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THE CONCEPT OF MEMAYU HAYUNING BAWANA AS A JAVANESE SPIRITUAL LIFESTYLE IN PROTECTING THE ENVIRONMENT

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Abstract

Memayu Hayuning Bawana is one of the concepts of local wisdom of the Javanese people which is currently still lasting and is part of the life of the Javanese people. This concept means how to beautify and maintain the beauty of the universe by combining physical and spiritual concepts in life. In practice, Memayu Hayuning Bawana encourages individuals to live responsibly and have ecological awareness in preserving the environment. With a spiritual approach, the Javanese people apply this concept in their daily lives, it is hoped that the community can maintain harmony between humans and nature, and pass on a sustainable environment to future generations. This research uses a descriptive-qualitative method with a literature review approach, collecting data from literature, scientific articles, books and relevant documents about the concept of Memayu Hayuning Bawana and Javanese spiritual life practices for environmental preservation.

Abstrak

Memayu Hayuning Bawana merupakan salah satu konsep kearifan lokal masyarakat Jawa yang saat ini masih lestari dan menjadi bagian dari kehidupan masyarakat Jawa. Konsep ini bermakna bagaimana memperindah dan menjaga keindahan alam semesta dengan memadukan konsep jasmani dan rohani dalam kehidupan. Dalam praktiknya, Memayu Hayuning Bawana mengajak individu untuk hidup bertanggung jawab dan memiliki kesadaran ekologis dalam menjaga kelestarian lingkungan. Dengan pendekatan spiritual, masyarakat Jawa menerapkan konsep ini dalam kehidupan sehari-hari, diharapkan masyarakat dapat menjaga keharmonisan antara manusia dengan alam, serta mewariskan lingkungan yang lestari kepada generasi mendatang. Penelitian ini menggunakan metode deskriptif-kualitatif dengan pendekatan kajian pustaka, pengumpulan data dari literatur, artikel ilmiah, buku-buku dan dokumen-dokumen yang relevan tentang konsep Memayu Hayuning Bawana dan praktik kehidupan spiritual masyarakat Jawa untuk pelestarian lingkungan.

INTRODUCTION

Indonesia has cultural diversity and noble values which serve as guidelines and reflections for behavior in everyday life. Until now, many people still appreciate and carry out various ritual ceremonies related to spiritual values, because they are seen as a way to understand the existence of God. According to Anas (2013), indigenous peoples believe that there is a relationship between society, nature and the supernatural, believing that empirical events are related to things that are supernatural or metaempirical. Especially in Javanese society, various rituals are still developing to balance the relationship between humans and God and with nature.

Javanese people understand life with the term "Urip namung mampir ngombe" which means living only stopping for a moment to drink, which describes that life is short. With this understanding, humans are encouraged to live by doing good to others and providing as many benefits as possible, both for themselves and others. According to Dhiniaty (2015), the goal of human life is to become a leader and practice goodness, so that he can achieve cosmic goals in life. A similar thing also happens in Balinese society, where local wisdom values view life as an effort to achieve harmony, justice and order through the Tri Hita Kirana concept. This concept emphasizes the importance of the relationship between humans and God, humans and each other, and humans and nature to achieve happiness.

The wisdom values possessed by indigenous communities are manifested in basic concepts, such as the relationship with God, human interaction with the natural surroundings, as well as relationships between community members in traditional associations, and so on. This basic concept gave birth to unwritten customary law which aims to ensure that these wisdom values remain sustainable until now. Local culture and wisdom that continues to develop into one of the guidelines for indigenous peoples in relating to God, fellow humans and the universe is the philosophy of "Memayu Hayuning Bawana". This philosophy is understood by the Javanese people as a guide to behavior in life which is related to maintaining balance between human life and the universe.

