

**THE PHILOSOPHICAL MEANING OF KI AGENG SELA'S *PEPALI*
PERSPECTIVE IN POLRES OF GROBOGAN
AND ITS RELEVANCE TO ISLAMIC PERSPECTIVE**



THESIS

**Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the
Requirements for the Degree of S-1 of Islamic Philosophy on Theology and
Philosophy Department**

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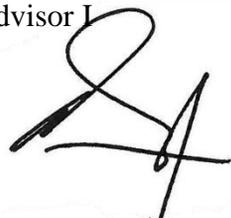
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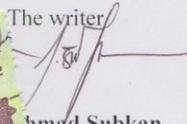
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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cites in accordance with ethical standards.

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MOTTO

وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا ۝¹

“He who fears Allah, Allah will give him a means of salvation and provide for him whence he does not reckon: Allah is sufficient for the man who puts his trust in Him. He will surely bring about what He decrees. He has set a measure for all things.”²

¹ Q.S ath-Thalaaq [65]; 2-3

² See., Mahmud Y. Zayid, *The Qur'an An English Translation of the Meaning of Quran*, (Beirut-Lebanonn: Lebanon 1980), p. 420

DEDICATION

This thesis is dedicated to:

My dear parent: Sulaiman and Hayatun (almh.)

Love and respect are always for you. Thank you for the value efforts
And contributions in making my education success.

#

My beloved brother Ali Rofiq and my beloved sister Nur Sa'idah

Keep on your spirit to work and study.

#

My teachers and also my lectures,

Especially for (alm.) Prof. Dr. H. Ghozali Munir, M.A

Thank you for your adviser for me, wish you all the best sir.

#

My classmates, the genuine of FILSUF CLASS,

Sendi, Wildan, Ari, Ilul, Rizal, Abid, Adhi, mbak:

Ida Sholihatin, Sofwuni, Selly, Emy, Kurni and etc.

You're complete one till the end.

#

My special friend who has been given me the figth

Thank you for give me a soul, spirit and forceful in this life.

All of friends thanks for supported and togetherness.

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All praises and thanks always we deliver unto Allah SWT, the God of all Universe, for being finished this thesis. Furthermore, may *Shalawah* and *Salam* always we convey be the last apostle, Muhammad peace be upon him, his family and his companions who has taught wisdom and given *rahmat* for all mankind, especially the Muslims.

This mini thesis is entitled The Philosophical Meaning Of Ki Ageng Sela's Pepali In Polres Of Grobogan And Its Actualization For Social Life Submitted to Faculty of Ushuluddin to fulfill a Requirement to Gain Undergraduate Degree in Theology and Philosophy Department (Aqidah – Filsafat) Islamic State University (UIN) Walisongo Semarang.

In preparing this thesis the author get many help guidance and suggestions from various parties so that the preparation of this is thesis resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M. Ag as rector of Islamic State University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. M. Mukhsin Jamil, M. Ag as Dean of Ushuluddin Faculty.

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Finally, I would like to thank for the Institution of Polres of Grobogan was given to me permit for carry out this research and help me to finish this final examination. Thanks you very much.

Let but not least, I would like to thank my friends: 4,5th generation of Filsuf Class, the big family of Bidik Misi Club (BMC). Being with you is unforgettable moment.

In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for me myself especially and for the common reader.

Semarang, October 10, 2015

The writer

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TRANSLITERATION

VOWEL LETTERS

Â	a long spelling
Î	i long spelling
Û	u long spelling

ARABIC LETTER WRITTEN SPELLING

أ	A	Alif
ب	B	Ba'
ت	T	Ta'
ث	Ts	Tsa'
ج	J	Jim
ح	H	Ha'
خ	Kh	Kha'
د	D	Dal
ذ	Dz	Dzal
ر	R	Ra
ز	Z	Za
س	S	Sin
ش	Sy	Syin
ص	Sh	Shad
ض	Dh	Dhad
ط	Th	Tha'
ظ	Zh	Zha'
ع	'A	'Ain

غ	Gh	Ghin
ف	F	Fa'
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Waw
هـ	H	Ha'
ي	Y	Ya'

All of the translation of Qur'anic verses on this thesis refer to Mahmud Y. Zayid (Checked and Revised), *The Qur'an An English Translation of The Meaning of The Qur'an*, first edition, (Berut: Dar al-Choura, 1980)

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ABSTRACT

Keywords: *Pepali*, Polres of Grobogan, and Social Life

Javanese social life stance of course did not apart with an outlook on life or Java's philosophy. In the spiritual life which as the foundation and gives a meaning of Javanese culture, really trying to be able to seek a preliminary basis of everything. The source of Javanese culture is centered on character education, nobility, the main cultivation, manners, gentle, warm-hearted, be patient. Serat of Ki Ageng Sela's *Pepali* is a teaching about prohibition to negative act and teach the meaning of mankind on the life in society. With that's *Pepali*, Polres of Grobogan use it to controlling the society with ancestor teaches about kindness for make good behavior culture in social life.

The purpose of this writing to find the philosophical meaning of Ki Ageng Sela's *Pepali* prespective Polres of Grobogan and actualization between individual and social ethics in the social life and relevantion with Islamics prespective, which interview with 6 peoples as sample from 390 personnels of Polres of Grobogan. This research which included in category of data-based research from field so that this research which field research. Namely collect and analyzed data taken from field: observation, interview and documentation.

This research use to qualitative descriptive research. It is a technique used to describes and interprets the meaning of data that has been collected with gave attention and record as many possible aspects of the situation studied, so as to get a view generally and comprehensive about the actual situation.

From the research result can be that the philosophical meaning of Ki Ageng Sela's *Pepali*, talking about how important ethics in the society, prohibition to negative act, goodness and kindness, the culture of good behavior, respect and help to each others. The substance of Ki Ageng Sela's *Pepali* is contain the values that are harmonic to be attentioned and heeded by the peoples at now.

CHAPTER I

INTRODUCTION

A. Background

Islam was teachings to it's followers for good behavior to each same of human. The relationships like it, according to Islamic teachings must be developed for create of harmonious conditions, co-operation and mutual help to each others among the human. The social relationships in the form of each help, that's are very praises in side of Allah SWT. The values of that helpness will be more high when if that's be given and dedicated to one faith brotherhood and it done sincerely base on the faith.¹

In Islam is not only a spiritual religion, as some wrongly imagine, thinking that it limits itself to establishing relations between the servant and his Lord, without being concerned with organizing the affairs of the community and establishing it's the rules of conduct. On the contrary, Islam is universal in character. Not only does it determine the relations between man and his Lord, but it also lays down the rules that regulate human relations and public affairs, with the aim of ensuring the welfare of society.²

The social relationship is interweaving among individuals must be fun, peaceful and friendly also to showed the unity of purpose. In other words, the relationship must be characterized with the spirit of *rûkûn* (Java), the spirits are in harmony, quiet and peace.³ The relationship like as the ideal relationship of friendship or family, without the conflicts and disputes. The Spirit of life has united in purpose jointly instilled a sense of cared and helped to each other.

¹ Faisal Ismail, *Islam: Melacak Teks Menguak Konteks*, (Yogyakarta: Titian Wacana, 2009), h. 92

² John J. Donohue and Jhn L. Esposito (ed.), *Islam in Transition Muslim Perspectives*, (New York: Oxford University Press, 1982), p. 99

³ Ahmad Khalil, *Islam Jawa "Sufisme dalam Etika dan Tradisi Jawa"*, (Malang: UIN-MALANG PRESS, 2008), p. 21

The Social relations as well as cosmic relationship, it must be has well-organized and integrated into a harmonious whole. Implementation of harmony is ethic, where the peoples had commanded to look for the wisdom to know their place and position in the society. Therefore, they must respect the public orderliness, devote and respect to the older and treat to the younger with the affectionate or *tepa slira*.⁴

Javanese society is a united of society is tied with the norms of life because of the history, traditions, and religion. This can be seen in the characteristics of the Javanese society by kinship system. Tradition is certain activity had been carried out by hereditary with referred to the habit of the previous generation. Not at all of traditions are bad. This certainly very depended from which are the resources it. If the habit comes from Allah, as like was exemplified by His Prophets or following His instructions books will be categorized tradition corrected and recommended to be preserved.⁵

Javanese society purpose is only to reach the outer and inner happiness for its members. The happiness manifested as like prosperous life, enough foods, enough clothings, enough housings, safe and quiet. The relationships on the society visible in the form of inter-group relations with each other, between the leader with members group, and between members of the group itself.⁶

The explanation about the society perhaps need to be emphasized that we are family who should not be the individual to act on the principle of *homo homini lupus*, mutual prey each other with each other, who strong deceive and prey the weak, and among the weak fight alone. In the social life must be fulfill the criteria of *homo homini socius*.⁷ It mutual support and have conviction that are the one will not have been meaning without the others being.

⁴ *Ibid.*, p. 22

⁵ Darori Amin, *Islam dan Kebudayaan Jawa*, (Yogyakarta: Gama Media, 2000), p. 4

⁶ Heniy Astiyanto, *Filsafat Jawa "Menggali Butir-butir Kearifan Lokal"*, (Yogyakarta: Warta Pustaka, 2006), p. 187

⁷ Ahmad Khalil, *Islam Jawa "Sufisme dalam Etika dan Tradisi Jawa"*, p. 23

Indonesia is a nation who having diverse cultures with its local wisdoms respectively. Each region has a value that must be obeyed by the society. In this matter the author take the local knowledge of Java as an object of study. As like it had known that the Java's society very carried highly the values of courtesy and manners, for example when they met without stopping with another person (the Javanese) would bow the head as a respect for others.

The life closely related with the Java's society is contain the knowledge valuable, the religion of the ruler (say now is the leader), hold the key to the attainment of inner peace and social balance, which is a means to understanding of one formulation of attitudes and values that becoming the point of moral reference for the Java's society.⁸ As like it's has been written by Neils Mulder and Franz Magnis, there are two principles become to consideration object the Java's society before acting or responding something, tha's are the harmony principles and respect principles.

The first is the principles of rukun. *Rukun* is the ideal condition that be expected to be defended on an social relationship, an family, neighbors, on social life in the village, and on every grouping anything. The ambience on the social life so that's to create prosperity, *rukun agawe sentosa*.⁹ The harmony principles be applied for defend the society to always be harmonious. This harmonious society condition it's mean is a state where the society show an ambience of harmony among its citizens. Rukun mean being in a state of harmony, quiet and peaceful without the disagreement and contradiction. Rukun mean unity in a good intention to help each other.

The second is the principles of respect. *Respect* is a state of self *ngerteni* (understand) and be aware of the social position or the position of each party to variation the entire life of the Javanese.¹⁰ The fluency of using it on respect

⁸ Ahmad Khalil, *Islam Jawa "Sufisme dalam Etika dan Tradisi Jawa"*, p. 160-162

⁹ *Ibid.*, p. 163

¹⁰ *Ibid.*, p. 188

attitudes exactly be developed on the Javanese since it childhood through by education in the family. As like it have been explained by Hildred Geert that the education can be achieved through by three feelings have been studied by Javanese child on the situations to demanded a respect, namely *wedi*, *isin* and *sungkan*.¹¹

Part of the story Java's society perhaps to reflect a change universally in how the people interpret the religion in it personal and social life. The alteration mean is the transition from religion as the first marker of identity, declaration and admission upon a person's membership in a cultural group and social particular, became religious as a related to personal faith and internal piety.¹²

Java's culture as any form of appreciation and expression of the true interpretation of Javanese life has been penetrated the limit itself. The observers of Java's culture has many attempt to described the values of Javanese life as *sabar*, *rila*, and *nerima*. The values are part of a form of abstraction from the cultures becoming the orientation for human behavior. The relationship and relevance between values and attitudes are usually called the mentality. Dependence to the society is one of the behavior be considered prominently in the peoples of Java. The Folklore of Java's society has a value and a doctrine in accordance with the social and religious perspective concerned. The folklore should be understood as a teaching method when the Java's society be able to interpret the symbols were containing in that story.

In the human nature was not as individual beings, but the human was social beings that act in accordance with the society desire. In a individuals group, human beings should be interconnected, formed large groups, namely the society. That desire to get on together contained in human characteristic.

¹¹ Franz Magnis Suseno, *Etika Jawa*, (Jakarta: Gramedia Pustaka Utama, 2003), p. 63

¹² FX Dono Sunardi dan Satrio Wahaono, *Mengislamkan Jawa*, (terj. M. C. Ricklefs, *Islamisation and Its Opponents in Java*) (Jakarta: PT. SERAMBI ILMU SEMESTA, 2013), p. 732

Individual sociology to be status as members of the society because of that individual being causing the emergence of a group or society.¹³

As well has been be stated by Mulder as observer of Javanese culture that the personality and individual Javanese almost entirely social. An individual is said to be good if the society also expressed well. He also said that "Java's human is obey to the society, on the contrary the society obey to the strengths of the higher and softer, it which culminate to God".¹⁴

Members of human society cannot be considered independent of one another. On the contrary, as a result of their existence in this world and the very conditions of their lives, they render each other mutual service and cooperate to satisfy their need. Islam has fought luxury, which has created hatred among the social classes, which menaces a peaceful and stable life, not to mention corruption and anarchy.

Briefly summarized, such is the doctrine of Islam regarding the relations among men from the point of view of the solidarity of members of society. It contains in detail all the solid foundations necessary to make our nation a magnificent stronghold, a heaven of happiness for those who shelter there. The doctrine also contains a clear statement of what the socialism of Islam is, for adoption by those who wish to adopt it. Can men find a more perfect, more complete, more useful and more profound socialism than that decreed by Islam? It is founded on the basis of faith and belief, and all that is decreed on that basis participate in the perpetuation of life and doctrine.¹⁵

Even a cursory glance at the meaning and essence of nationalism would convince a person that in their spirit and in their aims Islam and nationalism are diametrically apposed to each other. Islam deals with man as man. It presents to

¹³ Muhammad Cholil Mansur, *Sosiologi Masyarakat Kota dan Desa*, (Surabaya: USAHA NASIONAL, 1997), p. 19

¹⁴ Darmanto Jatma, *Psikologi Jawa*, (Yogyakarta: Yayasan Bentang Budaya, 1997), p. 23

¹⁵ *Ibid.*, p. 102

all mankind a social system of justice and piety based on creed and morality and invite all towards it. The ultimate goal of Islam is a world-state in which the chains of racial and national prejudices would be dismantled and all mankind incorporated in a culture and political system, with equal rights and equal opportunities for all, and in which hostile competition would give way to friendly co-operation between peoples so that they might mutual assist and contribute to the material and moral good of one another.¹⁶

Social institutions (*Pranata Sosial*) is refers to the elements being that organizing the behavior of members of the society. As well has been be stated by Prof. Dr. Koetjaraningrat that *Social Institution* is a system of behavior systems and relationship centered on activities for fulfill complexes of special requirements in the social life. The Sociologist named Sumner who see the social institutions from the point of view of culture, he give interpret that social institutions as pattern of functional from cultural patterns that also includes the acts, aspirations, attitudes and supply of culture that has the eternal characteristic and have a purpose for fulfill the requirements of society.¹⁷

The Police forces is one of government agency that plays an important role in the State, especially for the country based on law (Article 1, verse (3) of the 1945 Constitution).¹⁸ Republic of Indonesian Police (Polri) is as one of institution to carry out the functions of government security area and social order, law enforcement, protector and servant to the society based on the principle of legality set forth in the 1945 Constitution, law of No. 8 of 1981 about KUHP, Law of No. 2 of 2002 about Polri as well as other laws regulate specifically. The police function consists of two functions, that's are preventive function and repressive function. Preventive function be executed in order to

¹⁶ *Ibid.*, p. 94

¹⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: YAYASAN PENERBIT UNIVERSITAS INDONESIA, 1969), p. 59

¹⁸ Sadjjiono, *Fungsi Kepolisian dalam Pelaksanaan Good Governance*, (Yogyakarta: LaksBang, 2005), p. 1

giving protection, shelter and services to the society, and the repressive function as a function of law enforcement.¹⁹

Whereas, follow the meaning of Chapter I the general provisions of Article 1 of No. 2 Tahun 2002 about Constitution of Polri, the meaning of the social security be combined with the meaning of social orderliness became to the social security and orderliness, it's means:

"The social security and orderliness are a dynamic condition of society as one of a precondition for the implementation of the national development process in order to achieve national goals be signed by the guaranteeing security, orderliness and law enforcement, and developing the tranquility of having the capability to build and develop the potential and the social power in avoiding, preventing and coping all forms of violations of the laws and other forms of annoyance which can disturb the society".

