

INTISARI

Judul penelitian ini “*Hakikat Pemaafan dalam Budaya Jawa Perspektif Etika Driyarkara*”. Pemaafan Jawa sebagai manifestasi kebajikan dari pribadi berbudi luhur berorientasi pada ketenangan batin, ternyata tidak dipilih sebagai respon yang dianggap tepat dan terbaik atas perlakuan buruk atau jahat dari pihak lain. Cerita pewayangan perang Bharatayudha, cerita rakyat Mangir Wanabaya, cerita rakyat Keris Empu Gandring, peribahasa “*utang lara nyaur lara utang pati nyaur pati; tumpês kélor*”, fenomena sosial “*jothakan; nêng-nêngan*”, dan fenomena main hakim sendiri adalah beberapa bukti berupa karya sastra dan fakta sosial empirik tidak ada pemaafan. Tujuan penelitian adalah menemukan hakikat pemaafan dalam budaya Jawa perspektif etika Driyarkara.

Model penelitian ini merupakan penelitian kepustakaan. Unsur-unsur metodis penelitian menggunakan deskripsi, abstraksi, analisis, sintesis dan hermeneutika. Metode deskripsi digunakan sebagai sarana pemaparan tentang konsep pemaafan dalam diskursus filsafat, konsep pemaafan dalam budaya Jawa, konsep etika dan konsep etika Driyarkara. Metode abstraksi digunakan sebagai sarana pemadatan ekspresi pemaafan Jawa supaya diperoleh hakikatnya. Metode analisis digunakan sebagai sarana interpretasi istilah-istilah kunci pemaafan Jawa agar maknanya bisa dipahami secara logis dan bertanggungjawab. Metode sintesis digunakan sebagai sarana penyatuan pemaafan Jawa dan etika Driyarkara agar diperoleh pemahaman baru tentang hakikat pemaafan Jawa dari perspektif etika. Metode hermeneutika digunakan sebagai sarana penafsiran isyarat pemaafan Jawa supaya penghayatan tentang hakikat hidup orang Jawa dapat dipahami dengan tepat.

Hasil penelitian menunjukkan bahwa hakikat pemaafan Jawa adalah wujud kebajikan dari pribadi berbudi luhur berorientasi pada ketenangan batin. Pemaafan sebagai kebajikan dari pribadi berbudi luhur ditampilkan dalam bentuk kebajikan kesabaran “*sarèh*”, kebajikan penerimaan “*nrima*”, kebajikan keikhlasan “*iklas*” kerelaan “*riila*”, kebajikan kerendahan hati “*lêmbah manah*”, kebajikan kesadaran dan kewaspadaan “*éling lan waspada*”, kebajikan kemurahan hati “*wêlas asih*”, kebajikan percaya pada Allah “*pracaya*” dan kebajikan kepatuhan atas perintah Allah “*mituhu*”. Pemaafan diekspresikan melalui ucapan atau kata-kata, ekspresi wajah atau cara membawa diri dan tindakan konkret. Pemaafan sebagai kabajikan dari pribadi berbudi luhur berorientasi pada ketenangan batin dari perspektif etika Driyarkara adalah tanda kesanggupan menjelmakan tuntutan kodrat manusia sebagai pribadi rohani pada tingkat setinggi-tingginya. Pemaafan menunjukkan telah tumbuh kesadaran moral, berbuat kebaikan sesuai suara batin, melaksanakan kewajiban sesuai tuntutan kodrat, menunjukkan tanggung jawab, telah tertanam kuat sifat karakter luhur, mengerti kesalahan moral, kebahagiaan menjadi tujuan hidup, dan kebahagiaan sejati bermuara pada Tuhan. Pemaafan adalah hasil dari proses penimbangan cermat, keputusan kebijaksana, dan pelaksanaan secara teguh dan ulet.

Kata kunci: pemaafan Jawa, kebajikan, pribadi berbudi luhur,

ABSTRACT

The title of this research is "The Nature of Forgiveness in Javanese Culture, Driyarkara Ethics Perspective". Javanese forgiveness as a manifestation of virtue of a virtuous person oriented to inner calm, was not chosen as the appropriate and best response to bad or evil treatment from others. The story of the Bharatayudha war puppetry, the folklore of Mangir Wanabaya, the folklore of the Keris Empu Gandring, the proverb "*utang lara nyaur lara utang pati nyaur pati; tumpês kélor*", a social phenomenon "*jothakan; nêng-nêngan*", and the phenomenon of taking the law into one's own hands are some evidence in the form of literary works and empirical social facts that there is no forgiveness. The research objective was to find out the nature of forgiveness in Javanese culture from Driyarkara ethics perspective.

This research model is library research. The methodical elements of the study use description, abstraction, analysis, synthesis and hermeneutics. The description method is used as a means of describing the concept of forgiveness in philosophical discourse, the concept of forgiveness in Javanese culture, the concept of ethics and the concept of Driyarkara ethics. The abstraction method is used as a means of compacting Javanese expressions of forgiveness in order to obtain its essence. The analytical method is used as a means of interpreting the key terms of Javanese forgiveness so that its meaning can be understood logically and responsibly. The synthesis method is used as a means of unifying Javanese forgiveness and Driyarkara ethics in order to gain a new understanding of the nature of Javanese forgiveness from an ethical perspective. The hermeneutic method is used as a means of interpreting Javanese signs of forgiveness so that the experience of the nature of Javanese life can be properly understood.

The results showed that the essence of Javanese forgiveness is a form of virtue from a virtuous person oriented to inner calm. Forgiveness as a virtue of a virtuous person is shown in the form of virtue of patience "*sareh*", virtue of acceptance of "*nrima*", virtue of sincerity "*iklas*", virtue of willingness "*rila*", virtue of humility "*lêmbah manah*", virtue of awareness and vigilance "*éling lan waspada*", virtue of generosity "*wêlas asih*", virtue of believing in Allah "*pracaya*" and virtue of obeying Allah's commandments "*mituhu*". Forgiveness is expressed through words or words, facial expressions or ways of carrying oneself and concrete actions. Forgiveness as a virtue of a virtuous person oriented to inner calm from the perspective of Driyarkara ethics is a sign of the ability to manifest the demands of human nature as a spiritual person at the highest level. Forgiveness shows that moral awareness has grown, does good according to one's inner voice, carries out obligations according to the demands of nature, shows responsibility, has deeply embedded noble character traits, understands moral errors, happiness becomes the goal of life, and true happiness boils down to God. Forgiveness is the result of a careful and resilient process of judgment, discretionary decision, and implementation in a firm and resilient manner.

Keywords: *Javanese forgiveness, virtue, virtuous person*