



**JAVANESE PITUTUR IN THE SPEECH OF SRI SULTAN
HAMENGGU BUWONO X ON HARDSHIP CAUSED BY THE CORONAVIRUS**
*Pitutur Jawa dalam Pidato Sri Sultan Hamengku Buwono X
Tentang Kesulitan Akibat Virus Corona*

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Abstrak

Ungkapan budaya suatu daerah merupakan suatu wacana yang merepresentasikan aktivitas budaya masyarakat, dan menunjukkan sifat dan karakter suatu masyarakat dalam menghadapi suatu permasalahan. Penelitian ini bertujuan untuk menginterpretasikan pitutur Jawa dalam pidato Sri Sultan Hamengku Buwono X selaku Raja Yogyakarta kepada masyarakat selama masa pandemik virus corona. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan data berupa rekaman pidato Sri Sultan Hamengku Buwono X berjudul “Cobaning Gusti Allah Awujud Virus Corona”. Pengumpulan data dilakukan dengan teknik simak-catat dan dianalisis dengan menggunakan teknik analisis konten. Validitas data dilakukan dengan expert judgement, sedangkan reliabilitas yang digunakan ialah reliabilitas intra dan interrater. Berdasarkan penelitian, pitutur Jawa dalam pidato Sri Sultan Hamengku Buwono X terbagi dalam empat ungkapan, yaitu: a) *wong sabar rejekine jembar, ngalah urip luwih berkah*; b) *Gusti paring dalam kanggo sapa wae kang gelem ndalan*; c) *eling lan waspada*; dan d) *datan serik lamun ketaman, datan susah lamun kelangan*. Pitutur Jawa yang terdapat dalam ungkapan-ungkapan luhur budaya Jawa tersebut merepresentasikan sifat dan karakter masyarakat Jawa dalam menghadapi berbagai macam halangan dan permasalahan, dalam hal ini ketika menghadapi pandemik virus COVID-19 di wilayah Yogyakarta. Pesan yang disampaikan dalam pitutur tersebut diharapkan dapat menjadi pengingat bagi masyarakat Yogyakarta bahwa dalam menghadapi segala permasalahan hendaknya selalu berpegang teguh pada nilai-nilai budaya dan berserah pada Tuhan Yang Maha Kuasa.

Keywords: pidato, pitutur Jawa, Sri Sultan HB X, Virus Corona, Yogyakarta

Abstract

Expressions of culture in a region can be seen as a discourse that represents the cultural activities of people, and it may show the nature and characters of the society in dealing with problems. This research aims to interpret the Javanese pitutur delivered by Sri Sultan Hamengku Buwono X as the King of Yogyakarta to people living in his realm during the coronavirus pandemic. This descriptive qualitative research used a recording of Sri Sultan Hamengku Buwono's speech entitled “Cobaning Gusti Allah Awujud Virus Corona”. Data were collected through a note-checking technique and were analyzed by using content analysis. The validity was maintained through expert judgment, while the reliability was through intrarrater and interrater. The results show that Javanese pitutur or advice found in Sri Sultan Hamengku Buwono X's speech were in four Javanese quotes, namely: a) *patient people earn the greatest fortune, and surrendering their life in faith shall result in more blessings*; b) *God gives way to anyone who wants to obey*; c) *Be wise and careful*; and d) *Do not be jealous if you get a trial, and do not feel bad if you lose something*. The Javanese pituturs as the noble expressions of Javanese culture likely represent the nature and character of Javanese society in the face of various obstacles and problems, in this case facing the COVID-19 virus pandemic in the Yogyakarta region. The messages conveyed in the pitutur are expected to be a reminder to the people of Yogyakarta that in the face of all problems they should always hold fast to their cultural values and humbly surrender and submit themselves to God the Almighty.

