

LAKU IN ATTAINING PERFECTION OF LIFE ACCORDING TO JAVANESE MANUSCRIPT “NGELMI PANGRUCAT”

Kunthi Nawaruci, Endang Nurhayati and Hesti Mulyani

Javanese Language Education Study Program, Yogyakarta State University
Jl. Colombo Yogyakarta No.1, Karang Malang, Caturtunggal, Depok, Sleman, Yogyakarta, Indonesia
Corresponding Author: kunthinawaruci@gmail.com

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Abstract: *Laku in Attaining Perfection of Life According to Javanese Manuscript “Ngelmi Pangrucat”*. Life tranquility is something which is always wanted by everyone. The last purpose of tranquil life achievement is to reach the perfection of life in this world and hereafter. However, not everyone is aware of behaving well to attain the life tranquility. Regarding to this, the role of ancestors’ writings in the form of Javanese manuscript is very important to deepen human understanding in achieving the perfection of life in which the contents contained remain relevant to be used as life guidance. How is *laku*? This article explains about manners (*laku*) to reach life perfection based on Javanese manuscript entitled *Ngelmi Pangrucat*. This study employed descriptive method by using modern philology theory approach. The result of the study is the text on *Ngelmi Pangrucat* manuscript with latin characters which are correct. Additionally, sentences were found containing the steps of *Ngelmi Pangrucat* in the form of *laku* in order to attain the tranquility and perfection of life on earth and hereafter.

Keywords: *laku*, *Ngelmi Pangrucat*, perfection of life, Javanese manuscript

Human beings certainly have more than one purpose in their life in this world. One of those purposes in life is to be able to attain life tranquility (meaning freedom from not only conflicts but also annoyances) and perfection in life and death. Therefore, the principle of Javanese people in life is *Tata Tentrem Kerta Raharja*, meaning ‘being orderly, tranquil, assured in welfare, and well-provided in all matters’. That principle indicates that the

Javanese would like very much to attain tranquil life in the heart, in the mind, and in the living itself and of always not being subject to hindrances and obstacles.

The purpose of attaining tranquility in life is a means of going toward perfection of their life in both this world and hereafter. However, in the conditions of the present era, there are many problems that make one feel that life becomes the opposite of being tranquil. For example, there are

many bad behaviors harmful to others like terrors everywhere, agitations, fake news spreading everywhere defaming, thieving, injuring, killing, and others.

The occurrence of such problems indicates that tranquil living in this world could not yet be fully attained. Therefore, human beings should considerably study the science, knowledge, or art concerning the ways to attain a tranquil life and perfect as those mentioned in ancestors' or Javanese people of the past's writing products and begin to apply those on themselves. One of the writings by Javanese people in the past containing teachings concerning perfection of life is the manuscript of *Ngelmi Pangrucat*. It is one of the manuscripts written by R. Poedjohardjo and stored for safekeeping at a library identified as Perpustakaan Museum Dewantara Kirti Griya Taman Siswa Yogyakarta with the said manuscript given Collection No. Bb.1.114.

The word *ngelmi* is the *krama* (or 'more formal') variant of the word *ngelmu*, which means 'science, knowledge, or art' and specifically that concerning perfection (Poerwadarminta, 1939: 383). As for the word *pangrucat*, it comes from the word *rucacat* as its base word being added to with the prefix "paN-" and meaning *ucul saking gegandhenganipun* in Javanese or 'released from its ties' (Poerwadarminta, 1939: 534). Thus, *Ngelmi Pangrucat* is the science concerning perfection of life which discusses the release of all elements of life (i.e., *sukma*, *rasa*, *cipta*, *raga*, and *jiwa* or 'spirit', 'sense', 'mind', 'body', and 'soul') from one's self by means of perfecting all elements of life in order that one could return to one's origin.

In accordance with all the discussion above, the content of the text of *Ngelmi Pangrucat* concerning the science of attaining perfection of life very much requires being put under research. Therefore, the research concerned here needed to be done because the occurrence of the research on that manuscript could increase the knowledge of those who wish to attain life tranquility and perfection in their life.

