



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 7 No. 2 October 2023

CHARACTER VALUES OF INDEPENDENCE, HARD WORK, CREATIVITY, AND DEMOCRACY IN SERAT WEDATAMA

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Received: April 6, 2023

Accepted: October 17, 2023

Published: October 31, 2023

Abstract

Rapid technological advancements facilitate human progress towards various objectives, but they also have a drawback, namely the emergence of instant culture. All things desire to be quick, simple, helpful, and satisfying. A culture that is averse to effort, care, and empathy will become hardworking due to this character. The life guidance derived from regional culture and beliefs must be rebuilt. A literary piece called Serat Wedatama, which takes the form of a macapat song, contains moral lessons. It is essential to continuously work towards fostering self-discipline, perseverance, creativity, independence, and democracy founded on sincerity, patience, and sincerity. It is possible to purify the heart and mind through selfless work, which affects behaviour that is not constrained by professional outcomes. An incentive to put in the extra effort will be a disciplined character that has become ingrained. Genuinely working hard and dedicating all of one's creations and emotions will yield satisfying results. The ability or self-intuition that generates creative ideas will awaken with sincere effort. A sense of self-confidence fostered by creative ideas can help someone become independent. Coexisting in various societal contexts is also a necessary component of independence. Humans must cooperate while putting mutual respect and appreciation first in order to establish democracy in a society with a variety of conditions and characters.

Keywords: Character of Independence, Hard-work, Creativity, Democracy, and Serat Wedatama

I. INTRODUCTION

As a cultural centre, Surakarta City has various kinds of historical artefacts. Writings from the past are still among the most valuable cultural heritages today. Pura Mangkunegaran is the author of numerous well-known literary works. *Serat Wedatama* is one of the most-read literary works today. *Pupuh Pangkur*, *Pupuh Sinom*, *Pupuh Pucung*, *Pupuh Gambuh*, and *Pupuh Kinanti* are the five verses of *Serat Wedatama*, a literary work in the form of a *macapat song* (Sabdacarakatama, 2009, p. 9). At the beginning of the verse, it is stated that *Serat Wedatama* is a literary work in the form of a song, “*sinawung resmining kidung*” (Sabdacarakatama, 2010, p. 19).

King Pura Mangkunegaran is known as Kanjeng Gusti Pangeran Adipati Arya (KGPAA Manungunegara IV). Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV (KGPAA Mangkunegara IV) wrote *Serat Wedatama*, which contains teachings on morality, ethics, religion, and aesthetics to produce noble people. *Serat Tripama*, *Serat Manuhara*, *Serat Nayakawara*, *Serat Yoganatama*, *Serat Paramita*, *Serat Pralambang*, *Serat Larakenya*, *Serat Pariwara*, *Serat Rerepen Prayasmara*, *Serat Sendhon*, *Serat Rerepen Prayangkara*, *Serat Langenswara*, and most notably *Serat Wedatama* are among the literary works that have been produced (Sabdacarakatama, 2010, p. 11). In addition to being king, he was a dependable economist who established a sugar factory in Colomadu, a talented artist who invented the *beksa* dance, a designer of *beskap* clothing, and a fearsome leader (Sabdacarakatama, 2010, p. 11).

Three syllables comprise *Serat Wedatama* in terms of its semantics (*serat*, *weda*, and *tama*). Writing or work done in written form is called “Serat” in the Javanese Bausastra Dictionary. (Atmodjo, 1990: 360). The word “Weda” is derived from the Sanskrit word *Vid*, which can mean “to know,” “to understand,” or “knowledge” (The Compiling Team, 2001: 405), whereas the Javanese word “Tama” can mean “primary.” (Atmodjo, 1990, p. 378). The word *tama*, or primary, is translated as excellent, superior, or noble (Atmodjo, 1990: 415). *Serat*

Wedatama can be taken literally as writings about good or fundamental knowledge.

There are many symbols in *Serat Wedatama*. In-depth examination and reflection are necessary to comprehend the symbols in the *Serat Wedatama*. They can transmit metaphysical energy to the individual listeners through simple, easy-to-understand words, giving the sung songs meaning and influencing positive character (Chodjim, 2013, p. 19). The community frequently looks to *Serat Wedatama* as a role model or life guide because it contains teachings about virtue and noble character. The *Serat Wedatama* was initially created to aid courtiers in developing their personalities, morals, and behaviours, but it eventually spread to everyone. *Serat Wedatama* is also cited as a source of moral instruction and nobleness for the entire Indonesian population and the world. Admiration for *Serat Wedatama* because the teachings contained in it are universal and interfaith.

Serat Wedatama offers advice on living for both young people (*yowana*) and the elderly (*werdha*). Therefore, many develop culture-based character education strategies that draw on the beliefs taking shape at the time, using *Serat Wedatama* as a behavioural guide. As writers of *Serat Wedatamas*, the implications of this have increased the population's willingness to emulate the behaviours of their *sesuwunan* (kings) (Sabdacarakatama, 2010, pp. 16-17).

Artists, students, academics, and even members of the general public who continue to draw behaviour models from *Serat Wedatama* exhibit this attitude. Due to this circumstance, literary enthusiasts from various cultural backgrounds have emerged in Javanese society and preserved (*nguru-uri*) this fibre to the present day. Compared to other cultural groups in Indonesia, the Javanese community is distinguished by a unique identity as a cultural group (Javanese) (Sudiarja, 1995, pp. 7-8). Along with the aforementioned, *Setya Laras* in Semarang is one *sanggar karawitan* (musical studio) that has benefited from *Serat Wedatama*'s popularity as a literary work. Cultural preservation is also known in the Surakarta region, specifically in

Baluwarti Village, Pasar Kliwon District, where several *sanggar seni pedalangan* (puppetry art galleries) and *sanggar karawitan* (musical studio) are gathered under the *Sekar Budaya* association. *Macapatan*, *Santi Swara* and *Laras Madya*, are included in this association. There is also *pedalangan ndalem Purwadiningratan* (Budiningtyas, R., & Sirod, H., 2021).

In line with Javanese moral teachings, which are frequently described as “*rame ing gawe, sepi ing pamrih*,” the idea of modelling disciplined behaviour to tame passions through leading a simple life (concerned), liking (meditating), seeking peace of mind day and night, and showing love to others is typical (Endraswara, 2010, p. 105).