Local wisdom from the land of Java, which is embodied in the "Hamemayu Hayuning Bawana" philosophy, reflects the Javanese spiritual outlook on life which emphasizes harmony, harmony and balance with nature. In this modern era, where environmental challenges are increasingly complex, understanding and applying this concept has significant relevance in efforts to protect ecosystems. Maintaining this wisdom is crucial in maintaining ecosystem balance and protecting the environment. The importance of maintaining local wisdom lies in its role in maintaining balance between humans and the environment in which they live. Javanese people, in particular, are still deeply rooted in the belief in the existence of myths and mystical aspects in their daily environment. This belief is a deeply held legacy from generation to generation, where they believe that mutual respect for fellow living creatures and preserving the environment will bring prosperity to themselves.

In a broader context, understanding and respect for local wisdom such as Hamemayu Hayuning Bawana is not only relevant for Javanese society, but also for Indonesian society as a whole. With collective efforts to preserve the wisdom values inherited from our ancestors, we can create a life that is more peaceful, balanced, sustainable and in harmony with nature. The development of local wisdom is influenced by various factors that influence human behavior towards the environment. Until now, people in Indonesia still strongly hold myths and mystical beliefs related to their environment, which can influence the way they move and interact. Javanese people, in particular, strongly believe in these values which are passed down from generation to generation. They believe that by loving fellow living creatures and protecting the natural environment, this goodness will return to their lives, as in the expression "what you sow is what you reap" and the Javanese people really believe in and respect the existence of natural law. One concrete form of this belief is the many rituals addressed to the earth and its creator as an expression of gratitude and concern for the environment.

The existence of issues related to environmental damage and pollution due to human activities and exploitation of nature which does not pay attention to its impacts is increasingly occurring. According to research by Lindawati & Puspa (2015), both corporations and businesses

have a role in the negative impacts that occur or have the potential to occur on society, the environment and the ecosystem around their company's operations. Levermore & Moore (2015) added that companies that are not environmentally responsible understand the negative consequences of their activities, but they tend to ignore these impacts. Apart from companies, Indonesian people also often do not realize the importance of preserving the natural environment. However, since the time of our ancestors, there have been environmental ethical values and indigenous peoples have developed wisdom in maintaining harmonious relationships between humans and the natural surroundings.

The existence of the Javanese philosophy of the concept of "Memayu Hayuning Bawana" has supported the development of strong character in improving a nation's human resources so that it has provoked several writers to study the value of local wisdom. There is previous research that shows interest in local Indonesian culture which goes hand in hand with its spiritual values. Mark R. Woodward in his book entitled "Java, Indonesia and Islam" which discusses aspects related to Javanese Islam, including textual, ritual, sacred spaces and political situations. However, this research is different from previous research, namely that this research also examines the meaning of "Memayu Hayuning Bawana" in the context of preserving the natural environment.

So it is on these grounds that this research is motivated to conduct and examine the concept of Memayu Hayuning Bawana as a Javanese spiritual life practice in the context of environmental conservation and its implementation in daily practice to support environmental conservation. And as a tribute to ancestors and Javanese wisdom which helps to live life according to the spiritual or religious order and ethics of life.

RESEARCH METHODS

In making this research, a descriptive-qualitative method was used through a literature review approach. Data was collected through analysis and reconstruction of literary sources, scientific articles, books and other documents relevant to the Memayu Hayuning Bawana concept and Javanese spiritual life practices in the context of environmental conservation (Adlini, et al., 2022). This literature review generally discusses readings related to a topic or findings in research, namely the concept of memayu hayuning Bawana in religious and environmental contexts. Carrying out a literature review is one way to show the author's knowledge of a research method. This literature review comes from research reports, scientific journals, scientific works, written documents, or other relevant works. Literature or literature studies are adjusted to the variables or problems that you want to solve through research.

Expert researchers provide many definitions of theory in research. Researchers use theory differently in different types of research, but some type of theory is present in most social research (Neuman, WL, & Kreuger, nd). This means that the theory in this research is very dominantly found in social research models.

