

Values Education in Serat Wulangreh by Javanese King Pakoe Boewono in the 18th Century

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ABSTRACT

This research aims to find answers to the matters of values education in serat Wulangreh pupuh dhandhanggula by Javanese King of Pakoe Boewono IV in the 18th century. The method used qualitative research, literature study, and approaches of content analysis, historical, philosophical, and normative religion. The results of his research, following the tracing of the official documents of the palace, found eight values, namely prohibition of self-conceited; teachings about manners; the importance of learning; choosing teacher; manners of worship; teachings of humility and modesty; responsibility for other creatures; and endeavor. The implementation of the findings of this study is important for education in Indonesia because it is expected to be teachings on values education in determining the character of the nation and the characteristics of Indonesian people.

Keywords: *philosophical value, education, wulangreh, the javanese king, Islamic perspective.*

1. INTRODUCTION

Indonesia is a multicultural country consisting of thousands of islands extending from Sabang to Merauke. Indonesia has a long and complicated sociohistorical era, from the ancient Hindu-Buddhist empires, such as the empires of Kutai Martadipura and Sriwijaya, to Islamic empires such as Samudra Pasai Sultanate and Demak sultanate.[1] The culture brought by the Dutch and Japanese during colonizing Indonesia, more or less, influenced the culture in Indonesia.[2] These lead to various kinds of paradigms in the religious, social, and cultural structure of the Indonesian nation.

National culture brings influences the survival of the nation. Cultural elements according to Kluckhohn include seven aspects as follows; (1) Language system, (2) Living equipment and technology system, (3) Economic and livelihood system, (4) Society and social organization systems, (5) Knowledge, (6) Arts, (7) Religion or belief system.[3] These seven elements by Clyde Kluckhohn in his book entitled *Universal Categories of Culture*, which is referred to as the seven elements of cultural universals.[4]

Indonesia has a lot of old literary works passed down from ancestors, ancient literature may also reveal information about the culture in the past through classical texts that can be recited in relics of written form. Various aspects of ancient life with all of its aspects can be known explicitly through texts.[5]

Javanese literature contains a lot of cultural heritage in the form of manuscripts. The Javanese manuscripts are handwritten literary works, which use Javanese script, whether Old Javanese, Middle Javanese, and New Javanese.

Javanese manuscripts may be found in the form of original or copied manuscripts. Primarily, Javanese manuscripts were written in Javanese script, Arabic pegon or rasm Arabic (Arabic script without diacritics), and Latin. The main material of manuscripts can be palm, dluwang (paper mulberry), and mostly made of paper. Javanese manuscripts, besides being found in foreign libraries, are also found in Indonesia libraries and museums, for instance, in the Library of the Faculty of the Literature University of Indonesia Depok, Yogyakarta Palace of Pakualaman, Museum of Radya Pustaka Surakarta, Jakarta National Library, Museum of Sana Budaya Yogyakarta, Library of Sana Pustaka Surakarta Palace, and Library of Reksa Pustaka Mangkunegaran Palace Surakarta.[6]

Javanese literature is very famous for its *adiluhung* (high quality). This is evidenced by various studies conducted, whether researchers from Indonesia or other countries. *Adiluhung* comes from the word *adi*, which means beautiful, and *luhung*, which means noble, high, and exemplary. Javanese literary research conducted by Benedict Anderson entitled "Mythology and the Tolerance of Javanese" has identified that Javanese *wayang* (puppetry) characters are widely used as a frame of reference for Javanese people in everyday life. [7]

Human beings gain knowledge to fortify their lives with education. The creation of humans as the highest life forms following the purpose of the creation of humans as *Khalifah*. *Khalifah* denotes successor, ruler, and representative. Human beings are the representatives on earth to carrying out the responsibilities given by God, to maintain and rule life, vertically and horizontally as proper as possible. The spread of Islam in Java has experienced a unique development.[7]

