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Mailing Address

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Indonesia

Jl Untungsurapati Kav 70 Bambankerep Ngaliyan
Semarang

Central Java, Indonesia

Email : analisajurnal@gmail.com

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INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion published a new edition vol.2.no.02.2017. This is the forth volume issued in English since its beginning in 2016. This English edition is a part of preparation to be an International journal and as an effort from the editorial board to make this journal widely accessed and read by more people around the world. Analisa Journal has also consistently published both versions; the online edition through the Analisa website and the printed version. Many people have contributed in the process of this publication, so that this journal is successfully released as scheduled.

There are eight articles in this volume in which some of them discussed about religion and peace in various parts of Indonesia, while several of them talk about education and the rest are discussing about gender and *dakwah* (Islamic dissemination). The authors of those papers are also divers coming from different institutions and different countries.

The first article written by three authors namely Said Achmad Kabiru Rafiie, Amir Husni and Said Atah is entitled "Acehnese Wars and Learning from 12Years of Peace in Aceh". This paper examined the history of Acehnese wars and the peace development after the signing of the Memorandum of Understanding between the Aceh Freedom Movement, or Gerakan Aceh Merdeka (GAM), and the Republic of Indonesia in Helsinki on August 15th, 2005. This article gives a deep explanation of what is really going on in Aceh from the era of wars until the recent time. The authors use a qualitative approach and the theory of inequality and conflict as well as Fanon's ideas in order to elucidate the data. Findings of this research show that there are various reasons which might encourage people involved in the battlefield including group motive, personal motivation, social contract and resource shortage. In addition, it shows that the social and economic condition in Aceh has not developed successfully.

The next article is written by Agus Iswanto talked about the receptions of religious aspects (ultimate truth/God, cosmological and religious ritual aspects) in the cultural products of Radin Jambat, a folktale from Lampung, Indonesia. This study is based on the Radin Jambat Folktale text. The results found that folktale contributes in building harmony among religion followers in Lampung. It also stated that religion and culture can go hand in hand in creating harmony, therefore it can be said that religion, in this case Islam, was accepted by people peacefully.

The third article discussed about Kolasara, a local wisdom from Southeast Sulawesi Indonesia. This paper argues that this tradition has contributed in building harmony especially in the Tolaki tribe in such area. This article was written by Muh Subair, he used an in-depth interview, observation and library research in order to collect data. He suggested that *kolasara* should be internalized in *lulo* dance as a way to strengthen such local wisdom. As it is the fact that *kolasara* has played role in mediating people in various conflicts.

How the manuscript called *Wasitawala* contained some education values was discussed by Moch Lukluil Maknun in the next article. This is an interesting paper in which the writer explained the content of the text and then analyzed it on how those embedded values might be used as a source for the national curriculum especially on the character education. He mentioned that this *serat* has many values of character education such as honesty, responsible, thinking logically, discipline, hard working, creative and so forth.

A.M Wibowo wrote the subsequent article entitled "Political view and orientation of the *rohis* members toward the form of the state". This paper is based on his field research at schools in Temanggung Central Java Indonesia. He focused his study on the *Rohis* members' view on certain aspects so called political orientation. The results show that (a) religious teaching at the *Rohis* organization was conducted using one way communication, and they also used media social in disseminating their teaching, (b) *rohis* member prefer to choose male and Islamic leader when they asked about their preferred leader. Meanwhile there are two distinct preferences in terms of state form, the first one is the Unified State of Indonesian Republic (NKRI, Negara Kesatuan Republik Indonesia), and the second is the Islamic state.

The sixth article written by Abdurrachman Assegaf was about how the anti-corruption policies and educational strategies enforced by Indonesian and Japanese Government. This is an important issue to be discussed since both countries have experiences some corruption cases, although Japan is less experience compared to Indonesia. This was indicated by some data issued by the Transparency International. Japan is categorized as the least corrupt country, on the other hand Indonesia has many and complex corruption cases. This paper stated that countries have laws on anti-corruption; Indonesia has Act Number 31 of 1999 and Japan has several interrelated law compiled in Penal Codes (PC). in addition, both of them have strategies in implementing strategy for anti-corruption education.