This research adopts theoretical studies as an important stage in the research process that must be carried out by researchers. Preparing theoretical studies is the basis for determining research steps. A researcher must have a high level of awareness in compiling good and correct theoretical studies. Many researchers stop their research process because they don't understand how to get a theory that supports their research topic. Apart from that, the lack of sufficient references makes the research base weak (Surahman et al., 2020).

RESULTS AND DISCUSSION

Results

Talking about nature and local wisdom, indigenous peoples in Indonesia have a diversity of traditional cultures which then give rise to various philosophies and philosophies in human life. Local wisdom is knowledge discovered or obtained from local communities through the accumulation of diverse experiences in a series of activities in life and integrated with an understanding of the surrounding nature and culture and even the Creator (God) (Ade Saptomo, 2013). The existence of local wisdom which has ethical values for the environment functions for the conservation and preservation of natural resources, has social, ethical and moral meaning (Mariene, 2014). The wisdom of traditional communities is then expressed in the basic concepts of human life, such as the relationship between God, humans and the natural surroundings, relationships between community members and so on. God, humans, and nature, these three are discussions of classical philosophy that never end. Because in reality the three are closely interconnected, humans are God's creation and nature is also a product of His creation which is the place where humans live to process and obtain knowledge from God and carry out their duties as His servants in utilizing, cultivating and protecting nature.

Javanese society, which is skilled in its literature, is a place for metaphors (gestures) that need to be understood. Javanese people tend to like the manifestation of all behavior related to manners through figurative words or gestures. This shows that Javanese society shows that Javanese people have the ability to act truly intelligently because in their lives they use figurative symbols which have implied meanings. As a form of Javanese metaphor, which is symbolized as a gesture, it needs to be explored in depth in order to understand its content and purpose. The use of metaphorical or figurative language is seen as a form of language structure in Javanese society to slightly reduce the offense of other people who hear or read it. This shows that Javanese society adheres to the concept of euphemism, which means refining meaning by replacing expressions that are considered inappropriate with other figurative expressions but which have the same meaning or purpose of conveying them.

One of the expressions that has become a concept of local wisdom in Javanese society is "Memayu Hayuning Bawana". This expression or concept is still enduring today and is still part of the fabric of Javanese life. The word Memayu comes from the word Hayu (beautiful, beautiful, or safe) by adding the prefix me it will become Memayu (beautify, beautify, make safe). Hayuning comes from the word Hayu which means beautiful, beautiful, or safe (safety). Bawana means world, in a sense; inner, soul, or spiritual world.

Memayu Hayuning Bawana means "seeking the safety of the world" which is an expression of advice for leaders or community leaders who are trying to create a safe, peaceful and prosperous coexistence of life (Tartono, 2009), it can also be a summary of a life shield. the intelligent that the Javanese have as a support that adorns Javanese cosmology (Endaswara, 2017). The word memayu can be interpreted as an umbrella, which means to protect from anything that could disturb security or from discomfort caused by something. Meanwhile, what is under the umbrella is "hayuning bawono", rahayuning universe or safety and preservation of the world as a whole. So in this case it can be understood that there is something that threatens the safety and preservation of the world on the one hand and on the other hand there is a commitment to rescue and protection. Bawono can be interpreted as the universe or world, so that this philosophy has a global meaning. Bawono is an object that must be protected or protected by its protection, which can be interpreted within the scope of the world as a whole or even the universe. This expression is the main basis for pure Javanese spiritualism, namely the safety of human life and the realization of the beauty of the universe (Wagiran, 2013).

Essentially, Memayu Hayuning Bawana reflects a great concept that originates from the traditional wisdom of Javanese society. This term literally means "to decorate and maintain the beauty of the world". For the Javanese people, Memayu Hayuning Bawana is not just a series of words, but a philosophical basis that regulates their lifestyle. This concept contains a deep spiritual dimension, being the main guideline in living a life in harmony with the universe. In the Javanese cosmological view, humans are seen as an integral part of nature. The two are considered to be connected in an inseparable unity and must be maintained in balance. Therefore, spiritual practices in the Javanese tradition teach us to always respect and care for nature. By treating nature as a life partner, humans can achieve inner peace which is the peak of spirituality.