The Police as an institution in center of the people be required to carry out the role of "dwifungsi ", that is the role of the military and civilian. The military leaders clearly to expressing their desire for not only the duty in the "defense" area, but also to participate actively in the governance area, such as the society coaches. The integration of the army in the society middle be prioritied and begin from the upper level until the under level there are many examples of military occupying the civil important positions, the economics positions, from the generals who sit as the governor or director at a large company until retired non-commissioned officers who keep security in the village.²⁰

Polri is one of instrument of the State which has the legitimacy in case of law enforcement, it is different with *ulama'* that they only have obligations in case of the command to done *ma'ruf* (commanding the good), it's different with Polri which also have force of law to prevent *munkar* and even it take action to prevent a crime. This is a strategic task, so it is not rare in it practice often

¹⁹ *Ibid.*, p. 42-54

²⁰ Denys Lombard, *NUSA JAWA "Kajian Sejarah Terpadu"*, (terj. Winarsih Partaningrat Arifin dkk) (Jakarta: PT Gramedia Pustaka Utama, 1996), p. 121

rubbing directly with the black world that can damage the *moral* and *aqidah* of the members of the police itself own.

Developing countries such as Indonesia, would have been always experiencing growth of environment very quickly. The developments such as present the demand of serving Indonesian police highly. As well as the effect of climate on human life, then the organization was also very be influenced by environment, especially be influenced by the culture, ideals, traditions and human behavior who drive the organization. In this matter is the organization whos have duty to protecting, sheltering and giving comfort and security to the society that's are Police.

The organizational climate should have been always be maintained, be enforced and be established by the Police Ethics are applied consistently and consequencely. Ethics take rood on the philosophy and perposes of peoples who was collaborated, finally it forming the organization behavior. Those the peoples each bringing a psychological purpose, socialis and economic into the organization was be expressed as performance, both on individual and group areas. Most of the leaders were also part of society, it sure would implement a harmonious leadership. On one side it take up the values, ideals and purpose of the society and on the other side it must to realize the goals of the organization.²¹

The life story of Ki Ageng Sela generally is a legend according to manuscripts histories. However, most of the Java's society believes if these story was really happen.²² According to genealogy, Ki Ageng Sela is the great-grandson (*cicit*) or ancestral (*buyut*) of the last Brawijaya. He is the ancestor (*cikal bakal*) from the founder of Mataram's kingdom that's Sutawijaya.²³

Ki Ageng Sela was leaving a legacy in the form of moral teachings be adopted by his generation in Mataram. The teachings contain the prohibitions

²¹ Sadjjiono, *Fungsi Kepolisian dalam Pelaksanaan Good Governance*, p. 56

²² Petir Abimanyu, *Mistik Kejawen "Menguak Rahasia Hidup Orang Jawa"*, (Yogyakarta: PALAPA, 2014), p. 157

²³ *Ibid.*, p. 156

that must be followed if it want to get safety, which was then written by the poets in the form of *macapat* poems with the title of *Ki Ageng Sela's Pepali*.²⁴

Serat of Ki Ageng Sela's *Pepali* qualify as an object of study in this discussion. The substance of Ki Ageng Sela's *Pepali* is one of Java's literature containing the teaching of the life and living. In serat of Ki Ageng Sela's *Pepali* are containigs the values that are harmonic to be attentioned and heeded by the peoples at now.²⁵ Serat of Ki Ageng Sela's *Pepali* written in the form of *macapat*. This creation has been being since of Islamic period which is about the 15th century AD.²⁶

The philosophies values used to local wisdom as follow:

*“Pêpali-ku ajinên mbrêkati,
Tur sêlamêt sarta kuwarasan.
Pêpali iku mangkene:
Aja agawe angkuh,
Aja ladak lan aja jail,
Aja ati sêrakah,
Lan aja cêlimut:
Lan aja mburu alêman,
Aja ladak, wong ladak pan gêlis mati,
Lan aja ati ngiwa.*

Serat of Ki Ageng Sela's *Pepali* is becoming reasonable for researched because of in it contains the values of ethics and social philosophy remaining heed the local wisdom as a philosophy of the Javanese life by using the *songs of macapat*.

The author be aware that the values contained in the Java's society is not all of it still in accordance with the times now, but the author believe that among these values still are universal and it can still be used at the time now.²⁷ Therefore, the author try to finding back the values and the meaning was contain

²⁴ *Ibid.*, p. 159

²⁵ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, (Yogyakarta: Narasi, 2004), p. 31

²⁶ *Ibid.*, p. 25

²⁷ Heniy Astiyanto, *Filsafat Jawa “Menggali Butir-butir Kearifan Lokal”*, p. 107

in a teaching, which is used as a foundations, principles and paradigms by a social institution that give protecting, sheltering and serviing to the society that is the Police.

Based on the explanation of above, the author think to need for deeply more to research about how the philosophical meaning of Ki Ageng sela's pepali in Polres of Grobogan and its relevance with Islamic perspective to the title of **“The Philosophical Meaning of Ki Ageng Sela’s Pepali Perspective in Polres of Grobogan and its Relevance to Islamic Perspective”**.

B. Research Question

Based on the background above, so it can be taken the mains matter which need to be studied further. The research question in this research are:

1. What is the philosophical meaning of Ki Ageng Sela's Pepali Perspective in Polres of Grobogan?
2. What is the Relevance to Islamic Perspective?

C. Aim and Signicance of Research

1. Aim of Research

As the research question above so the aim of writer to take this title are:

- a. To know the philosophical meaning of Ki Ageng Sela's Pepali Perspective in Polres of Grobogan?
- b. To know the Relevance to Islamic Perspective?

2. Signicance of Research

a. Theoretical Signicance

- Theoretically the results of this research be expected can to give the contribution in the sector of philosophical science, theology and philosophy particularly in the sector of local wisdom about *Ki Ageng Sela's Pepali*.

b. Practical Significance

- Practically to know and help to Polres about the effectiveness of *Ki Ageng Sela's Pepali* slogan in giving the protects and services to the society in the social life of Grobogan regency.

D. Prior Research

Doing a research about the philosophical meaning Ki Ageng Sela's *Pepali* prespective in Polres of Grobogan, so it would be need to be done review of research had been done previous. It is intended to see the relevance and the resources that will be used as reference in this research and at once as efforts to avoid duplication. The researches include below:

1. "*Nilai-nilai Moral dalam Buku Pepali Ki Ageng Sela Karya Soetardi Soeryohoedoyo dalam Prespektif Pendidikan Agama Islam*" by Ahmad Fahrur Rozi. In this thesis the Author given explanation about there are many moral values in the book of Ki Ageng Sela's *Pepali*, which are grouped into five groups, that's are: *first*, the advice in the form of pepali. *Second*, the advice to did well. *Third*, the advice become to the human superiority (Insan Kamil). *Fourth*, the advice about of life and the last is the advice about of faith.²⁸ It is suitable with Islamic religion which educate to it's ummah to virtuous and have morality like as exemplified by the Messenger of Muhammad SAW, that is *Akhlaqul Karimah*.
2. *Pembinaan Taruna Taruni Akpol sebagai Upaya Peningkatan Aqidah Islamiyah (Study Kasus di Akademi Kepolisian Semarang)*", was arranged by Edy Purnomo. In this thesis writer explained that the personnel development was enough to give the effect to the efforts of improvement the aqidah Islamiyah Taruna and Taruni. It is

²⁸ Ahmad Fahrur Rozi, *Nilai-nilai Moral dalam Buku Pepali Ki Ageng Sela Karya Soetardi Soeryohoedoyo dalam Prespektif Pendidikan Agama Islam. Skripsi*. (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2013)

matter was be signed with the daily religious activities who be carried out by this cadre of Polri leaders who can not be separated from the values of Aqidah Islamiyah.²⁹

After reviewing the thesis above, there is a focus differences of researches has been be done with the research focus that will be done by the author. In the first research to did research about the books or literature, which be relevanced with Islamic education. Then a second research that the studied about development to Taruna and Taruni as generations of Polri as efforts to improvement about Aqidah Islamiyah.

The research of the philosophical meaning on Java's literature by Ki Ageng Sela, which is several his teaching used as the principles of Police not yet present previously. This research will have been studying the philosophical meaning of Ki Ageng Sela's pepali which used as the principles of Police (Polres).

E. Methodology of Research

1. Type of Research

This research the author is used the philosophical meaning of Ki Ageng Sela's Pepali in Polres of Grobogan conclude on the qualitative research that the research procedure which is result of descriptive data in the form of written words or oral from the peoples and behaviors that can be observed, and directed at the background and the individual holistically (intact).³⁰ Thus, it is mean to understand the phenomenon of experienced by the subject of research for example, behavior, perception, motivation, action, etc., holistically and with the descriptions in the form of words and

²⁹ Edy Purnomo, *Pembinaan Taruna Taruni Akpol sebagai Upaya Peningkatan Aqidah Islamiyah (Study Kasus di Akademi Kepolisian Semarang)*. Skripsi. (Semarang: Fakultas Ushuluddin IAIN Walisongo, 2011)

³⁰ Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: PT. REMAJA ROSDAKARYA, 2009), p. 4

language, onn a specific context which natural and with utilizing various of natural methods.³¹

Based on the problem is submitted in the research, so the type of research is descriptive qualitative research. This type of research is expected to result vrious of information about the philosophical meaning of Ki Ageng Sela's Pepali prespective in Polres of Grobogan for Social Life.

2. The Sources of Data

To get data necessary in this research the author used to source of data from the field (*field research*) and the library data (*library research*) that is used to get theoretical data was discussed. For that's as a data type as belows:

- a. The primer data, is direct data from the first source of data in the research location or objects.³² The sources of data directly connected with the object of research. The primer data source in this research is gotten from all the informants through interviews and observation techniques to the research object of the philosophical meaning of Ki Ageng sela's Pepali in Polres of Grobogan according to the social life. This primer data gotten from:
 - 1) The Chief of Polres of Grobogan.
 - 2) The Chief of section Sumda Polres of Grobogan.
 - 3) Police members.
- b. The secondary data, is the sources that can helping to give information, or supplementary data as a comparison.³³ Seen from data sources side, additional material was derived from written sources can be divided into a source of books, journals, sources

³¹ *Ibid.*, p. 6

³² Burhan Bungin, *Metodologi Penelitian Kualitatif "Komunikasi, ekonomi, dan Kebijakan Publik Serta Ilmu-ilmu Sosial Lainnya"*, (Jakarta: Kencana, 2008), p. 122

³³ *Ibid.*, p. 133

from archives, personal papers and formal documents,³⁴ it was connected with this discussion about the philosophical meaning of Ki Ageng sela's Pepali prespective Polres of Grobogan.

3. Technique of Data Collection

Gathering data techniques used are either related with literature study or result from empirical data. The research literature study is done by carry out review from the books or literatures that are still connecting with the research. Purposive sampling is done with taking the peoples who was selected really by researchers according to specific characteristics had by that sample. Purposive sampling is carefully chosen samples that are relevant with the design of the research.³⁵

Methods of data collection generally aim to get the facts necessary to achieve the research purpose.³⁶ The author using the methods in this research are:

a. Observation Methods

Observation technique is the activity of observed and does the recording of data or information that is appropriate with the research context. Observation technique be expected can to explain or describe widely and detail about the problems be confronted.³⁷

On use to this method is done with observing (*watching*) and hearing (*listening*) about the person's behavior for some time without does manipulation or control, and noting that the enable or fulfill the condition into the level of analysis interpretation.³⁸

³⁴ Lexy J. Moleong, *Metode Penelitian Kualitatif*, p. 159

³⁵ Sonny Sumarsono, *Metode Riset Sumber Daya Manusia*, (Yogyakarta: GRAHA ILMU, 2004), p. 63

³⁶ *Ibid.*, p. 66

³⁷ Mahi M. Hikmat, *Metode Penelitian "Dalam Perspektif Komunikasi dan Sastra"*, (Yogyakarta: GRAHA ILMU, 2011), p. 73

³⁸ James A. Black dan Dean J. Champion, *Metode dan Masalah Penelitian Sosial*, (Bandung: PT. Refika Aditama, 2009), p. 286

b. Interview Method

Interviews method is an effort to collect the information with submit a number of questions orally to be answered orally too.³⁹

The *Interview* consists of three types of structured, semi-structured and unstructured. Structured *interview* is an *interview* form that has been be directed by a number of questions tightly. In semi-structure, although *the interview* has been be directed by a number of questions it was likely that appear the new questions it the ideas spontaneously in accordance with the context of the talks which done in the research. Then the unstructured *interview*, researchers only focused on the centers of any problems without tied by certain formats tightly.⁴⁰

This method is used to get the information from data sources that are the Chief of Polres of Grobogan, the Chief of bag Sumda, members of Polres, and among belows: AKBP Indra Darmawan Iriyanto and Kopol Andi Wahyono either on give the meaning and understanding about *Ki Ageng Sela's Pepali*, or about the facts that supported to success and the obstacles be confronted to interpret the pepali.

c. Documentation Method

According to Bungin, he was said that the documentation technique is one of method to data collection used in the social research of historical data.⁴¹ The document is a record of events that have been passed in the form of scripts, pictures or monumental creation from someone.⁴² According to Guba & Lincoln were said that the *level*

³⁹ Sonny Sumarsono, *Metode Riset Sumber Daya Manusia*, p. 71

⁴⁰ Maryaeni, *Metode Penelitian Kebudayaan*, (Jakarta: PT. Bumi Aksara, 2005), p. 70

⁴¹ Imam Gunawan, *Metode Penelitian Kualitatif "Teori dan Praktik"*, (Jakarta: PT Bumi Aksara, 2013), p.177

⁴² *Ibid.*, p. 176

of *credibility* of a results Qualitative research is less more be determined also by the user and utilization of documents being.⁴³

It means that this documentation method is used to get data about the background, history and the development of Mapolres of Grobogan on promoting the local wisdom that is Ki Ageng Sela's Pepali and the other documents (the books, the magazines, the newspapers, etcetera) that are closely related with this research problems.

4. Technique of Data Analysis

After data from the field have been collected with using several of the methods above, so the researcher processing and analyzing those data with using the analysis of qualitative descriptive.

According to Lexy J. Moleong that the analysis of qualitative is the effort to done by working with the data, organizing the data, sorting it became a unit which can be managed, synthesizing, seek and find the patterns, find about what is important and what is learned and decide about what can be told to others.⁴⁴ According to Sumadi that this descriptive purpose is to make a descriptive systematically, factual and accurate about the facts and characteristics populations on specific areas.⁴⁵

So, the analysis of qualitative descriptive is a technique used to describes and interprets the meaning of data that has been collected with gave attention and record as many possible aspects of the situation studied, so as to get a view generally and comprehensive about the actual situation.

According to Dadang Kahmad that phenomenological method is research that use the comparisons as tool to learn the attitudes and behavior of human religion were founded with experience the reality from field. This

⁴³ *Ibid.*, p. 178

⁴⁴ Lexy J. Moleong, *Metode Penelitian Kualitatif*, p. 248

⁴⁵ Sumadi Suryabrata, *Metodologi Penelitian*, (Jakarta: PT. RajaGrafindo Persada, 1995), p. 18

method used to know and understand behind the meaning that phenomena, that relate with the meaning of theology or socio-cultural.⁴⁶ The authors use this method to know and understand something of the social reality character and the world of human behavior about the philosophical meaning of Ki Ageng Sela's Pepali in Polres of Grobogan and it's actualization for social life. According to the phenomenological approach, it's must be have relation with value, so too the technology must be based and oriented on the values like as humanity, justice and also the efficiency and effective value.⁴⁷ So, the phenomenon that happen is the philosophical meaning of Ki Ageng Sela's Pepali in Polres of Grobogan and it's actualization for social life.