Keywords: Coronavirus, Javanese pitutur, speech, Sri Sultan HB X, Yogyakarta

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INTRODUCTION

People's activities are representations of their life attitudes based on their culture. The people's culture will show, for instance, their attitudes in facing all the challenges that arise in current development and are often reflected through speech with language as a medium to convey its message. This then leads a community to use cultural and social categorization schemes as a way to identify other communities/people who look different from them (Habiburrahim, Rahmiati, Muluk, Akmal, & Aziz, 2020, p.600). Speech (*tuturan* in Javanese) must be understood not only for conveying words but also for conveying messages and carrying out actions in those messages. It is because a person will be bound by the norms and values of his culture in speaking. It means that speech delivered by the community always contains cultural messages (Suyitno, 2015, p.14). Both written and oral cultural messages conveyed through a discourse are the representation of people's attitudes towards the reality in their environment. For example, the Javanese people realize that the reality of life in this world 'moves like a spinning wheel' (*mobah mosik lir cakra manggilingan* in Javanese proverb). That is, this life will continue to change as a wagon wheel that keeps turning. Therefore, it is taught that acting should follow the existing reality (Hadiatmadja & Endah, 2009, p.10; Muslich, 2004, p.208). The Javanese phrase reminds people that, in this life, sometimes they will feel at top or bottom position. This philosophy of spinning wheel (*cakra manggilingan*) has become the basis of human actions and the Javanese way of life. This expression means that life is not always in an all-inclusive condition. One day, life may come to a very difficult condition (Widyastuti, 2013, p.151).

The Javanese teaching is in line with Mahatma Gandhi, who applied life teachings and implemented them in his school. They are aimed to harmonize the body, mind, and soul (Chakrabarti, 2000, p.23). The harmony of body, mind, and soul would certainly make humans choose the right actions and can determine their outlook on life. People must have life attitudes based on their cultural values to be able to adapt to all changes. Thus, the attitude of life carried out by the Javanese is reflected as the message conveyed through the speech of the community. The actions taken will always adhere to the norms of the Javanese.

Life in society will always experience changes and dynamics as the needs of life and environmental conditions continue to change. Given the constantly changing situation (known as *owah gingsir* in Javanese), humans in society must act in such a way as to be able to live together and follow the current development and dynamics of society (Hadiatmadja & Endah, 2009, p.31). Developments in the world are not always about things that lead to the progress of civilization such as technology, economy, and education. They also include unexpected changes caused by natural disasters, crime, and cases of health pandemics. With various happenings in their environment, people are required to adapt to all the changes. It is a reality that must be faced by the community, as the expression moving like a spinning wheel (*mobah mosik lir cakra manggilingan*). For example, conditions related to the pandemic that is currently engulfing the entire world, namely the *Coronavirus* pandemic or more familiar with the term *COVID-19*. Society is also required to be able to adapt to all the changes that exist.

The *COVID-19* case was declared a pandemic by the *World Health Organization* on March 11, 2020 (WHO, 2020b). This pandemic was announced after the case spread to almost all countries in the world. The first reported case of *COVID-19* occurred at the end of 2019 and was found in the Wuhan area, China. In Indonesia, the *COVID-19* case itself was first reported after the findings on March 2, 2020 (Kementerian Kesehatan Republik Indonesia, 2020; WHO,

2020a). Immediately, the Central Government had taken anticipatory steps by imposing an emergency response status for the *COVID-19* disaster on January 28, 2020 (Nugraheny, 2020). It means that since other countries began to be affected by the outbreak, the Indonesian government has tried to take anticipatory steps to prevent the outbreak from spreading in Indonesia. The implementation of the disaster emergency response from the Central Government was then carried forward to the regional level in Indonesia.

Responding to the increasingly uncertain people's conditions in facing the pandemic, Sri Sultan Hamengku Buwono X (hereafter HB X) as the King of the Ngayogyakarta Palace held a press conference. In addition to his royal position, Sri Sultan HB X is also the Governor of the Special Region of Yogyakarta (locally abbreviated as DIY). Sri Sultan HB X conveyed a message to all residents of Yogyakarta to continue to prioritize Javanese cultural values in dealing with the pandemic conditions. The message was packaged in the "*Sapa Aruh*" event which was broadcast live on Monday, March 23, 2020, at 10 a.m. from the Governor's Office (Pemerintah Daerah Daerah Istimewa Yogyakarta, 2020). The message contained views on dealing with the pandemic situations and attitudes that must be adhered by the Yogyakarta people based on the cultural principles of the Javanese, especially Yogyakarta. Sri Sultan HB X conveyed his attitudes and message to all residents of DIY to always be careful. The message was packaged in a discourse full of the values of local wisdom and Yogyakarta culture.