The next article concerns on the issue of hate speech in Kupang East Nusa Tenggara Province, how the Islamic preaching dealing with such phenomena. This is a significant study since in the last few months, there are hate speech occurrence everywhere either through oral or written media such as social media and flyers. In Kupang, Muslim are as a minority group in which most of people are Christian. Thus, during the Islamic dissemination, it is solely aimed for Muslim community and not for non-Muslim society. They do not use loudspeaker during their sermon (dakwah), except for *adzan* (calling for prayers). Furthermore, the clerics always avoid using hate speech during their teaching and sermon.

The last article written by Misbah Zulfa Elizabeth is about women in public space and how religion treats them. This paper argues that now days many women took part in public activities by engaging at some workplaces; however they are mostly put at the lower level compared to male workers. Even, religion also treats them differently. This is because there is such domination of globalization in which this situation might be called as women impoverishment

We do hope you all enjoy reading the articles.

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Analisa Journal of Social Science and Religion would like to sincerely thank to all people contributing in this publication namely advisory editorial, international editorial board, editors, language advisors, assistant to editors, lay-outers as well as other parties involving in the process of publishing this journal. Analisa journal would also appreciate to all authors who submitted their articles to Analisa, so that this journal is successfully released in time.

The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, December 2017

Editor in Chief

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THE EDUCATION OF JAVANESE CHARACTERS IN *SERAT WASITAWALA*

Moch. Lukluil Maknun

Office of Religious Research
and Development, Ministry of
Religious Affair, Semarang,
Indonesia
Jl. Untung Surapati Kav 69-70
Bambankerep, Ngaliyan,
Semarang, Indonesia
lukluilmaknun84@gmail.com

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ABSTRACT

There are abundant Javanese manuscripts in Indonesia. One of the interesting Javanese manuscripts which was reviewed in this paper is Serat Wasitawala. This serat was written in a genre of piwulang. It contains character values that are expected to be the source of the curriculum enrichment for the 2013 national curriculum (Kurtilas) that puts the values of the characters as a priority. Using philology methods and hermeneutical approach, this article reveals content of the text and educational values in Serat Wasitawala, along with the context of writing and its relevance to nowadays education. Serat Wasitawala contains educational values that could represent the concept of Islamic education of Java in the past was written by Mas Demang Warsapradongga. Serat Wasitawala in general was a form of life doctrines both related to God as well as to human beings. The values of character education reflected in it are as follows; wondering, love science, thinking logically, critical, creative, and innovative; religious; honest; responsible; disciplined, hard working, confident boundaries; polite; nationalist; and appreciating diversity. The issues of education that are integral and related with nowadays context include character education/morals, professional teachers, and educational philosophy aimed at seeking perfection of life.

Keywords: Serat, Piwulang, Wasitawala, Character Education

INTRODUCTION

The dynamics of the study of manuscript are often confronted with two major problems. First, there is an ambiguity between the tedious manuscripts because it is difficult to understand with the recognition of precious values that can be found in it. Second, there is a possibility of duplication of the research of the text, especially in terms of objects and methods, intentionally or not (Ekadjati, 2000: viii-ix).

The first problem can be solved by affirming the determination and effort of the researcher to select and study elected manuscript. In fact, if necessary, the researcher could involve the experts in the field to give assistance in reading and understanding the text as it is not only written in a native language but also is a form of an archaic language that used and transformed rarely at this time (Baried, 1994: 16-17).

However, dealing with the second problem, the researcher is required to do the library study as widely as possible with certain limitation to avoid duplication or plagiarism. Thanks to the easy access of library information and online tools which help this process. The various challenges of existing manuscript research should not detract the researcher spirit, because of the importance values that need to be extracted from it.

Among the abundant Indonesian manuscripts, Javanese manuscripts spread in libraries both domestically and abroad, as well as among the community. Two areas of important centers of Javanese manuscripts are Surakarta and Yogyakarta, which are the centers of Islamic Javanese culture and the successor of Islamic royal Mataram culture. The existing Javanese manuscript are manuscripts of the 18th-19th centuries which is a period of resurrection which has been believed to be written in the palaces

(Rochyatmo, 2010: 7). Amin Abdullah (in Hadi, 2006: ix) stated that Javanese literary works in the late of 18th century would show the jurisdiction of Islam and *kejawaan*, in the sense that there is a mixture of Islamic nuances and Javanese culture in literary works.

