
THE TEACHINGS OF WONG URIP KUDU URUP'S LIFE APPLICATION IN JAVANESE SOCIETY

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Abstract: *The teachings of human life that can be used for human life, one of which is wong urip kudu urup. Scientific article writing will reveal the teachings of life with urip kudu urup. The method used is descriptive qualitative with in-depth interviews, libraries, photo documents, videos, etc. The data obtained will be grouped to obtain valid ones so that the validity of the data will be obtained. Revealing the teachings of life from Urup that provide benefits for Javanese society. Wong Jawa should not be lost from Java, especially in the teachings of life that provide benefits to be useful in life. The review of the theory uses cultural theory, teachings of life and also Javanese society. In this teaching of life, urip and urup are useful for others, the knowledge that is owned is shared with others, the wealth that is obtained is realized not only ours, the importance of sharing, Health is an extraordinary pleasure, everything belongs only to the Almighty. Human life, no matter how high the degree, rank and wealth one has, still ends in death. Providing comfort and help to those in need.*

INTRODUCTION

Java is not only from Javanese buildings, Javanese manuscript relics, Javanese gamelan, Javanese *gendhing* but the attitudes and behavior of the community can be revealed and can become a life lesson that can be applied to everyday life. Humans live many things that must be learned. The challenges of life are increasing and must be faced because of the extraordinary challenges of the times. A digital life and technology that enters Indonesia. Life that includes the universe is formed from the gross body and the subtle body. The continuity of life can be fulfilled from a life that is related to the physical and spiritual, not just life but life that will be useful for others (Setiadi, 2006; Manovich, 2016).

Many people do not understand the true essence of life. Living in accordance with the path and reality is not easy so it takes understanding in living this difficult life. In this life there is a belief that humans have faith, have good hopes that make humans become humans who are in accordance with the life that is in accordance with the Javanese. Good dignity, manners are very much needed in human life. Regarding a life that is in harmony, it will

certainly bring goodness. In this article, we will reveal the teachings of life that exist in Javanese culture or the teachings of life *urip kudu urup*.

Every teaching certainly aims for humans to become better humans. The writing of this research is realized in a journal in revealing the problems that exist in this life. There are many teachings in Javanese cultural teachings and can be used as good teachings for goodness as humans. Some philosophies in life that exist in Javanese culture are many *pring apus urip aja apus apus*, the teaching of *hita karana* harmonizes life between humans and God, there is also a teaching from Djoko Damono that in life there are rules, ethics that must be applied in everyday life, *ngulati sak ngisore wae, aja nlangak langit*, teachings that can and become a better person with a clean heart and mind. There are so many Javanese teachings but the one that was used as a study for the article chose the teaching of *wong urip kudu urup* (Prasetyo, 2019). The explanation above which has been explained in the introduction will use the appropriate methods and theories to analyze in order to obtain data and depth of study as expected.

RESEARCH METHOD

The article entitled the teachings of Javanese *wong urip kudu urup* using qualitative research is a study that emphasizes quality and is a study of the teachings of life. This research study tends to be on cultural phenomena and meaning in an object. Qualitative research can be designed to provide in-depth data with in-depth interviews, photo documents, videos, library studies/book references. This study uses from Bungin (2003), the qualitative research method is used to examine the conditions of existing objects and according to those in the field, data source sampling is carried out purposively and snowball, collection techniques with triangulation (combined), Data is obtained by searching for data in the field with in-depth interviews with cultural figures, elders who understand Javanese teachings, in addition to being supported by supporting documents and book references to be able to strengthen the data collected and analysis using inductive data analysis and qualitative research results emphasize more on factual and according to meaning in the study as an object of research. In the author's approach, Javanese culture is used

In qualitative research, the data that appears is mostly in the form of words and sentences because the description of the data obtained is also grouped into primary and secondary data and from this data, additional data can also be obtained from informants if they meet the criteria. Data acquisition is analyzed by data consisting of: data reduction, data display, and data conclusion drawing/verification which is done interactively and must be done until maximum and valid data is obtained and in the end conclusions can be drawn. This conclusion will be displayed for the research report and answer several problem formulations. The problem can be revealed well and become an article that can be accounted for and indeed the data in the field is revealed well and in detail.

RESULTS AND DISCUSSION

Javanese people's lives certainly have rules, teachings that provide boundaries to be able to live an orderly life. A teaching of life is a collection of ideas, values, principles or doctrines that are taught to others. This life teaches an orderly, directed life and runs according to the rules of Javanese life, religion can even be studied from all religions and

beliefs. In the teaching of life there are stages of philosophy, morals, education, religion also because in religion the rules of human life make humans live directed, peace of mind in humans. Works of art from dance, shadow puppets, *wayang orang*, *kethoprak*, *reog* and others all have teachings of life that can provide goodness for those who adhere to and carry out according to the corridor of becoming a good human being.

A good and obedient person will be seen from the behavior that is done every day in his daily life. Human life really needs encouragement and also for the purpose of this life without rules and teachings that guide will make humans go astray. Directed so as not to fall into bad things that are inseparable from the corridor of religion, ethics, because in Javanese society attitude is very important. A good attitude that continues to be applied not only lives in harmony with the rules with its direction life will become directed, an orderly life does not deviate in living in society and even living in a country.

In this article will reveal the Javanese teachings *wong urip kudu urup* which makes life according to the rules. Being a human being should provide benefits to the surrounding. In line with the very important values that are adjusted and in line with the norms for humans to carry out daily activities. Every action must always think about values and can adjust from the norms, do not violate the norms of every move from behavior and speech. Applying values that apply in personal behavior, family, groups and even the entire community. The social value of a person's behavior in society and people who have behavior in accordance with cultural values. This reflects that culture lies in the behavior here related to *wong Jawa urip kudu urup* a teaching that exists in Javanese culture here *wong Jawa kudu urup* provides teachings that *wong urip* must have a spirit of solidarity, a spirit of mutual cooperation, helping each other. Good people will do positive activities so that they can help others. Becoming a human being who can humanize humans, lighten the burden of others, especially their souls and bodies to be helped to people in need of energy, thoughts to be dedicated to life in society.

The implementation of the Javanese *urip kudu urup* establishes harmony with neighbours, society, etc. A harmonious life will create comfort in society and make society live comfortably and peacefully. The knowledge that in essence humans are born must be people who can do good. Being good must be with the logic that humans are born to provide benefits even in human life teaches as humans who can teach goodness and be useful for others. Humans who can share their wealth, used to save others, sharing life will feel beautiful, the philosophy of Semar which is known to the Javanese people since the 14th century AD. Doing good is also a guide from Allah, always carrying out His commands and avoiding His prohibitions. In the teachings of Sunan Kalijaga, it means that life must provide rays of happiness to the surrounding area. Human life is like a symbol of the sun that is useful and does not ask for the term return. As a human being who only gives, does not ask for help from others.

CONCLUSION

The writing of this article through research produces a very good result for a teaching of life that life is to be useful for others. The attitude of helping each other and upholding the philosophy. The people who live in Java whose kinship is very strong so that the soul of helping each other, lightening each other's burdens must be. The teachings of *Urip Iku Urup*

are useful and can be applied in life personally, society so that they can provide goodness to others. The values and norms that exist in life in the form of cultural behavior that are very close to religious teachings and in culture there are also teachings of Semar and Ki Hajar Dewantara. A life that is in harmony with religion and close to the commands in religion will provide happiness, harmony, politeness will be achieved. A good person is certainly one who avoids the prohibitions of Allah and carries out the religious commands that Allah has said.

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