A body of research related to the discourse on the *COVID-19* pandemic was built upon various nonverbal multivocality in written and visual discourse on various social media platforms, for example in Saudi Arabia. The analysis successfully revealed that the *COVID-19* discourse during the pandemic was relevant to the diglossia situation of the local speaker community, cultural semiotics, social norms, and integrated national identity (Ahmad Al-Ghamdi & Albawardi, 2020). Another similar study investigated the discursive strategy used by the Indonesian government spokesman regarding the news of the *COVID-19* pandemic. The sources of this research were 28 recordings of press conferences related to speeches from Indonesian Government spokespersons. It was found that the spokespersons used nominations, predicates, arguments, perspectives and intensification, and mitigation strategies to convey information to the public. It was done to increase public optimism and build solidarity among the Indonesian people during the pandemic (Sultan & Rapi, 2020).

This paper is in line with the two previous studies because all of them are focused on the discourse related to the *COVID-19* pandemic. However, research object on the King's speeches (locally known as *sabda raja*) of Sri Sultan HB X Yogyakarta has been less investigated. Sri Sultan HB X gave a speech regarding an appeal to the Yogyakarta people at the beginning of the *COVID-19* pandemic, but it was more directed at the integration of religion, culture, and knowledge of the speech. Furthermore, this research more focused on the advice (*pitutur*) of Sri Sultan HB X which was considered as a *sabda raja* 'king's word for the Yogyakarta people. This research interprets the Javanese *pitutur* in Sri Sultan Hamengku Buwono X's speech related to the condition of people living in Yogyakarta during the coronavirus pandemic, as implied in Javanese quotes or expressions.

THEORETICAL BASIS

Speech is a discourse that belongs to the form of verbal communication (Mills, 1997, p.2). Discourse is the most complete language unit that has cohesion and coherence between sentences, a clear beginning and ending, is continuous, and can be delivered orally or in writing and contextually (Mithun, 2015; Sudaryat, 2009, p.112; Tarigan, 1987, p.19). It means that discourse becomes the widest level in linguistic units that can be conveyed both orally and in writing according to the context. Discourse has two main supporting elements, namely internal elements, and external elements. Internal elements are related to formal aspects of language,

while external elements are related to matters outside the discourse. These two elements form a single unit in a unified and complete structure in a discourse (Mulyana, 2005, p.7). Furthermore, the external elements of discourse are something that is part of the discourse but is not seen explicitly. It is found in the lingual unit of discourse. Its presence serves as a complement to the integrity of the discourse. External elements consist of implicature, presupposition, reference, inference, and context. Analysis and understanding of the external elements of the discourse will be very helpful in understanding a discourse (Mulyana, 2005, p.11). The meaning of contextual meaning is very dependent on the understanding of these external elements, especially related to matters that reveal the cultural values of a society. Related to this, the discourse in Sri Sultan HB X's speech contextually reflects the cultural values of the Yogyakarta people. In this case, the speech was used as social action, that is, language can be used in social life; and to refer to processes of socio-cultural representation, shaped by ideologies, which maintain social structures and power relationships (Slembrouck, 2019).

Cultural discourse is closely related to cultural activities. With discourse, culture is more related to the area of living habits, life attitudes, as well as customs, and traditions (Mulyana, 2005, p.59). The activities carried out by the people are the reflection of the culture expressed through their language. Through cultural discourse, individuals or groups can convey their ideas, feelings, and cultural experiences (Suyitno, 2015, p.5). As a discourse, the use of language through speech can express messages and cultural attitudes to society with various specific purposes. Messages and cultural attitudes are conveyed following the context in which the message is delivered to the people. The discourse used in Sri Sultan HB X's speech reflected the Javanese behavior and character in facing all challenges and problems. The speech contained expressions as symbols of *pitutur luhur Jawa* which were based on the local wisdom values of Javanese culture as the people's way of life.

Javanese people often use special expressions when advising someone. These expressions are generally spoken with a specific purpose according to the conditions or circumstances being faced. In Javanese culture, for instance, there is an expression saying "*Wong Jawa iku nggoning rasa, padha gulange ing kalbu, ing sasmita amrih lantip, kumawa nahan hawa nafsu, kinemtong manoting driya.*" It means that the Javanese always use their feelings, where they are always wrestling with their heart or conscience to catch a hidden meaning. It is done by restraining the lust so that their minds can catch the real intention (Muslich, 2004, p.204). Therefore, in Javanese culture, delivering a *pitutur* that contains a moral message is always done subtly and wisely. Thus, symbolic languages which are reflected through expressions in everyday life are very important in Javanese culture.

