

SOCIAL CONSERVATION MODELS IN ANCIENT JAVANESE MANUSCRIPTS FROM THE 19TH CENTURY

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Abstract

The specific purpose of this research is to discover the social conservation models contained in the ancient Javanese manuscript, Serat Centhini (1814 AD). This is a qualitative research study which utilizes a philological and social humanities approach. The data collected from the manuscript were reduced, displayed, and verified based on the research problem. The results of the research indicate that there are three values of social conservation in the Centhini manuscript, namely fundamental, instrumental, and practical values. The essence of the social teachings in the Centhini manuscript is divine behavior, morals, truth, beauty, humanity, and life. The implementation of the social cultural teachings in the Centhini manuscript is harmony, kinship, friendship, and mutual cooperation. All of these values are extremely important for the actualization of better norms in modern-day life.

Keywords: *Javanese manuscript; Serat Centhini; Tambangraras; Social Conservation*

Introduction

One of the most famous ancient works of Javanese literature from the 19th century is Serat Centhini (the Centhini manuscript), which is also often referred to as Suluk Tambangraras Amongraga. This manuscript is regarded as the most complete of its kind, and contains various forms of science, knowledge, and values of Javanese life wisdom which are composed in an exquisite form of literature. It is written in the form of *tembang*, or song, in the genre of traditional Javanese poetry which can be grouped according to song type [1]. Suluk Tambangraras was written in 1814 AD at the request of Kanjeng Gusti Pangeran Adipati Anom in Surakarta, the son of Sunan Pakubuwana IV, before he ascended the throne to become King Pakubuwana V [2].

Suluk Tambangraras is a collection of various kinds of inner and outer knowledge about Javanese society at that time. It was composed by three great Surakarta poets, Raden Ngabehi Ranggasutrasna, Raden Ngabehi Yasadipura II, and Raden Ngabehi Sastradipura. These poets were assigned to study throughout Java and the Arab lands before compiling Serat Centhini [3]. The contents of the Centhini manuscript are highly diverse, ranging from the environment, flora, and fauna, to socioeconomics, and spiritual knowledge related to Hinduism, Buddhism, Java and Islam.

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One of the more notable contents of Serat Centhini is its models of social-environmental conservation in Java. The image of Javanese culture is aesthetically portrayed as a "small heaven" that is famous all over the world since long ago. Java is described as a region with fertile land and a high culture. This has become an important incentive for continuing research on social conservation which it is hoped will contribute to environmental conservation efforts by governments, institutions, agencies, environmental awareness groups, and individuals [4].

Serat Centhini is an Encyclopedia of Javanese Culture [5]. Its existence is not only a symbol of "axis mundi" which stops at palace-centric historical interpretations [6]. It is also containing tales of chronicles, travel stories, and folklore. All these values of excellence are a part of ancient Javanese knowledge that has proved to be superior throughout the ages. Therefore, the urgency of this research is in the preservation of universal values which can support social conservation efforts and the natural environment in general.

This research is a study of the potential inventory, classification, and scientific interpretation related to the form, meaning, and function of knowledge contained in Serat Centhini [7]. It will be developed into a strategic critical study related to ongoing efforts to conserve, preserve, and develop the social environment, especially those contained in Serat Centhini written during the era of Paku Buwana (PB) IV in Surakarta Hadiningrat [8].

Research Method

This research is qualitative research [9] with a modern philological approach related to language, social values, aesthetics, and tradition [10]. Qualitative research is the form that is deemed most appropriate and able to provide a complete picture of the research subject [11]. The second reason for choosing this method is based on the characteristics of the research problem, data sources, and research data [12]. This research was conducted at the Reksa Pustaka Pura Mangkunegaran Surakarta Library. The data used in this research were collected and analyzed using the interactive workings of three components, namely data reduction, data presentation, and verification [13]. The strategy used in this research is a single case study strategy, namely the models of conservation of the social environment in Serat Centhini.

The data in this research is divided into two forms, primary and secondary data. The primary data in this research is the text of Serat Centhini [14]. Secondary data was obtained from journals, reference books, and magazines relevant to the research problem [15]. The data collection techniques used is content analysis and interviews [16]. Meanwhile, the data analysis technique used is an interactive data analysis which moves between three components of analysis, namely data reduction, data display, and verification.