In this modern era, the term memayu hayuning Bawana is still widely heard in all circles. Among the Ngayogyakarta Hadiningrat Palace, the expression memayu hayuning Bawana is still highly respected, making this expression sacred and eternal, as proven by one of the palace princesses whose full name is GKR Mangkubumi Hamemayu Hayuning Bawana Langgeng ing Mataram. Apart from that, this expression has become the slogan of one of the pencak silat schools based in Madiun City, East Java, namely, Persaudaraan Setia Hati, which is often said to be a very respected and sacred slogan or jargon. Until now, the concept of memayu hayuning Bawana still adorns many cosmological insights.Cosmic consciousness as a harmonious order between God, humans and the universe was used as a basic concept in the government of Javanese kings. The philosophy of "Hamemayu Hayuning Bawana" became the main basis for the Islamic Mataram King. Currently, with environmental conditions that are very vulnerable to damage, it is not only the government that must preserve the environment through conservation, reforestation and other efforts. The private sector is also obliged to assist the government in maintaining sustainability. The development or survival of a business should aim to save the earth from increasingly critical damage.

Discussion

The Concept of Memayu Hayuning Bawana is Understood in the Context of Javanese Spiritual Life Practices

The Javanese spiritualist's view of the concept of memayu hayuning Bawana is seen as a more sacred concept of life. The sacredness of this concept depends on each person's view. Javanese people who understand spiritual culture usually make this expression sacred. Because this concept contains extraordinary mystical power. Javanese philosophers interpret this philosophy of life as a teaching in critical thinking, at least this expression is interpreted as being inseparable from human life with very intelligent and meaningful thinking. Memayu hayuning Bawana, which means beautifying the earth, is basically one of the religious teachings which commands humans as caliphs of the earth to protect and care for the earth. So this concept is seen as a spearhead of the spiritual life of the Javanese people.

In the understanding of Javanese society, the universe is categorized into two, namely, the gumelar (big) universe (macrocosm) and the gumulung (small) universe (microcosm). This belief is a manifestation of problems in Javanese cosmology. Javanese cosmology is a concept regarding mystical life according to Javanese society which is combined with beliefs about supernatural powers other than within oneself, both natural powers and God (S. Pitana, 2007). Javanese people have beliefs, myths, norms and views of life which believe in the existence of a small universe and a big universe which influences all aspects of life because of power (manunggaling kawulo gusti).

Therefore, Javanese people always try to maintain balance and harmony between the microcosm and the macrocosm because all aspects of their life are influenced by these two forces.
According to Hamengkubowono Or the expression "suspicious manjing warangka". The anthropological relationship between humans and nature (hablu minal-alamin) is reflected in Sultan Agung's teachings "Mangasah mingising budi, memasah malaning earth". A harmonious relationship can always be created with nature which will lead to the formation of the "main being", sarira bathara or insan kamil, humans who represent "sejati-jatining satriya" or "sejatijatining manungsa" who have reached the level of kasampurnan which has the characteristics of inner and outer harmony, body-soul, intellectual-spiritual and head-chest".

The concept of Memayu Hayuning Bawana also contains deep spiritual values. By maintaining harmony with nature, Javanese people believe they will achieve inner peace and tranquility. This is in line with the ultimate goal of Javanese spirituality which prioritizes achieving happiness and peaceful life. In the context of modern life which often ignores nature conservation, the concept of Memayu Hayuning Bawana becomes very relevant to emulate. The noble values contained in it can be a guide for humans to live in harmony with nature, so as to achieve balance and sustainability for future generations.

For Javanese spiritual circles, "Memayu Hayuning Bawana" is a sacred conception of life. The sacredness of this concept depends on the views of the individual or group. Javanese people who understand spiritual culture consider this expression sacred because it contains extraordinary mystical value. Only those who have high wisdom can gain benefits and goodness from "Memayu Hayuning Bawana". For Javanese, this process is often called "ngelmu titen," which aims to achieve "bawana tentrem" (a state of peace), which means safety without any problems. Efforts to protect the welfare of the world, both physically and mentally, are called "bawana" (Endaswara, 2017). This concept includes processing feelings as a basis for behavior in determining attitudes.