Philology is one of the scientific disciplines needed as a means of explaining the past life values contained in writings inherited as cultural products from human beings of past eras (Istanti, 2010: 16). The objects of research in philology are in the form of manuscripts and texts (Baroroh-Baried, 1985: 3). A manuscript is a piece of

writing by hand containing some thoughts and ideas as cultural products of some nation in the past that are concrete in nature (Baroroh-Baried, 1985: 54). Text is the manuscript load, which is abstract in nature and could only be imagined (Baroroh-Baried, 1985: 56).

With all the above opinions as basis, it could be concluded that philology is the science used as means of revealing cultural products of past eras still stored in safekeeping as ancestors' legacy or heritage in the form of writings with the research objects of the science in the form of manuscripts and texts. As for the steps of research in philology, according to Mulyani (2012: 3), are (1) manuscript inventory, (2) determination of the manuscript to be chosen, (3) manuscript and text description, (4) text reading, (5) text transliteration, and (6) text translation.

The manuscript *Ngelmi Pangrucat* has never been studied before, but there is another related manuscript, namely *Serat Wirid Hidayat Jati* which also discusses how to achieve the perfection of life "*Sangkan Paraning Dumadi*". Research on manuscript *Serat Wirid Hidayat Jati* conducted by Mintaningtyas, et al. (2018: 352) focuses more on discussing Javanese metaphysics towards Hinduism, while this study discusses the universal perfection of life, not relying on certain beliefs.

The first step of the research concerned here was making a manuscript inventory by conducting a catalogue study and having a direct look at the condition of the manuscripts in the places where they were stored. The second step was determining the manuscript and text of *Ngelmi Pangrucat* as research source. The third step was manuscript description, which was describing the condition of the manuscript as it actually was, in line with Mulyani (2012: 6). After that came the step of reading the text of *Ngelmi Pangrucat* and then that of transliteration, which was changing the orthography (or type of alphabetical letters) from the Javanese one into the Latin one, in line with Baroroh-Baried (1985: 65). The next step was text editing, whose purpose was to correct mistakes in the text. The last step was text translation, whose purpose was to make those not mastering the original text language able to comprehend the text content, in line with Mulyani (2012: 21).

Then, the manuscript *Ngelmi Pangrucat*, whose content is about the way to attain life

tranquility to lead to perfection of life, is related to laku, (or 'what to do') in attaining the purpose of human life. The purpose of human life especially Javanese people's life is to live in tranquil and with balance between what is physical and what is mental (Santosa, 2011: 23).

Further, according to Pratikto (1965: 61), laku in life is divided into five categories, namely, (1) being pangolah saha pangrengga or 'those who process and those who advise', (2) refusing to interfere in other people's business, (3) remembering God the All-Hallowed, (4) being alert in all actions, and (5) doing sufficient bodily behavior. Laku in life, according to Pratikto (1965), is used to make connections among the different types of laku in implementing Ngelmi Pangrucat because it is related to the text content concerning laku of attaining tranquil life leading to perfection of life.

One's perfection of life is related to always having the behavior that one, as a human being, is obliged to do in order to be able to live in tranquil in the world (Mulyani, 2012: 64). Human beings are given the obligation of trying to turn into reality the perfection of their life by seeking the science of perfection and by comprehending the kodrat iradat or 'nature and desire' of God in order that perfection of life could take form so that manunggaling kawula Gusti or 'the unification of the subject and the Lord' is also manifested (Mulyani, 2012: 72).

METHOD

The data source was in the form of Ngelmi Pangrucat manuscript in which the content was about the science of attaining perfection of life. The collected data was sentences containing laku used to reach the perfection of life.

The research used, an approach, the theory of philology and the descriptive research method. The research was descriptive in nature and used as approach theories of modern philology. The data were collected by means of manuscript inventory by conducting many catalogue studies and having a direct look at the condition of the manuscripts. After that, a manuscript and text description were made by describing the condition of the manuscript as it actually was.