The history of Islam and Java is not just a matter of conversion, but also a matter of affirming Islam as a royal religion. The formulation of Islamic empires dominating religion in Java is intricate. The development of Islam in Java evolutionary has succeeded in cultivating Islamic and sharia faith. Emerging the creativity, sense, and intention by its adherents who are abundant in adiluhung values.[8]

The original culture of Indonesia is the national inheritance which is adiluhung, polite, and spiritually valuable. The empire that carried a large quantity of culture in Central Java is Surakarta Sunanate, often called Surakarta Hadiningrat. Surakarta Hadiningrat Sunanate was an empire in Central Java that was established in 1755 as an agreement of the treaty of Giyanti of February 13, 1755, which was an agreement between the VOC and the parties in dispute in the Mataram Sultanate, between Sunan Pakubuwana III and Prince Mangkubumi, agreeing upon the Mataram Sultanate which was divided into two territories, namely Surakarta and Yogyakarta.[9]

The treaty of Giyanti on, February 13, 1755, prompted Surakarta to become the seat of the Surakarta Sunanate, under King Pakubuwana III, which was then succeeded by Paku Buwana IV. Paku Buwana IV was fond of writing great work, namely Serat Wulangreh. Serat Wulangreh contains pitutur or words of wisdom that are presented in songs and written in Javanese scripts. Very few young generations can read Javanese scripts and the Javanese language. Therefore, the content of Serat Wulangreh cannot be fully understood if the contents are not presented in understandable scripts and languages.[10] To bridge the communication gap between writers and present-day readers, transliteration is required, then presented and interpreted so that the manuscripts are readable and understandable. A study of past literary works needs to be conducted due to the assumption that written manuscripts contain values that are still relevant to the present and the future. In line with this opinion, Serat Wulangreh manuscript needs to be examined in-depth so that the values contained can be understood by the wider community.[11]

Serat Wulangreh by Sri Susuhan Paku Buwana IV, who was Muslim, outlines a lot of stories (teachings) about creeds, practices, and life guidance (Islamic Education) which are divided into 13 poems, each has different meanings. In Serat Wulangreh pupuh dhandanggula, there is a stanza saying: "Nanging yen sira nggeguru kaki, amiliha manungsa kang nyata, ingkang becik martabate, sarta kang wruh ing kukum, kang ngibadah lan kang wirangi ..."

This means "O, my child, If you seek knowledge, find the right person, who is virtuous with dignity, perceives law, religious and devout". This is an example of the value of education in serat wulangreh that will be examined as well as other stanzas.[12]

2. RESEARCH METHOD

This literature study aims to answer the problem regarding values education contained in Serat Wulangreh using a

philosophical historical approach. The historical approach is used as it reveals past historical events through documentation and a philosophical approach as it concerns the thoughts of a figure who influences the lives of people at that time. [13]

The two approaches also trace the works of other scholars who examined the works of the Javanese King, particularly Serat Wulangreh, for instance, the work of (1) Sabar Narimo, in a dissertation entitled: "The Psycho-Socio Characteristics of Human Culture in Serat Wulangreh by Pakoe Boewono IV (Overview of Javanese Informal Education)".[14] (2) Yuli Widiyono in a thesis entitled: "Study of Themes, Aesthetic Values, and Education in Serat Wulangreh by Sri Susuhunan Paku Buwana IV". (3) Feri Andrianto with a thesis entitled: "The Relationship of Teachers and Students in Serat Wulangreh (Perspective of Moral Education)". (4) Endang Nurhayati in a thesis entitled "Islamic Values in Serat Wulangreh". (5) Sutji Hartiningsih in a thesis entitled "Text Editing, Translation, and Interpretation of Serat Wulang Reh Putri". (6) Miftahul Huda, Mulyadi Kartanegara with the title "Islamic Spiritual Character Values of Al-Zarnuji's Ta'lim Al-Muta'allim".[15] (7) Anisah Prafitalia in a Journal entitled: "The significance of soul to achieve perfection of life in Serat Wulangreh's perspective" [5](8) Dwi Bambang Putut Setiyadi in the Journal: Macapat song discourse as an expression of the cognition system and local wisdom of Javanese ethnicity " (9) Sagaf Faozata Adzakia in the Journal "Laras Madya Dusun Sucen as a musical art tradition of Javanese Islam adopting Serat Wulangreh manuscript by Pakubuwono IV as its poem". (10) Joko Daryanto in the journal "Character Education in Pupuh Mijil Serat Wulang Reh by Paku Buwana IV". (11) Sabar Narimo in the Journal "Conception of Values of Human-Religious Education based on Pakoe Buewono IV (1788-1820) in Serat Wulang-Reh." Siti Mulyani in the journal "Command and Prohibition Utterances in Human Relations Being in Serat Wulang Reh as Javanese Local Wisdom Exploration Efforts". (12) Amat Zuhri in the Journal "Ethical Citizenship in Serat Wulangreh." [16]

