

Moral Teachings and Spirituality in Manuscript Studies: A Critical Study of Social Values in the Digital Age

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Abstract

This research aims to study the moral teachings and spirituality of the Javanese-Muslim ethnic group, as well as how it implements Islamic teachings in the digital age. It applies a qualitative research methodology that focuses on the theme of Javanese morals and Islamic teachings. The main sources of primary data were interviews and observations, while secondary data to support the research were obtained from documentary studies of ancient manuscripts and other relevant literature. The study used qualitative data analysis techniques over four steps, namely data collection, data reduction, data presentation, and finally the drawing of conclusions and verification of data. The findings revealed that the teaching of *Kejawen* morals and spirituality has its origins in the cultural traditions of the Javanese tribal community, which teaches about the *pakem* (standards/rules) for a good life and noble standards to form *hanjawani* morals (for a commendable character). *Kejawen* Islamic philosophy, which combines Islamic teachings and aspects of Javanese society, is manifested in the digital era in the form of spiritual intelligence. Through spiritual intelligence and *akhlatus kharimah*, people can understand every phenomenon and act wisely in responding to various situations and conditions in the digital era thanks to such teachings. The expected implication is that stakeholders will be able to support the preservation of the positive values of Islamic *Kejawen* culture, which in turn will help increase the spirituality and noble morality of the Indonesian people in order to foster harmony among themselves, the nation, and the wider world.

Keywords: *moral, Kejawen, Islam, digital era*

Introduction

The rapid onset of the digital era has brought changes to behavior in the global community. Indeed, the digital revolution has created a new, more modern social paradigm, as well as much stronger community behavior (Nasution et al., 2021; Shaw, et. al., 2020). With Information and Communication Technology (ICT), people can connect socially over long distances through virtual spaces (Abdel-Aziz et al., 2016; Ohlin, 2019; Tadeu et al. 2019). However, several case studies have found that this technology has also acted as the main means for extremists and terrorists to radicalize potential recruits (Edwards & Gribbon, 2013), and it can also lead to mental health problems (Kim & Jia, 2020; Scott et al., 2017), bad/violent behavior, cultural shifts, and technology-based abuse (Messing et al., 2020; Roqib, 2021).

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According to Pastor-Escuredo & Vinuesa (2020), the current global system is not balanced, so society is very vulnerable and fragile in terms of humanity and moral values. It seems that the digital revolution has indirectly changed people's behavioral patterns, both in terms of spirituality and morality. Modernity has also resulted in cultural shifts in society (Inglehart, 2018). The literature has posited that the bad influences of the digital era have caused moral and ethical degradation in society (Laite, 2020; Nyamai, 2021; Shatunova et al., 2021). The negative use of technology tends to nurture negative practices that target others in the digital community, leading to social conflict (Habibi, 2020; Suntana & Tresnawaty, 2021). It is therefore very important to promote the spiritual intelligence that comes from moral teachings and noble spiritual values in traditional culture. This can serve as a way of life, and it lies at the foundation of the Indonesian nation's character, so people are protected against the negative effects of the digital revolution. Indeed, previous studies have posited that spiritual intelligence can positively influence people's attitude toward themselves and their environments (Evans-Amalu et al., 2021; Mahmood et al., 2018).

The concept of spirituality essentially emphasizes attitudes for understanding life experiences. Spirituality itself is often associated with religion, even though they are technically distinct concepts (Rosmarin & Koenig, 2020). In Indonesia, the diverse range of cultural traditions can be used as a guide for local people's lives. It has even become a symbol of the nation's cultural heritage, which has been preserved from generation to generation (Fatmawati, 2021; Jamilah, 2021). The literature states that one framework for living well that still survives in the modern era is the *Kejawen* teachings of ethnic Javanese communities (Wacławek, 2015). In this modern era, the practice of *Kejawen* is often confused with practices of shamanism or *kanuragan* (occult or mystical powers). As a result, the true teachings of *Kejawen* are fading and becoming vulnerable to intolerant perceptions in society (Permana, 2019). For a long time, the influence of *Kejawen* has been part of a political discourse in Indonesia, thus attracting the attention of various Middle Eastern countries (McCabe, 2007). Teachings in the form of *Kejawen* beliefs can be seen in ancient texts, traditional rituals, and historical sources from *Paguyuban* members and historians (Wasisto, 2021; Solikhah & Budiharso, 2020). In its history, *Kejawen* practices have experienced syncretism, such as *Kejawen* Islam, which combines Islamic values with ethnic Javanese traditions, such as the *Nyanggar Kuning* ritual (Sari et al., 2020). Thus, *Kejawen* Islam attempts to preserve local

cultural wisdom (Widodo & Eldo, 2021), which may counteract religious radicalism and the negative effects of modernization (Savitri et al., 2020).