The next step was to collect data by employing text transliteration using standard transliteration method, then conducting text editing using standard text editing method, and

text translation using literal translation method, meaning translation method and free translation method. The text of Ngelmi Pangrucat was translated from Javanese script into Latin script and adapted to the improved spelling (EYD). Then conducting text editing using standard text by correcting incorrect words based on the Javanese Baosastra dictionary and Javanese spelling. The edited text are translated literally, meaningfully, and contextually with the aim of making it easier for readers who do not yet understand the Javanese language.

After collecting data, they were analyzed descriptively by going through the procedural steps of data reduction, data classification, data display, and data interpretation. The data were validated by determining their semantic validity as well as their intrarater and interrater reliability. Semantic validity is used to find the meaning of data related to its context. Intrarater reliability is done by reading repeatedly so as to produce fixed data, while interrater reliability is done by asking for opinions from linguists and philologists.

FINDING AND DISCUSSION

Findings

The result of this study was the text in Ngelmi Pangrucat manuscript with latin characters which are correct and the explanation of manners (laku) to attain life perfection in the text of Ngelmi Pangrucat was also found. Based on the transliteration result on Ngelmi Pangrucat text which was analyzed by using descriptive analysis, 21 data in form of the text excerpts were found showing the stages of ngelmi pangrucat. Those stages were laku in attaining perfection of life. Some data in the form of text excerpts were included in the discussion. The description of data about the behavior of achieving perfection of life in the text excerpts were presented in the form of diagrams to make it easier for the reader to understand.

The text of *Ngelmi Pangrucat* has contents about laku in attaining perfect life. The said laku are divided into two sorts, namely, *laku lahir* (or 'physical' laku) and *laku batin* (or 'mental' laku), which should be done in balance. As shown in the diagram 1, there is something parallel between *laku lahir* and *laku batin*. Both involve relation

but in *laku lahir* the relation has the nature of being horizontal while in *laku batin* it has the nature of being vertical. Both types of *laku* are to be done simultaneously and with balance between them because if only one of them is done, it does not yet lead to perfection or the life of the person or persons concerned is not yet perfect. Being perfect here means being complete (in the sense of being finished), the life concerned being already tranquil, with there already being nothing burdening the mind anymore. See Diagram 1.

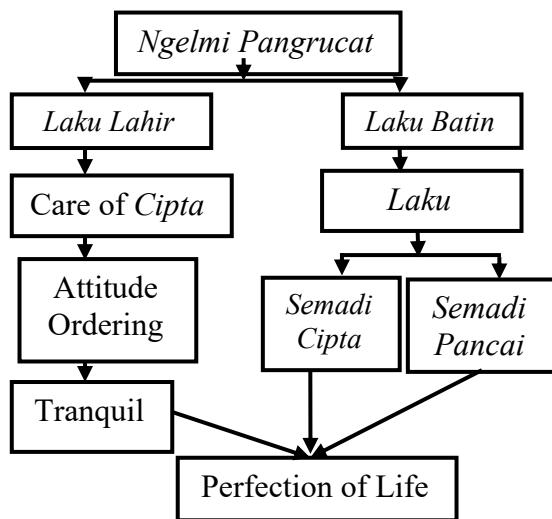


Diagram 1: *Laku* in Attaining Perfection of Life

***Laku* in Attaining Perfection of Life (*Laku Lahir*)**

Laku lahir could be said to involve horizontal relation, which refers to the relation made in the world only, namely, the relation between one human individual and another, which indicates that they are social beings, who are inseparable from the help of others. *Laku lahir* that serves as *laku* to attain perfection of life is categorized into the following: (1) care of *cipta* (termed *mardi cipta*); (2) ordering of attitude (termed *nata patrap*); and (3) final movement leading to tranquil life. After human beings achieve life tranquility, they could then move toward perfection.

Care of *Cipta*

The first category of *laku lahir*, as previously mentioned, is the care of *cipta* or ‘thought’ (or ‘the mind’) but before further

discussion about the way to give care to thought is made, the condition of *cipta* needs first to be comprehended. In condition, *cipta*, according to the text of *Ngelmi Pangrucat*, is divided into three types, namely, *cipta* which is *utama* or ‘noble’, *cipta* which is *madya* or ‘medium’ or ‘middling’, and *cipta* which is *nista* or ‘bad’, as presented in the diagram below.