Rapid technological advancements make it simpler for people to achieve various desired goals, but they also have a negative effect, specifically the emergence of an instant culture. Everything strives to be quick, simple, helpful, and satisfying. The culture of laziness will change as a result of this habit. Fans of digital technology, particularly teenagers, encounter this situation when using services like online shopping, *GoFood* purchases, *Gojek*, and others. Therefore, adolescents tend to be less mobile, less concerned, and selfish, rarely wanting to be frugal and simply live. Reconstructing character

III. RESULTS AND DISCUSSION

1.1 Discipline Character

Character refers to the psychological characteristics, values, or conduct that set one person apart from another (KBBI, 2008, p. 623). While the Ministry of National Education's Language Center defines character as having “innate, heart, soul, identity, manner, behavior, personality, nature, attitude, temperament, and deportment.” Character is “the overall natural disposition and disposition that has been steadily mastered, defining an individual in the overall order of his psychic behavior, making him typical in the way he thinks and acts” (Zubaedi, 2011, p. 8). Bhagawadgita also explains that human character is influenced by two tendencies: the nature of the deity (*daivi sampat*) and the nature of giantness (*asuri sampat*). These two tendencies directly or indirectly influence human character (Titib & Sapariani, 2004, p. 26).

education is necessary in order to address these issues, particularly the values of independence, hard-work, creativity, and democracy that is ingrained in local culture.

II. METHOD

This study uses a qualitative approach, which is included in the qualitative approach to literary philosophy. *Wedatama fiber* which is a classic literary work will be a material object in this study. Then it is analyzed using a typical philosophical method, especially to find the formulation of character values that the author of *Serat Wedatama*, Mangkunegara IV, refers to as a formal object. The data in this study were collected through a literature study on primary data sources, namely the *Serat Wedatama* and other literature related to religious moderation. The data is in the form of the *Serat Wedatama* manuscript which is then translated into Indonesian to find out the meaning of the text. Then the data that has been collected is reduced to determine the right data to be analyzed using the hermeneutic method. Through this hermeneutic method, data is then analyzed through hermeneutic stages so that the results of data analysis are expected to be truly objective data. The results of a critical analysis of the data are presented in a descriptive-narrative form.

Furthermore, good character consists of *knowledge about goodness*, *desire for goodness*, and *doing good*. Habituation is required in this situation in thought (*habits of the mind*), heart (*habits of the heart*), and action (*habits of the action*) (Zubaedi, 2011, p. 13). A nation's civilization that is competitive in international relations will be assisted by the growth of multicultural national behavior (moderate attitudes and tolerance), which consists of three interrelated components: moral *knowledge*, moral *feelings*, and moral *behavior*. Every action or human behavior internalizes these three concepts and is bound by them.

Serat Wedatama's character development curriculum is in line with the Indonesian government's initiative to strengthen character, which is outlined in Presidential Decree Number 87 of 2017 and consists of 18 character values, including religious values, honesty, tolerant,

disciplined, hard-working, creative, independent, democratic, curiosity, national spirit, love for the motherland, respect for achievement, communicative, love peace, love to read, care for the environment, care for the social, and be responsible.

Dantes outlines the following four fundamental elements of character education:

- 1) Character development. Which emphasizes that all decisions are informed by normative values in order to uphold established norms;
- 2) There is independence. Students live and practice rules from outside until they become personal values so they can make decisions without being influenced by outsiders;
- 3) Firmness and loyalty. Firmness is the capacity of students to realize what is deemed reasonable (Dantes, et.al, 2020, p. 49).

Awareness of one's ingrained attitude toward the rules that are followed regularly with an eye toward a predetermined goal or objective is what is meant by the term "discipline." Consistent, moral behavior toward goals without the need for constant supervision or encouragement is a manifestation of these attitudes and behaviors. (Titib & Sapariani, 2004, p. 36).

In addition, Siswanto (2005, p. 291) claims that discipline is an attitude of respect, honor, compliance, and obedience to applicable regulations, both written and unwritten, as well as being able to carry it out and ready to accept the consequences (sanctions) if it violates the duties, obligations, and authority given.

Serat Wedatama emphasized the nature of the discipline as follows:

*"Jinejer neng Wedatama,
Mrih tan kema kembenganing
pambudi,
Mangka nadyan tuwa pikun,
Yen tan mikani rasa,
Yekti sepi asepa lir sepah samun,
Samangsane pakumpulan,
Gonyak-ganyuk nglilingsemi"*
(KGPAA Mangkunegara IV, *SW, Pupuh Pangkur, Pada:2*).

The meaning:

"Continuously impregnating is a fundamental teaching in the teachings of this noble mind (Wedatama). Even when people are old, they frequently forget things or make mistakes; however, if they do not experience the True Sense or Spirit, they will continue to lack subtle understandings and feelings. It is like splitting sugar cane (squeezed out of its sweet juice); there is no taste anymore. Therefore, aside from lust and wishful thinking, his soul is empty. When hanging out and talking about mysticism, we will see the maze of words and goals, tone of voice, looks/facial expressions, attitudes, and others, which are all made up. These signs indicated that his soul was indeed empty. Moreover, his knowledge only extends to the outside; then, it is shameful" (Mangadeg, 1979, p. 27).

The analogy used by KGPAA Mangkunegara IV is that of a *sepahan* or sugarcane splinter, which has lost all of its flavors after being squeezed into its sweet juice. Except for pure lust and wishful thinking, the soul becomes empty. Since childhood, there has been a lack of discipline in developing self-awareness. Not endowed with noble qualities and making impolite behavior. When we are together in a group setting to talk about spiritual matters, it seems like her speech is delivered in an awful tone, she has a strange expression on her face or in her eyes, and she behaves artificially strangely. Discipline's personality is developed over time until it develops into a habit. A strong will, the ability to resist temptation, and a long-term mindset are all necessary for discipline.

However, another illustration of someone who tries hard to rise early but may not be able to do so. Instead, that person had to get out of bed every morning for years to develop the habit of getting up early. Even without a command, rising early in the morning becomes automatic thanks to the mental habit of doing so. Additionally, there are three other dimensions in which discipline can be applied: religious, sociological, and ecological. A belief in a creator God who

created and sustained the universe and everything in it is an example of religious discipline. Regardless of how things turn out, whether good or bad, one's belief in God never wavers. Feeling His presence and constantly yearning for Him is vital to achieving religious discipline.