Literature Review

Old Javanese literary works

The Island of Java is a part of the Republic of Indonesia with a history of written tradition dating back thousands of years. The Javanese culture has produced a large number of written works. *Uhlenbeck (1982)* [17] states that "The literary works that are in our hands are only a small part of the whole writings produced by Javanese authors for centuries, starting from the Hindu-Buddhist, pre-Islamic era up to the 19th century [18].

Kakawin Ramayana is a collection of old Javanese poetry that tells the story of Rama and is well known to most Indonesian intellectuals. Rama is described as an attractive knight who succeeds in overcoming various forms of obstacles. Kakawin Ramayana is also known as the books Adiparwa, Sabhaparwa, Wirataparwa, Udyogaparwa, Bhismaparwa, Asramaparwa,

Mosalaparwa, Prasthanikaparwa, Suryagorahaparwa, Dronaparwa, Karnaparwa, Salyaparwa, and Saupthikaparwa. The presence of Kakawin Ramayana stimulated the growth of the literacy tradition in Javanese society. This written tradition is a milestone and a historical record of the progress of civilization in the Land of Java. Books such as Sara Samucaya, Slokantara, Ganapatitwa Arjunawihaha, Utharakanda, and others serve as examples of excellent Old Javanese works of literature [19].

Old Javanese manuscripts from this period are very important to study because they are "cultural records" that were written by *pujangga*, or 'poets' at that time. The purpose of writing these manuscripts was to educate the Javanese people and to explore important cultural values [20] and religious issues. According to Woodward (1999) [21], Javanese texts are important sources of cultural knowledge for the following reasons: first, the texts are a bridge of knowledge between specialists and ordinary people. The texts contain knowledge which is written in detail and is highly accurate. The texts also attempt to clarify complex problems which are beyond the reach of the laity. Second, the texts provide a reference for Javanese people from various social classes and various religious backgrounds. Third, the Javanese texts contain "frozen images" of past religious and cultural issues. The texts also contain religious teachings and practices and are a record of the symbolic process of cultural and religious changes that occurred [22].

The existence of texts in Java is closely bound to the kingdoms that existed. The palace was one of the most productive places for writing these texts or manuscripts, and this includes the Surakarta and Mangkunegaran palace, as well as the Yogyakarta Sultanate and Pakualaman Yogyakarta. Mudjanto (1986) [23] mentions that the chronicle tradition was established during the reign of the Javanese kings as part of an effort to affirm Mataram's religious legitimacy. Among the important texts from this time is the Centhini manuscript or Suluk Tambangraras which is rich in data and information about Java, from the perspective of its onoma, administrative areas, local culture, and civilization [21]. The Centhini manuscript is the result of a continuous birth process (diachronic) so that has rightly become known as the "Encyclopedia of Javanese Culture".

Socio-historical conditions of the Centhini manuscript

The writing of the Centhini manuscript or Kidung Tambangraras was completed during the reign of PB V. This period included the renaissance of modern Javanese letters (the revival of new literature), around 1757-1881 AD. This refers to the golden age of literature and art in Surakarta based on the analysis of G.W.J. Drewes.

After the Kartasura Kingdom (1680-1744 AD) split into three, namely Surakarta, Yogyakarta, and Mangkunegaran, all the power was seized by the Dutch so the palace concentrated its focus on the field of art and literature. The politics changed from royal politics (*kutha raja*) to symbolic politics (the *kuthanegara* era). The Surakarta Palace experienced a period of literary development with the appearance of the court poet, Ranggawarsita. So rapid was the development of literature at that time that G.W.J. Drewes considered it to be a renaissance of modern Javanese letters, the revival of new literature. This revival of new literature lasted for 125 years, from 1757 until 1873 AD (marked by the death of the poet Ranggawarsita), or even until 1881 AD, with the death of the poet Ranggawarsita and Mangkunagara IV [24].