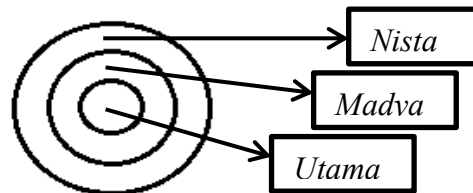


Diagram 2: Condition of The Mind “*Cipta*”

The diagram of *cipta* condition above is made in such a way on the basis that, among the human individuals living in the world, there are certainly those who are *nista* or ‘bad in behavior’ than those who are good in behavior. Therefore, the *cipta* condition which is *nista* lies in the area of the biggest circle in the diagram. Then, *cipta* which is *madya* or ‘medium’ or ‘middling’ in condition lies in the area of the medium-sized circle while, lastly, *cipta* which is *utama* in condition lies in the area of the innermost circle, which is the smallest in size in the diagram.

Cipta utama is also interpreted as good thought. The result of good thought is behavior which is also good. The behavior that indicates *cipta utama* is mentioned in writing in the section cited as below from the text of *Ngelmi Pangrucat*.

Utaming cipta, nguja ambeg tresna tuwin welas asih dhateng sadhengah, (k20/119).

According to the above text, the behavior indicating *cipta utama* always cause to grow feelings of love and compassion toward all persons. Life in the world should always cause to grow feelings of love and affection toward all persons in order that one could always be blessed with love and affection from God. As for compassion, it is the manifestation of the feeling and attitude of love and affection toward fellow human beings (Sarjana and Kuswa, 2010: 81). Compassion has a relation with *laku* that leads to perfection. It originates in a feeling of being touched in one’s heart, which, by itself, originates

in feelings of anxiety and worry (Pratikto, 1965: 68). Further, Pratikto (1965: 90) also explains that pity itself is *laku* of giving protective aid that grows from touched feelings and of moving away from hidden feelings of expecting profit with the purpose of moving towards tranquility of feel.

In accordance with that explanation, compassion towards others should be without any hidden feeling of expecting profit, without hoping for anything in return, and without being choosy. Everyone should be given love. Even those who are bad in behavior should also be well loved and treated with good attitude. Love and compassion are categorized as noble behavior so that those that should be loved and given affection are not only those who are good but also those who are otherwise. It is such a behavior that would strengthen the gloriousness of character nobleness.

Then, *cipta madya* is the thought condition of the medium level. The behavior that indicates *cipta madya* is doing habits, customs, or conventions that are useful for many people in order that good life could be evenly distributed among them and they could together reach safety and security in life. Take, for example, *gotong royong*, which is doing work together for the community freely and willingly. It is highly beneficial for many people because it enables them to accomplish their living with the hard work becoming light due to being done together without any hidden intention. Finally, *cipta nista* could also be interpreted as bad thought. The behavior that indicates thought which is *nista* is mentioned in writing in the text cited as follows.

Nisthaning cipta, ngumbar sawarnining tindak ingkang asor (k20/119)

According to the text above, the behavior that indicates whatever is categorized as *cipta nista* is any sort of behavior which is bad and harmful to humanity in life. Take, for example, any behavior that causes other people's loss and hurts somebody else's feelings. Therefore, in living within a society, one ought to be always careful and should be considerate with others' feelings in order not to hurt their feelings.

Nista behavior can be influenced by lust. Lust is a dirty feeling that weakens human self-control and always drives people to blindly follow the world that brought them into existence (Safii, 2021: 223). Any *nista* behavior should be gotten

rid of and kept at a distance because it could disturb one's *laku* in attaining one's perfection of life. After the learning of the *cipta* condition as discussed above, to be discussed next is *laku* of *cipta* care, mentioned in the text cited as follows.