Data were analyzed using the content analysis method by disclosing the meaning contained in the ideas and thoughts of the figures. Content analysis, that is, attempts to express the content of thoughts or books that replace the circumstances of the writer and the community at that time. In this case, this research will illustrate the thoughts of the work of Paku Buwana IV as written in Serat Wulangreh.[17]

3. RESULTS AND DISCUSSION

3.1. Biography of Pakoe Boewono IV

His Highness Sri Susuhunan Pakubuwana IV is the son of Sinuwun Paku Buwana III (third), born from Her Highness Queen Kencana as the 17th son. He was born on Thursday wage (Javanese calendar system) at ten o'clock at night, 18 Rabiul Awal (Arabic Calendar System), wuku watugunung, windu sengara in Je 1694, or on September 2nd, 1768.

At a very young age, Paku Buwana IV was given name R.M Gusti Subadyo, after reaching adult he was named Kanjeng Gusti Pangeran Adipati Anom Amangku Negara Sudibya Raja Putra Narendra Mataram. Kanjeng Susuhunan Paku Buwana IV was crowned as king on Monday pahing (Javanese calendar system), 28 Jumadil Akhir (Arabic calendar system) 1714, or September 18th, 1788. He was known by the name Ingkang Sinuwun Bagus. Bratadiningrat wrote the history of Sinuwun Paku Buwana IV in Javanese as follows: "Sinuwun Kanjeng Susuhunan Prabu Amangkurat Jawa Senapati Ing Ngalaga Abdurrahman Sayyidin panata gama khalifatullah ingkang kaping IV ing Negari Surakarta Hadiningrat, Sinebut Sunan Bagus, putra dalem sinuwun Paku Buwana B.R.M. Gusti Subadyo"[10]

In 1788, Kanjeng Susuhunan Paku Buwana IV enthroned as king as the successor of his father (Paku Buwana III). During his reign in 1714-1747 Je (1788-1822 AD), he had a different tradition from his predecessor rulers (Sunan). These changes were in the context of serving his people who had been contaminated by Dutch culture. Changes included the attire of soldiers which was previously resembled the Dutch soldier's and it was replaced with Javanese warrior clothing; Sunan prayed every Friday in the Great Mosque; warangan training was held every Saturday; Courtiers should have been clothed in Islamic attire when serving the king, those who defied would be discharged; Crowning his younger siblings as princes, such as Raden Mas Tala becoming Prince Mangku Bumi, Raden Mas Sayidi as Prince Arya Buminata, which was intended to supersede the position of the colonizers.[18]

Serat Wulangreh is a literary work that reflects the value of the adherent soul without being absent from the Islamic nuance. His ideas often connected with Islamic teachings since he was a Muslim, who perceived Islamic teachings from Kyai or royal spiritual advisers when he was young and during his reign as the king. Besides Serat Wulangreh, other literary works include Serat Wulang Sunu, Serat Wulang Putri, Serat Wulang Tata Krama, Donga Kabulla Mataram, Cipta Waskitha, Panji Sekar, Panji Raras, Panji Dhadap, Serat Sasana Prabu, and Serat Polah Muna-Muni.[10]

