

ABSTRACT

In modern Javanese society, Kerokhanian Sapta Darma is one representation of *Kejawen* as a form of Javanese spiritual teaches and practices. For the devotees, its not merely a kind of monoteis teach and spiritual practices based on Javanese local wisdom. Its also a cultural and spiritual identity of being a Javanese, that nowadays still must be struggled to gain its legal acknowledgment. Toward their children, being a Javanese in Sapta Darma ways is an important thing that must be regenerated. In process of regeneration, their inherit dimension of ideology, knowledges, rites, spiritual experiences, and consecuenses of the “religion” of Sapta Darma toward their youngers. Direct process taking its action in transfered knowledges dimension from parents to children. In indirect process, parents taking their children in each spiritual activity that hold in the Holly Place (Sanggar) of Sapta Darma “religion” (*sanggaran*). As a young generation, youth Sapta Darma devotees aimed to understand their “religion” teaches, doing rites and also finding the truth or ultimate evidence of the teaches by theirsself. Youth Organisation of Sapta Darma is a place for youngsters to learn Sapta Darma teaches, to meet their peer and build relations or social environment and also to get support to emerge their self confident of being Sapta Darma devotees. Although social construction and political policy not give them a freedom, spiritual experiences that their got during rites (Sujud) is become the main reason for the youngster to lead them keep choose Sapta Darma as their religious practices and identity. This spiritual experiences give them enlightments (meaning) that really explain about what, who and how to be a human being in life, in here and now. Youth Sapta Darma’s then make resistances and do some negotiations in their social life as the consecuenses of their identity as a Sapta Darma devotee. By this process, the youth of Sapta Darma can keep hold their religious identity on unsuporting environment toward their religiosity. Process of knowledge transmission and appropriation, resistance and negotiation in social life, succesfully keeps the existence of Sapta Darma in Javanese. Further, this process also preserve *Kejawen* teaches and practices in today’s Javanese society.

Keyword: *Kejawen*, Sapta Darma, Regeneration, Youth, Meaning, Religious Experiences

INTISARI

Pada masyarakat Jawa modern, Kerokhanian Sapta Darma adalah salah satu representasi dari *Kejawen*. Bagi warganya, Sapta Darma bukan semata suatu ajaran dan praktik spiritual Ketuhanan Yang Maha Esa yang bersumber pada kearifan lokal masyarakat Jawa. Ia juga merupakan identitas kultural dan identitas spiritual Kejawaan yang terus-menerus diperjuangkan untuk mendapatkan independensi identitasnya. Menjadi Jawa dengan cara Sapta Darma sangat penting untuk dipertahankan dan diwariskan kepada generasi penerus. Dalam pewarisan tersebut, orang tua mengenalkan dimensi ideologi/keyakinan, dimensi pengetahuan ajaran, dimensi ritual/ibadah dan dimensi pengalaman ritual serta dimensi konsekuensi identitas “agama” Sapta Darma kepada anak-anak. Proses regenerasi dilakukan dalam tindakan langsung transfer pengetahuan dari orang tua kepada anak serta tindakan tidak langsung mengajak anak berpartisipasi dalam setiap kegiatan di sanggar tempat ibadah Sapta Darma (*sanggaran*). Remaja Sapta Darma dituntut untuk mengenal ajaran “agama”nya, melakukan ritual-ritual Sapta Darma, serta “menemukan” legitimasi kebenaran ajarannya secara mandiri. Organisasi remaja merupakan ruang untuk mengenal ajaran, membangun lingkungan (relasi) sosial dengan sesama penghayat Sapta Darma yang sebaya, serta menguatkan kepercayaan diri atas pilihan identitas spiritual mereka sebagai Sapta Darma. Pengalaman sujud menjadi alasan utama generasi muda menetapkan diri sebagai penghayat Sapta Darma. Ia bertindak sebagai semacam pembuktian dari kebenaran ajaran Sapta Darma, serta memberikan “pengetahuan yang nyata” (makna) tentang apa, siapa dan bagaimana menjadi manusia. Sebagai konsekuensi atas pilihan (identitas) spiritualitasnya, generasi muda Sapta Darma melakukan resistensi dan negosiasi dalam lingkungan sosial. Dari proses ini, remaja Sapta Darma tetap dapat menjadi penghayat Sapta Darma meski situasi dan kondisi sosial waktu itu belum kondusif bagi mereka. Proses transmisi pengetahuan oleh penghayat, apopriasinya oleh remaja, serta resistensi dan negosiasi yang dilakukan remaja dalam proses regenerasi telah berhasil melanjutkan eksistensi Kerokhanian Sapta Darma dan melestarikan ajaran *Kejawen* di Jawa pada saat ini.

Kata Kunci: *Kejawen*, Sapta Darma, Regenerasi, Generasi Muda, Makna, Pengalaman Religius