F. System of Writing

The system of this research as the describe which will become theme in this mini thesis. In the discussion "The Philosophical Meaning of Ki Ageng Sela's Pepali Perspective in Polres of Grobogan and its with Islamic Perspective" the writer divideds in the five chapters, there are each other contained from some of sub chapter by purpose hopes to the theme can be will and syystematic from chapters such as:

The first chapter, introduction, in this case the authors describe the general cintent of the writing or the content and limits of the problems. Expected to be more easily to be understood in bringing ideas to the point. This chapter consist of background, research question, purpose and advantage of research, prior research, research methods, systematical writing.

The second chapter, is contain about pepali in Java's philosophy: definition and form pepali. Then be continued about the existence of pepali for Java's society, pepali in the form of ethics, pepali in Islamic ethics perspective,

⁴⁶ Dadang Kahmad, *Metode Penelitian Agama Perspektif Ilmu Perbandingan Agama*, (Bandung: Pustaka Setia, 2000), p. 55

⁴⁷ Noeng Muhadjir, *Metode Penelitian Kualitatif*, fourth editions, (Yogyakarta: Rake Sarasin, 2000), p. 262

and the last is the effectiveness pepali for Java's society from pass time until this time.

The third chapter, is explanation about the philosophical meaning of Ki Ageng Sela's Pepali prespective in Polres of Grobogan. Contained about view of Ki Ageng Sela includes the history of Ki Ageng Sela, then be continued the figure of Ki Ageng Sela for Grobogan society, teachings Ki Ageng Sela, Ki Ageng Sela's pepali in Polres of Grobogan which include: history, vision and mission of Polres of Grobogan, Approach Method of Polres to The Society, then Pepapli Ki Ageng Sela di Kepolisian Grobogan, the motivation of Polres of Grobogan using to Ki Ageng Sela's Pepali, the values of Ki Ageng Sela's Pepali that includes: the protector, the social security and the individual and social ethics, and the last is the effectiveness of using Ki Ageng Sela's Pepali for Grobogan Police duties.

The fourth chapter, is the analysis of philosophical meaning of Ki Ageng Sela's Pepali prespective in Polres of Grobogan. In the fourth chapter is the analysis, formulation of the problem that has been determined in chapter one which includes analysis of the philosophical of pepali Ki Ageng Sela, pepali (teachings) of local wisdom is used to by Polres of Grobogan.

The fifth chapter, is the closing. In this chapter, the writer will present final result from the explanations of the previous chapters which have been elaborated in this research.

That's all of describing of writer's systematic in this mini thesis. May all can be useful and next can be success and be useful for the writer especially for humans being. amin

CHAPTER II

PEPALI ON JAVANESE PHILOSOPHY

A. Definition and Form of Pepali

1. Definition of Pepali

The *Pêpali* is a word taken from the word of *pamali* or *wewaler* (behavior limited / action) mean were taboos. The definition of *pêpali* was part of the embodiment of the values which seen in any act or behavior of society members, need to be enforced to preserve the rhythm of life that accord with the power of nature and glorious ideals of a society or a nation.¹

The *Pêpali's* word, in the language of Indonesian Javanese literature written by S. Butler Atmaja, meaning avoidance or prohibition. According to Tardjan Hadidjaya, was described by Petir Abimanyu, the *Pêpali* defined as grip or a way of life.² According to Soetardi Soeryohoedoyo that *pêpali* is a teaching, instructions and rules.³

The *Pêpali* is prohibition doctrine of the ancestors which passed down from generation to generation. In the context of Javanese literature, *pêpali* included in the literature type (genre) *wulang* (teaching). But in *pêpali*, the doctrine which delivered expected to be followed (done) because that doctrine is a special heritage.⁴

The Value that contained in this *pêpali* or *wewaler* can shows the identity and personality of concerned society's group. While the value that contained in its own, in active manifestationis norm. and this is a member of the community

¹ Budiono Herusatoto, *Mitologi Jawa*, (Depok: Oncor Semesta Ilmu, 2012), p. 97

² Petir Abimanyu, *Mistik Kejawen "Menguak Rahasia Hidup Orang Jawa"*, (Yogyakarta: PALAPA, 2014), p. 162

³ Soetardi Soeryohoedoyo, *Puncak-puncak dalam Pandangan Kesusilaan Kefilsafatan dan Ketuhanan dalam Kesusastraan Jawa*, (Surabaya: cv. Citra Jaya, 1989), p. 11

⁴ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, (Yogyakarta: Narasi, 2004), p. 3

action guidelines. Thus, this norm is an act which reflects the value that made as examples or the next action.

In this *pêpali orwewaler*, can be divided into two groups:⁵

- a. The *Pêpali* or *wewaler* which can be generally applicable to all citizens, not related to a group or community, region, tribe, nation or religion..
- b. The *Pêpali* or *wwaler* which limited apply to the group, community, region, tribe, nation or religion only.

2. Pepali's Form

SeratPepali *Ki AgengSela* is a literature work that written by the macapat songs. In the Javanese literaturehistorical context, these works have been living since the Islamic era (\pm 15th century AD). As a literature's work, *Serat Suluk Pepali Ki Ageng Sela* written by convention of macapat songs, for example *guru gatra*, *guru lagu*, *guru wilangan*, *sasmito tembang*, and use to macapat pupuh (Dhandhang gula⁶ and Pucung⁷). The elections of *pupuh* are selected accord with the purpose and problem which want to be delivered in that text. With these elections, *pepalis* problem that want to be delivered more on the mark, and can be viewed from Javanese literary aesthetics.⁸

According to Saputra, macapat poetry patterns are the rules or procedures that must be obediented strictly. The poetry pattern includes *guru gatra* (the rule row number of each lines), *guru wilangan* (the rule syllables number of each lines), and *guru lagu* (the fall of the vowel sound on each lines). *Serat Pepali of Ki Ageng Sela* was written according to *Dhandhang gula*, *pupuh* and *Pucung*.

⁵ BudionoHerusatoto, *Mitologi Jawa*, p. 98

⁶ According to tradition speak, *Dhandhanggula* be created by Sunan Kalidjaga. The word of Dhandhanggula (*Dhandhang*: ask + *Sugar*: sweet), it's means to hope so good or fun.

⁷ According to oral tradition, *Pucung* be created by SunanKalidjaga. *Pucung* is the name of Kepayang fruit. Kepayang usually used for cooking ingredients. Because of the nature of character it's, *Pucung* can used to "spice" in a creatof macapat (long and varied) so as not always *sereng* "hard".

⁸ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, p. 26

According to Prawiradisastra, the using of *pupuh* in macapat can not be arbitrary because it must be adapted to the nature or character of the song.

As for the nature or character of *pupuh Dhandhanggula* is flexible, fun and exciting. Therefore, this *pupuh* suitable with the depiction of various condition, think out of the good doctrine and to express affection (between parents and children, teachers to students, and so on). While *pupuh Pucung* has a relaxed nature or character, will, funny and ridiculous. Therefore, it is suitable to disclose the advice *Pucung* mild but in a serious context.

B. The Existence of Papali for Java's Society

The values in Serat of Ki Ageng Sela's *Pepali* actually is universal. In other words, the values those in that works can be used by anyone. But as the value, Serat of Ki Ageng Sela' *Pepali* also have a vision of Java's special characteristics. That's special characteristics can be seen from the nuances of human values and morality which embodied in the form of Ki Ageng Sela's doctrines.⁹

The source of Javanese culture is centered on character education, nobility, the main cultivation, manners, gentle, warm-hearted, patient, accept what is against to their children. Java community children in the household always oriented to the educational resources. While the intelligence was number two. Based on that sources reflected the norms of propriety, manners, respect anyone who is younger and respect anyone who is older. clearly the Java community wants a peace, familiarity and kinship peaceful.¹⁰

Java's community life stance of course did not apart with an outlook on life or Java's philosophy. In the spiritual life which as the foundation and gives a meaning of Javanese culture, really trying to be able to seek a preliminary basis of everything. It can be contemplated the meaning of humans life or *Sangkan*

⁹ *Ibid.*, p. 31

¹⁰ Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengenal Budaya Jawa*, (Jakarta: PT Pradnya Paramita, 1997), p. 76

Paraning dumadi and Manunggaling Kawula Gusti that is as the relationship between man and God and the universe.¹¹

By giving lessons of philosophy, both growing in the world and growing in the culture of other nations. It is hoped that the community must consistent showing respect for the property of the nation itself and remains firmly rooted in the culture of his people. This is accord with the attitude of the Java community that consistent steadfast against Javanese cultural roots that have lived for centuries.

In the Javanese era -Hindu has known for the aesthetic that beauty holds is very important role to manifest itself as a work of the Almighty. Besides of the ethical beauty, there is also ethical decency in order that the community or any person know either good or bad deeds. According to the Javanese ethics morality is the basis of attitudes and behaviors in order that in the system of relationships between people does not cause conflict.¹²

Java community, rich in expression, that contain of moral education. In educate the Java community must through a subtle expressions until not offend or cause annoyance. With that expression the people forced to analyze his self the meaning of the phrase here are words or phrases that contain a very deep meaning and not criticism that can make someone be hurt.¹³

The expressions that live in the Java community are aphorisms or motto, namely that the Java community in order that always warned or act as what explicit and implicit in these words. Phrases that contain the pedagogical value¹⁴ today is almost extinct, meaning no longer be hold in daily life. This is caused

¹¹ In the story of Dewa Ruci Wayang was took the figure of Sang Bima in the search for the living water to get the true story. The incident that was an indication of how the effort has been deeply rooted in the life of Java. See: Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengenal Budaya Jawa*, p. 77

¹² Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengenal Budaya Jawa*, p. 79

¹³ *Ibid.*, p. 85

¹⁴ Pedagogis was an idioms that educational quality. Look: *Kamus Besar Bahasa Indonesia*, ed. 3. -cet. 3., (Jakarta: Balai Pustaka, 2005), p. 841

by the Java community itself who do not have time anymore to remember let alone run a message that contained in a precious expression.

C. Pepali and Formation of Individual and Social Ethics

The value that contained in the fibers actually Pepali Ki AgengSela is universal. In other words, the values are in the works that can be used by anyone.¹⁵

Ethics basically concerns the broad areas of life. At least not as proposed by Alasdair Mac Intyre, ethics also involves a conceptual analysis of the dynamic relationship between people as an active subject with his own thoughts, with the encouragement and motivation of basic behavior, with the ideals and purpose of his life and with deeds actions. In short, there is a close relationship between ethics and systems or patterns of thinking embraced by individuals, groups or communities.¹⁶

Because ethics discuss human actions, ethics are associated with around the science of people and society, such as anthropology, sociology, economics, law and politics. For that ethics can be divided into two kinds, namely: individual ethics and social ethics.

1. The Individual ethics questioned human obligatory as an individual human being, especially to itself and through conscience to divine.
2. The Social ethics discusses the moral norms that should determine the attitude and actions among humans. Social ethics related to special ethics concern with the territories of certain human lives.

The ideality of unity and harmony between a human and God came as model for the relationship between human and society. The effort to reach a congruence and maintenance of orderliness were the element that prominent. The concept of unity imply orderliness. The desire, ambition, and individu natural

¹⁵ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawan dalam Serat Pepali Ki Ageng Sela*, p. 31

¹⁶ Tafsir, at. All, *Moralitas al-Qur'an dan Tantangan Modernitas*, (Yogyakarta: Gama Media, 2002), p. 25

desire believed threat a harmony. Until caused the think that “ make sacrifice to the social harmony will bring to the highest reward.”¹⁷

Life in the Java’s community did not seem to leave much room for individual expression. Presumably that life isolated a person with others. Particularly personal expression that showed emotion was something that disrespectful, shameful and a violation of the privacy of others. Social life must be protected from intrusion by keeping the courtesy, hierarchy and harmony. That’s all kept individuals and communities in order to stay within.¹⁸

Individuals are formed in-devidere words which have a meaning that can not be divided. Human Individu means the creatures which can not be divided. The explanation of a people as individual human not only in a physical sense, but also in the mean that a people was distinctive personal style according to the skills including personal skills. Hence an individu when compared with other individuals certainly have the differences, both in terms of dealing with the physical form, properties owned, personality, ability power, sustenance and behavior.¹⁹

These differences that cause humans have characteristics that distinguish between one individual with another individual. In the Islamic view of the differences that exist in every human being was something nature. The existence of difference in the ability that causes the difference in duty declared by God in the letter al-Baqarah verse 286 which reads as follows:

¹⁷ Niels Mulder, *Mistisisme Jawa: Ideologi di Indonesia*, (terj. Noor Cholis) (Yogyakarta: LKiS, 2001), p. 96

¹⁸ *Ibid.*, p. 102

¹⁹ Imam Suraji, *Etika dalam Prespektif al-Qur’an dan al-Hadits*, (Jakarta: PT. Pustaka Al Husna Baru, 2006), p. 62

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
 أَكْتَسَبَتْ²⁰

Allah does not charge a soul with more that it can bear. It shall be requated for whatever good and whatever evil it has done.²¹

Thus, his firm in the letter of al-Mudatsir verse 38, where God declares as follows:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ²²

Each soul is held in pledge for what it earns.²³

From the description further be concluded that biologically the people is individuals who stand itself have their own desires that different between one individual with another individual. Similarly, with the capabilities and responsibilities of all the works that he had done.²⁴

In the view of Islam, live in a society is the nature that is in human. People could not break away from the other people in daily life. Biologically human beings are individuals, but humans will evolve and have meaning when communicating with others in social life.²⁵

Intensive and harmonious relationships between individuals in society gave birth to intimacy, dependency, satisfaction and a feeling of mutual need between each others. If this condition can be realized, so everyone will be born

²⁰ Q.S. Al-Baqarah [2]; 286.

²¹ All of this Translation of the meaning of Quran referes to Mahmud Y. Zayid, *Translation of the Meaniiing of Quran*, (Beirut-Lebanonn: Lebanon 1980), p. 34

²² Q.S. Al-Mudatsir [74]; 38

²³ See., Mahmud Y. Zayid, *The Qur'an an English Translation of the Meaniiing of Quran*, (Beirut: Dar al-Choura, 1980), p. 436

²⁴ Imam Suraji, *Etika dalam Prespektif al-Qur'an dan al-Hadits*, p. 64

²⁵ *Ibid.*, p. 67

feelings of love and affection. Feelings of love and affection will give birth to the willingness and readiness to sacrifice.²⁶

Therefore, relate to others (society) is something that recommended by Islam. This is confirmed by God through some of His firm. Among other things his firm in the letter of al-Hujurat verse 13 as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ

خَيْرٌ 27

Men, we have created you from a male and female, and made you into nations and tribes that you might get to know one another. The noblest of you in Allah's sight is the most righteous of you. Allah is Wise and All-knowing.²⁸

Social interaction was the interrelationship between two peoples or more, and they were impersonating actively in it. In the interaction also was get more than just go on the relationship between the parties involve, but they were interplaying. Social interaction was the basis of adaptation. Because of the biological characteristics especially, the human was can not to live alone and it was dependent on the other person.²⁹

The social life of the true Muslim is based upon supreme pcinciples and designed to secure happiness with prosperity for the individual as well as the society. Class warfare, social cates and domination of the individual over society or viceversa are alien to the social life in Islam.nowhere in the Qur'an or the tradition of Prophet Muhammad can one find any mention of superiority on account of class or origin or wealth. On the contrary, there are many verses of

²⁶ *Ibid.*, p. 66

²⁷ Q. S. Al-Hujurat [49]; 13

²⁸ See., Mahmud Y. Zayid., *Ibid*, p. 384

²⁹ Harsojo, *Pengantar Antropologi*, (Bandung: Binacipta, 1967), p.146

the Qur'an and sayings Muhammad to remind mankind of the vital facts of life, fact which serve at the same time as principles of the social structure of the Islam life. Among these is the fact that humanity represents one family springing from one and the same father and mother, and springing to the same ultimate goals.³⁰

The unity of humanity is not only in its origin but also in its ultimate aims. According to Islam, the final goal of humanity is God. From Him we come, for him we live and to him we shall all return. In fact, the sole purpose of creation as describe by the Qur'an is to worship God and serve His cause, the cause of truth and justice, of love and mercy, of brotherhood and morality.