Initially, Wulangreh was only intended for the royal family, yet it was spread to the people through courtiers who lived outside the palace. The community within the villages and suburbs sang songs from Wulangreh. The legacy built by Kanjeng Susuhunan Pakubuwana IV includes the Great Mosque, The gate of Kanjeng Manganti, Dalem Agung Prabasuyasa, Witana Sitihinggil Kidul Ward, Pendapa (Pavilion-Like Building) Agung Sasana Sewaka, Ageng Marcukundha Ward, and Kori Kamandhungan.[19]

3.2. The Content of Serat Wulangreh

Based on the modes of teachings delivery representing these characters, Wulangreh is easily comprehended and understood. Therefore, the teachings of Wulangreh were implemented by the people of Surakarta at that time since their contents could be used as a way of life. [20]To find more

about its contents, the following will explain the outline of the teachings therein contained. Explanations are categorized based on pupuh and the character of the song:

1. *Dhandhanggula*; charming, supple, clement, and befitting to convey *wulang* (teachings).
2. *Kinanthi*; cheerful, lovable, and affectionate. It functions to convey moral teachings and start *gendhing* or *mbawani gendhing*.
3. *Gambuh*; Intimate, friendly, and considered.
4. *Pangkur*; bad-tempered, annoyed, furious, and fierce.
5. *Maskumambang*; concerned, miserable, and compassionate.
6. *Megatruh*; sad, sorrow, regret, and despair.
7. *Durma*; short-tempered, arrogant, and passionate.
8. Wirangrong contains good and bad messages about human behavior.
9. *Pucung*; clumsy, relaxed, and with no passion.
10. *Mijil*; is concerned, inspires conscience, and creates feelings.
11. *Asmarandana*; attractive, sad, concerned, suffering from love.
12. *Sinom*; simple, refined, amiable, and friendly.
13. *Girisa*; is demanding and sincere.

Dhandanggula as the focus of this research comes from the words *dhandhang* and *gula*, which means the container of sweets. The philosophy of *dhandanggula* song tells the life of a new couple who were contented as they gained what they had aspired to. Sweet life became a pleasure or blessing that is enjoyed with the family and it creates happiness. *Dhandanggula* character can be universal or flexible and penetrate one's heart. *Dhandanggula* songs are usually used to tell stories about various things and under any circumstances.[19]

3.3. Values Educational in Wulangreh

3.3.1. Teaching about God

*Jroning Qur'an nggoning rasa yekti/ nanging ta pilih ingkang uninga/
kajaba lawan tuduhe/ nora kena den awur/
ing satemah nora pinanggih/ mundhak katalanjukan/
temah sasar susur/ yen sira ayun waskitha/
sampurnane ing badanira puniki/ sira anggegurua//*
in the Qur'an in which the righteous sense/ but choose what you understand /
following His guidance/ one shall not be inconsequential /
which makes one lost/ and eventually leaped/
thoughts become chaotic / if you want to be enlightened/
perfection in oneself / then learn//

*Ana uga kena denantepi/ yen ucul saka patang prakara/
nora enak legetane/ tan wurung tinggal wektu,
panganggepe wus angengkoki/ aja kudu sembahyang,
wus salat katengsun/ banjure mbuwang sarengat/
batal karam nora nganggo den rawati/ bubrah sakehing tata*
Many things can be followed / if unattached from those four /
It leaves bitter sour/ and wait for the time /
Assuming one understands / not just praying /

Prayed is the intention / and be forgetful to *Sharia* /
Invalid and forbidden are not the matters/rules become
chaos//

*lamun ana wong micareng ngelmi/ tan mupakat ing patang
prakara/
aja sira age-age/ anganggep nyatanipun/
saringana dipun baresih/ limbangen lan kang patang/
prakara rumuhun/ dalil kadis lan ijemak/
lan kiyase papat iku salah siji/ ana kang mupakat*
If one speaks knowledge/ agree upon four things/
do not hurry/trust him/
carefully purify/consider four things/
foregoing events/hadith and *ijma* /
and *qiyas*/ one from four is the right one//