Javanese people in communicating often use expressions that contain speech, where speech is often implicit. The Javanese expression is a series of words used to express the creativity, taste, and intention of its people (Prawiradisastra, 1987). To understand the meaning of the expression which contains Javanese speech, it is necessary to understand the culture of the Javanese people. Javanese expressions that contain speech implicitly are often used to convey moral teachings through the process of example (Triyono et al., 2015). Javanese expressions contain teachings that are also the way of life of the Javanese people as their owners because they contain living norms, traditions, and religious matters.

Javanese Pitutur describes the view of life for the Javanese people. It has been a guide for the Javanese in carrying out all actions so that they are always in harmony with the norms of their society. Similar teachings are also found in the Baduy community in West Java. The Baduy community recognizes the *pikukuh* teaching as an absolute customary rule in their community where this teaching has consequences that must be implemented by the Baduy community. The *pikukuh* teaching for the Baduy community is also a way of life (Sujana, 2020,

p.81). As the teachings of *pikukuh* in the Baduy community are highly respected, so is Javanese *Pitutur* which has always been a guide in speaking and acting for the Javanese. It is a piece of advice that contains noble and positive values to achieve harmony in life and become good members of society (Rizal et al., 2018; Sunardi, 2012). Javanese *Pitutur* can be used in almost all aspects of people's lives. It is still enforced by many Javanese people to this day. For example, it is evidenced by the delivery of speeches to students in schools and the community both orally and in writing (Rizal et al., 2018, p.46). It shows that the use of Javanese *Pitutur* is still very relevant for the Javanese nowadays in dealing with situations in their environment.

Sri Sultan HB X was the successor king after the ninth Sultan (King) passed away. As a leader in the *Karaton* 'Palace' Yogyakarta, HB X also served as the Governor of Yogyakarta province. It is due to the status of Yogyakarta as a special region thanks to the contribution of Yogyakarta in the struggle for independence (Hughes-Freeland, 1991, p.131). The position of Sri Sultan HX made him convey a message to the people of Yogyakarta by sticking to his position. In general, in his speech, he chose to use Indonesian when he plays his role as a governor. However, he delivered his speech in Javanese as the King of Yogyakarta. In his position as the King of Yogyakarta, he always conveys his speech with cultural insight and local wisdom of Yogyakarta. Therefore, people often refer to a Sultan's speech as a *sabda raja*. The *sabda raja* is the king's word or statement on a policy that must be conveyed to the people (Rizani, 2016, p.19). Of course, this policy must be obeyed by the people, especially the Yogyakarta people.

Sri Sultan HB X, as a leader who holds the Javanese principles, always adheres to the expressions *deduga*, *prayoga*, *watara*, and *reringa* in delivering his speech. *Deduga* means people should consider everything before acting. *Prayoga* means people should consider the good things in what will be done so as not to harm other parties. *Watara* means people should consider first what they want to do. *Reringa* means people should be careful in dealing with uncertain things by paying attention to local environmental conditions (Hadiatmadja & Endah, 2009; Muslich, 2004). The purpose of Javanese *Pitutur* is to maintain the harmony of people's lives and their environment. Therefore, Sri Sultan HB X then held a press conference by giving a speech regarding the Yogyakarta government's policy in dealing with the difficult conditions at the beginning of the COVID-19 pandemic that Yogyakarta people experienced. In his speech, Sri Sultan HB X as the Governor of Yogyakarta and the King of Yogyakarta conveyed his views and orders for Yogyakarta people in facing the pandemic. The Sultan supported the Central Government's steps to suppress the spread of the COVID-19 virus (Nurhadi, 2020). He delivered the speech in two languages, namely Indonesian and Javanese. In his speech, he inserted Javanese verses to remind that the cultural values and local wisdom of Yogyakarta need to always be used to face all kinds of challenges.