In this Pepali also is teaching about the unity in the social life. There is relevances with Islam spirit because on this unity of origin and ultimate goals as the background of the social life in Islam, the relations between the individual and society are based. The role of the individual is complementary to that of society. Between the two there are social solidarity and mutual responsibility. The individual is responsible for the common welfare and prosperity of his society. This responsibility is not only the society but also to God. In this way the individual works with a sound social-mindedness and a genuine feeling of inescapable responsibility. It is his role to do the utmost for his society and contribute to its common welfare.³¹

On the other hand, the society is also responsible to God for the welfare of the individual. When the individual is able he is the contributor and society is the beneficiary. In return he is entitled to security and care. Should he become disabled. In this case he is the beneficiary and society is the contributor. So duties and rights correspond harmoniously. Responsibility and concern are mutual. There is no state to dominate the individual and abrogate his personal

³⁰ Hammudah Abdalati, *Islam in Focus*, (New Delhi: Crescent Publishing Company), p. 123

³¹ *Ibid.*, p. 124

entity. Likewise, there is no individual or class of individuals to exploit the society and corrupt the State. There is harmony with peace and mutual security. There is a constructive interaction between the individual and society.

Beside the unity of humanity in origin and ultimate goal, and beside this mutual responsibility and concern, the social life of Islam is characterized by cooperation in goodness and piety. It is marked with full recognition of the individual and his sacred rights to life, property and honor. It is also marked with an effective role played by the individual in the domain of social morals and ethics.

In Islamic society the individual can not be indifferent. He is enjoined to play an active part in the establishment of sound social morals by way of inviting to the good and combating the evil in any form with all lawful means at his disposal. In so doing, not only does he shun evil and do good but also helps others to do the same. The individual who feels indifferent to his society is a selfish sinner, his morals are in trouble, his conscience is on disorder, and his faith is undernourished.

The structure of social in Islam is very lofty, sound and comprehensive. Among the substantial element of this structure are sincere love for one's fellow human beings, mercy for the young, respect for the elders, comfort and consolation for the distressed, visiting the sick, relieving the grieved, genuine feelings of brotherhood and social solidarity, respect for the rights of other people to life, property and honor, mutual responsibility between the individual and society.

D. Pepali in the Perspective of Islamic ethics

Serat of Ki Ageng Sela's pepali relics have been reflects the transitional ages on that times. His life philosophy, as well as also Walisanga life philosophy was a synthesis of elements of Islam and Hinduism.³² Pepali fiber Ki

³² Budiono Herusatoto, *Mitologi Jawa*, p. 101

Ageng Sela is a teaching given by Ki AgengSela to the Java community in order to run in accordance with the values of Javanese culture.³³

In Javanese literature of Pesantren, language and literature of Java used as a place or a means to introduce the teachings of Islam. Thus, the element of religion or law at the core teachings highly appreciated. Instead, in Javanese Islamic literature, Islamic elements, especially the wisdom of Sufism and root his noble character intercepted by the writers of Java to develop, enrich and convert the java literature legacy in Hindu Period (hindu's period).³⁴

Various kinds of words *aja* (don't do it) or a porhibition would give anrepresentation of the breadth and the depth meaning of Ki Ageng Sela's Pepali, because it can be widely applicable to the general public. The actual subject of ethics is to include Java ethics, Islamic ethick and religious shari'ah.³⁵

The word of "ethic" in actuall meaning is "phyloshophy about moral areas". So ethic is sciences or systematic reflection about the judgments, norms and terms of moral.³⁶ Ethic is a science talk about good and bad human actions. This term is the same as the science of morals (in Islam), which is a science that explains good and bad, to explain what should be done by humans in relation to fellow human beings, describes the objectives that should be addressed and showed the way to do something that should be done.³⁷

While moral is anaction in accordance with the criteria accepted by the public and social unity. From practical point of view, moral same as with akhlak. IbnMakawaih interpretedakhlak as:

³³ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, p. 3

³⁴ Ridin Sofwan, at. All, *Merumuskan Kembali Interelasi Islam-Jawa*, (Yogyakarta: Gama Media, 2004), p. 37

³⁵ Budiono Herusatoto, *Mitologi Jawa*, p. 105

³⁶ Franz Magnis Suseno, *Etika Jawa*, (Jakarta: Gramedia Pustaka Utama, 2003), p. 6

³⁷ Amin Syukur, *Pengantar Studi Islam*, (Semarang: PT. Pustaka Rizki Putra, 2010), p.

*A state of the soul which causes it to perform its actions without thought or deliberation, mean the condition of soul that able to causes a the action without thinking or the deep consideration.*³⁸

The same definition was also said by Imam al-Ghozali as follows:

الخلق عبارة عن هيئة في النفس راسخة عنها تصدر الافعال بسهولة ويسر من غير حاجة الي فكر وروية.

Morals are circumstances that are embedded in the soul of which appear deeds easily, without the need for intellection and consideration.

Therefore, the definition of akhlak is the attitude / nature / circumstances soul pushed to doing an act (good / bad), which done easily, without intellection and contemplation previously in this comprehension, the action seen from the base motive or intent.

Therefore, the actions that can be judge good or bad is an intentional and conscious act. Unintentional and unconscious Actions is an apparent act (syubhat) that can not be considered good or bad.

Many verses of the Koran, praising the Prophet Muhammad SAW., As a noble man, one of which is Q.S. Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ³⁹

And surely you have a Sublime Character.⁴⁰

And the only purpose of delegated of the Prophet Muhammad SAW is to correcting and perfecting the human character, as stated in the hadits:

انما بعثت لاتمم مكارم الاخلاق.

I actually delegated in this world to be perfecting human morality.

³⁸ Tafsir, at. All, *Moralitas al-Qur'an dan Tantangan Modernitas*, p. 14

³⁹ Q. S. Al-Qalam [68]; 4

⁴⁰ See,. Mahmud Y. Zayid., *Ibid*, p. 425

In fact to mold a moral character is the most of fundamental function of religion. All other functions are subsidiary to it. But it is also true that each religion has unique way of doing it and every religion puts differing emphasis on different aspects of human morality. Islam is also unique in this respect. It has its own ethical values as well as specific to Islam.⁴¹

Islam teaches that Prophet Muhammad is the best example of proper ethical and moral behavior for mankind. Indeed, Muhammad is the model against whom muslim conduct is to be measured. In other words, if Muhammad did it, so should we. It is suitable with Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۗ

You have a good example in Allah's Apostel for anyone who looks to Allah and the Last Day and remembers Allah always.⁴³

Muslim had been taught by Prophet Muhammad about ethics. It is ethic with the other human (such as a son with their parents, people with their society) with another muslim. Muslim also had been taught how to do kindness to each other, how to speak, how to act with good behavior, etcetera.

Akhlaq (Islamic) classified as religious morals, that is a morality comes from the revelation of Allah SWT which its different with secular morals, morals which based on the results of human thought, such as hedonism (the good thing is that bring in pleasure and satisfaction), utilitarianism (which is good is that bring in benefits), vitalism (strong is good), socialism (which good is that according to the customs or public opinion).⁴⁴

⁴¹ Ashgar Ali Enginer, *Islam and Its Relevance to Our Age*, (Selangor: Ikraq, 1987), p.

⁴² Q.S al-Ahzab [33]; 21

⁴³ See., Mahmud Y. Zayid., *Ibid*, p.308

⁴⁴ Amin Syukur, *Pengantar Studi Islam*, p. 127-128

Shortly, can be affirmed that the moral, ethic and akhlak universal human phenomenon. Moral only found in humans, is not found in other creatures. Thus, the moral be one of differences between humans and animals. Humans are an animal more than animal because they have been the moral consciousness. Moral coming to a hallmark of human moral that can not be found on below the level of human beings. At the level of consciousness of animals is no good and bad, about the permissible and the forbidden, about to do and inappropriate.⁴⁵

In assessing an act, Islamic ethics has been being outlined that the value of an act not only seems from individual interested, but also seems from the interests of society and religious norms that organize them. This means that an act can be said valuable if it doesn't violate religious norms, not only for its own sake and not sacrifice the interests of society.⁴⁶

The Javanese are believe to the existence of Allah, and like the Muslims generally, they also believe that Muhammad is His Prophet. Thus, they realize that the good people in his life will go to heaven and people who do many sins will be thrown into hell. They know that the Koran is Islamic religious scriptures and contains the words of Allah and contains about encouragement, reward and threats.⁴⁷

The form of Javanese Islam religion called Kejawen or Jawi religion, which is complex and beliefs of the Hindu-Buddhist concept tends towards mysticism mixed together and recognized to be the Islamic religion. The Variants of Islamic students (Santri) who incidentally didn't get out of the elements of Hindu-Buddhist, precisely nearer in the dogmas of true islamic teachings.

The moral principles of Islam are sometimes stated as positive commitments wich must be fulfilled and sometimes as negative prescriptions which much be avoided. Whether they are stated positively or negatively, they

⁴⁵ Tafsir, at. All, *Moralitas al-Qur'an dan Tantangan Modernitas*, p. 23

⁴⁶ Imam Suraji, *Etika dalam Prespektif al-Qur'an dan al-Hadits*, p. 157

⁴⁷ Ridin Sofwan, at. All, *Merumuskan Kembali Interelasi Islam-Jawa*, p. 46-47

are designed to build in the human being a sound mind, a peaceful soul, a strong personality and a healthy body. There is no doubt that these are necessary requirements of the general welfare and prosperity of mankind.⁴⁸

This act of prohibitions is introduced by God for the spiritual and mental well-being of man as well as for the moral and material benefit of humanity. It is not an arbitrary action or a self-imposed intrusion from God. On the contrary, it is a sign of God's interest in the welfare of humanity and an indication of His good care for man. When God prohibits certain things, it is not because He wants to deprive man of anything good or useful. It is because He means to protect man and allow him to develop a good sense of discrimination, a refined taste for the better things in life, and a continued interest in higher moral values.

To achieve this, good care must be taken of man's spirit and mind, soul and body, conscience and sentiments, health and wealth, physique and morale. Prohibition, therefore, is not deprivation but enrichment, not suppression but discipline, not limitation but expansion. To show that all prohibitions are acts of mercy and wisdom, two Islamic principles are worth mentioning in this connection.⁴⁹

Firstly, extraordinary circumstances, emergencies, necessities and exigencies allow the muslim to do what is normally forbidden. As long as these circumstances exist and to the extent that he cannot help the situation, he is not to blame if he fails to observe the moral rule of God. Secondly, God has inscribed for Himself the rule of mercy: any who do evil out of ignorance, but thereafter repent and amend their conduct, will be forgiven; surely, God is Merciful and Oft-forgiving.

The range of morality in Islam is so inclusive and integrative that it combines at once faith in God, religious rites, spiritual observances, social conduct, decision making, intellectual pursuits, habits of consumption, manners of speech, and all other aspects of human life. Because morality is such an integral part of Islam, the moral tone underlies all the passages of the Qur'an and

⁴⁸ Hammudah Abdalati, *Islam in Focus*, p. 41

⁴⁹ *Ibid.*, p. 42

the moral teachings are repeatedly stressed in various contexts throughout the Holy Book. This makes it difficult to devise any reasonably brief classification of these moral teachings according to their citations in the Qur'an.

E. Effectiveness of Pepali's for Java's Society from Past until Now

Every society whether that's was in located remote areas or in urban areas have varied cultural heritage and have different characteristics between one region and each other. That cultural heritage there was still visible until now, it was also only in the form of objects / artifacts. However, that heritage was being in some society in Indonesia that was still lived and preserved well until now.

Serat of Ki Ageng Sela's Pepali is one of Javanese literature contain the teachings on life and living. In that Literature there are some values appropriate to be noticed and heeded by peoples at this time,⁵⁰ because the *Serat Ki Ageng Sela's Pepali* contains guidelines concerning about the life of the teachings, instructions, rules and prohibitions, in fact were still relevant with the condition of today.⁵¹

Such as other Javanese literary, *SeratPepali's* also contain the teaching of life philosophy, humanity and religion.⁵²The view of life is an abstraction from life experiences, the view was shaped by a way of thinking and how to feel about the values, social organization, behavior, events and other aspects rather than experience, the view of life is a mental setting of the experience and in turn develop an attitude to life.⁵³

In other words, the view of life is a thorough insight to life consisting of a unity noble values series.⁵⁴The view of the sociological or psychological view of life has been being a function as a frame of reference to organize the life of

⁵⁰ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, p.31

⁵¹ Petir Abimanyu, *Mistik Kejawen "Menguak Rahasia Hidup Orang Jawa"*, p. 162

⁵² *Ibid.*, p. 163

⁵³ See: *Jurnal Fisafat Fakultas Filsafat UGM*, (Yogyakarta: 2010), Vol. 20, p. 203

⁵⁴ The meaning of glorious values is measuring rod the goodness be related with things of the basics character and eternal in human life. see: *Jurnal Fisafat Fakultas Filsafat UGM*, (Yogyakarta: 2010), Vol. 20, p. 204

self, has been managing human relationships and the community, and has been organizing human relationships with the natural surroundings. This view of life can be analyzed as a live logic of a society.

Etymologically, the word of "culture" come from the Sanskrit word was *buddhayah*, which was the plural form of *buddhi* means "*the mind or intellect*".⁵⁵ Based on the etymology, the culture was the powering of the mind. The Budi was a referencing to the mind. Thus, the Culture was the nature of the "*power of a mind*". According to E.B. Tylor in his book entitled "Primitive Culture" was explaining that culture is the whole complex, that it contains the knowledge, belief, art, moral, customary law and other capabilities and the habits was get by human as a member of society.⁵⁶

According to C. Kluckhohn and W.H. Kelly in Harsojo book's explained that the culture is a pattern for living that be created on the history of the explicit, implicit, rational, irrational and nonrasional, which is on every time as a potential guide for human behavior.⁵⁷

Niels Mulder further said, the ideals of the Java community are located in the orders harmony society, to see people as individuals not very important, they are together create a society. The creation of harmony society will be guarante a good life for individuals. The moral duty of a person in the Java community is keeping a harmony of society by running social obligations, namely the relationship between people with each other.

The Social relations weren't the same, but hierarchical. In other word, the assortment title and rank of the person cause social relations in society it was different, in the sense there is degrees. The implication of social obligation that was graded.⁵⁸ Therefore, the relationship between society, the culture and the human behavior were part of the social community where the peoples createed a

⁵⁵ Koentjaraningrat, *Pengantar Ilmu Antropologi*, (Jakarta: Aksara Baru, 1979), p. 183

⁵⁶ Harsojo, *Pengantar Antropologi*, p. 109

⁵⁷ *Ibid.*, p. 110

⁵⁸ See: *Jurnal Filsafat Fakultas Filsafat UGM*, (Yogyakarta: 2010), Vol. 20, p. 205

culture based on creativity, and taste of thought from the society, by the society and for society.

Therefore, the relationship between society, culture and human behavior ofcourse has a close relationship and influence each other because its was each substance has role and function and can not be separated between elements and these substances.