KMAT Arum Setyawati illustrated that the discipline of prayer, which is the conduct of the relationship between people and God. Some are devoted to praying at a set time each day, those only pray in the morning and evening, and those only pray during *rahinan* (holy days). The degree of personal discipline affects each of these behaviors. In terms of personal matters, for instance, people who already have goals will continue to work toward achieving those goals despite the various difficulties and challenges they face (interview, 6 March 2022). Additionally, *Serat Wedatama Pupuh Pangkur Pada 6* announces:

*“Uripe sapisan rusak,
Nora mulur nalare ting seluir,
Kadi ta guwa kang sirung,
Sinerang ing maruta,
Gumarenggeng anggereng anggung
gumrungung,
Pindha padbane si mudha,
Prandene paksa kumaki”*
(KGPAA Mangkunegara IV,
SW, Pupuh Pangkur, Pada 6).

The meaning:

“In that case, spending time in that world would be pointless. Loss or damage to oneself. Because everything is unnatural, the mind languishes without end and purpose; is like 'a soul locked up in a pitch-dark cave'; growling and whistling when the wind blows it, because it is always open and empty” (Mangadeg, 1979, p. 10).

In an analogy, KGPAA Mangkunegara IV said that it is challenging for people to obtain actual knowledge when they are not disciplined in their pursuit of knowledge. The Life of KGPAA Mangkunegara IV asserts that knowledge serves both material and spiritual ends. Worldly knowledge is related to the knowledge that can

be used to achieve prosperity. Examples of other types of science include agricultural science, trade science, business science, and business development science. At the same time, the science of spirituality provides a sense of joy and peace. Live in this world only once and make good use of this opportunity. Constant regrets result from wasting time now for fun and pursuing unending desires. So that they are ignorant until old, a person whose mind or heart lacks knowledge will characterize as talkative and unsteady in his *sradha bhakti*. Someone who lacks knowledge cannot tell right from wrong because his reason does not bloom (*nora mulur*). His *buddhi* was shredded (*nalare ting seluir*), torn into tiny, useless pieces. It was like a banana leaf that had been blown violently. It is also compared to a deep cave (*Kadi ta guwa kang sirung*) blown by a strong wind (*Sinerang ing maruta*) and emitting a deafening humming sound. Creating an unpleasant sound in order to disturb the comfort of those who are listening to it. Similar to young people who are conceited and haughty and talk excessively but lack knowledge. Therefore, maintaining discipline is essential.

Actions that adhere to the rules that are in place in Indonesian society or the state can serve as examples of the sociological aspect of the discipline. Fikri illustrated arriving and departing from work on schedule. When a meeting is invited, go as directed. When paying taxes, be prompt and on time. When driving, obey traffic signs. When requesting public services, abide by the rules and line up as directed. (interview, 6 March 2022).

Cleaning after oneself, raking the lawn, watering the plants, and volunteering at the temple are all good examples of ecological discipline. “The Mahabharata story serves as a lesson in life's importance as a gamble, as taught by Maharsi Vyasa and Valmiki. Thus, avoid treating your life like a gamble” (Samba, 2013, p. 63). Life becomes like gambling for someone who lacks discipline and conviction in their beliefs. Loss and regret are the results of gambling. Because of deeds that are not controlled by abiding by the rules, wealth, the throne, and even wives can be mortgaged.

It is clear from the above description that discipline is intended as an act or behavior to conform to internal awareness. All of a person's actions are carried out according to the laws and rules considered to be obligations. In other words, discipline is the capacity of a person to maintain self-control and abide by mutually established standards, values, and rules. Norms and the protocol that govern communal life are closely related to discipline. Discipline is related to self-discipline and concerns God or living together. As a result, the discipline's application can be divided into two categories: social and personal. The personal dimension, for instance, bathes daily, prays at a specific time, and eats by chewing, following the rules. As an illustration, it is required that community service be performed systematically every first week according to a community agreement. A disciplined personal and social life will lead to an organized and peaceful existence.

A. Hard-work Character

The term hard-work character refers to a persistent effort (never giving up) to complete the work that is the task (Kesuma and Pramana, 2011, p. 17). A big vision that must be realized for the good of people and the environment is what is meant by "hard-work," which is work that is more focused on achieving that vision. Thus, the value of the hard-working character is the capacity to devote or exert all of one's effort and sincerity, as well as the potential that one possesses until the end of an affair until the goal is attained (Kesuma, 2011, p. 17).

Additionally, Titib and Sapariani (2004, p. 34) explain attitudes and behaviors that do good deeds, do not like to sit around doing anything, and are constantly persistent and earnest in doing something. This behavior, which is always enthusiastic and persistent until the task is completed, manifests this habit. Oneself, one's family, and society or a nation all exhibit the behavior of hard-work.

According to Yajur Veda XL.2, "*Kurvam eveha karmani jijiviset satam samah, evam tvayi nanyatheto-asti na karma lipyate nare*" (One should like to live in this world by doing one hundred years of hard-work. There is no other

way for one's salvation without hard-work. An act that is self-serving and impartial keeps the doer away from attachment). Every person should make an effort. Even though people can live up to a hundred years, according to the Yajur Veda XL.2, they still need to put in much hard-work because none of their needs are easily satisfied without hard-work.

Martini asserts that achieving an ideal without hard-work will be challenging. For instance, successful artists, humanists, and technicians must have undergone meticulous and tireless preparation (interview, 8 June 2022). *Serat Wedatama* provided the following explanation of the nature of hard-work:

*"Basa ngelmu,
Mupakate lan panemu,
Pasabe lan tapa,
Yen satriya tanah Jawi,
Kuna-kuna kang ginilut tri-prakara"*
(KPAA Mangkunegara IV, SW,
Pupuh Pucung, Pada: 42).

The meaning:

"When something is sound and makes sense, that is what knowledge means. Living beings must therefore process rational information; do not just go along here and there and be superstitious. That must therefore seek out the truth, cultivate it, and come to believe it. Our ancestors traveled along that route, which included the *triloka* (Three Realms)" (Mangadeg, 1979:37).