RESEARCH METHOD

This research used a descriptive qualitative approach, intending to describe and explain the phenomena of the research object. The source of the data used in this research was the video recording of the speech of "Sapa Aruh" by Sri Sultan Hamengku Buwono X: *Cobaning Gusti Allah Awujud Virus Corona*. The speech was broadcast live through the YouTube channel *Humas Jogja* on Monday, March 23, 2020, at 10.00 a.m. which can be accessed at the link: <https://www.youtube.com/watch?v=ybj4b5VrJRk>. Sri Sultan's speech in Javanese was delivered in approximately 4 minutes and 46 seconds. This short speech in Javanese contains speeches that are closely related to the Javanese way of life. The Javanese speech was part of the entire speech delivered by Sri Sultan during an open speech at the "Sapa Aruh" event when the coronavirus pandemic began to enter the city of Yogyakarta.



Figure 1: Event publication of *Sapa Aruh* Sri Sultan Hamengku Buwono X. Source: <https://visitingjogja.jogjaprov.go.id/25602/sapa-aruh-sri-sultan-hamengku-buwono-x/>

Data collection was carried out using the note-taking technique. The data in this research were in the form of words, phrases, clauses, and sentences contained in the speech. The data from the recorded video were then analyzed with content analysis. Content analysis techniques were used because it is sensitive to the research context, so they can be used to process symbolic forms, and the purpose of content analysis is to systematically transform a large amount of the text into organised dan concise summary of key results (Erlingsson & Brysiewicz, 2017; Zuchdi & Afifah, 2019). The tabulation of data conducted led to four main expressions contained in the speech of Sri Sultan HB X. The grouping of expressions was based on the unity of the context of meaning bound in the speeches.

The analytical steps consisted of condensation, display, and conclusion (Miles et al., 2014). The analytical steps are: 1) the data procurement was done by looking at the notes, then the researcher condensed the data by selecting, focusing, simplifying, abstracting, and/or changing the data. By condensing data related to Javanese cultural expressions, the researcher hoped that the data taken was stronger. 2) After condensing the data, then carried out display data. 3) The inference or conclusion stage was carried out by concluding Javanese expressions, and the analysis was done by searching for the content and symbolic meaning of Javanese expressions contained in HB X's speech. The validity tests used in this research were semantic validity and expert judgment, as well as interrater and interrater reliability. Interrater reliability was conducted by repeated reading of the transcription of the recording, while interrater reliability was conducted by verifying the data with discourse experts.

DISCUSSION

Based on research on speech discourse made by Sri Sultan HB X at the beginning of the COVID-19 virus pandemic that hit Yogyakarta, it was found that some Javanese *pitutur* were inserted in the speech. *Pitutur Jawa* is often used to advise the Javanese, especially when Sri Sultan conveyed the *sabda raja*. *Sabda raja* was generally given by Sri Sultan HB X under certain conditions. In his speech at the beginning of the COVID-19 pandemic, Sri Sultan HB X gave four points of messages in his Javanese *Pitutur Jawa*: 1) '*Wong sabar rejekine jembar, ngalah urip luwih berkah*'; 2) '*Gusti paring dalam kanggo sapa wae kang gelem ndalan*'; 3) '*Eling lan waspada*'; and 4) '*Datan serik lamun ketaman, datan susah lamun kelangan*.' The *pitutur Jawa* was delivered through a speech at the *Sapa Aruh* event. It was expected to be applied by the Yogyakarta people in dealing with the COVID-19 pandemic. The residents were expected to be able to adapt to the conditions that were currently afflicting Yogyakarta and even conditions in the future. Following are explanations and discussion on each of the advice points.

Wong sabar rejekine jembar, ngalah urip luwih berkah (patient people earn the greatest fortune, surrendering your life in faith shall result in more blessings)

The Javanese must always behave patiently, trustingly, and sincerely, surrendering physically and mentally in the face of all trials. Everything that exists must be responded to based on wisdom. In this case, patience is an important key. Even in Javanese, there is a saying *Sabar iku ingaran mustikaning laku* which means that patience is the beauty of a life journey (Achmad, 2018, p.40). With a patient and sincere soul, all ideals will be able to be achieved, of course by praying and trying optimally. This patient and sincere nature is not only intended for a leader, but also the general public. This speech was then ordered to Yogyakarta people in facing the COVID-19 pandemic, quoted as follows.