Based on the background to the problems stated above, a study of some manuscripts was carried out, because these documents contain ancient writings and other information about the way of life for the Javanese *Kejawen* community. A study of Arifin et al. (2019) found that it was very important to study the values of traditions in ethnic Javanese communities contextually to minimize any social conflicts between *Kejawen* schools. Ancient manuscripts are very fragile, and it is feared they will become extinct over time, along with many treasures in the form of Javanese moral and spiritual teachings in handwritten form that have not yet been studied by previous researchers. The researcher therefore sought to investigate their relevance to the present context, so that the *Kejawen* traditions will not be seen as merely relics with no relevance to the digital age.

Research Questions

Two research questions were formulated to guide this study, and they relate to the *Kejawen* teachings of morality and spirituality and the Islamic values contained therein:

- 1) What are the *Kejawen* teachings of morality and spirituality based on the manuscript?
- 2) How does *Kejawen* Islamic teachings take a role of moral teaching in the digital age?

Literature Review

Moral Teachings

Moral teachings are generally accepted teachings about what is good or bad, and they attempt to build a moral character that remains strong in the human soul, thus guiding certain actions and removing the need to think and plan (Buckley, 1982). Morality is also considered a set of ideas about how humanity should behave in life based on a particular world view or religion based on applicable values and norms (Ernsberger & Manaster, 1981). Moral values represent the goodness in people, while moral norms indicate how humans should live on Earth. The term “moral” is used to determine the acceptable limits of behavior or to define a person’s character as being good or bad, worthy or not worthy (Arendt, 1994). Moral teachings can be based on various religious perspectives, such as that of Islam, Christianity, and Hinduism, to name but a few. Traditions for moral and ethical values, as well as religion, aim to shape the future through the essence of

spirituality (Bhat, 2019; Magesa, 2014). Virtue can grow based on the spiritual values contained in a belief system, which can guide and educate a person (Shahriyari, 2019).

Javanese Spirituality

Spirituality is understood as being aware of a transcendent dimension, such that one experiences life in way that is characterized by the values of the “Essential.” Spirituality creates a sense of longing and a strong urge in a person to understand various things about his or her life (Elkins et al., 1988). *Kejawen* translates as “Javanism,” reflecting how it encompasses everything related to Javanese customs and beliefs. *Kejawen* spirituality is a philosophical view of life that has existed throughout the Javanese tribal society in the form of morality, ethics, and religiosity in the form of worship to, and reverence for, God, with the main activities being *Pasa* (fasting) and *Tapa* (meditation) (Pranoto, 2008). The term *Kejawen* is used because the ancient texts about this way of life are written in the Javanese language, which is also part of the local culture and expresses the kind of relations people have with each other. For example, there is the *Ngugemi* reverence ritual for *Gusti Kang Murbeng Dumadi*.

Kejawen encompasses arts, culture, traditions, and rituals, as well as the philosophy of the Javanese tribal community. Javanese belief asserts that *Kejawen* is everything that exists in the world, so it is essentially the unity of life under the concept of balance between nature and society, with nature being considered sacred (Setyawan, 2018). *Kejawen* teachings offer esoteric knowledge about the spiritual, psychological, and social aspects of the ethnic Javanese community (Wasisto, 2021), and adherents rarely extend their teaching activities beyond Java, preferring instead to routinely provide guidance to the community. The symbols of behavior that demonstrate *kewingitan* (magic authority) can be seen in Javanese traditional instruments like the *kris*, puppets, the chanting of mantras, and the use of seven kinds of flowers with symbolic meanings (Sugiharto, 2008).