The development of literature in this era was achieved by transferring ancient Javanese books into the New Javanese language. Then followed the preparation of new works, utilizing the treasury contained in Islamic literature [25]. The Surakarta Palace continued to experience periods of literary development. The fact that the manuscripts of the palace still exist today is due to the care of the palace, especially the sultans who have continued to maintain and

preserve this cultural wealth of the nation. Had this not been the case, of course, the existence of the Yogyakarta Sultanate manuscripts would be no more than a story.

The intensified effort to write and copy manuscripts during the reign of PB V appears to have been successful. More than 121 manuscripts were successfully produced at this time. A similar situation also occurred in the Yogyakarta Sultanate. These manuscripts are part of the collection of Kawedanan Ageng Punakawan Widya Budaya manuscripts. Meanwhile, Tepas Kapujanggan itself was only established during the reign of Sri Sultan Hamengku Buwana (HB) VIII as a repository of manuscripts from the collection of Sri Sultan HB VIII, and it is said that these manuscripts were written in the palace during the 19th and 20th centuries [18].

Based on the historical description of the existence of the manuscripts stored in Tepas Kapujanggan, it can be seen that the socio-historical setting of the Centhini manuscript was during the time of PB V. During the reign of PB V, the king's authority was controlled by the Dutch, who severely restricted the political space of the palace [26], and incorporated their own lifestyle into the palace. The habit of partying and drinking which originated from colonial culture began to appear in the palace. This condition disturbed the conscience of Prince Diponegoro, who disliked the royal lifestyle with all its luxury and extravagance. Prince Diponegoro eventually chose to leave the palace, and his deep hatred of colonial behavior and the actions of the Dutch ultimately sparked the Diponegoro War which lasted from 1825-1830 AD [6].

The Centhini manuscript or Kidung Tambangraras belongs to the collection found in the Reksa Pustaka Pura Mangkunegaran Surakarta Library, with catalogue number CA. Na 217 b. This Centhini manuscript contains teachings (knowledge) about various ways of life and behavior that are presented in the form of literary stories [25]. In certain places, Sufi teachings also appear, including teachings about Nur Muhammad, the subject of death, and various other things.

Concept of social conservation

According to Law No. 4 1982, conservation of natural resources is the management of natural resources which guarantees their use wisely and for renewable resources to ensure continuity for their supply while maintaining and increasing the quality of value and diversity. How about conservation of the social environment? In a similar way, the management of social resources guarantees the quality of their use wisely and for renewable resources, which in turn guarantees the availability of social resources that can improve the quality of values and diversity.

The purpose of social conservation is the achievement of harmony between human beings and the environment, with life as a goal for building the Indonesian people as a whole; the control of the use of natural resources in a wise way; the realization of Indonesian people with the development of the social environment; the implementation of environmentally friendly development for the benefit of present and future generations; and the protection of the state against the impact of activities outside the national territory causing environmental damage and pollution.

This means that the achievement of harmony and balance between human beings and the social environment requires the realization of Indonesian people as human beings in the social environment with attitudes and actions to protect and foster the social environment in order to guarantee the interests of present and future generations. The achievement of the preservation of the function of the social environment requires the controlled and wise use of natural resources, and the protection of the territory of the Unitary Republic of Indonesia from the impact of businesses and/or activities outside the national territory that cause pollution and/or damage to the social environment.

Results

Structure of the Centhini Manuscript

The Centhini manuscript is a literary work created in the 19th century by PB V who was born on Tuesday Kliwon, 5 Rabinulakir Dal 1711 (13 December 1784) at 1.00 PM. He was born in the Surakarta Palace with the name Raden Mas Gusti Sugandi. PB V was the first son of PB IV. He was born from a consort. At the age of 36, he ascended the throne to replace his father PB V [26].