The teachings covered in Javanese religious texts are closely related to moral education and characters that reflect the culture of the nation. The power and greatness of a nation basically stem from the strength of its character that becomes the backbone for every form of the outward progress of the nation. Character education nowadays is also the educational mission of Indonesian, where formal schools should not only limited to the series of teaching and learning activities, but also include the refraction of the attitudes and values of the nation's cultural character, such as religious, honesty, disciplined, tolerant, and others (Kemendiknas, 2011: 1; Mustari, 2011: xi).

The functions of cultural and character education of the nation can be described in three elements: development, improvement, and filter. Development means that learners behave well reflecting the culture of the nation. Improvement is to strengthen the national education gait that makes learners dignified. Filter means to filter the culture of the nation itself and other cultures that do not match with the cultural values of dignified nation (LPPKS Kemendikbud, 2017).

Thus, the discussion that focuses on the excavation of educational values of characters from religious texts is highly relevant today. This article is aimed not only to contribute to the development of science and education but also to find out the past cultural picture that could be the basis of character education in the present.

This article focuses on studying a religious manuscripts entitled *Serat Wasitawala*, the collection from the Reksopustaka Mangkunegaran library, Surakarta. This article will describe; a) the content of text and educational value in manuscript of *Serat Wasitawala*, and b) the context of writing, as well as its relevance to the current educational context. Theoretically, this article is expected to provide additional knowledge especially from educational concepts that exist in manuscript written in the past that contains values that are still relevant today.

In contrast to this study, that examines the values of character education in *Serat Wasitawala*, Suyudi once raised the same object as the final task material then displayed in the article of Jurnal Prodi Universitas Muhammadiyah Purworejo in May 2013 (Suyudi, 2013: 66-88). Suyudi in his findings has made efforts to uncover moral values in the text generally, and exemplified some of the relevant values present in it for today's generation. (Suyudi, 2013: 85-87).

Suyudi's ideas and goals in his research on the *piwulang* text are fine work, but he does not attribute the concept of character education that became the spirit of the 2013 curriculum. In addition, Suyudi's philological studies are also workable, for example, there are some difficult textual translations, such as in the following quotation.

Yen sira sukra maranga masjid, lakonana ing saprentahira, Kanjeng rosul sadhawuhe, kramatipun, lamun sira ajeg maring masjid, tur becik cahayanira, manther yen dinulu, tur ngadohaken ing rencana, ingkang ancen kang dadya rubedeng mangkin, wus sirna saking sira. (Dhandanggula tembang, stanza 12).

"Kalau kamu hari Jumat ke Masjid lakukanlah perintah paduka Rosul, sabda besar keluhurannya. Apabila kamu tetap pergi ke Masjid lagi pula baik cahaya/sinarinya. Pusat pikiran kalau marah dan menjauhkan di godaan/penghalang yang memang menjadi kesulitan nanti sudah hilang dari kamu." (Suyudi, 2013: 75).

The above example of textual translations by Suyudi is difficult to understand by the reader. In the English editorial roughly be like the following.

"If you are on Friday to the mosque, do the command of Excellency Rosul, great words of his nobleness. If you keep going to the Mosque anyway either the light/rays. Center your mind if angry and be distanced in the temptation/obstacle that is the trouble and will be lost from you." (Suyudi, 2013: 75).

As a careful step taken by the author, the philological stage in the form of translating the manuscript is assisted (corrected) by the translator of the manuscript from the Radyapustaka Library of Surakarta. As for content studies, it focuses more on contextualizing the

character values that become contributor to the national education programs.

Before explaining the results of further discussion, some concepts and short limitations related to religious texts and the value of character education will be delivered in advance.

Some of the concepts underlying the term religious texts can be traced as follows. Liaw Yock Fang once introduced the term of religious literature (he did not mention religious texts/manuscript) and divided it into three branches of science namely *tasawuf*, *kalam*, and jurisprudence. The branch of Sufism is more popular, which is to discuss the theme of human relationship with the God (Fang, 1975: 187). Siti Chamamah-Soeratno (in Hadi, 2006: 151) made wider boundaries dividing religious literatures into: fictional literature, historical literature, and biblical literature.