Methods

Research Design

The research design adopted a content analysis (Zhang & Wildemuth, 2009) and applied qualitative approach (Creswell, 2014) with the aim of examining the meaning of Javanese moral teachings and spirituality and how they apply to the life experiences of Javanese Muslim people in the digital era. Specifically, the scientific study of the manuscripts through codicology aimed to

support some observations about *Kejawen* Islam. Physiology refers to studying old manuscripts to determine their authenticity, form, and meaning of their contents, with a focus on several cultural manifestations. Codicology, meanwhile, studies all aspects of a manuscript, including the material, age, and writing of the manuscript. The data-analysis process, meanwhile, followed the qualitative analysis theory proposed by Creswell (2014) and content analysis of Zhang & Widemuth (2009).

Participants

The research participants were all subjects who were involved in mental, emotional, and physical activities as informants for our research activities on Javanese moral and spiritual teachings. The participants comprised 10 people, namely two historians of Javanese society, six members of the *Kejawen* community, and two traditional elders of *Kejawen* Islam.

Table 1

Description of participants

Variable	Characteristics	Frequency	Percentage (%)
Gender	Male	8	80
	Female	2	20
Age group	26-35 years old	3	30
	51+ years old	7	70
Participant	Expert on Javanese history	2	20
	Member of <i>Kejawen</i>	6	60
	Chief of tradition	2	20
Total			100

Data and their Sources

Both primary and secondary data were used in this study. The primary data came from interviews with, and observations of, the 10 research participants, while the secondary data came from written sources and relevant studies in the literature. The written sources were ancient texts about Javanese moral teachings and spirituality, namely *Kakawin* (i.e., *Kawi* literature), *Macapat* (*Carakan* literature), *Babab* (history), *Suluk* (spiritual path), *Piwulang* (teaching), and *Primbon* (set). The moral teaching theme comprised two dimensions, namely knowledge of the rules for the adopted religion and the values of ethical behavior. The theme of *Kejawen* spirituality was viewed from three perspectives: 1) The vertical relation point of view referred to the depth of the relationship with the creator. 2) The social relations perspective related to how *Kejawen* spiritual intelligence

influences attitudes in social life. Finally, 3) the ethical point of view refers to adhering to ethical and moral values.

Table 2

Types of data based on research themes

Theme	Data Focus	Primary Data	Secondary data
Moral teachings	Moral values	Participants' knowledge about moral teachings with focus on the typical values and norms of <i>Kejawen</i> and Islamic teachings	Ancient manuscripts such as <i>kakawin</i> , <i>macapat</i> , <i>babab</i> , <i>piwulang</i> , and <i>primbon</i> Study of literature about moral values in Javanese and Islamic teachings
Javanese Spiritual	The values of <i>Kejawen</i> and Islamic teachings	Participants' knowledge about spiritual values and their understandings of the <i>Kejawen</i> tradition	<i>Suluk</i> ancient texts Literature study of Javanese and Islamic spiritual values

Instrument

The instrument for this study was the tool used to collect data for examining and investigating the problem at hand. This research instrument comprised two approaches, namely interviews and observations. An interview guide was developed by the researcher with reference to the research theme, with individual items being put into a question that the researcher used to collect data. Each theme was represented by more than one question in the instrument. The researcher developed the question items and checked their feasibility by soliciting the assessments and considerations of experts in the field of Indonesian history, especially *Kejawen* Islamic culture, through group discussions. The observation guidelines, meanwhile, focused on assessing the participants' experience and knowledge of the teachings of *Kejawen* morality and spirituality, as well as the Islamic teachings commonly found in Javanese culture.

Table 3

Instrument questions

RQ1: What are the teachings of Javanese morality and spirituality based on manuscript studies?	
Precepts of morality	What do you understand about moral teachings? What is your experience with the practice of moral teachings in Javanese society?
<i>Kejawen</i> spirituality	What do you understand about <i>Kejawen</i> spirituality? What is your experience with the practice of <i>Kejawen</i> spiritual values?
RQ2: What is the role of <i>Kejawen</i> Islam in the digital era?	
<i>Kejawen</i> -Islam	What do you understand about <i>Kejawen</i> Islam? What is your experience with the practice of Islamic <i>Kejawen</i> in the digital era?