CHAPTER III
KI AGENG SELA'S PEPALI TEACHING
IN POLRES OF GROBOGAN

A. The History of Ki Ageng Sela

Ki Ageng Sela was live in the times of the last Demak Kingdom. At that time the Kingdom of Demak under the rule of Kanjeng Sultan Trenggana (1521-1545 AD). When he was little, Ki Ageng Sela called Bagus Songgom. When came to over age, he was called by the name of Kiai Abdulrahman. Then Kiai Abdulrahman is called to as Ki Ageng Sela because he was lived in Sela's village, Purwodadi Grobogan.¹

According to R. M. Soetardi Soeryohoedoyo, which transfer the *Pepali* of Ki Ageng Sela from the original language (Java) into Indonesian, Ki Ageng Sela is the grandson of *Raden lembu Peteng* or *Bondan Kejawan*, the son of Prabu Brawijaya, the last King of Majapahit, from the youngest wife, woman of Wandan or Bandan.² Ki Ageng Sela diperkirakan lahir sekitar permulaan abad ke-16 atau akhir abad ke-15.³

According to genealogy, Ki Ageng Sela is great-great-grandson of the last Brawijaya. He is the ancestor (pioneer) of the founder Mataram kingdom, that is Sutawijaya. Ki Ageng Sela or also known as Ki Ageng Ngabdurahman is a teacher of Sultan Hadiwijaya (Jaka Tingkir), the founder of the pajang

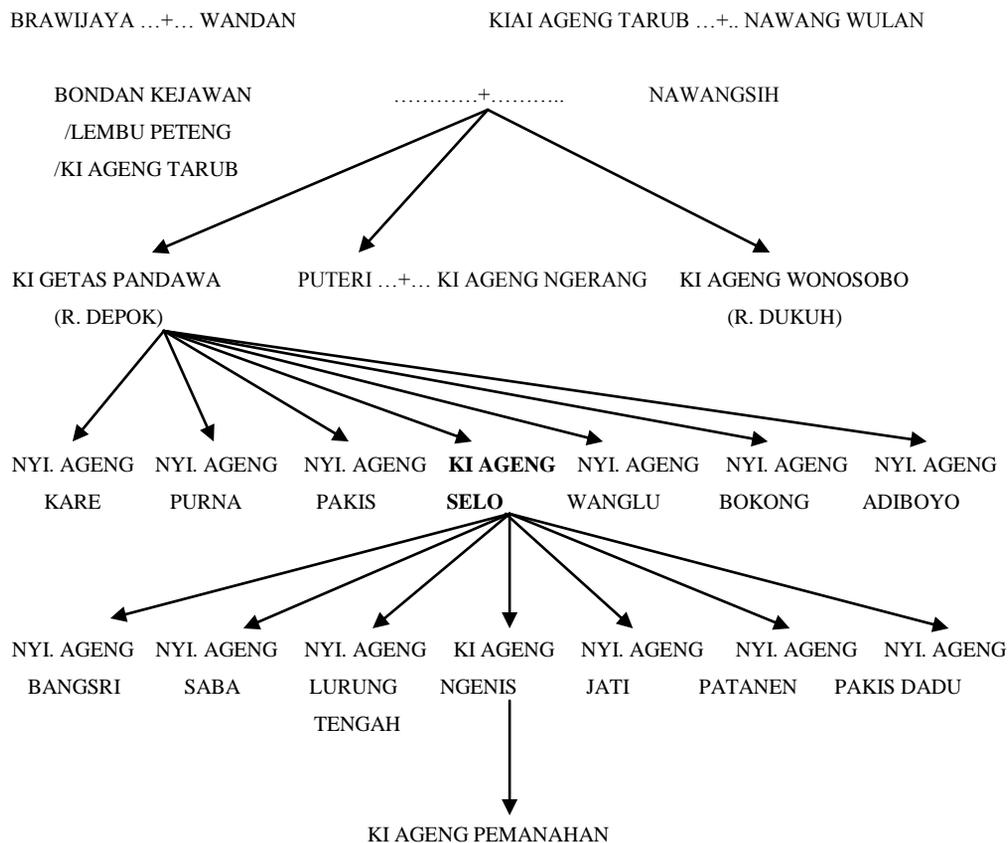
¹ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, (Yogyakarta: Narasi, 2004), p. 8

² Wandan or Bandan were the name of Bandaneira Island that ti's located in the Southeast Ambon Island. Because of his mother was from Bandan and his father Javanese, Raden Lembu Peteng called also Bondan Kejawan, it's means generation of the Bandan became to the Javanese.

³ Budiono Herusatoto, *Mitologi Jawa*, (Depok: ONCOR Semesta Ilmu, 2012), p. 102

Sultanate. His story was a legend in general, that's follow to the manuscripts chronicle.⁴

According to Ki Ageng Sela's tomb keeper that he was pedigree of Mataram first figure in both the Land of Djawi Histories book, Early resurgence of Mataram, The Reign of Senopati are list follows:⁵



Historically, Ki Ageng Sela still has blood groove with Prabu Brawijaya V, the last king of Majapahit Kingdom. The Evidence shows that Ki Ageng Sela was descendant of King Brawijaya V is the heirloom of Sekar Wijayakusuma which is always be nursed. That heirloom was a sign or descent symbol of

⁴ Petir Abimanyu, *Mistik Kejawan "Menguak Rahasia Hidup Orang Jawa"*, (Yogyakarta: Palapa, 2014), p. 156

⁵ The interview with Abdul Rakhim as Ki Ageng Sela's tomb keeper, on the day: sunday, mei 17 , 2015

Raden Wijaya, the founder of Majapahit Kingdom. Therefore, the people who have a Sekar Wijayakusuma heirloom are the king of Majapahit generation.⁶

In addition to that's, he had been having blood relationship with Prabu Brawijaya V, actually Ki Ageng Sela was also has been having a blood groove with Sultan Trenggana in Demak. According to Probo, between Ki Ageng Sela and Sultan Trenggana be bounded by kinship, which is *kadang nak-sanak tunggal eyang* (cousins of the grandfather). It's happens because the Sultan Trenggana implicitly grandson of Prabu Brawijaya V, while Ki Ageng Sela with Prabu Brawijaya implicitly as grandchildren. But between Ki Ageng Sela and Sultan Trenggana both have virtually parallel age. Be side that, they both were live in one era.

The Feel and realize that he had still have a blood groove or descent great king in the kingdom of Majapahit era, Ki Ageng Sela had desire to become the king of the land of Java. That desire was more fiery when realized in his hand has been held Sekar Wijayakusuma heirloom. To attain his goal, Ki Ageng Sela never broken off appeal to the Almighty that his wishes come true.

B. The Figure of Ki Ageng Sela for Grobogan Society

For the society of central Java, especially Grobogan society, perhaps more familiar Ki Ageng Sela as one of the figure Islam disseminator that is famous because of the his grandeur and power be able to capture lightning or *bledeg*. That's why Ki Ageng Selo has been known as the Lightning Captor. This figure be believed to be the ancestor of the kings of Mataram Islam because Sutowijoyo-which became known as Panembahan Senopati, the first ruler of Mataram Islam-is the great-grandson of Ki Ageng Sela.

In the book of Dhanu Priyo Prabowo giving explanation that Ki Ageng Sela be known as *tani gedhe* (the success farmer) and *tani mukmin* (the pious farmers). The Excess Ki Ageng Sela not for personal gain because he was

⁶ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, p. 9

comfortable to help other people. Therefore, he is seen as the public protector. In fact, because of his social and intellectual advantages, the Ki Ageng Sela be mythologized as a powerful person who can catch *bledeg* (lightning).⁷

In myth of Ki Ageng Sela told that one day Ki Ageng Sela has been hoeing wet rice fields. That time period has shown time to Asar. The thick cloudy skies and drizzle rain has fallen. When he was preoccupation working on the fields, suddenly Ki Ageng Sela visited by an elderly grandfather. Ki Ageng Sela was very surprised and didn't know where it comes from the old man. Soon Ki Ageng Sela has catch the invited guests were not. Together with got caught of the old man, suddenly hearing *bledheg* rumbling.⁸

It turns out the old man actually is *bledeg*. The *Bledeg* immediately tied up and taken to the kingdom of Demak for be given to the King. In Demak, the *bledeg* put in an iron cage. After during seven days restrained, comes an old woman approached the iron cage. She has immediately poured water on into the iron cage. Not to long afterwards, from the iron cage heard sound deafening the ears. The Peoples around in the iron cage and palaces gasped at the sound of thunder.

When the peoples wake up from the shock, they were immediately went to the cage where restrain *the bledeg* elderly grandfather. Once at the destination, they found the cage has been revealed and it was gone. They have been realized that the old women who came with poured water out isn't other than the wife of *the bledeg* has been formed old grandfather.

For upon that incident, until now the peoples of the sela's area (Purwodadi-Grobogan) and trace of Mataram area was often to said the sentence of *gandrik, putunê Ki Ageng Sela*. The Hope of peoples to pronounce that sentences in order to ascaped from *the bledeg* sting or lightning and that's myth

⁷ *Ibid.*, p. 15

⁸ *Ibid.*, p. 16

still alive until now in sela's village and developed by the society especially about the teaching of Ki Ageng Sela's Pepali with the humans social life.

C. The Teachings of Ki Ageng Sela

Ki Ageng Sela's teachings be embodied in the form of *pepali*. *Pepali's* didn't merely a prohibition of ancestors that must be attention for generations, because of the value contained in *pepali* useful for everyone who wants to done it as revealed in *Dhandhanggula*, the following verses 1:⁹

*Pêpali-ku ajinên mbrêkati,
Tur sêlamêt sarta kuwarasan.
Pêpali iku mangkene:
Aja agawe angkuh,
Aja ladak lan aja jail,
Aja ati sêrakah,
Lan aja cêlimut:
Lan aja mburu alêman,
Aja ladak, wong ladak pan gêlis mati,
Lan aja ati ngiwa.¹⁰*

Meaning: My "Pepali" appreciate to give blessing,
Anyway safety, as well as healthy.

The Pepali was as follows:

Do not be act arrogantly,
Do not be violent and be ignorant,
Do not be greedy heart, (greedy, grasping),
And do not be long hand;
Do not be hunt praise,
Do not be haughty, be arrogant people die quickly,
And do not be tend to left.

Inside the verses was clearly said that Ki Ageng Sela's *pepali* very useful. Beside that, it gave the blessing, the safety and health for those who done

⁹ *Ibid.*, p. 33

¹⁰ Soetardi Soeryohoedoyo, *Puncak-puncak dalam Pandangan Kesusilaan Kefilsafatan dan Ketuhanan dalam Kesusastraan Jawa*, (Surabaya: cv. Citra Jaya, 1989), p. 12

it out. The blessing, the safety and health of the *pepali*'s will be came when people's are willing to implement running some his prohibitions.¹¹

The first, *aja akarya angkuh*,, “do not be pretend arrogant”. The word of arrogant in Javanese it's mean is *gumedhê*, “feel becoming big” or *ora semanak*, “not being familiar”. From this it can be seen that Ki Ageng Sela wants to through with his *pepali* that the youngs has been attitude what is the situation and respect for others.

The second, *aja ladak lan aja jail*, “do not be ignorant and be arrogant”. The word of Ladak in Javanese it mean is *pambeka* “arrogant” and *jail* it mean is happiness to makes difficult to other peoples. Through to this *pepali*, Ki Ageng Sela has been requesting that the youngs (Java) to pressing them selves for not *umuk* “respect them selves more than others or others”, because of the human who have an character of *ladak* was easy to make others difficult. With the respect too high for them selves, someone will be easily fall in very egocentric view.

The third, *aja ati serakah*, “Do not be greedy”. The word of *Greedy* it mean is "always want to have more than that be possessed". Be side that, the greedy (*serakah*) can be equivalented with the character of *tamak* and *rakus*. Looking at it, Ki Ageng Sela remind to young peoples should not be egocentric, is also not allowed to be greedy because if both are united will make someone's behavior becomes very bad.

The fourth, *alem aja diburu*, “do not snobby”. Literally, *alem aja diburu*, meaning “respect should not be hunted”. In other words, through these the *pepali*, Ki Ageng Sela reminded the youth that the honor would come himself if someone is not acting arrogant, not ignorant and arrogant, do not be greedy and not snobby. Honorary appear in a person not because it's made himself, but for others above one's appreciation for the commendable acts.

¹¹ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, p.34

The fifth, *aja mangan ngiwa*, “do not take the way of deviate”. That sentence, *aja mangan ngiwa*, literally means “do foraging with irregularities”. People who are looking to eat (livelihood) with deviated way inconsistent with the honorary. Through these the *pepali*, Ki Ageng Sela want the young people to the path of good subsistence, which reached not by way deviate / diverge. People who choose the way of life with diverge tends to make a person arrogant, ignorant, arrogant, greedy, and finally snobby.¹²

D. Ki Ageng Sela’s Pepali in Polres of Grobogan

1. a. The History of Polres of Grobogan

There is not be founded the date of standing about Polres of Grobogan exactly, because it’s very secret document which can not be published for general. However, the history of Grobogan Polres equated with the establishment of the national police (Polri) which was proclaimed on August 17, 1945 with a term Bhayangkara. Therefore, the term of Bhayangkara adopted by Polri as a tool of state law enforcement agencies of the Republic of Indonesia.¹³

Generally, Polres of Grobogan station as police territorial units based in Grobogan has a fundamental duties to realize and maintain of Kamtibmas, law enforcement, giving protection, shelter and services to the society in Grobogan areas. It have large of land with quantities of 10.260 m² and wide of building are 8.500 m². The quantities Polres of Grobogan personnels are 922 members and crews, consist of 893 Muslims and 29 non Muslims.¹⁴

In the government administration, Grobogan Regency has 19 sub-districts and 273 villages, 7 districts administration, with area large of 1975.86 km² (the second largest in Central Java province after Cilacap).

¹² *Ibid.*, p. 35

¹³ The interview with Brigadier Luvi, as Head of Public Relations (HUMAS) in Grobogan Police in SIUM room, on June 18, 2015

¹⁴ Document of Polres of Grobogan from Infrastructure Section

Based on the results of the population census of 2013 (Grobogan in number on 2014), the population of Grobogan has reached 1,336,304 people, composed of 661 109 man and 675 195 women.

**TABLE of
Amount List the Number of Regions and Inhabitants in Polres of
Grobogan**

No.	Administration Geographic	Quantity
1	Large Areas	1.975,86 km²
2	Sub-districts	19
3	Villages	273
4	Districts Administration	7
5	Man	661.109
6	Woman	675195

*Sources of: The Result of data Managing Kabupaten of Grobogan in
Polres of Grobogan Tahun 2013/2014*

b. The Vision of Polres of Grobogan

Realization of Kamtibmas superior service, establishment of partnerships between Polri with the society, law enforcement effective and proactive polisional synergies in framework to strengthen security in the region Grobogan Police.

c. Mission of Polres of Grobogan

- 1). Realization of Kamtibmas service with pre-emptive action, preventive and repressive (law enforcement) through the application of science and technology to realize the security and conducive public discipline.
- 2). Implement early detection and act detection quickly and accurately through investigations activity, security and raising.
- 3). Enforcing the law with non of discrimination, upholding human rights, be opposed to KKN and be opposed to violence.

- 4). Provide protection, guardianship, servicing and guidance of society by increasing the role of Bhabinkamtibmas in implementing the strategy of community police in the village or political district administered by the lurah (one village one the police).
 - 5). Realising partnership with the society and increasing the synergy of Polisional with government agencies, community leaders, religious leaders, LSM and the society.
 - 6). Manage and maintain the Human Resources (SDM) Polres of Grobogan personnel in the frame work to improve professionalism in the performance of tasks in the development and operation area.
- d. TRIBATA

1). Tri Bata

We are Police of Indonesia:

- a). Dedicated to the homeland with full devotion to Allah Almighty.
- b). Uphold the truth, justice and humanity on law enforcement of united state of Republik of Indonesia which based on Pancasila and the 1945 Constitution.
- c). Always be protect, shelter and servant to the societye with sincerity for realize the security and orderliness.

2). Tri Bata's Meaning

Tribrata in the sense of last time is two words written inseparable. Tri mean is three and brata / wrata mean is way / view. So, it mean is three ways / views.

Meanwhile, tribata in the sense of this time has become to one syllable TRIBRATA which means TIGA AZAS KEWAJIBAN.

Tribrata is basic values which become to the moral guidances and pure guidances for every member of Polri as well as can also apply to carrier of other Police functions.