One of the aspects of the Centhini manuscript that makes it so well known is its extensive content and the way it records all the life experiences of the Javanese people, perpetuating ancient traditions, and retelling in the literary genre. The contents of Centhini manuscript can be seen in the following table:

Table 1. Summary of Centhini manuscript contents in 12 volumes

Title/Vol/Year	Page	Summary
Centhini/1/1992	334	The journey of the children of Sunan Giri (R.Jayengresmi, R.Jayengsari, Niken Rancangkapti) after the collapse of the Giri Kedhaton Kingdom
Centhini/2/1986	356	Mas Cebolang gained various knowledge about nature and social life in Javanese society
Centhini/3/1986	346	Mas Cebolang gained various knowledge about religion, history, tradition, and Sufism
Centhini/4/1988	285	Mas Cebolang gained various knowledge about healing, mysticism, and Kejawen traditions
Centhini/5/ 1988	225	Jayengresmi changed his name to Seh Amongraga and married Niken Tambangraras in Wanamarta Village
Centhini/6/ 1988	225	Seh Amongraga taught religion to his wife and was listened to by his servant named Centhini
Centhini/7/ 1989	226	The happy life of Seh Amongraga and his wife Niken Tambangraras. Seh Amongraga left his wife to continue his journey
Centhini/8/ 1989	286	The journey of Seh Amongraga to several places, to study, and gain knowledge about Buddhism, the perfection of life, and embracing Islam
Centhini/9/1990	294	The journey of Jayengwesthi, Jayengraga, Kulawirya, and Santrinya looking for Seh Amongraga to gain knowledge about evil, the Panitisastra manuscript, shadow puppets, and the art of puppetry
Centhini/10/1990	268	The marriage of Jayengraga to Rara Widuri, a wedding party, offerings, herbal medicine for strength, and Rara Widuri's fitness. Jayengraga left Rara Widuri and she became insane
Centhini/11/1990	237	The journey of Seh Amongraga to seek various kinds of knowledge
Centhini/12/1990	288	The realm of eternity, Amongraga. Jayengresmi and Jayengraga returned to the village of Wanamarta, developing their knowledge for the community

Based on table 1 above, it is clear that the Centhini manuscript not only presents the story of a journey, but also tells about the travels of Sunan Giri's children, complete with all the extensive knowledge they acquire. The picture of the past life of the Javanese people is explained in an exquisite, comprehensive, and fascinating way.

Some of the knowledge that can be drawn from the 12 volumes of the Centhini manuscript includes knowledge about: norms, ideas, and outlook on life, beliefs, behavior (Mentifacts), activities, traditions, ceremonies, Javanese life history, cultural traditions (Sosiofacts), and various Javanese cultural products (artifacts) [27]. Some of the most notable parts of the text are the authentic Javanese knowledge that appears in almost every volume, related to script, language, literature, customs, norms of life, cultural objects, knowledge, the practice of acquiring knowledge, preferences, sacrifice, parties, death, nirvana (eternal life).

In the sixth volume of the Centhini manuscript, the author provides information that the figure of Centhini is in fact the name of a loyal aide to Seh Amongraga and Niken Tambangraras who always listens quietly whenever Seh Amongraga gives lessons to his wife and his students. Centhini is vaguely described as a clever and careful third figure who meticulously follows the teachings of Seh Amongraga, the main character in the text.

Forms of social conservation in the Centhini manuscript

In general, social conservation can be interpreted as an effort to preserve or take care of social and cultural wealth, which includes local wisdom, or the noble values that are upheld in the life of Javanese society, including protecting and managing the social environment in a sustainable manner [28].

Management of the social environment in the Centhini manuscript can be divided into three categories, namely: (i) the achievement of harmonious relations between humans and their environment, (ii) the wise use of social resources, (iii) the realization of superior human beings who can build insight about the social environment for the benefit of generations present and future, including efforts to protect the impact of activities outside the national territory that cause damage and environmental pollution [29].

The Centhini manuscript or Kidung Tambangraras belongs to the collection of the Mangkunegaran Pura Library of Surakarta with catalogue number CA. Na 217 b. The Centhini manuscript contains numerous forms of teaching (science) about various ways of life which are presented in a literary genre. From time to time, there are discussions about the living environment, social environment, religion, cultural traditions, Sufism, and also the subject of life after death [30].

The forms of social-environmental conservation contained in the 12 volumes of the Centhini manuscript can be grouped into three kinds of values, namely:

- a. Fundamental Values, which are social values that are fixed or unchanging.
- b. Instrumental Values, which are an expansion of basic or fundamental social values to become more creative and dynamic.
- c. Practical Values, which are the realization of instrumental values in the form of real experiences in daily life.

