

Sura Dira Jayaningrat Lebur Dening Pangastuti

A Key Principle to Achieve Success

Nyong Eka Teguh Iman Santosa, Kumara Adji Kusuma, and Isna Fitria Agustina
Universitas Muhammadiyah Sidoarjo, Jl. Mojopahit 666 B, Sidoarjo, Indonesia
{peziarah, adji, isnaagustina}@umsida.ac.id

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Abstract: The Javanese people have a traditional philosophy of life which is commonly expressed in the form of idioms. This paper explores the meaning of *sura dira jayaningrat lebur dening pangastuti*, one of Javanese popular idioms. It briefly means the wrathful nature can be defeated by gentleness and patient attitude. Philosophical analysis is applied to understand the meaning of the idiom. Further elaboration will be done by juxtaposing it with Islamic perspective especially in conceptualizing the meaning of patience and its relation to the attainment of individual success. The result of this paper can contribute to the revitalization of local wisdom and its promotion to global society.

1 INTRODUCTION

The Javanese culture is rich of philosophical concepts that become practical references in the daily life of its people. One of them is *sura dira jayaningrat lebur dening pangastuti*. This Javanese idiom literally means wild anger can be exterminated by gentleness or kindheartedness. A peaceful righteousness is able to defeat a violent evil. Hence, *sura dira jayaningrat lebur dening pangastuti* is a concept that emphasizes on the value of patience and toughness in the face of extreme situations. A successful result is possible to be attained through maintaining the attitude of softness rather than harshness. This value is obviously urgent and relevant in our contemporary context shadowed by hatred and violence, not only at the local levels but also the global. Here, *sura dira jayaningrat lebur dening pangastuti* may represent a principle of success for those who desire their life prevailed.

This article is presented to reintroduce *sura dira jayaningrat lebur dening pangastuti* as a cultural heritage of human civilization that still has its vital impetus for humans to achieve success while discovering their meaningfulness in life. In spite of this idiom originally comes from Javanese culture, one of living cultures in Indonesia, it can inspire people globally. *Sura dira jayaningrat lebur dening pangastuti* is substantially universal. The world today is in need of wisdoms that elevate common awareness

of the necessity of upholding love and peace with patience and persistence. Being success in the perspective of *sura dira jayaningrat lebur dening pangastuti* will only achieve its fullness if it is obtained by avoiding anger and rage. This lesson will be argued in the following descriptions.

2 METHODOLOGY

This paper tries to understand the meaning of *sura dira jayaningrat lebur dening pangastuti* philosophically. The concept will be analyzed through its constituent parts and then elaborated in order to gain a better understanding contextually. In doing so, some popular perspectives on success and Islamic perspective on patience are taken here to enrich the analysis.

At last, this paper is hoped to provide a logical interpretation with respect to the actual world, not solely depends on its analytical meanings (Kripke, 2001; Zalta, 1988; Soames, 2003a; Soames, 2003b). Its contribution is highlighted through an adequate description about the cultural wisdom radiated from the concept *sura dira jayaningrat lebur dening pangastuti* and its significance for global society.

3 RESULTS

Sura dira jayaningrat lebur dening pangastuti is part of one stanza in Serat Witaradya written by Raden Ngabehi Ranggawarsita (1802-1873), a great poet of the royal palace Pakubuwana Surakarta (Simuh, 1999). It means that the idiom is basically part of a poetic work in Javanese literature. This kind of work however is able to describe and contain the values of human life. Literature can play a role in influencing the perspective and behavior of its readers. It can also serve as a social control with the moral messages it carries (Jupriono, 2011). In Javanese literature there are terms of Serat, Babad, and Suluk. Serat is a literary work that contains teachings (*piwulang* or *pitutur*) that can be used as a guide and role model for human beings. Babad usually contains about events or experiences that had been occurred in the past. Suluk basically consists of Islamic teachings particularly Islamic Sufism which is then interpreted as wandering or traveling in search for the meaning of life (Purwadi, 2008; Widayat, 2011). The discussed idiom belongs to the first type namely Serat Witaradya.

This work is categorized as one of Pustakaraja Madya texts which are epic, romantic, didactic, chronic, and supported by elements of myth, legend, symbolism, hagiography, dream, love, karma, power struggles, law, and so forth. The texts also talk about governance, economics, philosophy, environmental preservation, customs, social community, war strategy, heroism, espionage, and doctrines for leaders and servants of the state (Tedjowirawan, 2001). Serat Witaradya tells the story of Prince Citrasoma, the son of King Ajipamasa in Witaradya country. Ajipamasa was formerly known as Kusumawicitra, King of Kediri. He took a new name after moving to Pengging because Kediri was damaged by volcanic mud flood (Tedjowirawan, 2014). The Serat portrays Citrasoma as a prince who is falling in love with a wife of Tumenggung Suralathi, a regent under his father kingdom. The woman is called Nyai Pamekas. Citrasoma who is blinded by love uses his power and influences to entice and seduce the woman to give herself completely to him. She refuses it indirectly for her position is nothing before him. She is trying politely to awaken the prince from his bad intentions. Finally, the tenderness and patience of this woman are able to neutralize and conquer the rage threatening her (Sudarma, 2016).