Data-Collection Procedures

Data collection was conducted to obtain relevant research data in the form of interviews, observations, and document analysis, which included a manuscript study of *Kejawen* teachings. The data collection was carried out with the help of notebooks, cameras, and video recordings. The first step was to conduct preliminary research into the traditions of Javanese Muslims and then use the document analysis to guide the collection of required data, namely by examining ancient manuscripts, documenting *Kejawen* ceremonies, and conducting a review of research literature related to *Kejawen* teachings and Islamic values. Next, the participants were observed during the interview process, with them being given a manual code (e.g., Participant 1 = PS_1, etc.) for use in the coded interview data. The interviews lasted 15–20 minutes for each participant, with them taking place at different times and places according to the preferences of each participant. It took at least a week to collect the interview data, which focused on the participants' knowledge and experience of the Javanese *Kejawen* tradition.

Data Analysis

The qualitative data analysis technique proposed by Zhang & Wildemuth (2009) to see the content of the document and Creswell (2014) to see the qualitative data analysis process. The researcher therefore followed four steps: The first was data collection, namely from interviews, observations, and document analysis. The second was data reduction, which involved simplifying the data to get more-meaningful information and make it easier to draw conclusions. This stage distilled the data down to what was relevant to the research theme, namely *Kejawen* teachings and the associated Islamic moral values. The third step was to present the data in narrative form, so it could be easily understood. The fourth step was to draw conclusions and verify the data with reference to the purpose of the study, which was to examine *Kejawen* teachings about morality and spirituality and explore the implications of Islamic values in the digital era with the support of valid, precise, and objective evidence.

In particular, the analysis include (1) converting numerical data and text from the transcript record as the research data base into narrative evidences, (2) selecting themes and units of analysis that are appropriate to the research questions, (3) determining coding system and its unit analysis from the data base, (4) applying the while coding system into the data and revising the data if improper

coding is incorrect, and (5) determining the final data as the evidence of this study (Creswell, 2014; Zhang & Wildemuth, 2009).

The process of data analysis started from transcription of interview in a verbatim record, identifying proper themes, selecting the unit of analysis in terms of phrases, sentences and paragraphs, and put them coding. In addition, data obtained from documents are added to the data from the interview transcripts. In the next, data from interview and documents are categorized in terms of the similar themes and classified as the structure of the research questions. This way, the first research questions that aims to see kinds of the *Kejawen* teachings of morality and spirituality can be answered through the teaching of *Kejawen* categorized, and the second research question on the role of *kejawen* in the digital age is answered based on the intended meaning in the literal text of the manuscripts (Creswell, 2014; Zhang & Wildemuth, 2009).

Results and Discussion

***Kejawen* Morals and Spirituality in Manuscript Studies**

This study set out to examine the Javanese people's *Kejawen* teachings about morality and spirituality and their implementation within the context of Islamic teaching in the digital age. An initial finding for the theme of *Kejawen* moral and spiritual teachings was that the ancient *Suluk* manuscript (the spiritual path) is closely related to moral and spiritual teachings, because this script details procedures for taking the supernatural path toward a noble *hanjawani* personality, and it is believed that anyone who achieves such perfection will gain supernatural powers. The previous study of Fanani (2018) for the *Suluk Wujil* manuscript talked about how to achieve the essence of the highest truth, with it carrying Sufistic teachings about socio-religious discourse. The content of *Suluk Wujil* uses four steps of semiotic reading, namely narrative schema reading, sign discovery primer, syntagmatic analysis, and paradigmatic reading. The main signal in *Suluk Wujil* is the phrase "arriving in Mecca" at the end of the manuscript's text, thus expressing concern for the spiritual journey toward the spiritual truth of Islamic values. The paradigmatic analysis, meanwhile, shows that there are simultaneous parallel and oppositional signals, such that the combination of these signs forms a synthesis that leads to an understanding of the importance of opposite but complementary syntagmatic signs.