- a). We are Police of Indonesia, it contain the senses as following:

- 1). That we are Police of Indonesia theism of God Almighty, have a nation of Indonesia, have a state of Indonesia and be society of Indonesia.
 - 2). We must be proud that we become to Police of Indonesia which proud with its nation, its country and its society.
 - 3). Proud to be the Police which devotion to God Almighty, proud to be the Police who always be loyal to the leadership of Polri and State. It also must be proud to be the Police who always be responsible for it duties.
 - 4). Is a statement the bonds of spirit strong between equal members of Polri, to always developing togetherness of a feeling of one fate one fight. With not overturning each other among equal members only because of his personality.
 - 5). Is a statement of our neutrality as Polri members, it mean is impartiality we as Polri members to political affairs or government foreighs, or on many cases we handle both of institutional and private, as long as we are still to be member of the Polri.
- b). **FIRST BRATA:** We are Police of Indonesia devotion to homeland with full devotion to God Almighty, it containing the meanings as following:
- 1). We are the Police as well as the servants of God. So when we carry out our duties and functions as members of the Police in that time also we must remember and aware that God is always with us and He is supervising what we are doing. So make thats our task as part of our act of devotion to God.

- 2). We must be have the values of nationalism and nationality, in the sense that on the task we must put the interests of the nation and the state than the interests of personal or group.
 - 3). We are Police of Indonesia that's Police of Indonesian Nation, Police of Indonesian State and not as political tool or government tool.
- c). SECOND BRATA: We are Police of Indonesia upholding the values of truth, justice and humanity in the law enforcement of united state of Republic of Indonesia based on Pancasila and 1945 Constitution, it contains meaning are:
- 1). That we are members of Polri are state apparatus as law enforcement, should be ready to enforce the law both of to self-own or to the others / society.
 - 2). We must know that our country is the laws state not the authorities state.
 - 3). That we are members of Polri must be capable and able to upholding the truth and justice by defending the right with the truth and we must be appreciate and respect to the rights of others.
 - 4). We are members of Polri must be accountable for the implementation of our duty to the society, nation and state.
 - 5). Kita anggota Polri harus mengakui bahwa negara kita adalah Negara Kesatuan Republik Indonesia yang berdasarkan Pancasila dan Undang-Undang Dasar 1945. We are members of Polri must be acknowledge that our country is United State of Republic of Indonesia based on Pancasila and 1945 Constitution.

d). **THIRD BRATA:** We are Police of Indonesia always be protect, sheter and servant to the society with sincerity to creat the security and orderliness, it contains meaning are:

- 1). That we are members of Polri must always be ready to protect, shelter and servant to the society with sincerity, without any compulsions and without being of any interest except because of the duties and responsibilities.
- 2). That we are members of Polri in general duties are as the Protector and Servant of society.
- 3). Society is the central / center wherever we are members of Polri to serving.

So, among we are members of Polri and the society are equal in the law and the state legislation. It means that we don't arbitrarily and at will alone, we don't assume that the society is stupid atc. But, make the society as a partner to creat the orderliness, comfort, security and law enforcement.

2. Approach Methods of Polres to The Society

In the approach to the society, Polres of Grobogan using local wisdom methods by elevate Ki Ageng Sela's Pepali, as a paradigm and principles of the police institution except than the Pancasila and the Constitution of 1945. The purpose is to realize Kamtibmas in Grobogan regency by the cultural approaching.¹⁵ The section 13 of Law Number 2 of 2002 about the Indonesian National Police has been mandated 3 (three) main tasks for the Polri that are to maintain security and public order, enforcing the law, and protecting, nurturing and serving the society.

As the Police, it a the power of strategic da'wah, that are amar ma'ruf and nahi 'anil munkar. Amar ma'ruf is persuade to do about the

¹⁵ The interview with Brigadier Luvi, as the Head of Public Relations (HUMAS) in Polres of Grobogan in SIUM room, on June 18, 2015.

goodness to the others. *Nahi 'anil munkar* is ask to leave the acts of badness to the others. The Islam religions was also commanding to the followers for obeying to the government. Is not only on law enforcements, but it also make awereness.¹⁶ Through with his Hadrah Team, Polres of Grobogan get a place in the heart of the society. Hadrah Team of Polres of Grobogan, often make performance to stunning with the poems that inflame the values of local wisdom in Pepali Ki Ageng Selo. His explanation that is now many the compliments in mosques and mushala were singing the Hadrah Poems which containing the messages Ki Ageng Sela's Pepali. In fact, that's Pepali was come into centers of society.

He was also explain that the program Kamtibmas will much closer if using the infiltration method in da'wah activities of religiousnes. Generally, the society not felt can to know it, understand and realize the social culture Kamtibmas which be put into local wisdom. Therefore, in the social development should be with the art. with Hadrah, Maulidurrasul, and Ki Ageng Sela's Pepali, the Police can be giving the color of social dynamics. Because of that's Pepali isn't only the message, but the message is containing the valuable teachings.

In the implement of the National Police main tasks, Police of Grobogan most of important on prevention patterns of the emergence of Kamtibmas various disruption, through the application of *problem solving* (pemecahan masalah). The prevention pattern be applied of Grobogan Police that is with involve the society and work by across of sector as the *Stake Holders*.

This is a manifestation of a paradigm change in the current police as a civilian police (*Polisi Sipil*) as well as implementation of democratic policing (*Pemolisian Demokratis*), as has been defined in the Police

¹⁶ The interview with Aiptu Agus Salim, as the Head of Swakarsa Security Development Unit of Polres of Grobogan in waiting room, on June 17, 2015.

Strategic Plan Phase of II that is to build partnerships with the society (*partnership Building*).

Therefore, Polres of Grobogan using the method of approach to the society, one of which is the cultural approach, by take up local knowledge of Ki Ageng Sela's Pepali which contains teachings about a life and existence in a wise and prudent to be exemplified and practiced by the general public without exception.

The approach taken by police Grobogan is to introduce visiting to society leaders and inviting the religious scholars become to a partner of the Police in the framework to make a relationship of trust as capital for social problems solving in Grobogan. Including too religious figures like Habib Sheikh bin Abdul Qadir Assegaf to ask for encouragement and supportment in the keeping the ancestors teachings are completed by goodness and wisdom, which is poured in the form of Shalawat sya'ir.¹⁷

In the keeping the ancestors teachings as means to prevent the crimes without the support of the religious scholars and society, security and orderlines along with the coveted certainly difficult be materialized. One of them are to terrorism anticipate and radical movements, therefore the Grobogan Police ask for help the scholars to preach of the high Islamic values and teach the message of peace in Islam, increase the tolerance and toleration.

Polres of Grobogan also embraces government agencies such as the Grobogan Department of Education, Grobogan local government and Polsek-polsek it were in the Grobogan area that totaling are 19, to conserve and practice the ancestors teachings in order to create a harmony in the social life of the society.

3. Ki Ageng Sela's Pepali in Polres of Grobogan

¹⁷ The Interview with AKP Wibowo as Trustees of Personnel Grobogan Polres, June 18, 2015.

AKBP Langgeng Purnomo SIK MH is a person who learn return (*menguri-nguri*) or as the first pioneer who proclaim the teachings of Ki Ageng Sela. He claime to be amazed about pepali (teachings) Ki Ageng Sela, as a Javaness figure whos known could be catch lightning and lowering the kings of Java that are considered very noble.¹⁸

According to the information by AKBP Langgeng Purnomo, SIK, MH, he said that:

“I was know about of Ki Ageng Sela’s pepali after receiving information from the Head of police resources (*Kabag Sumda*) resort Police of Commissioner Andi Wahyono, that in Grobogan there is local wisdom that was superb and it can be exemplified for all of us. Not only for Grobogan society on general, but also for all members of the Police Grobogan. Namely Ki Ageng Sela’s Pepali. The figure who was born on 15th century is not only respected Grobogan society, but the society of Java because of Ki Ageng Sela was a figure that beget aline of the kings in Java land”.¹⁹

The Contents inheritance of Ki Ageng Sela’s pepali, as follows:

Aja agawe angkuh “*Do not be act arrogantly*”
 Aja ladak lan aja jail “*Do not be violent and be ignorant*”
 Aja ati serakah “*Do not be greedy heart, (greedy, grasping)*”
 Lan aja clumut “*And do not be long hand*”
 Lan aja mburu aleman “*Do not be hunt praise*”
 Aja ladak, wong ladak pa gelis mati “*Do not be haughty, be arrogant people die quickly*”
 Lan aja ati ngiwa. “*And do not be tend to left*”

Therefore, this Ki Ageng Sela’s can be exemplified, be imitated and be executed because it contains lessons about ethics in social life, and all of the Grobogan Police members to be able to imitate and implement that’s pepali, both of the duty and came to the society. Therefore, in front of the office Mapolres door given placard or billboard, which contents of Ki

¹⁸ The Interview with Police Commissioner of Andi Wahyono, SH,MH in KABAG SUMDA room as Head of Resources (KABAG SUMDA), on June 17, 2015.

¹⁹ The explanation of Resort Police Chief AKBP Langgeng Purnomo SIK, MH., after leading the apel in the yard area of the Ki Ageng Sela's tomb in Selo village, Tawangharjo subdistrict, on January 2, 2013, (Polres of Grobogan Document).

Ageng Sela's pepali so that each incoming to the office, the Police members have been being remember of the pepali.

Commissioner of police (Kompol) Andi Wahyono was explained that Ki Ageng Sela's pepali is a elements contains doctrine of Local Widom (*Kearifan Lokal*) derived from the teachings of Sheikh Abdul Rahman (Ki Ageng Sela) who lived during the period of the 15th century AD, after the collapse of the Majapahit Kingdom and the early founding of the Demak Kingdom.

The Polres of Grobogan was took a foothold from that local wisdom, because of Ki Ageng Sela's teaching in the form Pepali or prohibition and invitation, it's can be comprehensively to change the nature of human identity, from the violent human being to the sweet human, from the antagonist human being to the protagonist human.²⁰

E. The Motivation of Polres of Grobogan Using to Ki Ageng Sela's Pepali

The Local Wisdom of Ki Ageng Sela's pepali have been being motivation can be formed human Polri Polres of Grobogan morality while also to implementing a reform program Polri bureaucracy on aspects of change the *mindset*, to have been produced the ideal police man as being a life guard, fighters and builders of the civilization of humanity.²¹

The Police of Grobogan expect to every personnel of Police (*person to person*) to work did not only using the common sense, but also accompanied with a good conscience and a wise, realizing Kantibmas in Grobogan regency through the implementation (the application) of the values about the teachings contained life in Ki Ageng Sela's pepali that is prudent, full of wisdom, and good valuable it in everyday life.

²⁰ The interview with Police Commissioner of Andi Wahyono, as Head of Resources (KABAG SUMDA) Polres of Grobogan.

²¹ The interview with Brigadier Luvi, as Head of Public Relations (HUMAS) in Polres of Grobogan in SIUM room, June 18 2015.

Ki Ageng Sela's pepali have been utilized as an the instrument for Grobogan Police to realize the Kamtibmas culture in Grobogan Regency, which the public are invited to apply the teachings about life where are contained in Ki Ageng Sela's pepali, so that be have an noble character, and have an intellectual, emotional and spiritual which in the end have an impact on the creation of a harmonious social order. Therefore, the motivation is in accordance with the teachings of the content delivered by Ki Ageng Selo, as described previously.

F. The Values of Ki Ageng Sela's Pepali

1. The Protector

The realization of the cooperation between the police and the community in cope with the crime and social disorderliness, in the framework to create the public peace in the life of society, the Police didn't demanded only to prevent a crime but also to find a way out of problems solving that can be cause interference and implications to the security and the orderliness are source of community partnerships are built together, so that society can be accept the presence and always crave the presence of Polri members, it should be stressed that every member of Polri be based on regulation of Kapolri No. 7 In 2008, September 26, 2008.

Therefore, with Ki Ageng Sela's pepali could be a means to protect the society from the various forms of social crime wickedness, by apply the content what contained in there. *Ki Ageng Sela's pepali* is a prohibition that should be always accurated for all lining of society, because in inside are there meanings the characterize of human nature. The People have been being behavior of arrogant, being ignorant and arrogant will be dissolve in selfishness. If the people only be selfishness until there aren't sense of respect for the others, which will be make the person has a snobby nature. People who have been a snobby that will be lose the control.

People who have been lost the control will be doing anythings able to harm himself and others, so it will disturb peacefulness and orderliness in the society. Violation of harmonius society are a disturb to orderliness danger for social and very high sinful. Therefore, in the spirit of Ki Ageng Sela's pepali, is none other than an attempt to creating a sense of safe, comfort and peaceful. So it's clear that the purpose of Polres of Grobogan have been being use to Ki Ageng Sela's pepali is to be able to change of the previous Police paradigm to be independent Police, professional, obedient to the rule of law, protection of human rights, transparent and oriented to the community, until it can be protected from all forms the threats of peacefulness and crime which can to disturb the Kamtibmas.

2. The Social Security

The Factors that dominates public safety are not the task of the police alone, but all the members of society pertinent. Because of security and order is a shared responsibility. The Social problems and be able to cause disruption of Kamtibmas and social security, there are must be cooperation between the Police and the society. Ki Ageng Sela's pepali as an emblem or symbol of Grobogan society, which is used to orientation by Police of Grobogan as a tool and a means for the managing of security and orderliness, especially Grobogan society and the public at generally.

In Ki Ageng Sela's pepali taught to live with a good ways, not the life of the deviate ways. *Aja ati ngiwa* in that pepali was given teaching about the meaning of the good and true life. When a person or the society to life in a deviate ways from social rules, it will be make them have the characteristic of conceited, ignorant, arrogant and greedy.

The Humans who have been being conceited character (in the Java language: *gumedhe*) will be feel themselves more the great and could not be able to appreciate to the other person like a social being. Therefore, could have been the name of premanism in the society that could be disrupt the

social orderliness. The human with a greedy characteristic (the feel wont to having more than them has), so that will been doing to the an action that is very bad. Like as stealing other people's behavior, even up until to the corruption. This would be bad impact for the survival of the society because of less safe on the society environment.

Therefore, the role of the Police like as law enforcement and protectors, as well as the attendant of society to demanding handling premanisme, theft and corruption by proportional and professional, by doing undertake firm measures to the perpetrators and make some concrete steps to eclipsing the crime as the problem and a shared responsibility that could be potentially to divisive the nation.

By Ki Ageng Sela's pepali is expected to be able to prevent a crime that could have implications for the survival of the society generally. If this pepali can be comprehended and be implemented in daily life, the wickedness that being in the society it can be decreased even though little by little.

3. The individual and social ethics

The content of Ki Ageng Sela's pepali have been given teaches to us for the implement of good ang true life. The Individual human beings as well as social beings should be able to put themselves as members of the society to achieve the harmony and the balance in social life. Pepali have been taught to the society so that the people be able to put their harmonious relationship between a human with himself, a human with the other people and also between a human and God.

Therefore, being the harmony of the community, they were expected to perform their lives properly. So that the harmony of the community can be achieved, then the society should be able to apply the rules of morality and behavior that would have been given to an attitude of *andap asor* (humble), *prasaja* (simple) and *ngajeni* (mutual respect for human beings).

Basically, the Police have three conditions as the members of the society in contact with individual themselves or with social society. The three sites are: *First*, when the conditions which above the society. The Police were above of the public when carrying out of law enforcement and justice. *Secondly*, the conditions when equivalent with the society, when the police have been staying and must be in contact and interact directly with the public, because automatically they were also members of the society. *Third*, the conditions when the Police under of the public, when the public has reported to the Police station and asked for Police protection.²²

G. Effectiveness of Using Ki Ageng Sela's pepali for Polres of Grobogan Duties

Ki Ageng Sela's Pepali was an ancestral teaching that is local wisdom being in Grobogan, it was containing the values of the kindness teachings until if be implemented properly will be made human beings noble and good attitude. Therefore, with studying the values of Ki Ageng Sela's pepali, the police members can be serve to the society maximally with full sincerity, although there are still shortcomings. Beside that, with the Pepali would have been reduce of violations grade the discipline members and made every members has been made a good attitude. The percentage of the police members there are 40% influence to the duties of the Police members. In objective there are 60% the percentage that influential to all of Grobogan Police members.