There are ten sources of Islamic law, four agreed sources,
and six debatable sources. Wahbah al-Zuhaili mentions seven
sources of debatable law, the six sources mentioned above
and the seventh is *ad-dzara'i*. Some scholars state the six
sources of debatable law as legal arguments, not legal
sources, but others mention the method of *ijtihad*
(independent reasoning). The four legal sources agreed upon
by the ulama are *Qur'an*, *Sunnah*, *Ijma'*, and *Qiyas*. [15]

3.3.2. Teaching about Society

*sasmitaning ngaurip puniki/
yekti ewuh yen nora weruha //
tanda-tanda kehidupan ini/
acuh, segan dan tak peduli//*
Ignorant to brothers/
neighbors and friends in despair/
Reluctant to do good to others /
Ignorant to the present and events of others/

Being ignorant of others' conditions and circumstances is
not what is expected and taught by Islamic teachings, helping
each other, caring for others, lightening the burden on others,
thinking about others' happiness is a command from Allah for
His servants. Hence, there is a relationship among human
beings in an Islamic and harmonious society. It is easy to find
people who no longer care about others' conditions. Human
beings were created by God to recognize each other, not
merely identities, but also every aspect that must be
recognized, especially to relatives. Thus, it is expected that
when someone is in a state of despair, others shall feel the
same. [21]

3.3.3. Teachings about modesty and humility

*pamedhare wasitaning ati/
cumanthaka aniru pujangga//
menyampaikan kehendak dihati/
sombong ingin meniru pujangga//*

Being *tawadhu* or humble is a very noble trait. This trait
can append to one's position and glory. This trait also makes
one be adored by others. Whoever shows *tawadhu* to Allah,
surely Allah will grant him a degree. Those who are conceited
to Him, surely Allah will humiliate him. Sri Susuhan
Pakubuwana IV at the time of being the king or Sunan would

deliver his poetry but did not show arrogance to imitate the
poet. He chose to humble himself, so as not to be arrogant. In
line with the teachings of Islam, which strongly encourage
people to be modest or in Islamic terms known as *tawadhu*,
which means being humble before God because we are
merely despicable servants. Humbling one's heart to others,
especially those who have been emphasized by God and
religion, we show our modesty to others, parents, ulama, and
teachers. [19]

3.3.4. Teachings about Morals

*pamedhare wasitaning ati/ cumanthaka aniru pujangga/
dhahat mudha ing batine/ nanging kedah ginunggung/
datan wruh yen akeh ngesemi/ ameksa angrumpaka/
basa kang kalantur/ tutur kang katula-tula/
tinalaten rinuruh kalawan ririh/ mrih padhanging sasmita//*
Convey what in the heart / being so pompous as poets /
Foolish in his heart / yet must be flattered /
Yet unwitting to ridicules / Compel oneself to utter /
Speak disgress / Chaotic words
Be accustomed to ordering and politeness / as obvious as our
teachings //

*Sasmitaning ngaurip puniki/ mapan ewuh yen ora weruha/
tan jumeneng ing uripe/ akeh kang ngaku-aku/
pangrasane sampun udani/ tur durung wruhing rasa/
rasa kang satuhu/ rasaning rasa punika/
upayanen darapon sampurna ugi/ ing kauripanira/
The meaning of life/ it is a shame to those who do not know/
fragile life/ many confess/
one's feeling is obvious/ though clueless/
the real feeling/ the nature of it/
perfect oneself/ in life/*

The first and second verses in the poem *pupuh*
dandhanggula tell about someone arrogant about his
knowledge, pretending like a knowledgeable person, but
mindless. One of the prophetic missions of the Messenger of
Allah (peace be upon him) is to perfect good character.

