspect of morality and spirituality, nothing has changed in the values of *hanjawani* (*akhlatul kharimah*) in the rules of *Kejawen* Islamic discourse and *kaweruh* even though it has entered the digital era. For example, the demands of worship, commendable behavior, friendship, and respect for parents. The results of the interview show that changes in society only appear in socio-economic activities due to the use of digital technology, but in terms of belief, moral and spiritual teachings about God and noble moral values have not changed because of the standard. *Ngelmu* is what later became the foundation stone in carrying out various life activities in the digital era in order to be able to face all obstacles and evil, namely starting with strong intentions and faith. Corresponding data 6.

“*Ngelmu* (science) and behavior for the Javanese Islamic community are regulations regarding good and noble behavior. Both are Javanese spirituality which emphasizes inner values, not science based on rationality or empiricism. In *Fiber Wedhatama* by Mangku Negara IV it is stated, '*ngelmu iku kolakone kanthi behavior. Lekasi versus cash, tegese cash nyamkosani. Setya budya pangekese dur Angkara*', knowledge can only be achieved by *mujahadah*, starting with a firm intention, a firm faith to overcome all obstacles and evil. The success of *ngelmu* begins with defeating evil passions (*dur Angkara*) to achieve the degree of noble character (*akhlak al karimah*). In addition, one must cleanse oneself to achieve union with God (*manunggaling kawula-gusti*).”

Participants revealed that *Kejawen* Islam was born by the great tradition of the Javanese palace where the values of Islamic teachings contained in it can rid themselves of despicable traits. In the digital era, Islamic values about morality and spirituality form a harmonious relationship between a person and his family, society, and nature around him. In the midst of

the phenomenon of the negative impact of digitalization, both moral and ethical degradation of society (Laité, 2020), the main means of extremists and terrorists being radicalized (Edwards & Gribbon, 2013), causing mental health problems (Scott, et al. 2017), and ethical behavior and shifts in behavior (Messing, Bagwell-Gray et al., 2020), Islamic teachings of Kejawen offer efforts to cultivate spiritual intelligence that comes from moral teachings and noble spiritual values in the culture of ethnic traditions.

Moral teachings in Islam refer to subjective and objective moral terms. Subjective means that determining good and bad is based on something beyond human control, namely revelation and the Koran. Objective means determining good and bad based on human reason because reason has the capacity to know the good and bad of an action. Kejawen adopted the teachings of Islam as the religious teachings of immigrants during the Islamic kingdom on the island of Java where Sultan Agung Mataram was considered the philosopher who laid the foundation of Kejawen Islam in Java (Widodo & Padma Eldo, 2021). Therefore, kejawen Islam contains moral and spiritual teachings that can guide and educate a person to live a life in the concept of 'balance', which is to lead to oneself, society, and nature. Corresponding data 7.

“Even though it has entered the digital era, the teachings of *Kejawen* Islam can still be seen in the daily lives of Javanese people. One of them is on the Javanese calendar which has *Primbon* about the day of life or in the *kejawen* tradition it is called the day of 'birth-marriage-Mangkat (death). Other important days are; 1) *Suran* (1 *Sura* new year); 2) market or birth ceremony and *aqiqah*; 3) *mantenan* (wedding with a traditional ceremony); 4) die (death ceremony) and send prayers (*kenduri*, *wirid*, *ngaji*) on the 7th, 40th, 1000th, and 3000th days after death; 5) the 28th and 29th of the month of *Ruwah* (the month of spirits) are called *megeng pasa* days which are used to send prayers to those who have died, as well as the time of *munjung silahturahmi* (sending a complete meal with side dishes to elders in a large family); 6) the 29th and 30th of the *pasa* month are called *megeng sawal* days which have the same purpose as *megeng pasa*, namely gathering for those who do not have the opportunity on the day of *megeng pasa*; 7) the 3, 4, and 5 of the month of Shawwal are called *Kupat* holidays which are performed for parents whose children are abandoned before marriage; 8) Islamic holidays, namely Eid al-Fitr and Eid al-Adha; and 9) Friday, *muludan* (*Mawlid Kanjeng Prophet Muhammad SAW*), and *sekaten* (*syahadatain*).”

In addition to the Javanese calendar tradition, there are also other types of fasting that are performed on certain days or months, “namely 1) *Pasa Mutih* – a fast that only eats white rice and drinks water without any additives; 2) *Pasa Patigeni* – fasting is not allowed to eat, drink, sleep, and is only allowed in the room without lighting; 3) *Ngebleng Pasa* – fasting is not allowed to eat and drink and leave the room only for a moment to use the toilet; 4) *pasa Ngalng* - fasting does not eat and drink but may sleep and go for a while; 5) *Pasa Ngrowot* – fasting which is not allowed to eat rice but can only eat fruits or vegetables; 6) *Wungon Pasa* – fasting where you are not allowed to eat and drink, sit cross-legged, and put your hands on your knees while concentrating on what is intended in the day; 7) *Tapa Jejeg Pasa* – fasting that is not allowed to eat and drink and stand for at least 12 hours; and 8) *Pasa Ngelowong*-fasting which is not allowed to eat and drink for a certain time (Kasinu & Rokhmawanto, 2016).”

Research reveals that basically the teachings of kejawen morality and spirituality refer to noble character values. This is known from the results of interviews where participants explain about the values of God and living in society. In the teachings of Kejawen which also adheres to Islam, the belief of *Kejawen* itself is used as part of the way of life. The novelty of the research can be found from the findings that mention the implications of *Kejawen* Islamic teachings in the digital era that have not been found in previous research. It can be understood that kejawen Islamic spirituality if applied correctly, can instill a mindset about

the Oneness of God and gain security in life and inner peace without having to leave the values of modernization or worldliness in the digital era.

Conclusion

Research has revealed that the teachings of *kejawen* morals and spirituality teach about rules (standards) in a good life and are able to form hanjawani morals (commendable morals) which are carried out with mujahadah or spiritual behavior. It can be concluded that *Kejawen* Islam which combines Islamic teachings and Javanese Muslim Javanese society which is manifested in the form of spiritual intelligence and *akhlatul kharimah*. People who understand and practice *Ngelmu* and *Laku* can be wiser in responding to various situations and conditions in the digital era by taking lessons and wisdom to foster harmonious relationships between themselves, others, and the natural surroundings. Future studies are expected to expand the study of cultural traditions of various ethnic diversity related to religious values from around the world. As well as studying in depth about the impact that may be caused in the era of modernization. The research implication refers to the important role of government and society in preserving ancestral traditions that have noble character values and are able to form spiritual intelligence and ethical morals in preventing the negative influence of foreign culture and the negative impact of technology.

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