The three groups of values of conservation of the social environment can be described in more depth according to their conditions and main behaviors. A condition is something that must be present and fulfilled, while a main behavior is the attitude or action expected in accordance with the values and conditions on which it rests.

The following describes the conditions and main behaviors of the three values of conservation of the social environment in the Centhini manuscript, namely fundamental, instrumental, and practical.

Table 2. The Description of Three Social Conservation Values in Centhini Manuscript

VALUE	CONDITION	MAIN BEHAVIOR
Fundamental Value	<ul style="list-style-type: none"> • Dominant • Mass • Pride • Long-lasting 	<ol style="list-style-type: none"> 1. Divine Behavior: Supreme, Absolute, Eternal 2. Moral Behavior, originating from will/ethics 3. Behavior of Truth, based on reason 4. Behavior of Beauty, originating from feelings and aesthetics.
Instrumental Value	<ul style="list-style-type: none"> • Creative • Dynamic 	<ol style="list-style-type: none"> 5. Humane Behavior: Everything that is useful for humans for their activities
Practical Value	<ul style="list-style-type: none"> • Real Experience • Useful 	<ol style="list-style-type: none"> 6. Life Behavior: Everything that is useful for the human body or physical aspect

Six Main Behaviors of Social Conservation

The following results of the analysis relate to the six main behaviors of social-environmental conservation from the Centhini manuscript.

Divine Behavior

Divine behavior in the Centhini manuscript receives the primary focus of attention. It is said that Seh Amongraga's journey took him to several places, where he learned from a number of powerful and intelligent figures, and gained knowledge about Islam, Buddhism, and knowledge about the perfection of life.

Panglêpase tyas marang Hyang Widdhi, kamulyaning marcapadèng dinya, sampurna ing dèlahane, pratistha ing panggayuh, tang tar giyuh marang pangaksi, waskitha ing kasidan, sasêdyaning kayun, têtêsing panitisan, (Centhini vol 8 page 54)

Translation:

The union of the heart with the Creator, magic and glory in the world, perfect in the hereafter, passed away aspired, not obsessed with what appears, able to know the coming of death, all that happens in life, the essence of the resurrection,

Moral Behavior

Moral behavior is related to the positive values that are essential for a person to possess. Moral behavior is a form of individual socialization in social life as a whole. Moral assessment is measured from the background and value of each culture because morality is a product of culture and religion. Every culture has different moral standards according to the value system that prevails and has been developed over a long period of time.

Dèn aolah mungguh ing ngaurip, aja nganggo ing sadaya-daya, wong urip pan akèh lire, dipun ngidhêp pakewuh, ewuh iku tigang prakawis, pakewuh ing pangucap, ewuh ing pandulu, ana ewuh jroning nala, yèn katara alane sajroning ati, pan dadi panggraita (Centhini vol 1 page 85)

Translation:

Cultivate life in such a way, do not rely on strength, life has many problems, caution must be taken, be careful of three things, be careful in talking, be careful in seeing, there is caution in the heart, if it looks bad in the heart, then the dreams will be bad too

In another part, it is said that *isin iku pan kalih prakara, dhingin isin Pangerane, dene ping kalihipun isin padhaning janmi, yèn kalakona wirang, ... yèn cêla dadi ala* 'there are two kinds of shame, first feeling shame with God, and second feeling shame with others, if violated there will be great shame of being blamed.

Behavior of Truth

Behavior of truth is the reconciliation between knowledge and the object. It may be interpreted as the actions of a person that are considered appropriate (not rejected) by others and do no harm to oneself. Truth is the opposite of fallacy in which the object and knowledge are incompatible.

Têtêmbungan bobot bèbèt bibit iku, mangkene dunungirèki, basa bobot karêpipun, milih wadon kang asli, dene tiitkane kang wong// Kapindhone têtambung bèbèt kang winarna, yèku tumrap marang bapakne wanita, amiliya darahe jalma supudya// Katêlune têtambung bibit kang winahya, karêpira tumrap marang ing wanita, kang sayogya dumadya jatukrama (Centhini vol 3 page 54).