This Ranggawarsita's work represents the typical mode of thinking in his time. It was heavily influenced by the Islamic as well as Javanese

literatures. It reflects the blend of Javanese mind with the teachings of Islam (Karomi, 2013). This syncretic character shows a mutualism or symbiotic relationship in which each of the traditions benefits (Utomo, 2007). Note, it seems through this work Ranggawarsita also intended to mythologize Pengging in order to uplift and place it as the center of power in Java, though in fact it is not so. It could be driven by his love and respect for his ancestors who came from this area (Tedjowirawan, 2006).

3.1 The Meaning of Sura Dira Jayaningrat Lebur Dening Pangastuti

Sura dira jayaningrat lebur dening pangastuti is found in this following stanza:

*Jagra angkara winangun;
Sudira marjayeng westhi;
Puwara kasub kawasa;
Sastraning jro Wedha muni;
Sura dira jayaningrat;
Lebur dening pangastuti.*

Sudarma (2016), by referring to Poerwadarminta (1939), explains the analytical meanings of the stanza.

- (1) *jagra*: rise (in the sense of "waking up"); *angkara*: evil or wrath; *winangun*: embodied (*wangun*: being).
- (2) *sudira*: very brave; *marjayeng* or *jaya ing*: winning in ...; *westhi*: distress;
- (3) *puwara*: finally; *kasub*: famous; *kawasa*: powerful.
- (4) *sastra*: writings, letters, books; *jro* or *jero*: inside; *Wedha*: science, books of knowledge; *muni*: speaking.
- (5) *sura*: brave; *dira*: brave, sturdy; *jaya*: win; *ningrat*: nobles; *ning*: in; *rat*: the world.
- (6) *lebur*: crushed; *dening*: by; *pangastuti*: compliment, appreciation, devotion, observance.

Its free meanings are more or less as follows:

Row 1 to 3: Showing people who are ultimately drowned in the seduction of power because seeing themselves as invincible with the courage and supernatural power they owned.

Row 4 to 6: Explaining that the nature of wrath or wild anger, according to the books of knowledge, can be defeated by tenderness.

In short, *sura dira jayaningrat lebur dening pangastuti* by using the above analytical meanings empashizes on tenderness, modesty, good manners, and humbleness in facing extreme situations which are not comparable in strength or power to oppose.

Sura dira jayaningrat lebur dening pangastuti should be taken as a hybrid cultural concept. It is a mixture of Javanese and Islamic values. To understand the meaning of this idiom therefore cannot be done without paying serious attention to both cultural ingredients. First of all, it must be recognized how the Javanese people comprehend their life. They are essentially seeking harmony within. They love harmony in which their life with its differences is able to flow in a harmonious and peaceful state. This Javanese culture does not only display aesthetic values, but this culture prioritizes the values of tolerance and balance in their everyday life. Moreover, Javanese culture tends to uplift the values of simplicity and modesty (Rahayu, 2018). This character is seemingly that plays a role in integrating between Islamic and Javanese cultural values as represented by the works of Javanese Muslim Intellectual in the period of Islamic sultanate (Kasunan) Surakarta, Ranggawarsita. Here we need to get a closer look to the Islamic perspective particularly on patience. The book of Ibn Qayyim al-Jawziyah (1989) will taken to do this goal. His book is entitled *'Uddat al-Şābirīn wa Dhakīrat al-Shākirīn*.

Patience (*şabr*) is seen in Islam as a half of true faith (*īmān*). The other one is gratitude (*shukr*). A believer (*mu'min*) has to keep both attitudes and attributes to achieve success in this worldly life and also in the hereafter. God loves those who have patience in sincere obedience. They are patient in obeying God's commands and avoiding His prohibitions. Patience itself has at least three literally meanings. First, it means *al-habs* or *al-man'u*, refusing, detaining, or refraining. Second, it means *al-shiddah* or *al-quwwah*, being strong or sturdy. Third, it means *al-jam'u* or *al-dammu*, being solid or integral. Shortly, it refers to the ability to face any situations including the extreme uncomfortable ones in calm and steadfast. Patience is along with those who are not losing control of their selves in distress and disaster. They are on an even keel. It is said that *al-naşr ma'a 'l-şabr* meaning the triumph belongs to those who are patient (Jawziyah. 1989).