... kudu diadhepi kanthi sabar tawakal, tulus ikhlas, pasrah lair batin, lan kairing ikhtiar kang tanpa kendhat, semono uga kita kang kajibah ngesuhi para kawula. **Wong sabar rejekine jembar, ngalah urip luwih berkah.** (1)

Translation:

.... (We) must face it with an attitude of patience and trust, sincerity, and inner and outer surrender, accompanied by continuous efforts, as well as I, who am obliged to become a civil servant and the guardian of Yogyakarta people (must stick to Javanese teachings). **Patient people earn the greatest fortune, and surrendering your life in faith shall result in more blessings).**

This *pitutur* has the meaning that patient people will have a lot of fortune, and people who succumb will get a more blessed life. The people of Yogyakarta must be patient and sincere in facing trials in the form of the visible COVID-19 pandemic condition. It does not stop there since the community must also always strive without ever giving up in difficult conditions. Javanese people also know the adage *sabar iku subur*, meaning that patience is fertility (Achmad, 2018, p.40). The saying can be interpreted that everything we plant will not bear fruit immediately, there needs to be a process to be able to realize hope. Regarding the current pandemic condition, we must believe that with patience accompanied by prayer and effort, the pandemic condition will soon be over.

Ngalah urip luwih berkah, meaning that those who want to give in will get a blessed life. Another Javanese proverb also says that *wani ngalah luhur wekasane*, meaning, whoever wants to give in, then he will become a person of high rank at last (Suprapti, 2020). People who are willing to be patient with this pandemic condition and continue to strive will certainly be able to take opportunities and gain profits. For example, Eric Yuan, a Founder, and CEO of Zoom Video Communication were blessed by the pandemic when the world decided that almost all activities were online. The public has been using the Zoom Application since April 2019, even though Zoom was formed in 2007. Then, Eric Yuan is listed as one of the richest people in the world according to Forbes magazine now (Forbes, n.d.). It shows that those who are willing to be patient with their efforts accompanied by prayers that never stop will get immeasurable blessings. Apart from Eric Yuan, there are many other examples where many people or groups do not give up during this pandemic. They continue to hone their creativity to survive and produce innovations during this pandemic.

Gusti paring dalan kanggo sapa wae kang gelem ndalan (God gives way to anyone who wants to obey (ndalan))

Most of the Javanese people believe that God will always provide a way and ease for those who want to follow His commands. In this case, it can be interpreted that *dalan* means Government regulations related to the appeals during this COVID-19 pandemic. For those who want to follow the advice and guidance from the Government, their health was guaranteed.

Kita kabeh kudu bisa njaga sehat, laku prihatin, lan uga wajib ngecakake aturan baku saka sumber resmi pamarentah kang wus diumumake ing masarakat. Gusti paring dalan kanggo sapa wae kang gelem ndalan. (2)

Translation:

Facing this, we should be able to maintain our health, behave in a caring manner, and are also obliged to follow standard rules from trusted official sources. *Gusti paring dalan kanggo sapa wae kang gelem ndalan* (God gives way to anyone who wants to obey (*ndalan*)).

The message means that Sultan HB X hopes that all Yogyakarta people will be able to maintain their health, act concerned, and are obliged to carry out regulations from official government sources that have been socialized to the public. It, of course, aims for the safety of all Yogyakarta people without exception. If the community wants to carry out the rules in an orderly manner, security and health in the environment will be maintained so that safety is obtained. *Gusti paring dalan kanggo sapa wae kang gelem ndalan*, is the main point conveyed in this message. People will always get healthy and avoid the dangers of COVID-19 if they want to follow the recommendations and appeals from the Government for mutual safety.

The message reflects the health protocol recommendations echoed by the Central Government as stated in the Decree of the Minister of Health of the Republic of Indonesia (Keputusan Menteri Kesehatan Republik Indonesia No. HK 01.07/Menkes/382/2020, n.d.) concerning Public Health Protocols in Public Places in the Context of Prevention and Control of Coronavirus Disease 2019 (COVID-19). Based on the Decree of the Minister of Health, every citizen is obliged to take some steps. First, people should use personal protective equipment in the form of masks when leaving the house. Second, they should clean their hands regularly by washing hands with soap and running water or alcohol-based antiseptic liquid/hand sanitizer. Third, people should maintain a minimum distance of 1 meter from other people to avoid being exposed to droplets from people who talk, cough, or sneeze, and avoid crowds. Furthermore, they are also expected to be able to increase their immune system by implementing Clean and Healthy Living Behavior (locally *Perilaku Hidup Bersih dan Sehat*, abbreviated as PHBS). The regulation was intended for all circles and levels of society, including regulating health protocols for preventing and controlling COVID-19 in public places and facilities.