Raganipun manungsa punika minangka wadhah, ciptanipun minangka isi. Bilih boten mawi kapardi saged andadosaken sambekalaning lampah... (k20/120)

According to the text cited as above, the human body is *wadhah* or the place or container while the human mind is the content. Therefore, the human mind should be given care. If it is not given care, it could become a hindrance in one's *laku*. The breaking up of *cipta* causes an obstacle in life and in the end what one gets is confusion. Therefore, one should seek firmness and sureness in order to be able to become tranquil in one's mind. Further, thought is to be processed by always behaving in ways that indicate nobleness of thought and eradicating all behaviors that lean toward thought that is *nista* by always remembering God and being on the alert in behaving. One who remembers God would surely never behave in any *nista* way because remembering God is the same as remembering the right path (Pratikto, 1965: 73). According to Simuh (1988: 342), avoiding all *nista* characters and always grace oneself with good characters are among the behaviors that lead one to God. All *nista* behaviors would surely be avoided if human beings remember God.

It follows that one is certainly on the alert in all one's behaviors if one always remembers God. It is in line with the opinion expressed by Firdausy, et al., (2015: 4) that awareness of the presence of God would give rise to awareness to always be cautious and alert in acting and behaving. What is called *laku* of being alert, or the behavior indicating alertness, is in line with the principle of *tata-titi-titis* (Pratikto, 1965: 74), with *tata* meaning that one should be able to order one's own life, *titi* meaning that one should be meticulous and careful, able to differ between good and bad behaviors so that one could behave well, while *titis* means that one's behavior should be proper or fitting. If one already manages to eradicate all the *nista* behaviors and to behave in ways indicating good intentions, the next *laku* is being considerate in attitude.

Considerate in Attitude (*Nata Patrap*)

The second *laku lahir* is ordering the attitude, or, more precisely, being considerate in attitude. As has been discussed above, in going through life, one should adopt the principle of *tata-titi-titis*. Human individuals should be able to order their own life. In doing that, they should always use care and proper actions. After they manage to complete all the stages, they could then experience tranquil life. It is as said in the text cited as below.

....*kalampanipun tentrem samangsa sampun tata, sarta ingkang perlu kedah tata rumiyin, lajeng tentrem(k21/120)*

The data above indicate that if one wishes to move to being tranquility or to a life which is always tranquil, one's life should first be put in order. The aspect that should specifically be ordered is one's behavior. In behaving, one's attitude is to be always cautious, in speaking, one's attitude is to be no more and no less than about what it is and with sweetness, in using facial expression, one's attitude is to be cheerful and to smile easily, and in feeling, one's attitude is to be with loveliness and pleasantness. The *laku* related to the four matters, if adhered to with conviction, could cause the power of love to grow because ordering one's attitude in deeds, utterances, facial expressions, and feelings then serves as the basis of living together within a society. If the four attitudes are implemented with firmness and surety, it could give rise to a feeling of mutual affection among fellow human beings and, in the end, brings about tranquil life.

Strong love could cause added power and at heart there is surely a feeling of being safe. The habit of doing actions that lead to safety and security in life makes one attain nobility in character, which is the highest level of *laku* that one could wish for. So one should make it a habit to try facilitating *cipta rahayu* or 'thought of safety or happiness' every day and not to plant dislike, hostility, malice, and so on. It should always be kept in mind because the source of God's approval relies on love and pity.

Laku Batin

Laku batin could be said to involve vertical relation, which is the relation between human

beings and God, with the relation having the nature of being personal, individual, and spiritual. *Laku batin*, as *laku* to attain perfection of life is done by means of *laku semadi*. The word *semadi* comes from the word *sam*, which means 'great', and the word *adi*, which means 'lovely' or 'good' (Negoro, 2000: 78). One who does the act of *semadi*, or 'meditation', is one who attains a character which is holy, great, and lovely while a character which is holy is that of one who is quiet, without lust, and without desire and any hidden intention.

Semadi (or 'meditating') is done by means of emptying *cipta* or the mind but before one goes into the actual *semadi*, one should first know the *semadi* which uses a point as object of concentration. Only after knowing the *semadi* which uses a point as object of concentration could one then do the act of *semadi* by means of emptying the mind or without using a point as object of concentration (Wahyu, 2013: 174). Next, *laku semadi*, according to the text of *Ngelmi Pangrucat*, is divided into two levels, namely, *semadi cipta* and *semadi pancaindera*.