KPAA Mangkunegara IV compares studying hard-work. Several actions are anticipated in order to obtain valuable knowledge. In order to process science in a reasonable and reasonable/logical manner, among other things, these actions are necessary. It must be sought out, and careful and in-depth analysis must be performed until the truth is discovered because it is not simply accepted immediately, following along, and superstitious. Thus, to obtain the absolute truth, hard-work towards a goal that must be attained must be accompanied by mental and emotional exercise.

Furthermore, Hesiodos (Koesoema, 2007, p. 17)

acknowledged that although the journey and living in the world are complex, they must be endured to achieve success and happiness. Those who lie and enjoy dishonesty and corruption will experience misery and darkness. The phrase “the immortal gods have laid sweat on the road to virtue” expresses enthusiasm and perseverance in the face of daily obstacles. The road to excellence is long and challenging, but it must be traveled regardless of how exhausting it is because once at the top, everything seems simple. Like the Pandavas who journeyed to heaven and earth, they lived and endured it with sincerity despite being complex and ill because they had to deal with various feelings of bitterness and eventually arrived in heaven. A sincere effort will develop an inner strength that propels achievement. Similar events occurred when the Pandavas established the Indra Prastha kingdom. The forest, blocked by numerous wild animals and giants, needed to be opened by the Pandavas. However, the glorious kingdom of Indra Prastha eventually came into existence thanks to the cooperation and fervent enthusiasm.

Hard-work character traits include;

- 1) Supporting conditions for constructive competition,
- 2) Establishing an environment that values a strict work ethic and long-term learning,
- 3) Create an environment at work that rewards perseverance,
- 4) Have a slogan or motto that conveys enthusiasm for work. (Daryanto and Suryatri, Op Cit: 137)

Hard-work can be defined as someone who can utilize their time as efficiently as possible, sometimes to the point where they lose sight of the passing of time, great distances, and other challenges. The character trait of hard-work is an action that demonstrates a severe effort to get things done and being able to overcome challenges.

B. Creativity Character

Good creativity will result in ideas, works, or actions that are original, helpful, and have a positive impact. According to Titib and

Sapariani (2004, p. 74), creativity is “an attitude and behavior that uses creativity outside of common sense, discovering new things that have more value.” Additionally, it shows up in the behavior of rational problem-solving, the capacity for seeing other options, and the ability to create new structures out of recycled materials.

Atarvaveda XX.18.3 states, “*Ichanti devah sunvantam na svapnaya sprhayanti yanta pramadam atandrah,*” which translates to “gods like people who work hard.” (Sayanacarya, 2009). The gods dislike easy-going (wasteful) and lazy people. People who are constantly vigilant are delighted. Exemplified in the Ramayana tale during Sri Rama's battle with Alengka Ravana. A mouse learned too late that Sri Rama was constructing a long bridge to cross to Langka when the bridge connecting the Indian peninsula with Lanka was almost finished. The mouse was perplexed but wanted to participate in celebrating Sri Rama's devotion. Because he has a petite body and cannot carry stones, he will be crushed by a rock if he attempts to do so.

The cunning mouse, who wished to assist Sri Rama, dipped itself into the water and rolled on the deserted sand. The mouse jumped onto the stones that the Vinara had skilfully arranged as soon as the rat's body was filled with dry sand. In order to tighten the stones that had been arranged, the mouse floundered there, lowering the sand inside it. The rat created the illustration out of genuine devotion. This example teaches us to value other people's creativity, no matter how small their contribution may be (Titib & Sapariani, 2004, p. 78).

KGPAA Mangkunegara IV illustrated that he had to become a santri or a king's servant when he was young. It is not easy to choose between the two, and since both are crucial, careful and original thought is needed. According to *Serat Wedatama Pupuh Sinom: 26-27*, as follows:

“*Saking duk makasih taruna,
Sadhela wus anglakoni,
Aberag mardng agama,
Maguru amggering kaji,
Sawadine tyas mami,
Bamget wedine ing besuk,
Pranatan ngakir jdtua,*”

*Tan tutug kaselak ngahdi,
Nora kober sembadyamg gya
tinimbangan”*
(KPAA Mangkunegara IV, SW,
Pupuh Sinom, Pada: 26).

The meaning:

“His experiences as a young teen served as the foundation for this opinion. Due to his concern for the suffering in hell in the afterlife, he briefly became engrossed in studying religion and praying five times in a day. Nevertheless, it was short-lived because he was frequently called upon by the King while serving the King, which prevented him from having time for prayer” (Mangadeg, 1979: 33).

*“Marang ingkang asung pangan,
Yen karuuwen den dukani,
Abubrab bawur tyar imgwang,
Lir kiyamat saben bari,
Bot Allah apa Gusti,
Tambub-tambub solah insun,
Lawas-lewas nggraila,
Rebne ta suta priyay,
Ten mamriha dadi kaum temah
nistha”*
(KPAA Mangkunegara IV, SW,
Pupuh Sinom, Pada: 27).

The meaning:

“The King becomes enraged if he is slow to move or arrives late. Therefore, the question is: 'Which is harder—being a santri, or being devoted to obligations at work that provide you with a bite of rice?' Finally, he reasoned that becoming a santri would be inappropriate” (Mangadeg, 1979: 34).

As a young boy, KGPAA Mangkunegara IV had the opportunity to learn what it meant to be a santri—someone who diligently prayed at the appropriate times, always fulfilled his obligations, and observed the santri prohibitions. Fear of the coming fires of hell is what is causing this behavior. However, it was short-lived

because the King summoned him to join the army. As a result, he frequently left the prayer because of his obligations. The King will become enraged if he arrives late. There was no place for KGPAA Mangkunegara IV to become a santri and decide to serve as the King's servant because the thought “choose as a santri or serve the king who gives a bite of rice” arose in my heart.