Translation:

The meaning of the words *bobot*, *bebet*, *bibit* can be explained as follows. The word *bobot* means to choose a real woman, the signs are there. Second, the word *bebet* means to know the origin of your future woman's father, choose from good descendants. The third is *bibit*, meaning that your desire for the woman should be to marry her.

Behavior of Beauty

Behavior of beauty or elegance is a trait or characteristic of Javanese people who always have ideas that provide experience, perception, pleasure, meaning, and satisfaction. Beauty can be interpreted as a state that is pleasing to the eye, attractive, elegant, or good.

...sadaya punang wong, jalu èstri pan padha èmbyake, sumawana pètinggi jalwèstri, samya nadar bèkti, ngaturkèn pamunjung// dènnira mèmanton, panggraitanira sèdayane, pupungkasan dènya nambut kardi, putrèstri sawiji, dinama ingugung//Kusung-kusung sami niyatnèki, tangkêbe babyanton, samya amrih katon dhewe-dhewe, jalu èstri anyumbang pribadi, katrima-a dening, sakaliyanipun (Centhini vol. 6 page 5-6)

Translation:

All human beings, men and women alike, with respect to their parents, all should promise to serve, give gifts, when you hold a celebration for your only daughter, help each other all those among you, all so that they appear to themselves, men and women give gifts to each other so that they can be received.

Humane Behavior

These are the values embraced by humans in relation to fellow human beings, such as tolerance, compassion, love, cooperation, prioritizing common interests, and many others. All these values are between one human being and another.

Kula angge sèdhèkah mring pèkir-miskin, awise kang tédha, sami dhumatèng mariki, sasukane dènnya mbèkta // Kula amung angèngèhkèn kangge wiji, makatèn lampahnya, tan sagèd sidhèkah picis, mamanise mung krowodan (Centhini vol 1 page 110)

Translation:

I use my wealth to help the poor, people who have trouble finding food, all may come and take as much food as you wish, leave me only enough for seeds, that's how it is, I am unable to give away my wealth (money), so I can only help with food.

Life Behavior

Life behavior is the biological and non-biological processes that never stop, except in death, or because they never have these functions and are classified as inanimate objects.

Mundhak-mundhak kawruhira, kang sarta bakal amanggih, enak lawan kapenak, nèng jro urip tèmbenèki, kalawan saya luwih, mungguh uwong iku sarju, gèlèm sartane bisa, anglakoni ing prajanjji, kang ingaran prajanjji Asthakasila (Centhini vol 4 page 132)

Translation:

The more you know, the more things you will find, things that are all good, in the next life, and increasing pleasure, if accepted with pleasure, willing to accept and able to do, keep promises, known as the sacred promises of the eight levels.

Discussion

The Javanese people have developed a fairly comprehensive and strong social conservation model since ancient times. Cultural traditions have played a prominent role which means that social values have been characterized by wisdom for centuries. Javanese social wisdom comprises knowledge about a godly life, social life, and personal life, as well as knowledge about the universe and other creatures in the world, and experience of the Absolute and the Supernatural (*Adi Kodrati*).

When viewed from the explanation in the Centhini manuscript, it can be seen that the social pattern of Javanese society shows a working system that is an ensemble, interconnected between the fundamental, instrumental, and practical. Each occupies its own locus, is interconnected, with mutual influence, mutually giving and filling to form a human figure (individual) and a harmonious (social) social system. Javanese people do not recognize anything as being truly fatal (tragic). There is always another way out that is apparent from the experiences of Seh Amongraga (Jayengresmi) and his wife Niken Tambangraras during their

wanderings. In addition, Mas Cebolang's experience of travelling around Java shows the romance and dynamics of human life.

Social conservation in Javanese society is supported by three main pillars, namely the Fundamental, Instrumental, and Practical Pillars. The first pillar is dominant. This means that the origin of all will refer to the divine value, or the value of God. It is true to say that Javanese society is profoundly religious (en mass and enduring/eternal). This is followed by the instrumental values that are creative and dynamic, and the practical values that have the condition of offering a real and useful experience. The seven conditional values are translated into the Six Main Behaviors. The concept of understanding social conservation in Javanese society is presented in the diagram in figure 1.