In Islam, patience has many others names in accordance with the situations it is applied. *"If patience consists of restraining sexual desire, it is called honour, the opposite of which is adultery and promiscuity. If it consists of controlling one's stomach, it is called self-control, the opposite of*

which is greed. If it consists of keeping quiet about that which is not fit to disclose, it is called discretion, the opposite of which is disclosing secrets, lying, slander or libel. If it consists of being content with what is sufficient for one's needs, it is called abstemiousness, the opposite of which is covetousness. If it consists of controlling one's anger, then it is called forbearance, the opposite of which is impulsiveness and hasty reaction. If it consists of refraining from haste, then it called gracefulness and steadiness, the opposite of which is to be hotheaded. If it consists of refraining from running away, then it is called courage, the opposite of which is cowardice. If it consists of refraining from taking revenge, then it is called forgiveness, the opposite of which is revenge. If it consists of refraining from being stingy, then it is called generosity, the opposite of which is miserliness. If it consists of refraining from being lazy and helpless, then it is called dynamism and initiative. If it consists of refraining from blaming and accusing other people, then it is called chivalry (murū'ah literally "manliness"). Different names may be applied to patience in different situations, but all are covered by the idea of patience. This shows that Islām in its totality is based on patience" (Jawziyah, 1997).

At this point, *sura dira jayaningrat lebur dening pangastuti* has its foundation strongly within Islam. According to Islam life is not empty from temptations and difficulties. Therefore, human beings have to be prepared to deal with. Whosoever want to be success have to comprehend this fact well. Their success depends on how they manage and maintain themselves in front of any circumstances. They are required willingly or unwillingly to make choices. Every step they took will influence their next steps. Success is no easy task. Patience is needed. Painstaking is a must. Perseverance or persistence is a call. *Sura dira jayaningrat lebur dening pangastuti* is then a principle that cannot be neglected and ignored in achieving success.

3.2 The Principle of Success

In Islam, patience is obligatory. It is definitely also a key principle of the success story of Muhammad in his prophetic mission. The Prophet's life was a portrait of true patience how did he practice steadfastness in preaching Islam. He had proven it by keeping perseverance in facing the hostility of the Quraysh and his other adversaries (Santosa, 2018). Ranggawarsita as a Muslim was highly assumed to recognize this principle closely. He then brought the story of Nyai Pamekas and Raden Citrasoma to convey this noble teaching of patience and

perseverance in his work Serat Witaradya. The idiom *sura dira jayaningrat lebur dening pangastuti* was a crystallization of his thought which was a mixture of Islamic and Javanese traditional culture. Seeking of harmony among differences and prioritizing peace or non violent ways in approaching conflicts are easily perceived as the result of a combination of the two cultural elements. This kind of peaceful paradigm has actually its momentum for today's world (Santosa, 2017).

Nyai Pamekas is probably just a fictional figure, but she is presented by Ranggawarsita as the story of success. Although the definition of success may vary among people and "there is no unique path to success" (Bostock, 2014), her story can inspire a universal success story. She represents a survivor. Instead of being a victim, she chose to refuse surrender. She reversed the unfavorable to be supportive for her by practicing *sudira marjayeng westhi*, being very brave against the danger. She was able to keep herself solid and sturdy in the process of struggle. She prefers to have patience at the time of difficulty rather than showing complaint.

The story of Nyai Pamekas in facing the threat from Raden Citrasoma is very exemplary. How she did cultivate its strength in the position and situation that placed her as the weak to neutralize the supposed strong and finally win the case. It can be imagined how fear Nyai Pamekas of herself, but she was able to subdue it. The successful persons are not individuals who do not have a fear. They do have it, but the fear is not able to crush them. They feel and experience the fear and take action anyway (Canfield & Switzer, 2007; Jeffers, 2006). They do focus on their strengths, not their weakness (Canfield, Hansen, and Hewitt, 2001). *Sura dira jayaningrat lebur dening pangastuti* teaches people how to be brave and keep courage afore any obstacles.

Nyai Pamekas is also portrayed by Ranggawarsita in his work as the symbol of patience and persistence. *Sura dira jayaningrat lebur dening pangastuti* is the result of her struggle by keeping her eye on the prize which is her own safe from a critical threat. Canfield & Switzer (2007) say, "Persistence is probably the single most common quality of high achievers. They simply refuse to give up. The longer you hang in there, the greater the chance that something will happen in your favor. No matter how hard it seems, the longer you persist the more likely your success." It is in tune with the phrase mentioned by Jawziyah (1989) in *'Uddat al-ṣābirīn wa Dhakīrat al-Shākirīn* that the triumph belongs to those who are patient, *al-naṣr ma'a 'l-sabr*.

4 CONCLUSIONS

Sura dira jayaningrat lebur dening pangastuti is a local in origin but global in perspective. It has a noble message that inspires people to become successful global citizens while maintaining their unique cultural character. This principle also teaches us to uphold incessantly any efforts to create peaceful world where differences can live side by side in harmony and empathy, caring to each other. *Sura dira jayaningrat lebur dening pangastuti* is breathable with principles that are universally recognized as the keys of success in life. The principle is being patient, painstaking, and persevering in undergoing a process of achieving a goal. This principle calls individuals to become a tough, resilient, and never-hopeless person in various situations. Even in the situations that are highly uncomfortable, the principle will guide to deal with it in restrained measures and avoid any counterproductive ways of violence. *Sura dira jayaningrat lebur dening pangastuti* keeps people to never give up in fighting for their dreams. Success is in need of this principle to be embodied in reality.

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