Based on the small notes of Mangkunegara IV, he is called by the name Sudira. Because Sudira's father perished in the battle in Kaliabu against the Dutch, he was raised by his grandfather, Mangkunegara II. (Sabdacarakatama, 2009, p. 9). Sudira received a religious education while under the supervision of his grandfather, Mangkunegara II, and was given to Prince Rio when he turned ten. Sudira learned how to run a country, write a book, and use other skills typical of a prince while he was with Prince Rio. Sudira was tasked with assisting Mangkunegara III in educating Sudira to become competent, skilled, creative, and innovative and in preparing Sudira to become Mangkunegara III's son-in-law to become King. Sudira was, therefore, prepared and knowledgeable when given the throne. Sudira, also known as KGPAA Mangkunegara IV, was shown to be a shrewd and astute monarch after ascending to the throne. KGPAA Mangkunegara IV established a golden age (*kala sumbaga*) despite being pressured by the Dutch. Owned skill capital is put to good use. KGPAA Mangkunegara IV grew to be a sage and a cunning king. He successfully brought Mangkunegaran to its golden age, or *Kala Sumbaga*, under the pressure of the colonial government.

Darweni claims that KGPAA Mangkunegara IV's work as a beskap fashion designer is another example of his creative nature. Additionally, as an economist, he created land for sugar cane plantations and built a sugar factory in Colomadu to enable the conversion of the harvested cane into sugar. In addition, he was an artist who created the beksa dance that is still performed today (interview, 10 March 2022).

According to the summary above, KGPAA Mangkunegara IV was a multitasking king who led the people of Mangkunegara at the time to prosperity because of his creative character.

Having a creative personality takes the initiative, creativity, character, and sense. When people study subjects relevant to their interests and abilities, their creativity, intention, character, and sense can grow and flourish. Similarly, he always makes the time to write *Serat Wedatama*, which he continues to hone. Instilling this behavior since childhood is essential to growing moral principles and becoming ingrained in the heart.

C. Independence Character

A behavioural attitude known as independence emphasises self-awareness of one's own will, capability, and responsibility without depending on others. This attitude is demonstrated by initiative and, as a result, responsible behaviour for all taken actions (Titib & Sapariani, 2004, p. 78).

According to Zuriah (2008, p. 98), a person's independence can be judged by their willingness to take charge of their own lives. Not reliant on others and not easily swayed by their statements or deeds. "*Svah svaya dhayase krnutam rtvig rtvijam, stomam yajnam cad aram vanema rarima vayam,*" according to the Reg Veda, is explained (Reg Veda.II.5.7). Regular offerings (yajna) should be performed by adherents in order to strengthen themselves and become independent. Suroto claimed that those who *derma* (donate money to charitable) causes would become famous and honored (interview, 5 June 2022).

Hinduism refers to *Catur Purusa Artha* as the meaning of life, according to KRHT Cokro Adji Nagoro. *Dharma, artha, kama, and moksha* are all covered in *Catur Purusa Artha* (interview, 7 July 2022). Every person aspires to live independently, in prosperity, happiness, and a respectable position. There is occasionally a misconception that a plethora of material goods can only gauge success and contentment. It is possible to interpret *Dharma* as duty or truth, *Artha* as possessions or wealth, *Kama* as desire, and *Moksha* as the union of the Atman and the Brahman. *Kama* needs to be told not to stray from *dharma*. *Dharma* also refers to duties; in this universe, humans have the duty to obtain *Artha*. Although *artha* is a tool for achieving

prosperity, this does not imply that people are enslaved by their attachment to it to the point where they lose sight of their true goal, namely *moksha*.

In the *Tri Prakara*, which consists of *wirya, artha, and winasis*, the Mangkunegara IV KGPAA independence teachings are described as follows:

*"Bonggan kang tan mrelokema,
Mungguh ugering ngaurip,
Uripe lan iri-prakara,
Wirya, arta, tri winasts,
Kalamun kongsi sepi.
Saka wilangan teteiu,
Telas tilasng janma,
Aji godhong jati aking
Temah papa papariman
ngulandara"*
(KPAA. Mangkunegara IV, SW, *Pupuh Sinom:29*).

The meaning:

"Therefore, it will be his fault if people do not require the three types (*triloka* – three realms – of conditions for life in the world) of life and livelihood that are essential to both life and livelihood, namely:

- 1) *Wirya* means striving hard to obtain a position appropriate for one's skills and work performance, which affects generating income as a source of livelihood (salary, spending and other).
- 2) *Wealth* means attempting to acquire capital funds honestly to engage in trade, farming, carpentry, and other activities.
- 3) *Educated* means to learn to seek knowledge and skills, both obvious and subtle, that lead to a source of prosperity and happiness.
(Mangadeg, 1979:34).

If none of these three requirements for life are met, then existing in this world is pointless, as if a dried teak leaf were more valuable due to the poor, homeless, and beggarly nature of life (Mangadeg, 1979, p. 34). *Temah* (finally) *papa*

(suffering) *papariman* (begging) *ngulandandara* (hand in hand). Ended up begging, living on the streets, and depending on others, suffering as a beggar (Mangadeg, 1979, p. 34). The definition of the word “scholar” is comprehensive. Educated or scholarly concerning knowledge mastery. Anyone who lacks scientific proficiency cannot solve life's issues. Creativity and innovation are necessary to live in prosperity. To be able to give birth to worthwhile new ideas or concepts, to be able to live independently, and even to be able to raise the standard of living of families and the people around them, innovation and creativity need insight and knowledge.

Wirya, which means position, refers to the need for independence in someone who holds a position within a family, society, institution, or organization. Because of their ability to serve as role models for the people they lead, they have independent attitudes. It is necessary to arm oneself with various knowledge, skills, and leadership techniques to hold a good position in social organizations, political organizations, professional organizations, or others.

Position and leadership go hand in hand. *Taba brata* rituals of man cannot be separated from *tulen* (original) Javanese leadership. *Tapa brata* rituals and practices of the first Javanese ruler left their mark. According to Anderson (Endraswara, 2013, p. 83), Javanese leaders have always been able to accept the influence of yoga teachings from Hinduism on their practice of leaders preceded by *tapa brata*. However, *tapa brata* is currently viewed as polytheistic and not religious in some regions if the leader is too visible.

Leaders who follow the idea of *tapa brata* in quiet places and penance in the mountains are taken for granted, claims Endraswara (2013, p. 87). Similar to how the idea of a leader doing *tapa ngrame* is now regarded as odd. People whom *tapa ngrame* under the pretext of helping are considered to have ulterior motives. For instance, people who construct roads or temples are often considered political capitalists. A leader who possesses two qualities, namely (1) purity (cleanliness) and (2) not being *neka-neka* (extravagant), which means simple and full of

dedication, is what the Javanese expect in today's society. Because they are more transparent, these two traits are regarded as having the power to keep the leader's soul from being corrupt. (Endraswara, 2013, p. 87). The current Javanese president's catchphrase is *resik tur bisa dipercaya*. As a result, the community no longer fully accepts the context of a warrior who meditates in the mountains and descends from the mountains to perform *tapa ngrame*. Future Javanese leaders frequently draw strange looks from the local populace. The Javanese people idolize leaders who are capable of ensuring their people's welfare and who have real jobs.