So that with remove of the teaching Ki Ageng Sela's pepali in the approach to the society, it's could been helping to Grobogan Police in the execution of their duties to realize the peacefulness and public orderliness in Grobogan and to shaping the human of Polri and the public high morality in the framework to realize of Kamtibmas in Grobogan Regency.²³

²² The interview with Police Commissioner Wiyono Eko Prasetyo, as the deputy of Police chief (WAKAPOLRES) in Grobogan Police in KABAG SUMDA room, on June 16, 2015

²³ The explanation was delivered by Brigadier Luvi, as Head of Public Relations (HUMAS) in Polres of Grobogan in SIUM room, June 18 2015.

The Polices, personnel and Grobogan Police members have been using the meaning of Ki Ageng Sela's pepali philosophy to be applied in main of daily tasks. It's have been being suitable with the meaning of Ki Ageng Sela's pepali, so that in the process of guardianship, protection and service to the society could have been direct contacting and mingling with the society. The expectation of Grobogan Police have been being that the peoples are satisfied with the performance and the Police duties, with the realize of an safe society orderliness and peacefulness.²⁴

Therefore, with the adiluhung values application of Ki Ageng Sela's pepali would have been making the Police more courtesy, hospitality and professionalism to guarding, protecting and serving of the society generally. With this Pepali would not have been making the police became to arrogant, not to overbearing and not put themself as *bendoro* or *employer* (the ruler or leader), but put himself as a servant for the society.

²⁴ The Interview with AKP Wibowo as Trustees of Personnel Grobogan Polres, in KABAG SUMDA room, June 17, 2015

CHAPTER IV
THE PHILOSOPHICAL MEANING OF
KI AGENG SELA'S PEPALI

A. Analysis of Philosophical Meaning Ki Ageng Sela's Pepali Perspective in Polres of Grobogan

Ki Ageng Sela's Pepali is one of Javanese literature containing the teachings about life and living. The values in *Ki Ageng Sela's Pepali* actually is universality. In other words, that the values are in that the works can be used by anyone. But as the values, *Ki Ageng Sela's Pepali* teachings also has a vision of Java particularities. That the particularities can be seen from the nuances of humanity values and moral be contained in the form of Ki Ageng Sela teaching.¹

Ki Ageng Sela's Pepali is containing the teachings about philosophy of life, humanity and religion. Therefore, philosophy in an effort to interpret of the human life it's can not be ignored the fact that such of great significance. Philosophy must be investigate and determine everything include in it's.

We know that the outlook of Javanese life surely not apart from the view of live or philosophy of Java. In *Ki Ageng Sela's Pepali* contains teaching of ethics, norms and morals are that the society or any person to know about the good or bad action. For the Javanese ethics morality is the basic of attitude and behavior so that in the relationships system between humans it's does not appear the conflict.²

According to writer, that the purpose of *Ki Ageng Sela's Pepali* is to learn the human experience that human distinguish the true from false, good from bad, and people have an obligation to differentiate it's. In own human

¹ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawan dalam Serat Pepali Ki Ageng Sela*, (Yogyakarta: Narasi, 2004), p. 31

² Thomas Wiyasa Bratawijaya, *Mengungkap dan Mengetahui Budaya Jawa*, (Jakarta: PT Pradnya Paramita, 1997), p. 79

there is a necessity and the demands that must be obeyed or ditati ask if he wanted to live as a human. Because humans have been given the freedom to act and act. In the human race in general there is a tendency to decide that there are three kinds of actions:

1. The human acts rightly, must be and should be done by human.
2. The human acts not rightly, must be and should be done by human.
3. The human acts might be to do or do not.

Therefore, according to writer can conclude that the material object of Ki Ageng Sela's Pepali philosophy is a human life consist of acts, begined by actions that are in under it control. With the acts as like that someone lived as a human, the purpose is to achieve the life of safe, quiet and peace.

In every society, there is what called *patterns of behavior*. The patterns of that behavior are the way to act or behave the same with the peoples who live together in a society that must be followed by all of the society members. Patterns of behavior is a way of measures to be done together by all of the society members who have norms and same culture. The Habits is way of act the society members person and then be recognized and may be followed by the others.³

Patterns of behavior norms to be done and implemented especially when a person be related with another person, that's called a *social organization*. Especially on regulating the human relations, culture that's called also as a normative structural or *designs for living* (the line or gidance on life). the meaning, culture is a basic outline of the behavior or *blueprint for behavior* that determine the rules about what must be done, what should be done and what do the right be done.

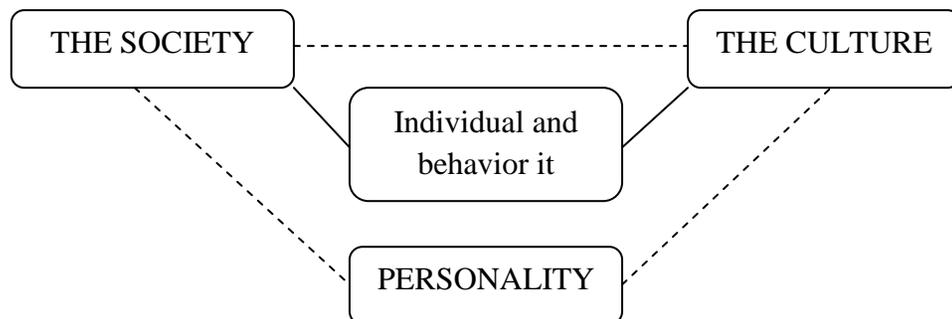
1. The Personality and Cultural of Society in Pepali

³ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: YAYASAN PENERBIT UNIVERSITAS INDONESIA, 1969), p. 46

The Values be contained in this *pepali* or *wewaler* can be show the identity and personality of the society concerned. While the values contained in it own, in active manifestation is the form of norm, and this is an act of members of the society guidelines.⁴ In Ki Ageng Sela's *Pepali* is teaching about life and living, should be keep and maintain because are a gift from God.

As like writer has been explaine before that understanding of society refers to the amount of society, whereas the understanding of culture refers to the patterns of behavior that is typical of the society. Society and culture actually is manifestation or abstraction of human behavior, and personality embody human behavior. The Human behavior that's different with personality. Therefore, the personality is a background of behavior be found in an individual.

The Personality refers to the organization of a person attitudes to do, to know, to think and to feel, especially when a person is related with the others or to respond a situation. Therefore, it is an abstraction of the personality and behavior of individuals as well as society and culture. So these three aspects are have relationship mutually influential with each other in the circle of social life. the Circle of social life can writer describes as follows:



⁴ Budiono Herusatoto, *Mitologi Jawa*, (Depok: ONCOR Semesta Ilmu, 2012), p. 98

In one basic sense, the concept community means “all forms of relationship that are characterized by a high degree of personal intimacy, emotional depth, moral commitment, social cohesion and continuity in time. It may be found in locality, religion, nation, race occupation or (common cause). Its archetype is the family. In another basic sense, a community is a comprehensive group with two chief characteristics:⁵

- a. It is a group within which the individual can have most of the activities and experiences that are important to him.
- b. The group is bound together by a shared sense of belonging and a feeling of identity.

2. The characteristic and essence of Culture in Pepali

Writer know that *Ki Ageng Sela's Pepali Teachings* is general quality and obtain for anyone who wants to use it, because there is a lesson about culture to behavior in the social society. Although every society have different culture from each other, but every culture have the characteristic and essence generally to all of cultures everywhere too include things as the follow:

- a. The culture materialize and channeled from human behavior.
- b. The culture has been being prior than the birth of certain one generation and will not die with expire the age of generation concern it.
- c. The culture be equired by human and manifested in behavior.
- d. The culture has included the rules containing obligations, actions are be accepted and be rejected, action be prohibited and be permitted.

Ki Ageng Selas's Pepali as one of local wisdom in the region of Grobogan, which have been teachings about the good behavior culture

⁵ Hammudah Abdalati, *Islam in Focus*, (New Delhi: Crescent Publising Company), p.

among humans as social beings. The environment culture be intended as a condition that includes varieties of human social activities that are guided by a complex of certain values, certain norms and traditions of certain habits and thought patterns that have been agreed together. Overall there is interrelation or functionally interconnected and nematic among human, culture and nature.⁶

The varieties of culture social values are contained in the local wisdom generally is verbal and not documented well fully. Beside that, there are social norms, either the suggestion, the prohibition, as well as tradistion requirements set for certain activities that need to be studied further. In this matter need to be developed a knowledge management form to the various types of local wisdom, so they can be used as a reference in the process of planning, development and construction of society welfare continuously.

According to the Law of the Republic of Indonesia Number 32 year 2009 about the Protection and Management of Life Environment, it has been explained that local wisdom is the noble values be obtain in society live system for among to protect and manage the life environment eternally. Further the local wisdom being on a life system in society is a form of environmental wisdom.⁷

3. The Social-control (Systems of Social Control)

The social-control has been all the systems or processes that are run by the society to influence of members, so that actions in accordance with the values and norms be obtain in the society. But it does not useful that the *social-control* have purpose to impose the values and norms that apply

⁶ Muh Aris Marfai, *Pengantar Lingkungan dan Kearifan Lokal*, (Yogyakarta: Gadjah Mada University Press, 2012), p. 34

⁷ *Ibid.*, p. 35

to the individual behaviors, but the *social-control* has been a purpose to keeping the actions of social members are not deviate to much.⁸

There are three characteristics are used in social control, that are:

- a. **The preventive** is social control will be *done before the violation*, it's mean is to importance on prevention until to be don't the violation.
- b. **The repressive** is social control had been *done after the people do an act of deviation*. The Social control have a purpose to restore of the situation as like it before was happen the deviation acts.
- c. **The curative** is action will be taken after doing acts of social deviations and treatment it. This action have been going on to give awareness to the actors of deviation until it's can be aware the mistake and want be able to improve their lives, so that on the future will be not to repeat about their mistakes.

At least there are five ways that should be done in social control:⁹

- a. It's will strengthen the belief of social members to the goodness of society's norms.
- b. It's will give appreciate to social members who were following on the norms of society.
- c. It's will develop a shame sense to their self or the social members soul if they are deviate or digress from the norms and values being obtain in the society.
- d. It's will create fear.
- e. It's will create the law system, which is a discipline with the punishment for offenders who violate.

⁸ *Ibid.*, p. 64

⁹ Koentjaraningrat, *Beberapa Pokok Antropologi Sosial*, (Jakarta: Dian Rakyat, 1967), p. 196-198

The social institution is defined as a network of processes the relations among human and human groups that have function to maintain these relationships and the patterns, it in accordance with the importances of human and group it. Therefore, the *social-institution* points to the elements being for manage the behavior of society's member.¹⁰ So, the *institution* is a system of social behavior and relationships be concentrated on activities to meet the special of need complexes in the society life.¹¹

A social institution mean to meet the main needs of human beings, has some function, as follow:

- a. It has been giving the guidance to members of the society, how they are should have been behaving or attitude on confronted of the problems in society, especially concerning the needs of concerned.
- b. It has been keeping the integrity of the community concerned.
- c. It has been giving guidance to the public for make a system of *social-control*, it is a system of supervision from the society to the behavior of members it.

The attitude system is reflect the life qualities of the human group that carried out as supervisory tool consciously or unconsciously, by the society to members it. The attitude system have been on the one side to impose an act and on the other side to forbid an act, so directly it is an instrument for that members of the society to adjust their actions with such of behavior. Furthermore, The attitude system that is very important, because of:

¹⁰ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, p. 59

¹¹ Koentjaraningrat, *Pengantar Antropologi*, (Jakarta: Universitas Indonesia, 1965), p.

- a. The attitude system give the limits on individual behaviors. It is also a tool to order and also forbid a member of the society to perform an act.
- b. The attitude system be identify an individual with the group it. On the one side of the attitude system is to impose the people for adjust their actions with the attitude system social behavior prevail, and on the other side is try for the society to accept someone because of the capability to adjust itself.
- c. The attitude system have been keeping the solidarity among members of the society.

The attitude system above, after have been experiencing a process in the end will have be becoming a specific part of the social institutions. That proces be called the process of *Institutionalization*,¹² it is a process that be through by a new social norm to be part of one from the society organizations. Therefore, that social norms by society is be known, be recognized, be appreciated and then be followed on the life everyday.

4. The Police Role as Social Control

The Institutions of social supervision often be called to as social control institutions. This institution appear concerned to social control be going on effective. In the essence, the institution of social control is all of the effort be done the group or society to monitoring, controlling, and making aware it's members to obey the norms be prevail. The purpose of social control Institutions is creat of peacefulness and orderliness in the society.

The Police is one of the government institution bring important role in the country, especially for the country based on law (Article 1 verse (3))

¹² Soerjono Soekanto, *Sosiologi Suatu Pengantar*, p. 62

of 1945 Constitution).¹³ The meaning of police is a social institution established of the state, its task for keep the public safety from disruptions will be threatening the unity and orderliness of the society itself. That disruptions can come from inside the society members or from outside the society. As one of the state safety element, the police have an instrument to carry out its role as social controller, that is punishment and regulations that are explicitly and written in it.

In Indonesia, the police by constitutionally is being Article 30 verse 4 of 1945 Constitution. In there written:

“The Police of Indonesia republic state as tool of country is keeping the public safety and orderliness, have task to protecting, guarding, and giving service to the society and enforce the law.”

More the tasks of police be continued on No. 28 of 1997 Constitution. According to this constitution, the main tasks the police are:

- a. It's as the state instrument of law enforcement, to improve the obedient of law.
- b. It's as the guard, protect and serve of the society.
- c. It's establish of the public tranquility.
- d. It's guide for society to create the safety and orderliness.

Because of Polri this time carrying out and guarding the process of reformation had been and going on towards the civil society democratic, had brought various changes in the life principles of the nation, it is necessary and urgently need support, as well as input also be constructive criticism of the society so that become the civilian police guard, protect and serve, professional, proportionate, transparent and accountable like as the wish of the society, as we are describing on above, it's as the implementation of social policing (Polmas).

¹³ Sadjjono, *Fungsi Kepolisian dalam Pelaksanaan Good Governance*, (Yogyakarta: LaksBang, 2005), p. 1

The Police functions be continue developing with the progress of science and technology, so that the function development of the police be continues and be developed. because of the advancement of knowledge capable become to increase efforts of crimesby the perpetrators of crime. Because the task of preventive on Police functions are more advanced than the repressive efforts.

The other factors also are appraising the preventive development with introducing the police functions to the society be able to be a fortress capable of get down the percentage on preventing criminal acts conventional. It means that the functions carried out will be not free from the main tasks are including on the constitution of Police. While, introducing the function of police is maintaining the situation of the state on condition stay to safety, orderly and conducive. So, with the local wisdom of Ki Ageng Sela's *Pepali* as preventive characteristic can be used to cutting down the criminality which was developing in social environment.

B. The relevance of Ki Ageng Sela's *Pepali* to Islamic Perspective

Inside the verses was clearly said that Ki Ageng Sela's *pepali* very useful. Beside that, it gave the blessing, the safety and health for those who done it out. The blessing, the safety and health of the *pepali*'s will be came when people's are willing to implement running some his prohibitions.¹⁴

The first, *aja akarya angkuh*,, "do not be pretend arrogant". The word of arrogant in Javanese it's mean is *gumedhê*, "feel became to arrogant" or *ora semanak*, "not being familiar". From this it can be seen that Ki Ageng Sela wants to through with his *pepali* that the youngs has been attitude what is the situation and respect for others. As like was explain by Rasulullah SAW that:

¹⁴ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, p.34

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبره. (رواه البخاري)¹⁵

Can not be come into Heaven who have in his heart any arrogance character as big as *dzarrah* fruit. (HR. Bukhari)

The second, *aja ladak lan aja jail*, “do not be violent and be ignorant”. The word of *Ladak* in Javanese it mean is *pambeka* “arrogant” and *jail* it mean is happiness to makes difficult to other peoples. Through to this *pepali*, Ki Ageng Sela has been requesting that the youngs (Java) to pressing them selves for not *umuk* “respect them selves more than others or others”, because of the human who have an character of *ladak* was easy to make others difficult. With the respect too high for them selves, someone will be easily fall in very egocentric view. Al-Qur’an said that:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ
وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ¹⁶

As for the abode of the Hereafter, we shall assign it to those who seek neither glory in this world nor evil. The blessed end is for the righteous.¹⁷

The third, *aja ati serakah*, “Do not be greedy”. The word of *Greedy* it mean is "always want to have more than that be possessed". Be side that, the greedy (*serakah*) can be equivalented with the character of *tamak* and *rakus*. Looking at it, Ki Ageng Sela remind to young peoples should not be egocentric, is also not allowed to be greedy because if both are united will make someone's behavior becomes very bad. Al-Qur’an said that:

¹⁵ Sa'id Hawwa, *Tazkiyatun Nafs (Intisari Ihya Ulumuddin)*, (Jakarta: Pena Pundi Aksara, 2006), p. 246

¹⁶ Qs. Al-Qashash [28]; 83

¹⁷ See., Mahmud Y. Zayid, *The Qur'an An English Translation of the Meaning of Quran*, (Beirut-Lebanonn: Lebanon 1980), p. 281

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ
 أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ
 مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۝¹⁸

Indeed, you will find that the love this life more than other men: more than the pegans do. Every one of them wishes to live a thousand years. But his prolonged life will surely not save him from torture. Allah is watching over all their actions.¹⁹

قال صلي الله عليه وسلم: حب الدنيا رأس كل خطيئة.²⁰

Rasulullah SAW said that: love to wealth is base of every mistakes.