The concept of Memayu Hayuning Bawana is related to the order of life which aims to achieve inner harmony, where it is often heard that a person's spirituality is an inner affair between the human being and God. In mysticism it takes humans to the peak and center of everything, namely the Almighty (Hyang Sukma). According to Haryati (2017), the more humans appreciate that they are part of the universe and that nature benefits them, the more they will find inner balance through the external aspects of the universe. Therefore, a person will feel a moral obligation to respect nature and everything in the entire hierarchy of the universe. They will accept life as it is by following the harmony of natural rhythms to increase mental peace and emotional calm. The harmonious relationship between Kawula and Gusti is the foundation of their relationship which must be based on sincerity both at the macro and micro level (Demolinggo et al., 2020).

Memayu Hayuning Bawana is a staple of Javanese teachings, and how Javanese people implement behavior with the aim of achieving Memayu Hayuning Bawana. Often humans violate God's rules, destroying the universe which is also part of His creation. This means that they no longer pay attention to the expression aja dumeh, they are no longer alert, and they are no longer alert but are "as I please". This is due to the increasingly eroded sense of appetite and habitat (Endraswara, 2017). This is a problem that needs to be studied further, because in Javanese society the regularity of the human life cycle in social interactions cannot be simply ignored, cannot be ignored and even "considerate" between humans and humans, humans and nature, and humans. with God must be well maintained (Sigit et al. 2018).

The Relationship Between the Concept of Memayu Hayuning Bawana and Efforts to Protect the Environment

Discusses further, regarding the many human behaviors that violate environmental ethics which damage nature conservation. This hall is often associated with lack of knowledge, awareness and some are also due to urgent matters such as (economic) needs. According to Tucker & Grim (2003), human behavior towards the environment cannot be separated from the cosmological view which is closely related to environmental ethics. According to Suwito (2011), environmental ethics itself is called morals in the environment, a moral system that can be used as a moral ideal standard and is manifested in human behavior towards the natural environment. The normative basis comes from religious teachings and reason. According to Callicott (2003), in the context of behavior that is in accordance with environmental ethics, it can be found through traditional culture (local wisdom) combined with global science.

Awareness of one's existence as part of nature is the main basis of the Memayu Hayuning Bawana concept. Javanese people believe that every action they take will have an impact on the surrounding environment. An attitude of respect and appreciation for nature is reflected in the behavior of the Javanese people who always preserve forests, water sources and the habitat of other living creatures. The principle of balance is also an important pillar in this concept. Javanese people understand that nature has limitations in supporting human life. Therefore, they teach to use nature wisely and not excessively. Excessive exploitation of natural resources will result in damage and imbalance which will ultimately be detrimental to humans themselves.

Koentjaraningrat in his book alludes that Javanese people must feel obliged to carry out Memayu Hayuning Bawana or beautify the beauty of the world, and that this is the only way for Javanese people to give meaning to life (Koentjaraningrat, 1984). In fact, the living environment requires systematic management and involves all components in this world, in order to create a condition where one component has a synergistic relationship with other components, is mutually dependent, needs each other, tolerates each other, nurtures each other, loves and nurtures each other.

The Memayu Hayuning Bawana concept teaches the principle of balance in utilizing natural resources. Javanese people understand that nature has limitations in supporting human life. Excessive exploitation will result in damage and imbalance which will ultimately be detrimental to humans themselves. Therefore, they teach to use nature wisely and not excessively. One concrete manifestation of this concept is environmental conservation carried out by traditional Javanese society. They always protect forests, water sources and the habitat of other living creatures. Practices such as not cutting down trees carelessly, maintaining water sources, and respecting biodiversity are reflections of the implementation of the Memayu Hayuning Bawana concept.