In essence, the position held should be accountable to God Almighty, oneself, society, and the government. Has the behaviors of *adigang*, *adigung*, and *adiguna* and does not arbitrarily use position. Being able to lead oneself by lowering *ahamkara* and ego should be the first step in earning the public's trust before being given a position. Reducing ego and *ahamkara* will impact your ability to think clearly and calmly so that you can act appropriately.

Artha is defined as property (*raja brana*). People with property acquired through independence will exhibit a confident demeanor, exercise caution when managing wealth, live simply, and avoid wasting it. Most people desire wealth, so it is something they desire. The majority of objectives call for treasure. It cannot be separated from the treasure, even for life.

Artha is very significant, but that does not imply that *Artha* is everything. If humans are restricted by wealth, they prioritize finding *artha* without considering the proper way. Humans have the right to pursue life's pleasures (*kama*) and to satisfy their desires in any way that brings them material or other satisfaction (*artha*), according to Nala and Wiratmadja (2015, p. 165). However, his desires should be three single ones, which must always firmly be held if he wants a higher happiness, namely *moksha*. In its application, everything is thus a single, cohesive unit. Pursuing *artha* (objects or means of satisfaction) is better if you want to achieve *kama* (satisfaction). However, if *kama* is pursued separately from *dharma*, *moksha* will not be

attained, preventing accomplishing the highest desired goal.

Humans are not prohibited from seeking *artha* or worldly and spiritual satisfaction, and *dharma* does not oppose human behavior that wants to fulfill and satisfy the instincts of life, as long as it is not separated from *dharma*. “*Dharma* is closely related to *dharma*, *dharma* is not against *artha*,” the *Brahma Purana* (121.18) states.

Winasis also means knowledge, and since actions impact a clairvoyant attitude, knowledgeable people will grow wiser every time they take action. Success in life depends on having a firm command of knowledge. *Serat Wedatama Pupuh Pangkur pada 33* explains:

“*Ngelmu iku,
Kelakone kanthi laku,
Lekase lawan kas,
Tegese kas nyantosani,
Setya budya pangekese dur
angkara*”
(KGPAA Mangkunegara IV, *SW, Pupuh Pangkur, Pada :33*).

The meaning:

Therefore, mastery of that knowledge can only be attained by applying what has been taught in practice (theoretical teaching will be meaningful if practiced). A sincere and sincere will must go along with this practice. On the other hand, it is crucial to be resolute in resisting all temptations and avoiding anything harmful (Mangadeg, 1979:35-37).

Knowledge can be acquired by putting it into practice (*ngelmu iku lakone kanti behave*), which starts with a strong will or intention related to the ethos of learning or seeking knowledge. The first step in learning is to enjoy reading. Learning about the world (science) and acquiring knowledge that promotes the welfare of human life (*apara widya*). Gaining knowledge that aids in the pursuit of happiness (*para widya*). The heart is the primary instrument required for self-knowledge as a tool for knowing. The organ that is used to feel is the heart. It is known as “*rasa*,” a sense of self-knowledge in the repertoire of Javanese knowledge.

According to Romo Yugma, a long time ago, it was said that God had created humans in the spiritual realm just before they were about to be born into the world. However, when it comes down to it, the world forgets its beginnings because of how dark and dense it is, so they lose sight of *Sangkan Paraning Dumadi*, the destination of the journey that should have been taken (interview, 8 June 2022).

Recognizing oneself is essentially remembering *Sangkan Paraning Dumadi*. The word remembers used because, actually, you already know. Therefore, it is not brand-new knowledge but the knowledge ingrained in the heart. In remembering, the word “*laku*” means to walk. Some guidelines must be followed during practice to keep the feeling sharp. The first step is to follow religious teachings by performing prayers at the appointed times. The second step is to control lust (*angkara*), and the third step is solitude to reflect so that one is aware of oneself.

Deep self-knowledge will eventually reach *budya* (mind), a self-aware mind, following KGP Rekso Diningrat. The brain can communicate with the heart. As a result, occasionally, some people translate the word “mind” to mean “mind,” as in “cultivation.” In words noble, honorable, dignified, and virtuous, the mind is also frequently translated as a heart (interview, 20 June 2022).

Thus someone who already understands *Sangkan Paraning Dumadi*, *Lekase* (start) *lawan* (with) *kas* (desire), will start everything with a strong will. It takes a firm intention or will to begin *laku* (practice) because it is difficult. The way forward is not apparent without a strong will or intention. Compared to a figure in the dark holding a torch. *Tegese* (meaning) *lawan* (with) *nyantosani* (to be peaceful). This desire has the power to construct peace. A person's ability to practice will be strengthened by a strong spirit or intention (Mangadeg, 1979, p. 94). Because with diligence and discipline, the road ahead will become apparent and open to travel. If the will is maintained, the *laku* (practice) process will reach its endpoint.

Setya (faithful) *budya* (mind) *pangekesing* (destroyer) *dur* (badness) *angkara* (ego) (Mangadeg, 1979, p. 95). Faithful mind destroys naughty lust. It will be simple to control impudence when the mind is formed, actual, and materializes within oneself. Being able to control one's anger indicates that one has attained the highest level of strength possible, which is being able to subdue one's own *dur insolence*. It will be simple to eliminate the urge to do something terrible once the mind is formed and manifests itself in oneself. This level is the absolute pinnacle of human strength, defeating *dur angkara* (lust) within him. *Serat Wedatama* addresses the following difficulties and barriers to learning:

“*Angkara gung,
Neng angga anggung gumulung,
Gegolonganira, Triloka lekere kongsi,
Yen den umbar ambabar dadi rubeda*
(KGPAA Mangkunegara IV, SW. *Pupuh Pucung Pada:34*).

The meaning:

“The great passion or anger fills the person himself, consisting of three kinds of realms: the worldly realm, the astral plane, and the mental realm. Uncontrolled anger will lead to disaster and misery, physically and mentally” (Mangadeg, 1979:36).