The fourth, *alem aja diburu*, “do not snobby”. Literally, *alem aja diburu*, meaning “respect should not be hunted”. In other words, through these the *pepali*, Ki Ageng Sela reminded the youth that the honor would come himself if someone is not acting arrogant, not ignorant and arrogant, do not be greedy and not snobby. Honorary appear in a person not because it's made himself, but for others above one's appreciation for the commendable acts.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ
 مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ
 عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى شَيْءٍ
 مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝²¹

¹⁸ QS. Al-Baqarah [2];96

¹⁹ See., Mahmud Y. Zayid., *Ibid.*, p. 10

²⁰ Sa'id Hawwa, *Ibid.*, p. 325

²¹ QS. Al-Baqarah [2];264

O believers, do not mar your almsgiving with taunts and mischief-making, like him who spends his wealth for the sake of ostentation and believes neither in Allah nor in the Last Day. Such a man is like a smooth rock covered with earth: a shower falls upon it and leaves it hard and bare. They shall gain nothing from their works. Allah does not guide the unbelievers.²²

The fifth, *aja mangan ngiwa*, “do not take the way of deviate”. That sentence, *aja mangan ngiwa*, literally means “do foraging with irregularities”. People who are looking to eat (livelihood) with deviated way inconsistent with the honorary. Through these the *pepali*, Ki Ageng Sela want the young people to the path of good subsistence, which reached not by way deviate / diverge. People who choose the way of life with diverge tends to make a person arrogant, ignorant, arrogant, greedy, and finally snobby.²³

²⁴ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧٧﴾

The path of those upon whom you bestowed favours, not those who have invited your wrath, nor those who have gone astray.²⁵

We know that the Police as a guard, protector and servant of society. It don't know exactly when and where the crime will be happened, and who done it, for that, the Police is expecting the support and help from the Society. With had been being published of Skep. Chief of Polri number. 737 year 2005 October 13, about foreighs and strategies for the application models of the society Policing (Polmas) on the implementation of police tasks in it each region, so that all of the Polri promoting program of Polmas in above with purpose to persuade the public role as a partnerhip.

Polres of Grobogan remove local wisdom of Ki Ageng Sela's Pepali as a model of social control and the spirit of Islamic da'wah about the values

²² See., Mahmud Y. Zayid., *Ibid.*, p. 31

²³ Dhanu Priyo Prabowo, *Ibid.*, p. 35

²⁴ QS. Al-Baqarah [1];7

²⁵ See., Mahmud Y. Zayid., *Ibid.*, p. 1

goodness, to live in harmony and mutual cooperation among the peoples. Islam religion teaches to help each other in goodness and do not help in ugliness thing's. As well as Allah said in QS. al-Maidah verses 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝²⁶

Help one another in what is good and pious, not in what is wicked and sinful. Have fear of Allah, for he is stern in retribution.²⁷

Help each other is a attitude absolutely need to be realized in the human life, which is the humans beings need to help from the other humans. Without of it, the humans life can not will be balance because less the solidarities sense among the humans being. The Police as agents of change to the morality of social life have strategic propaganda powers, that is *Amar Ma'ruf* (invite the others to doing goodness and *Nahi 'Anil Munkar* (forbid the others to leave badness). Allah SWT said in Q.S Al-Imran verse of 104;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝²⁸

Let there become of you a nation that shall call for righteousness, enjoin justice and forbid evil. Such men shall surly triumph.²⁹

Therefore, the members of the Polres of Grobogan be expected to be religious leaders, law enforcer and enforcer the godfearing to the task as protectors and servants of the society rightly well. Thus, the ideals to be

²⁶ QS. al-Maidah [5]; 2

²⁷ See., Mahmud Y. Zayid., *Ibid.*, p. 73

²⁸ QS. al-Imran [3]; 104

²⁹ See., Mahmud Y. Zayid., *Ibid.*, p. 44

realized by Polres of Grobogan Institution as well as explained by Chief of Police Personnel Development of Grobogan AKP Wibowo.

These case above is in accordance and relevanece with the word of Allah as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ³⁰

You are the best nation that has ever been raised up for mankind. You enjoin justice and forbid evil. You believe in Allah.³¹

According to the interpretation of al-Maraghi, the word of *amar ma'ruf dan nahi mungkar* first to be mentioned than faith to Allah Swt, beside that the faith always be in front of the various types of obedience. This case because of *amar ma'ruf dan nahi mungkar* is the door of faith and maintain it. So, first to mention both of it in the narrative is in accordance with human habits, that is makes the door be in front of everything.³²

With this verse is clear that as human beings have the duty and the double responsibility burden that are command to the ma'ruf and prevent the munkar as the dimension of horizontal obligation equally human beings and faith to Allah as the vertical dimension.

Islamic religion also command the followers for obey's to the government . As well as Allah said in Q.S. an-Nisa verses 59:

³⁰ Q.S al-Imran [3]; 110

³¹ See., Mahmud Y. Zayid., *Ibid.*, p. 44

³² Muhammad Musthafa al Maraghi, *Terjamah Tafsir al-Maraghi bab 4*, (Semarang: PT. Karya Toha Putra, 1993), cet. Ke-2, hlm. 51

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
 مِنْكُمْ ۖ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾³³

O believers, obey Allah and the Apostle and those in authority among you. Should you disagree about anything refer it to Allah and the Apostle, if you truly believe in Allah and the last day. This will in the end be better and more just.

From the verses above confirms that followers of Islam are commanding for obey and obey to the government (*Ulil 'Amri*). Grobogan police station is one of Ulil Amri to carry out Polri tasks that are Kamtibmas. Kamtibmas program will be more connecting when using the method of infiltration in religious propaganda activity.

Unconsciously, people can to know, understand and realize the local wisdom Ki Ageng Sela's Pepali entered into Kamtibmas culture. It should have been developing the society that with the art. By Hadrah, Maulidur Rasul, and Ki Ageng Sela's Pepali, the police can giving colors to dynamics of the society. Pepali is not only a message, but it is the message containing of the valuable teachings.

Because in Islam was teachings to it's followers for good behavior to each same of human. The relationships like it, according to Islamics techings must be developed for create of harmonius conditions, co-operation and mutual help to each others among the human. The social relationships in the form of each help, tha's are very praises in side of Allah SWT. The values of

³³ QS. an-Nisa' [4]; 59

that helpness will be more high when if that's be given and dedicated to one faith brotherhood and it done sincerely base on the faith.³⁴

Allah SWT was giving number of guidance to the Islamic followers which is very useful in the form of making and developing the brotherhood relationship or *ukhuwah Islamiyah*. As well Allah SWT said in QS. al-Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ³⁵

The bwlievers are brethren. Make peace among your brethren and fear Allah. So that you may be shown mercy.³⁶

Al-qur'an was giving the principles and guidances in the framework to make about *ukhuwah Islamiyah* relationship comfortable, peaceful and harmonious in humans being. The guidances of al-Qur'an as like belongs:

1. The Disagreement between Muslims must be finshed with a fair ways.
2. The humans should be avoiding the acts reaproachfully to the others.
3. The humans should be avoiding the prejudice, finding the other person mistakes and gossip.

Meaning of Islam is the straight or safety ways. The peoples who follow the safety ways should not only give priority to safety for self own, but also give priority to safety for others. The ability of person to keep away from bad action will bring disruptions and trouble for others peoples is one of the meaning contained in the predicate of Muslims. This is corresponding with the

³⁴ Faisal Ismail, *Islam: Melacak Teks Menguak Konteks*, (Yogyakarta: Titian Wacana, 2009), h. 92

³⁵ QS. al-Hujurat [49];10

³⁶ See., Mahmud Y. Zayid., *Ibid.*, p.384

contents of Ki Ageng Sela's Pepali for always be maintain the brotherhood relationship and mutual help among humans being.

The basis of the human creation with characteristic to wants be in groups, however that's to a positive purpose. But when viewed sociologically, will comes the desire to achieve worldliness purposes. Therefore, very important with the existence of the "*rules*", "*laws*" or other *planggeran* which will have a role as the limits that must be obeyed to "*humanizing*". With that's the awareness, it means there are an obligation to looking at human as like a person who having the honors. So, it existence should be located in proportional.³⁷

³⁷ Amin Syukur, at. All, *Islam Agama Santun*, (Semarang: Rasail, 2011), p. 119

CHAPTER V

CLOSING

A. CONCLUSION

After upon researching and trying to give an analysis of Ki Ageng Sela's pepali, this thesis at least discussing about two discussions, the first is the philosophical meaning of Ki Ageng Sela's Pepali perspective in Polres of Grobogan and the second is the actualization of Ki Ageng Sela's Pepali for Grobogan society. So that the author can conclude a few things and give suggestions as well necessary for some parties as the final word in this thesis.

1. The Philosophical Meaning of Ki Ageng Sela's Pepali Perspective in Polres of Grobogan

The philosophy of Ki Ageng Sela's Pepali is teaching about a idealism principle of life as like individual and social beings to do the kindness and good things as well as beautiful. Kindness and goodness are not because of possessions, not because of clothes and not too good looking person. But, the Kindness and goodness are because of doing good behaviors and manners to self own and the others. Being a fun person and respect to each others as like social beings.

In Ki Ageng Sela's Pepali teach so as the society do not be proud, do not be arrogant, do not be greedy, do not pleasure to take things what not owner it and do not pleasure expect the praises. But it give respect to each others for human beings as the social creatures.

Polres of Grobogan station is applying the teachings of Ki Ageng Sela on the form of prohibitions to done the crimes, which is in conformity with the spirit of the police on carrying out Polri tasks. The teaches about the prohibitions advice of done the crimes

contained in Pepali Ki Ageng Sela are very conformity with the democratic and the society police functions on creating the society safety, orderly and peaceful.

The Local wisdom of Ki Ageng Sela's Pepali used as a tool or instrument by Polres of Grobogan as a social capital for enforcement of law. In side that, the police is also becoming to agents of social change of the society morality for social life. That's the local wisdom can be made as preventive characteristic for cutting down criminality was developing in the social humans being.

2. The Relevance of Ki Ageng Sela's Pepali to Islamic Prespective

Ki Ageng Sela's Pepali is containing about the prohibition to doing negative actions. The spirit of it's related with Islamic teachings, because of Islamic religion command to the peoples had been doing the goodness and leaving the badness in the form of tangible as individuals charity, socials charity and humans charity with the implementation of Islamic values about "*Fastabiqul Khairat*", that is viedes in righteousness culture and pious because of Allah SWT.

In Ki Ageng Sela's Pepali also asking to the peoples for having good behaviors in socials environment, each help and respect to the others as social humans being. Islamic religion is giving education to humans for having the noble morality or *Akhlaqul Karimah*, so that it's can be avoided from act of criminalities and immoralities. As like social power, that it can to be modality for avoided and warred about crisis of morality increasing complexity and fatally this times. So, the society have awareness it will creating the life of just, harmonious and prosperous as social humans being.

As we know that ethic is the science to talking about good and bad human actions, then moral is action being in accordance with the

measures accepted by the public and social unity. Human life in society must be respect and help each others. The actualization of Ki Ageng Sela's Pepali on individual and social ethics are religious propaganda by applying the teaching of pepali through the praises on mosques and mosque, it's manifested in the form of hadrah poems that are containing the message of Ki Ageng Sela's Pepali.

B. SUGGESTIONS

1. Polres of Grobogan is using the local wisdom on creating peacefulness and orderliness in the society for avoiding the terrorism and radical movements in the society with local wisdom approach of Ki Ageng Sela's Pepali may be need continuing research.
2. Ki Ageng Sela's Pepali is also contain the teaching values about the human of superiority "*Insan Kamil*". That is need to be research continuously to known the purpose of insan kamil in Pepaali.

C. CLOSING

Thus is the research could perform about "**The Philosophical Meaning of Ki Ageng Sela's Pepali In Polres Of Grobogan And Its Actualization For Social Life** ", praises be to Allah SWT, who has given everything to writer. Without his love and opportunity, surely the writer would not be able to complete this examination final task. Peace and salutation may be upon beloved Prophet Muhammad saw.

Although the research has worked maximally, but research is sure that the work is still far from perfectness and less satisfying. Therefor, the research always and countinously needs critiques and comments that are construction. May this work useful for the researcher especially and other who concern on any other who concern on any other field study generally. Unforgettable thank's to Ki Ageng Sela and Polres of Grobogan my God bless you are, and I think this is my dedication to the society and its sciences.

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RESOURCES INTERVIEWS

The explanation of Resort Police Chief AKBP Langgeng Purnomo SIK, MH.
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The interview with Abdul Rakhim as Ki Ageng Sela's Tomb Keeper.

The interview with Aiptu Agus Salim, as the Head of Swakarsa Security
Development Unit.

The Interview with AKP Wibowo as head of controller for Personnel Polres of
Grobogan.

The interview with Brigadier Luvi, as Head of Public Relations (HUMAS)

The Interview with Police Commissioner of Andi Wahyono, SH,MH as Head of
Resources (KABAG SUMDA).

The interview with Police Commissioner Wiyono Eko Prasetyo, as the deputy of
Police chief (WAKAPOLRES)

DOCUMENTATION



The blackboard of Ki Ageng Sela's Pepali in front of Polres of Grobogan Office.



The blackboard of Ki Ageng Sela's Pepali when come into Polres of Grobogan Office

Attachment



The blackboard of Pepali with Tribata and Catur Prasetya when exit from Polres of Grobogan Office



The interview with Police Commissioner of Andi Wahyono, as Head of Resources (KABAG SUMDA) Polres of Grobogan.

Attachment



Explanation Ki Ageng Sela's Pepali in Polres of Grobogan.



Interview with Personels and Members of Polres of Grobogan.

Attachment



Actualization of Ki Ageng Sela's Pepali between in the form of Sholawat by Syekh Habib bin Abdul Qadir Assegaf with Hadrah Polres of Grobogan.



Manifestation of Ki Ageng Sela's Pepali by theme Polres of Grobogan Bersholawat.

CURRICULUME VITAE



Ahmad Subhan was born in the Grobogan on October 26, 1992. This second of three brothers was born from a couple Sulaiman and Hayatun (almarhumah), he pursued his formal education since early childhood in his own village, SDN 2 Brabo (graduated 2005). After that, he studied in MTs Tajul Ulum Brabo, Tangguhharjo, Grobogan and was graduated in 2008, and continue to study in same school namely MA Tajul Ulum and was graduated in 2011.

In addition, he also ever took informal education in Madrasah Diniyah Awwaliyah Tajul Ulum and al-Wustho in same school.

Feeling unsatisfied with his education, he then persued to study at Ushuluddin Faculty on Theology and Philosiphy Department UIN Walisongo Semarang. He ever join in organization for example: UKMI An-Niswa.

Now he still lives with his family in Brabo, Tanggunharjo, Grobogan Rt/Rw: 08/02. He can be contacted on mobile: 085848823725 and in facebook: Ahmad Subhan.