3.3.5. Always be Endeavor

*upayanen darapon sampurna ugi /
ing kauripannira//
perfect oneself/
in life//*

Islam teaches and invites everyone to always strive and
think optimistically. Islam forbids people from pessimism,
prejudice, negative thinking towards God, and themselves.
Life is like a colorful rainbow that decorates the drifting
clouds and fills them with beauty. Though life is full of
different colors, it will give a more wonderful feeling of
wandering. Often, someone thinks when he is given a trial, he
sees it as bad, provokes negative thinking toward God. [22]
This is a process of self-maturity that God gives to his
servants to strive optimistically and without despair so that
their wishes come true. The meaning is always written in the
first verse, namely: Striving for every goal and ideal of human
life until it comes true. Allah the Almighty gives a definite

picture to his servants when difficulties are burdened, then Allah will honor those who strive for solutions to difficulties. Therefore, God forbids his servants to despair.[23]

3.3.6. Teachings about Socio-culture

tinalaten rinuruh kalawan ririh/

mrih padhanging sasmita/

Be accustomed to ordering and politeness /
as obvious as our teachings //

Politeness is called *mudarah*, which is to act gentle, display friendliness, and speak softly to those who misbehave. This *mudarah* is displayed by someone who feels not too sympathetic to those he is dealing with. It is very popular among ulama as stated by Prophet (PBUH): "Indeed, we show our teeth (smile) before others, though our hearts curse them". This saying was narrated to the Prophet's companion, Abu ad-Darda'. The famous hadith expert, Imam Bukhari, was among those who narrated to the companions (not to the Prophet). Nevertheless, the meaning was acceptable. It is considered that Qur'an makes one of the characteristics of the commendable servants is saying goodbye for the sake of passive peace towards those who are nagging.[24]

3.3.7. The Importance of Learning

jroning Qur'an nggoning rasa yekti/ nanging ta pilih ingkang uninga/

kajaba lawan tuduhe/ nora kena den awur/

ing satemah nora pinanggih/ mundhak katalanjukan/

temah sasar susur/ yen sira ayun waskitha/

sampurnane ing badanira puniki/ sira anggegurua//

In Qur'an where feelings eternally attached/but rarely people know/

where the guidance comes/do not be careless/

or miss it/nay lapsed/

and lost/to be compassionate/

to have perfect life/Then learn//

3.3.8. Choosing Teachers

nanging yen sira nggeguru kaki/ amiliha manungsa kang nyata/

ingkang becik martabate/ sarta kang wruh ing kukum/

kang ngibadah lan kang wirangi/ sokur oleh wong tapa/

ingkang wus amungkul/ tan mikir pawewehing liyan/

iku pantes sira guonana kaki/ sartane kawruhana//

The Messengers were sent by Allah the Almighty to deliver da'wah or teachings to every Ummah based on sincerity, solely as part of obedience to God. Ikhlas is a form of shahadah or testimony. Therefore, those who are sincere are Tawheed and selected. Ikhlas based on shari'a, as stated by Ibn Qayyim is to focus on goals and objectives (from their deeds) only to Allah, carrying out His commands, without associating Him to anything. Good deeds and knowledge taught with sincerity are accepted by God. With sincerity, one can deliver true benefits and enjoyment. Reorganizing sincere intentions because of God and being restrained in everyday

life, thus, the purity of deeds brings glory here and hereafter.[25]

Below are valued education contained in Serat Wulangreh:

Table 2. Values Education In Serat Wulangreh

No	Values Education
1	Prohibition of self-conceited
2	Teachings about manners
3	The importance of learning
4	Choosing teacher
5	Manners of worship
6	Teachings about modesty and humility
7	Caring for each other
8	Endeavor

4. CONCLUSION

The results of this research after tracing the official documents of the palace found eight values, namely a prohibition of self-conceited; teachings about manners; the importance of learning; choosing teacher; manners of worship; teachings about humility and modesty; caring each other; and endeavor. The implementation of the findings of this study is important for education in Indonesia because it is expected to be teachings on values education in determining the character of the nation and the characteristics of Indonesian people.

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