He will be dangerously affected by lust or an ego that burns and controls itself. Despite a thorough understanding of science, someone whose mind is consumed by rage will misuse their knowledge and harm themselves and others. Having a mastery of outside knowledge is beneficial for achieving welfare. Knowledge spreads quickly in the current digital era. Instant culture has been made possible by the speed and advancement of the digital age. Everything moved quickly. It will be risky and result in inappropriate behavior and even a lack of humanity, as in the case of child suicide bombings, if the pace of scientific advancement is not matched by inner or spiritual knowledge. Therefore, the inner knowledge that enables people to be selfless, sincere, and accept what God provides as instructed must be balanced with outer knowledge. *Pupuh Kinanti*

Pada 94 further clarified:

“*Mangka ta kanga ran laku,
Lakune ngelmu sajati,
Tan dahwen pati openan,
Tan njurungi ing kaardan,
Amung eneng mamrih ening*”
(KGPAA Mangkunegara IV, SW, *Pupuh Kinanti, Pada 94*).

The meaning:

“True knowledge runs without conditions, unwarranted adulation, rage, or resentment. It also does not simply act on lustful impulses unless necessary to achieve ‘inner peace’ so that we can remain silent to serve God” (Mangadeg, 1979:46).

It is clear from the descriptions in *pupuh pucung 33-34* and *pupuh kinanti* in 94 above that actual knowledge will result in admirable morals. People can acquire knowledge that makes them wise by reading. Human souls are like a vessel filled with mud. Like rage or ego should be able to calm down, mud should also do so for the right and wise behavior that benefits other people to emerge. In other words, the character of liking to read is an attempt to foster the enthusiasm, passion, or liking for reading that is inherent in humans towards a reading that is used as a means of obtaining various information and insights so that it becomes a science that is reflected in their daily behavior. In other words, to live a prosperous and happy life, one should strive for the three things listed above (*wirya, artha, and winasis*).

Independent character is defined as independent in fulfilling *artha* to support life. The development of independent character involves normative components. Given that the development of independence is consistent with humans' existential nature (existence), this indicates that independence is a directed process. Therefore, the direction of independence development must be consistent with human objectives.

Independent character is an individual action or attitude acquired cumulatively during the developmental period, where the person will

continue to learn how to deal with different environmental situations and circumstances, so the person can deal with issues that arise and think, act, and behave responsibly (Yamin & Jamilah, 2013, p. 65).

According to Ahmadi and Uhbiyati (1990, p. 13), the characteristics of independent learning are independent learning. The spirit that emerges from within those who learn by not relying on others inspires them to be active and take the initiative in learning, attitude, nation, and state. Additionally, Stephen Brookfield (2000, pp. 130-133) explains that the quality of independent learning is self-awareness or motivation, self-driven (inside), and the capacity to learn in order to achieve its goals.

Based on the understanding of a few of the independent characters mentioned above, it can be deduced that independence is a condition of activity that is self-reliant, has a will, and is not dependent on others to solve learning problems. If a person actively directs all actions, evaluates them, and then plans to proceed with the knowledge he has acquired throughout his life, he will achieve independence.

According to the Lickona theory of character education, good character is developed through *knowing*, *filling*, and *action*, where these three elements will impart maturity and help people become more human. A person will attempt to gain experience from knowledge; from experience, he will be able to feel and have a feeling; and from feeling, he will take care to do something (*action*). According to Darweni, a person's independence will be demonstrated by the following traits: (a) having a tendency to solve problems rather than dwelling on worries when facing (involved) in problems; (b) being unafraid to take risks because they have carefully considered (*mewiweka*) the benefits and drawbacks; (c) believing in self-evaluation so that you do not ask for help or ask other people; and (d) having reasonable control over your life (interview, 3 July 2022).

Seven characteristics are listed by Yamin and Jamilah (2013, p. 68) as indicators of independence: physical ability, self-confidence, responsibility, discipline, ability to get along with others, sharing, and emotional control. All

must continue to learn and start with small things in daily life to recognize the urgent need for an independent character.

Karyono contends that to make workers, particularly female workers, independent, they should first attempt to complete their tasks and responsibilities without the aid of others, attempting to complete a range of tasks from minor or trivial to fundamental (interview, 4 March 2022). According to KGPAA Mangkunegara IV, you are advised to fill yourself as much as you can when you are young to serve as a backup or provision for future life. Lazy young people will make older people difficult or lead unfulfilling lives. To get a decent life, one must be well prepared. As an illustration, he picked up trash independently without asking anyone else when he saw it. The development of intuition and thought patterns will be facilitated by independence, contributing to a strong sense of self. People who practice critical thinking continuously innovate and are creative, which leads to success and happiness. Thus, independence is crucial for us as individuals, families, communities, and states. Independence will encourage a disciplined attitude full of responsibility and dedication to its tasks.

D. Democracy Character

As stated in Presidential Decree No: 87 of 2017 regarding strengthening character education, democracy is not one of the ten character values listed in Lickona's ten character traits, but wisdom is. You could think of democracy's effects as wisdom. Knowing how to practice virtue, distinguishing between what is essential in life, giving good judgment, making reasonable decisions, and being able to *ambek parama Artha* (ability to set priorities) are all examples of wisdom that Lickona conveyed.

Suroto claims that when sellers and buyers haggle and ultimately agree, the attitude of democracy for sellers is put into practice. Due to the seller's sincere and timely payment following the contract, the buyer receives the desired item while the seller releases the goods (interview, 5 June 2022).

Democracy, in Mustari's opinion (2014, p. 137),

is a way of thinking, acting, and behaving that values other people's rights and obligations. Unlike non-democratic ideologies, these democratic values promote national and state life equality. The concept of the thought of the national figure Ki Hajar Dewantara regarding the elements of character aims to form a noble personality and character following the provisions of values and morals that exist in a society where the individual is in order to become an independent human person without any restraints and coercion when acting as long as it is following the rules that exist and does not harm others (Dewantara, 2011, p. 24).