Semadi Cipta

Semadi cipta should be done with one concentrating or focusing on what one hopes for. It is mentioned in writing in the text cited as follows.

Samadining cipta, punika kedah meleng pangesthinipun punapa ingkang dipunsiri. (k12/19)

According to the above, what is to be kept being remembered in doing *semadi cipta* is one matter only because if there are more than one matter in the mind, it could dissipate the concentration of *cipta* and in the end what is hoped for fails to be attained. In addition, before *cipta* is focused on one point of destination, there should not be any hesitation. If the concentration fades, the process could be done all over again until focus on the matter hoped for is attained.

The purpose of doing *semadi cipta* is to enable the mind to become quiet and not to wander everywhere so that it does not result in fading thought. It is in line with the opinion of Mulyani (2012: 68) that success in *semadi* depends on sincerity in *heneng-hening-awaseling*, namely, in calmness of the heart, clearness of the heart, wiseness, and endlessly

remembering God. According to Negoro (2000: 14), if one could practice such care of one's mind that it becomes vacant and quiet, one could master the domination of the senses. Accordingly, *semadi cipta* is understandable as *semadi* of the first stage before undertaking *semadi pancaindera*, as *semadi* of the second stage.

Semadi Pancaindera

The second stage of *laku semadi* is, as previously mentioned, *semadi pancaindera*. *Pancaindera* refers to the five senses and *semadi pancaindera* is done without using a point as object of concentration; instead, it is done by emptying the heart (or feeling) and the mind and controlling all the lusts caused by the senses. The five human senses serving as the path for desires and lusts are the senses of sight, smell, hearing, taste, and touch.

The five senses have the nature of misleading one (Pratikto, 1965: 92). Therefore, the antics of *cipta* through these five senses is actually not right. Only one's feelings consider them right but actually they lead one to harm. Therefore, in order to avoid being brought to harm caused by these senses, all these senses should be put under control. The sense control is done by refusing to feel touches, smell aromas, taste food, hear sounds, and seeing shapes. The exposition above is in line with a section of the text of *Ngelmi Pangrucat* indicating that putting the five senses successfully under control is termed *nutupi babahan hawa sanga, pejah salebeting gesang (k12/19)*, which could be interpreted to mean closing all the nine sense orifices, all of which cause lusts and should be reined so that one is like being dead while still alive. The mention of death in life means that all of one's worldly lusts are already gone, with only the natures of God remaining sticking to one (Sarjana and Kuswa, 2010: 62).

The first *laku semadi pancaindera* is related to the matter that one should be able to get rid of all feeling of touch. It is done by means of concentrating on not feeling any touch originating in the worldly realm. After one could banish the feeling of touch, one could regard the position of one's body as unlike being in the world and thus one then feels being in the realm of spirits. One no longer feels any touch like that felt when still feeling being in the world while what is felt instead is like being in another realm. The second *laku semadi pancaindera* is related to the matter

that one should be able to get rid of one's feeling of smell. If one has already been able to do the first *laku semadi pancaindera*, it means that one is already in a mystical or spiritual realm. Therefore, aromas originating in the worldly realm are gone or not felt and after one manages to banish one's sense of smell of such aromas in *semadi*, one could smell aromas that are purer, namely, those of essences, which constitute the power of *cipta* so that it could turn into reality all that one wishes for, namely, matters that trigger the vibration of *karsa*.

The third *laku semadi pancaindera* is related to the matter that one should be able to get rid of the feeling of wishing to eat. After one could banish the feeling of wishing to eat, one could feel essences of food that cause the fertility of *karsa* and finally could concentrate on the purpose of *cipta*. The fourth *laku semadi pancaindera* is related to the matter that one should be able to get rid of the sense of hearing. If one could already feel seemingly being in a spiritual realm, it means that one already does not listen to or hear sounds originating in the worldly realm. Then, after one could banish the sense of hearing, surely, according to the text of *Ngelmi Pangrucat*, then there is something like a command called *pra-lambang sabda* which is felt and which is the mental voice banishing the physical voice. There one begins to be sensitive to the voice of one's heart and then does something in accordance with a command that is already certain.