Hanjawani, which are known in Islamic teachings as *Akhalakul Karimah*, are commendable morals that are described in terms of self-sacrifice, honesty, courtesy, fairness, and other noble behaviors (Pratisti, 2018). *Hanjawani* is also described as people being obedient to their religion

spiritually, psychologically, and socially by avoiding religious prohibitions and following religious orders, all while still upholding their identity as an indigenous people with a culture and customs that do not conflict with their religion (Wasisto, 2021). Therefore, in Javanese spiritual and moral teachings, respect for religious teachings and the message of *pinisepuh* is a very valuable and wise quality. The message of the parents is upheld like an ancestral heirloom, and goodness and truth are guarded, so they cannot be misused. This corresponds with data item 1:

- (1) *Kejawen spirituality emerged as a form of blending process for several immigrant beliefs or religious sects and the original beliefs of the Javanese people. The teachings of Kejawen philosophy encourage people to obey their God. That is the essence of Kejawen teachings, namely “Sangkan Paraning Dumadhi” (“from the return of the servant of God”). Therefore, Javanese people believe in Kejawen, so they are relatively obedient to their religion while preserving themselves as indigenous people.*

Based on the results of the interviews, it was explained that *Kejawen* itself aims to build etiquette for a good life. Unfortunately, this tradition has now been partially abandoned by modern Javanese people because it is considered a relic of antiquity. However, *Kejawen* Islam represents an effort to preserve local cultural wisdom (Widodo & Eldo, 2021), and this could be used to counter religious radicalism and social conflicts between *Kejawen* schools (Arifin et al., 2019). Only a few Javanese traditions are still preserved, such as the *nyadran ritual*, *mitoni*, *tedhak siten*, and the *wetonan* tradition. This is reflected in data item 2:

- (2) *Nyadran is a ceremony carried out before fasting. It takes the form of a pilgrimage to the tomb and sowing flowers. Mitoni is a seven-month ceremony for pregnant women. Tedhak siten is a ritual to prepare children to lead a successful life. Wetonan is similar to the birthday tradition, but it is held up to 10 times a year according to the Javanese calendar.*

The point here is that the traditions carried out in the form of art, culture, attitudes, rituals, and philosophies cannot be separated from spirituality as a way for building manners in social life. *Kejawen* itself does not have a holy text, but the Javanese have a coded language which is sed in ancient texts without undergoing the slightest change, because it has a standard and tightly guarded set of rules (Permana, 2019). Overall, *Kejawen* teachings give the main practice of adhering to the noble rules of life with the aim of forming *hanjawani* (commendable) morals. This is reflected in data item 3:

- (3) *Kejawen teachings continue to be maintained but are guided by the standard. In them, there are rules of life and commendable moral values that are a must for the Javanese. There are at least seven Kejawen manuscripts that describe this standard, namely Kakawin (Kawi literature), Macapat (Carakan literature), Babab (history), Suluk (spiritual path), Kidung (prayers), Piwulang (teaching), and Primbon (set). These manuscripts cover all aspects of Javanese life. There are also many other texts in the form of advice, philosophy, and kaweruh (knowledge).*

Kejawen teachings have practices (*laku*), and some are based on the religious teachings of Javanese philosophers. Even though they are based on the same mindset, we can see that not just the teachings of Islam have been assimilated—there are Hindu and Buddhist variations known as *Kejawen* Hinduism and *Kejawen* Buddhism. Data item 4 expresses more about this:

- (4) *Kejawen has hundreds of religious sects, such as Budi Dharma, Kawruh Begia, Maneges, Padepokan Cakrakembang, Pangestu, and Sumarah. In its development, religious teachings have also been adopted by the Javanese since the royal period. These schools emphasized the balance aspect of life and did not prohibit their members from practicing certain religions. In the nature of Javanese thought, there are two cosmoses (natures), namely the macrocosm and the microcosm. The macrocosm represents life within a universe that contains supernatural and mysterious powers, while the microcosm represents life in the real world, so there is a need to find and create a balance between these two cosmoses. For the Javanese people, the center of the world is the kings and the palace (the residence of the kings). The king is a source of cosmic power that brings peace, justice, and fertility, while the palace is the sacred center of the kingdom and the residence of the king.*

In the ancient Javanese *Kejawen* script, the religious symbol of *Hyang* using *cakrabindu* (a sacred symbol) describes *Kejawen* teachings as “directing people.” *Sangkan Paraninh Dumadhi*, meanwhile, refers to the coming and return of the servant of God, while *Manunggaling Kawula Lan Gusthi*, refers to the unity of a person with god (Pranoto, 2008). From this unity, *Kejawen* teachings describe four blessings: 1) *mamayu hayuning privadhi* (a blessing for oneself); 2) *mamayu hayuning kulawarga* (a blessing for the family); 3) *mamayu hayuning sasama* (a blessing for fellow human beings in society); and 4) *mamayu hayuning bhawana* (a mercy to the universe) (Setyawan, 2018). Thus, *Kejawen* teachings relate to dimensions of morality and spirituality, because they essentially contain advice and *kaweruh* (knowledge) for following standards of good behavior toward oneself, one’s family, and one’s society.