From the research that has been carried out, apart from discussing the literal meaning of the concept of Hamemayu, the author also found that this concept can be a guideline for the spiritual life practices of the Javanese people. From the meaning of Hamemayu hayuning Bawana, the author also finds that this concept contains the teaching that humans should protect the natural environment which is the place where humans process and receive knowledge from their creator.

Hamemayu hayuning Bawana can be implemented and realized by hamemasuh memalaning earth, which means washing, purifying, or putting away human actions and actions that violate the natural order of balance and can damage the earth/universe.

From this research it can also be seen that the concept of Memayu hayuning Bawana has noble values contained in it which can provide a spiritual as well as practical basis for

environmental conservation efforts. Here are some ways to implement this concept in everyday life:

1. Cultivate self-awareness as an integral part of nature. Understanding that every action we take has an impact on the environment will form a wiser and more responsible attitude in treating nature. By experiencing unity with nature, we will be encouraged to protect it.
2. Adopt a simple lifestyle and not overuse natural resources. The principle of balance taught in Memayu Hayuning Bawana encourages us to only take from nature what we need, nothing more. In this way, we can reduce excessive exploitation that damages the environment.
3. Make real efforts to preserve nature, such as reducing plastic waste, recycling, saving energy and water, and planting trees. These simple actions are concrete manifestations of the values contained in Memayu Hayuning Bawana.
4. Maintaining biodiversity around us. This concept teaches to appreciate all natural elements, including the diversity of flora and fauna species. We can support biodiversity conservation by not hunting or destroying their habitat.
5. Maintain water resources sustainability by not dumping waste into rivers or other water sources. Considering that water is a source of life, we must keep it clean and sustainable for future generations.
6. Invite and inspire others to take part in the environmental conservation movement. By spreading the values of Memayu Hayuning Bawana, we can build collective awareness about the importance of protecting nature.

However, local wisdom in Javanese society, which prioritizes the values of harmony, is now being looked down upon by the modern generation. They glorify current science and technology and ignore local wisdom that has existed since ancient times. So that local wisdom which until now was still useful began to be abandoned and some of it was destroyed by the times. Perhaps an in-depth study of the local wisdom of the people on the slopes of Merapi is needed and then published in order to revitalize the local wisdom of the community which is starting to be abandoned by the villagers. In fact, as humans live their lives following the progress of the times in life, they certainly need a guideline so that their way of life is in accordance with God's norms and teachings. This phenomenon is certainly a concern for all of us. Moreover, local traditions and culture are starting to fade due to globalization which has eroded the identity of the Indonesian nation.

By implementing the Memayu Hayuning Bawana concept in everyday life, we not only realize environmental sustainability, but also achieve inner calm and peace which is the ultimate goal of Javanese spirituality. This concept provides a way to synergize efforts to preserve the environment with the achievement of happiness and harmony in human life.

CONCLUSION

The concept of "Memayu Hayuning Bawana" is a spiritual life practice of the Javanese people which invites individuals to live responsibly, have ecological awareness, and maintain the balance of the ecosystem. The values of Memayu Hayuning Bawana are important in preserving nature and biodiversity, and Javanese people believe that every action taken will have an impact on the surrounding environment. It is hoped that the implementation of the Memayu Hayuning Bawana concept can achieve happiness and harmony in human life, as well as inviting and inspiring other people to take part in the environmental conservation movement. The local wisdom of the Javanese people, which prioritizes the values of harmony and balance with nature, is starting to be

displaced by modernization and globalization, so it is necessary to carry out in-depth studies to revitalize this local wisdom. The Memayu Hayuning Bawana concept also includes cosmic awareness as a harmonious order between God, humans and the universe, and became a basic concept in running government during the reign of the Javanese kings. The Javanese philosophy of the concept of "Memayu Hayuning Bawana" supports the development of strong character in improving a nation's human resources, and has attracted research interest in local Indonesian culture alongside its spiritual values.

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