Referring to the message conveyed by Sri Sultan HB X, people who want to follow the government's recommendations will be healthier. Although it does not prevent the transmission of the virus, it can at least reduce the risk of contracting the virus that is spreading in the community.

***Eling lan waspada* (wise and be careful)**

Eling and *waspada* in Javanese are included in the ethical values of human relations with God. *Eling* means that humans must always remember that everything comes from God and will return to God. *Waspada* means that humans are expected to always be aware of the temptations of lust that tend to lead to things that are not good (Hadiatmadja, 2011, p.74). It means that humans must always be aware that everything comes from the Almighty, and humans must be aware of all kinds of trials. It is as quoted from the *pitutur* delivered by Sri Sultan HB X in his speech, as follows.

Mula pamundhutku sing padha eling lan waspada. Eling marang Kang Gawe Agesang, kanthi lampah ratri, dzikir wengi, nyuwun pangaksami lan pangayomaning Gusti. Waspada reresik dhiri lan lingkunganane dhewe-dhewe. (3)

Translation:

My message is people must be *eling lan waspada* (wise and be careful). *Eling* (wise) to God Almighty, by *lampah ratri*, doing night dhikr and asking forgiveness and peace to God. *Waspada* (be careful), keep ourselves and our surroundings clean.

Sri Sultan advised the Yogyakarta people to always be aware of God. The way taken is by walking in the middle of the night (*lampah ratri*), doing night *dhikr*, and asking forgiveness and peace to God. This method was done by the Javanese in ancient times to get closer to the creator. Regarding the current pandemic condition, of course, the public is expected to always pray to God, and ask God for instructions so that this pandemic condition will end soon. It is the essence of the way of night remembrance (*dzikir wengi*) to strive. Furthermore, the be careful (*waspada*) message refers to expecting people to always maintain personal hygiene and their environments. This section shows the principle of Javanese life in which Javanese people always try to live in harmony with their environment. It was reinforced by the teachings of Sultan Agung, the third King of Yogyakarta: “*mangasah mingising budi, memasuh malaning bumi*” (wash the mind, wash the earth), which was conveyed by Sri Sultan when greeting the Yogyakarta people on April 14, 2020. This teaching was dual-relational, describing the relationship between welfare, knowledge, and efforts and respecting nature and the surrounding environment (Kusuma, 2020). The Sultan emphasized it with the concept of “*Mangasah mingising budi, memasuh malaning bumi*” which is regarded as a medicine for the soul and heart in facing the COVID-19 pandemic.

The concept of *mangasah mingising budi* requires *pitutur* that no matter how high knowledge is, it will not be useful if it is not practiced. Then, for the Javanese, knowledge must always be in touch with a sense so that it becomes a unity between *ilmu* and *ngelmu* (science and knowing) (the concept of knowledge experience to be useful for others). Through this teaching, Sri Sultan HB X invited all residents to unite, or *saiyeg saeka praya*, to work together during this pandemic. The people in Java, especially in Yogyakarta, need to always continue to align themselves to live side by side with their environment. Therefore, with the ordeal of the COVID-19 pandemic, it is necessary to carry out self-introspection to better maintain the health of oneself and the environment, to be able to realize the teaching of “*memayu hayuning bawana*”. That is, being able to seek the safety, happiness, and well-being of the world both physically and spiritually. This message of *eling* and *waspada* was emphasized again by Sri Sultan HB X at the *Sapa Aruh: Jogja Eling lan Waspada, Wilujeng Nir Ing Sambekala* on June 22, 2021. The message was reiterated because the implementation of the health protocol to prevent COVID-19 transmission was still not optimal. In his message, Sri Sultan HB X conveyed the main things that the Government must follow up on to tighten health protocols considering the increase of COVID-19 (Pemerintah Daerah Daerah Istimewa Yogyakarta, 2021).

The Javanese people should always be careful in all conditions. It is obligatory to always be careful, and not to be complacent, no matter the circumstances around. By being careful, people will always be kept away from all dangers, as stated in the following message.

Pamundhutku mung saklimah, sing ati-ati. Mung kita bisa atur pangajab, nyuwun kalis ing bebaya lan tulak sarik lan uga bisaa tinebihna saka memala kang luwih gedhe sanggane tumraping kita manungsa. (4)

Translation:

There is only one request of mine, **be careful**. We can only hope, beg to be free from harm and disease, and be kept away from greater misery for mankind.