The Implementation of Islamic Teachings within the Context on *Kejawen* Morality and Spirituality in Javanese Society during the Digital Age

The second finding relates to the theme of Islamic teachings within the context of *Kejawen* morality and spirituality. This study found that Islamic teachings are attached to Javanese moral and spiritual teachings in Javanese society, and this implementation can be seen in the attitudes, beliefs, and traditions of the people within the Javanese Muslim community. This spiritual intelligence is very important in the digital age, because people can handle every phenomenon and act wisely in responding to various situations and conditions by taking lessons (Mahmood et al., 2018). The teachings of morality embedded in the *Kejawen* Islamic way of life manifest in obedience and respect and a sense of responsibility through qualities like honesty, justice, wisdom, helpfulness, and trustworthiness. Unfortunately, the existence of *Kejawen* has begun to erode in the midst of the digital age. Data item 5 alludes to this:

- (5) *Kejawen Islamic beliefs are passed down from generation to generation from ethnic Javanese Muslim ancestors. These beliefs, although some of their traditions have been abandoned, are in fact still tied to the culture of the Javanese tribal community. The practice of Kejawen is acculturated with sociocultural values in society. Even though the people do not adhere to the Javanese teachings, they still carry out the traditions taught by Kejawen such as Nyadran, Pasa, and Tedhak Siti.*

In Islam, religious teachings act as a source for human morality by guiding how people should behave. As explained by Rahman (1982), the basic teachings of Islam place emphasis on the teachings of God and social justice. Islamic teachings are believed to be one of the *ngelmu* (guidelines for human life) that are passed down from generation to generation by the Javanese people. In terms of morality and spirituality, nothing has changed in the *hanjawani* values (*akhlatul kharimah*) in the rules of *Kejawen* Islamic discourse and *kaweruh*, even in the digital age. For example, they demand worship, commendable behavior, friendship, and respect for parents. The findings from the interviews show that the changes in society have mostly manifested in socioeconomic activities due to the use of digital technology, but beliefs, morals, and spiritual teachings about God and noble values have not changed from the standard. *Ngelmu* can therefore act as the foundation for carrying out various life activities in the digital age, allowing a person to face all obstacles and evil by starting with strong intentions and faith. Data item 6 talks about this:

- (6) *Ngelmu (science) and behavior for the Javanese Islamic community are regulations about good and noble behavior. Both are based on Javanese spirituality, which emphasizes inner values, not science-based rationality or empiricism. Fiber Wedhatama by Mangku Negara IV states, “ngelmu iku kolakone kanthi behavior. Lekasi versus cash, tegese cash nyamkosani. Setya budya pangekese dur Angkara.” Thus, knowledge can only be achieved by mujahadah, starting with a firm intention and faith to overcome all obstacles and evil. The success of ngelmu begins with defeating evil passions (dur Angkara) to achieve a degree of noble character (akhlak al karimah). In addition, one must cleanse oneself to achieve union with God (manunggaling kawula-gusti).*

The participants revealed that *Kejawen* Islam was born out of the great tradition of the Javanese palace, where the values of Islamic teachings contained within can rid oneself of despicable traits. In the digital era, Islamic values for morality and spirituality help form a harmonious relationship between people and their families, society, and the nature around them. In the midst of the negative impacts of digitalization, there is both moral and ethical degradation in society (Laite, 2020), because it serves as a means for radicalizing people into extremists and terrorists (Edwards & Gribbon, 2013), a cause of mental health problems (Scott, et al. 2017), and a trigger for shifts in ethical behavior (Messing, et al., 2020). The Islamic teachings of *Kejawen* offer a way to cultivate a spiritual intelligence that derives from moral teachings and noble spiritual values from the culture of ethnic traditions.