The *Serat Wedatama* explains the characteristics of democracy,

*“Sabarang tindak- tanduk,
Tumindake lan sakadaripun,
Den ngaksama kasisipaning sasami,
sumimpangaing laku dur,
Ardaning budi kang ngrodon
(KGPAA Mangkunegara IV, SW,
Pupuh Gambuh, Pada: 74).*

The meaning:

“None of the behaviors we engage in should be impulsive or careless. Keep your behavior in check and extend grace to those who wronged you. Make the person who is acting badly or wrongly better in the meantime. In order to avoid engaging in evil behavior, change your mindset. Evil is simply lust coming out” (Mangadeg, 1979: 43).

The democratic attitude that a person has will be reflected in his every behavior. According to *pupuh gambuh pada 74*, this attitude is that of a person who has attained the jnana stage, also known as “*weruh wekasing dumados*,” which means that they have mastered or comprehended the culmination of all creation (Mangadeg, 1979, p. 43). His everyday actions are the output of this achievement because they are observable, moderate, not excessive, straightforward, neither too low nor too high, nor too far to the right or left. These restraints are frequently used. People eat whenever they are hungry during meals,

typically before feeling satiated. Avoid wearing anything that draws much attention when it comes to attire. Additionally, avoid wearing anything that will encourage gossip or pity from onlookers. He leads a concise life to keep it out of the public's spotlight.

Kanjeng Mertaningrum asserts that he consistently seeks to make other people happy and avoids making them unhappy in his daily actions. Do not be authoritarian or pushy; consult everyone and act thoughtfully without being weak. If you disagree, try not to fight, but also try not to run away. Do not enjoy discussing the ugly traits of others, and do not be callous. As a result, adopting a moderate attitude requires thoughtful consideration and the right decision. Taste maturity is crucial, and successful worship of rasa is the only way to achieve taste maturity (Kanjeng Mertaningrum, interview, 5 June 2022).

Before they apologize, or even before they are aware of their error, be forgiving of forgetful people. He does not need to wait to be asked to forgive someone else before they have already made remorse to him. The ability to forgive results from saints purifying and emptying the person of all egotism. Since there is no desire to win at the expense of others or the ability to get rid of that desire and no desire to receive compliments or flattery, there is no longer any desire to exude superiority. It is called *Sadhu* in Hinduism, or having attained a *sadhu ing budhi*. Humans are social beings, and this attitude of democracy is practiced. Whether they coexist with other people, animals, or plants in the universe, humans live alongside other creatures. In order to maintain a peaceful lifestyle while coexisting, rules are established. Associating with others makes imposing a will that robs others of their rights impossible. Discord results when someone feels as though their rights have been violated. According to *Pupuh Pangkur Pada 3*, the following is how *Serat Wedatama* relates to the attitude of democracy:

*“Nggugu karasane priyangga,
Nora nganggo paparah lamun anging,
Lumuh ingaran balilu,
Uger guru aleman,
Nanging janma ingkang wus*

*waspadeng semu,
Sinamun ing samudana,
Sesadon ingadu manis”(KGPAA
Mangkunegara IV, SW, Pupuh
Pangkur pada 3).*

The meaning:

“He simply wants to be alone by nature, never recalling the location or the circumstances surrounding his speech, such as where, with whom, and for what. So, in essence, he just brags about himself and seeks praise so that others will think he is intelligent, all-knowing, and other. Things are different for those with perfect mysticism, self-control, and understanding. As a result, he will not reply when speaking with or facing someone who makes him feel all-powerful and all-knowing. Even tried to hide that person's stupidity by pretending to agree with what he was saying or talking about and felt terrible for him”(Mangadeg, 1979:28).

Additionally, *Serat Wedatama Pupuh Pangkur Pada 4* explains the following attitudes that are in opposition to the nature of democracy:

*“Si Pengung nora nglegewa,
Sangsayarda denira cacariwis,
Ngandbar-andhar angendbukur,
Kandbane mora kaprah,
Saya elok alangka longkanganipun,
Si Wasis waskitha ngalah,
Ngalingi marang di Pingging”
(KGPAA Mangkunegara IV, SW,
Pupuh Pangkur pada 4).*

The meaning:

“The Fool does not feel it; instead, he drones on in his speech, saying grandiose and amazingly elegant things. He had better give in and hide that person's stupidity, even though he was a good person. Giving in in this context means acting or behaving to avoid disappointing The Fool who is spewing nonsense” (Mangadeg, 1979:28).

People who talk a lot, exaggerate things to make them seem accurate, and are pushy by nature typically lack knowledge. Even the conversation tends to veer off-topic. The association's attitude towards caution or alertness is crucial. People become wise and less self-willed when they are vigilant. He wanted to impose his will on others and demanded that everything he said or did be done. Feeling that he is the most righteous is an attitude that is full of *anggoro* or lust. The attitude of self-victory is in opposition to the attitude of democracy. By combining emotions, creativity, initiative, and the ability to empathize with others, the attitude of democracy is created. Can put aside individual interests in favor of the group. For social control to emerge from society, it is crucial to develop democracy as a virtue. Allowing the community the time and space to share constructive ideas for living more peacefully. It avoids acts of arbitrary behavior and acknowledges the existence of applicable laws by developing a democratic character. Avoid being a dictator and encourage participation from others. There are civil servants, business owners, traders, artists, and humanists, just as there are among the residents of Baluwarti Village, whose residents earn a living. Democracy will likely evolve. The community's involvement in promoting Baluwarti Village as a stunning tourist destination reveals this quality.

IV. CONCLUSION

The description above concludes that self-control, perseverance, creativity, independence, and democracy founded on honesty, patience, and sincerity should be continuously pursued. It is possible to purify the heart and mind through selfless work, which affects behavior that is not constrained by professional outcomes. Results will be satisfying if sincere efforts are made with all one's creations and emotions. Results will be satisfying if sincere efforts are made with all one's creations and emotions. The ability or self-intuition that generates creative ideas will emerge from sincere hard work. Your ability to think creatively will help you develop your independence by boosting your self-confidence. Not only can you live with others in different

facets of society while being independent, but you can also stand alone. People must cooperate while placing a high value on respect for one another and appreciation for one another in order to establish democracy in a society with a variety of conditions and characters. In other words, KGPAA Mangkunegara IV's lessons in discipline, hard work, creativity, independence, and democracy are teachings on how to live a prosperous and happy life by supporting one another to benefit the whole. Additionally, the larger community ought to be exposed to these moral principles.

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