Then, the last *laku semadi pancaindera* is related to the matter that one should be able to get rid of one's sense of sight. The banishment of one's sense of sight is undertaken on one condition, namely, one should close one's eyes because if they are still open, one always still seems to see in one's mind a shape that one has once seen. It is not easy to get rid of an image of something that one has once seen from one's mind; the image would still keep returning. However, if one already really shuts one's sight, the form of all that are at first visible would increasingly become more unseen. Then, when banishing one's sense of sight, what is seen is no other than only the one that gives life, namely, the one that becomes one form of life vibration and unifies with human life, the one referred to here being God. If one's sense of sight is already gone and then one becomes habituated to looking at reality, one could forget physical sight and there

one is imagining that the true form is lasting instead of changing.

Further, the disappearance of sight then enables one to unite with conditions around one. When already becoming some other form, then one could master all existence. So thus is the condition of *semadi* resulting from the power of *cipta* closing the physical senses and causing to grow the mental senses so that it is termed the entrance of tens of senses. It means that the physical sense has been integrated into the mental sense and becomes one with it to constitute a major part of what is named *ilmu pangracut*. At that time the matter of domination is gone while the perfection is at the time when one is no longer dominating nor dominated and only remains timeless back in one's origin forever.

Discussion

Based on the data analysis above, it can be concluded that in undergoing one's life, one is surely to be with good and proper morals, thoughts, *cipta* or 'mind' or 'heart', character, and behaviors and to leave oneself to God by means of *laku* which is virtuous physically and mentally without anything burdening one's heart and mind. It would make one's life at present and later (after one's body deteriorates) perfect because life is eternal, for it never dies (Negoro, 2001: 143). Thus, when one has already done both types of *laku*, namely, *laku lahir* and *laku batin*, one could then move to perfection. The perfection of one's life, which is being on one's way to dying, means that one should be able to perfect all elements of one's life in order to be able to return to one's origin. Therefore, a perfect human being is one who could perfect one by one the elements of one's life so that they return to their respective origins. Thus, (1) the body returns to the ground, (2) *cipta* returns to the wind, (3) feeling or sense returns to the atmosphere, and (4) the spirit returns to the life.

In Javanese belief, humans who are born into the world are "kawula" or servants who come

from "Gusti" or God. Because humans come from Gusti then after death they must return to Gusti, the origin of humans and the ultimate goal of humans in Javanese metaphysics is called *sangkan paraning dumadi*. Likewise, humans are in the process of living life to achieve perfection when they die, which is a condition that allows the human soul to return to "Gusti" (Mintaningtyas, et al., 2018: 352).

Human beings who are perfect are those who feel their true being, namely, those that could comprehend their origin and destination (Hadiwijono, 1967: 255). It is further stated that that human beings who are perfect are those that could return themselves to their origin because if they are already back in their origin, their condition is in a way like that of God, they becoming one with God, because their worldly lusts are already dead. Humans are said to have attained self-perfection when humans manage to maintain physical and spiritual purity, not being trapped by lust and anger (Prafitralia, 2016: 60). Thus is human beings' *laku* or 'what they are to do' in attaining perfection of life according to *Ngelmi Pangracut*.

CONCLUSION

Based on the results and discussion above, the conclusion which could be drawn is as follows. *Laku* in attaining perfection of life in the text of *Ngelmi Pangracut* is divided into three types, namely, (1) *laku lahir*, (2) *laku batin*, and (3) perfection of life. *Laku lahir*, as one type of *laku* to attain perfection of life, is done, first, by *cipta* care, second, by attitude ordering, and, lastly, by movement to tranquil life. Meanwhile, *laku batin*, as one type of *laku* to attain perfection of life, is done with two types of *semadi*, namely, *semadi cipta* and *semadi pancaindera*. Thus, *laku* to attain perfection of life discussed in *Ngelmi Pangracut* in the form of *laku lahir* and *laku batin* as above, if undertaken by one with firmness and sureness at heart and in a balanced way, could surely lead to one's perfection of lie.

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