Always being careful and considerate is one of the principles of Javanese. This act of being careful at all times complements the nature of the Javanese to be able to control themselves, namely being *rereh*, *ririh*, and *ngati-ati*. *Rereh* means being patient and not restraining oneself, *ririh* means not being hasty in acting, and being *ngati-ati*, being careful in doing (Muslich, 2004, p.209). Concerning the current pandemic condition, the people of Yogyakarta must always be careful, especially with information that cannot be accounted for. Therefore, the message of Sri Sultan HB X in the previous section is that the people of

Yogyakarta are expected to follow the rules from the Government in the official sources. Yogyakarta residents must have a culture of cooperation to be able to overcome this pandemic situation. Providing cooperation, and mutual trust based on a sincere sense, and eliminating personal ego is the capital to restore prosperity during this pandemic (Kusuma, 2020).

Datan serik lamun ketaman, datan susah lamun kelangan (Don't be jealous if you get a trial, and don't feel bad if you lose something)

The Javanese people should always be sincere in the face of various trials. They are not supposed to get hurt when tested, and not disappointed when losing something. It means that they are expected to have a sincere nature in facing all kinds of trials.

*Nek krasa kurang sehat kudu ngerti lan narima, yen wajib mengisolasi dhiri pribadi sakjerone pat belas dina. Jaga pribadi, jaga keluarga, jaga paseduluran, jaga masarakate. Kanthi njaga rada ngadohi kumpul-kumpul bebarengan yen pancen ora wigati tenan. Bisa uga kita rumangsa sehat, ning ora ana kang bisa mesthekake yen kita bener sehat. Malah bisa uga nggawa bibit lelara. **Datan serik lamun ketaman, datan susah lamun kelangan.** (5)*

Translation:

If people feel unwell, they must understand and accept, if they are obliged to self-isolate for fourteen days. Keep ourselves, family, brotherhood, and society. The way is by reducing activities that involve many people if not needed. We may feel healthy, but no one can be sure if we are healthy. It could even carry the seeds of disease. **Don't be jealous if you get a trial, and don't feel bad if you lose something.**

Sri Sultan HB X advised Yogyakarta people that if they feel unwell, they should be proud and willing to self-isolate for at least fourteen days. The people were expected to be able to maintain the health of themselves, their families, and the community. The public must be aware of the pandemic conditions that are spreading, so they must obey the Government's regulations not to carry out activities that involve large numbers of people. They must be patient to accept difficult conditions like those days. The speech was based on the teachings contained in the *Serat Wedhatama Pupuh Pocung* verse 11, namely "*lila lamun kelangan nora gegetun, trima yen ketaman, sakserik sameng dumadi, tri legawa nalangsa srah ing Batara*" (Be willing to lose and not disappointed, accepting if getting a trial, and are not being envious of others. Also, be heartened when getting into trouble. All of them are submitted to God). It means that human beings must always leave anything to God's will, always be patient, and should not be jealous of what other people get.

CLOSING

Currently, the world is still facing a health crisis due to the outbreak of the COVID-19 virus. Almost all Governments in the world announced various policies related to the widely spread of pandemic conditions. The same condition was also experienced in Indonesia, and Yogyakarta was no exception. Sri Sultan Hamengku Buwono X, as the Governor of and King of Yogyakarta, responded to pandemic conditions that caused panic among the people of Yogyakarta. In his speech, Sri Sultan HB X conveyed his views and messages in responding to the pandemic condition. As the principles and cultures were based on the Javanese local wisdom values, Sri Sultan HB X delivered his speech and told them to keep adhering to their Javanese identity and character in facing difficult conditions.

The community was expected to be patient, careful, and aware of any changes in environmental conditions. The community must always work together, live in harmony, and introspect the health conditions that engulf Yogyakarta. The people of Yogyakarta must obey the government's recommendation from official sources related to the policies that have been taken amid the pandemic conditions. Sri Sultan HB X conveyed his policies according to Javanese *Pitutur* that have become the guidelines and the basis of Javanese people's lives.

These aimed to let the people of Yogyakarta live side by side with nature and its environment in harmony and surrender to the Almighty God.

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