The main point of focus is the harmony and balance of the six main behaviors that will form a human figure with a clear attitude that protects and cultivates his social environment. Humans who have practiced the six main behaviors will achieve true happiness in life, as depicted in the figures of Seh Amongraga and his wife, Niken Tambangraras. A well-preserved social environment can contribute greatly to the preservation of the natural environment [31] because a strong social culture has the ability to colour and influence the way human beings behave towards the universe.

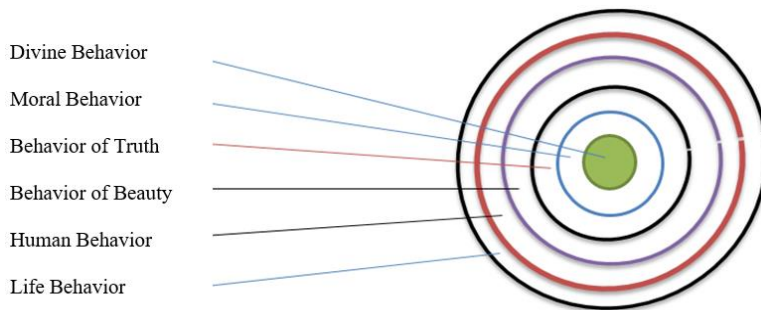


Fig. 1. Social conservation in Javanese society

Implementation of the concept of social conservation

One important question that arises in relation to the findings about the concept of social conservation is: how does the implementation of social conservation in the life of Javanese society appear in the text? Based on the process of reading, understanding, and carrying out a critical analysis of the contents of the text, it is known that the fundamental, instrumental, and practical elements in the Centhini manuscript can be manifested in four attitudes in daily life, namely living in harmony, kinship, friendship, and mutual cooperation. An explanation of the four main features of Javanese society is presented in the following table.

Table 3. Implementation of social conservation in life

No.	Implementation Form	Source
1.	HARMONY	
	a. <i>Sapadha wong urip pan padha asih</i> Living beings are required to love one another	Centhini vol 1 page 84
	b. <i>Aja sawiyah-wiyah marang wong cilik</i> Don't be arbitrary with poor people	Centhini vol 1 page 86 (14)
	c. <i>Aja sira watak ngajak tukar</i> Don't have a character that likes to start a fight	Centhini vol 1 page 86

No.	Implementation Form	Source
2.	KINSHIP	
	a. <i>Sedekah pekir miskin</i> Give alms to the poor	Centhini vol 1 page 110
	b. <i>Milih jodho</i> <i>bibit, bebet, bobot</i>	Centhini vol 3 page 54
	c. <i>Grapyak ing tamu</i> Entertain guests well	Centhini vol 2 page 156
3.	FRIENDSHIP	
	a. Accompany and help people who are grieving	Centhini vol 1 page 401
	b. <i>Kenduri (ng)grubyuk adonga tulak balak</i> Feast and pray together to keep away disaster	Centhini vol 2 page 345
	c. <i>Garap sawah lan ndangir tegal bebarengan</i> Work the rice fields together	Centhini vol 3 page 85
	d. <i>Guyup rukun</i> Get along well	Centhini vol 4 page 76
4.	COOPERATION	
	a. <i>Petangan darbe karya tarub supados rahayu salamet</i>	Centhini vol 1 page 92
	b. Calculate carefully when making a <i>tarub</i> in order to be safe	
	c. <i>Baresih dhusun</i> Clean the village	Centhini vol 3 page 123
	d. <i>Padha tetulung ing sadhengah karya</i> Help each other in all things	Centhini vol 6 page 5-6
	e. <i>Rewangan</i> Provide mutual assistance	Centhini vol 6 page 7
	f. <i>Gotong royong ambangun griya tangga</i> Work together to build a neighbour's house	Centhini vol 7 page 74

Conclusion

Based on the discussion above, this research draws the following conclusions: The ancient Javanese manuscript, Serat Centhini, contains models of social conservation that are still relevant to be used as a reference for creating a better life in the world. The Centhini manuscript promotes universal values of life in Javanese society, namely harmony, kinship, friendship, and mutual cooperation. These four values can be construed as six main behaviors, namely godliness, good morals, truth, beauty, humanity, and a good life.

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