Moral teachings in Islam refer to subjective and objective moral terms. The former refers to determining good and bad based on something beyond human control, namely revelation and the Quran, while the latter refers to determining good and bad based on human reasoning, because it has the capacity to do so. *Kejawen* adopted the Islamic teachings of immigrants during the Islamic kingdom on the island of Java where Sultan Agung Mataram, a philosopher, laid the foundations for *Kejawen* Islam in Java (Widodo & Eldo, 2021). *Kejawen* Islam therefore contains moral and spiritual teachings that can guide and educate a person to live his or her life under the concept of “balance” between oneself, society, and nature. See data item 7:

- (7) *Even though it has entered the digital era, the teachings of Kejawen Islam can still be seen in the daily lives of Javanese people. One of them is the Javanese calendar, which has Primbon about the day of life, or in the Kejawen tradition, it is called the day of birth-marriage-death. Other important days are 1) Suran (Sura new year); 2) market or birth ceremony and aqiqah; 3) manten (a wedding with a traditional ceremony); 4) death ceremony and prayers (kenduri, wirid, ngaji) on the 7th, 40th, 1000th, and 3000th days after death; 5) the 28th and*

29th of the month of Ruwah (the month of spirits) are called *megeng pasa* days, which are used to send prayers to those who have died, as well as the time of *munjung silahturahmi* (sending a complete meal with side dishes to the elders of a large family); 6) the 29th and 30th of the *pasa* month are called *megeng sawal* days, and they have the same purpose as *megeng pasa*, namely gathering for those who do not have the opportunity to do so on *megeng pasa*; 7) the third, fourth, and fifth of the month of Shawwal are called *Kupat* holidays, which are performed for parents whose children are abandoned before marriage; 8) the Islamic holidays, namely *Eid al-Fitr* and *Eid al-Adha*; and 9) Friday, *muludan* (*Mawlid Kanjeng Prophet Muhammad SAW*) and *sekaten* (*syahadatain*).

In addition to the Javanese calendar traditions, there are also other forms of fasting that are performed on certain days or months:

- (8) ...namely 1) *Pasa Mutih*, a fast of only eating white rice and drinking water without any additives; 2) *Pasa Patigeni*, fasting where it is only allowed to eat, drink, and sleep in a room without lighting; 3) *Ngebleng Pasa*, fasting where it is not allowed to eat and drink or leave the room except to momentarily use the toilet; 4) *Pasa Ngalng*, fasting where one does not eat or drink but may sleep and leave for a while; 5) *Pasa Ngrowot*, fasting where it is not allowed to eat rice, and one can only eat fruits or vegetables; 6) *Wungon Pasa*, fasting where you are not allowed to eat and drink, and you must sit cross-legged and put your hands on your knees while concentrating on what is planned for that day; 7) *Tapa Jejeg Pasa*, fasting where it is not allowed to eat and drink and one must stand for at least 12 hours; and 8) *Pasa Ngelowong*, fasting where it is not allowed to eat and drink for a certain time (Kasinu & Rokhmawanto, 2016).

Research reveals that the *Kejawen* teachings of morality and spirituality basically refer to noble character values. This is clear from the results of interviews, where participants explain the values of God and living in society. In the teachings of *Kejawen*, which are also compatible with Islam, the belief of *Kejawen* itself is used as a way of life. The novelty of this research lies in the findings that mention the implications of *Kejawen* Islamic teachings in the digital era, something that has not been mentioned in previous research. It can be understood that *Kejawen* Islamic spirituality, if applied correctly, can instill a mindset about the oneness of God and help achieve security and inner peace in life without having to abandon the benefits of modernization and globalization in the digital era.

Conclusion

This research has revealed that the *Kejawen* teachings for morality and spirituality emphasize rules (standards) for a good life and being able to form *hanjawani* (commendable) morals through *mujahadah* (spiritual behavior). It can be concluded that *Kejawen* Islam, which combines Islamic teachings and ethnic Javanese traditions, manifests in a form of spiritual intelligence and *akhlatul kharimah*. People who understand and practice *Ngelmu* and *Laku* can more wisely respond to challenging situations and conditions in the digital era and foster harmonious relationships between themselves, other people, and the natural environment. Future studies could build upon this study by studying the cultural traditions of various ethnic groups around the world and how they relate to religious values, as well as go into more depth about the impacts of modernization. This research also reflects the important role of government and society in preserving ancestral traditions that foster noble character values, because these can help form spiritual intelligence and ethical morals for counteracting the negative influences of some foreign cultures and modern technology.

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