"Sastra kitab"/*kitab* literature is used to accommodate literary works/manuscript that discuss about Islam in general. Hadi (2006: 151) mentioned that the distribution of religious literatures/manuscript were not only in Malay territory, but also in Java, which generally contain the mystical reflection, the collection of prayers, as well as teachings of Islamic ethics.

The search for religious manuscript (Islam) can be examined by looking at themes in catalogues. For example, Behrend (1997: v) classifies fields or themes containing Islamic elements in the classification of "Islamic Stories" (CI), "Qur'an and Islamic Texts" (IS), or in "Piwulang, Suluk, and Didactic text" (PW). In contrast to Behrend, Nancy Florida in three volumes of Surakarta catalogues of her work classifies *piwulang* (PW) by grouping directly into "Didactic Literature, Wayang, Islamic Romance, Islamic Religion, and Islamic History" (Florida, 1993: 5-6).

In the Reksopustaka catalogue, where the manuscript of article object was found, the religious text certainly containing elements of education was *Piwulang*, although the value of education (religious) was also possibly found in other categories such as history, *wayang*, fairy tales, and others (Darweni, 2017: 2). Thus, the appropriate manuscript for the object was a text with *wulang* classification such as *serat* and *suluk*.

Didactic literature/*wulang* is an important part of traditional culture. It contained works that directly gave clues to

the way of life taught by Islam, and there were also works that indirectly taught values appreciated by Islam, especially in the early days of indigenous people who were still close to the old religion, but wanted to follow the new religious life style that they received.

Wulang text contained many ideas, concepts, and teachings hidden behind the narrative structure. In other words, when the author is talking about something, what he means is something else. Therefore, it should have been used for analysis outside the text, which examined the social and cultural backgrounds that can extract its meaning that was more appropriate to the needs of society in modern times (Ikram, 1997: 140-141, 166).

Talking about the values of character education, lexically values are everything valuable in the usefulness or interests of its owner. Meanwhile the character meant the character and traits of a person who became the basis to distinguish someone from others (Kemendikbud, 2016: 14-26). The education is a conscious and systematic effort in developing the potential of learners. Education was also an effort of society and nation in preparing young generation for the sake of life of society and nation better in the future (lppks.kemendikbud.go.id).

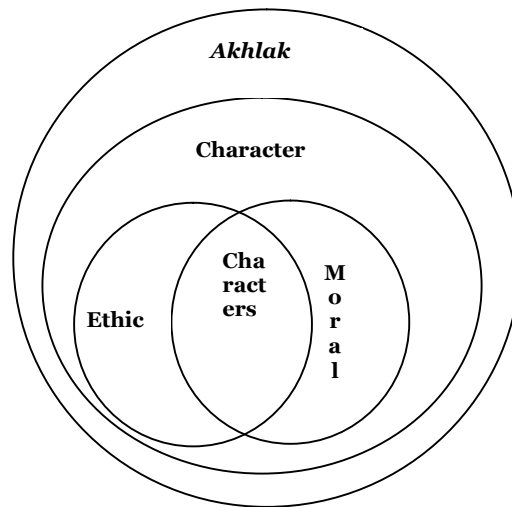
It is often found a variety of terms that have adjacent meaning in the Indonesian language. In relation to this article which discusses the character theme, it is necessary to define the adjacent term, moral, character, and ethics as follows (Gunawan, 2012: 1-19).

1. Character (personality) is the original state that exists in someone's individual that distinguishes himself with others.
2. *Akhlak* are everything that has been firmly entrenched in a person who produces deeds without thinking or contemplation first.
3. Moral is conformity (action) with accepted general ideas about human actions, about which ones are good and which ones are natural
4. Character is the everyday attitude or behavior that contains the values prevailing and adopted by society.
5. Ethics is a necessary philosophical discipline in the interaction of fellow human beings in choosing and deciding the best patterns of behavior based on the prevailing moral scales (Gunawan, 2012: 1-19).

Based on the definition cited from Gunawan (2012: 1-19), the writer can

describe the relationship patterns of some of these terms into the following picture.

Figure 1.
Sliced Characters



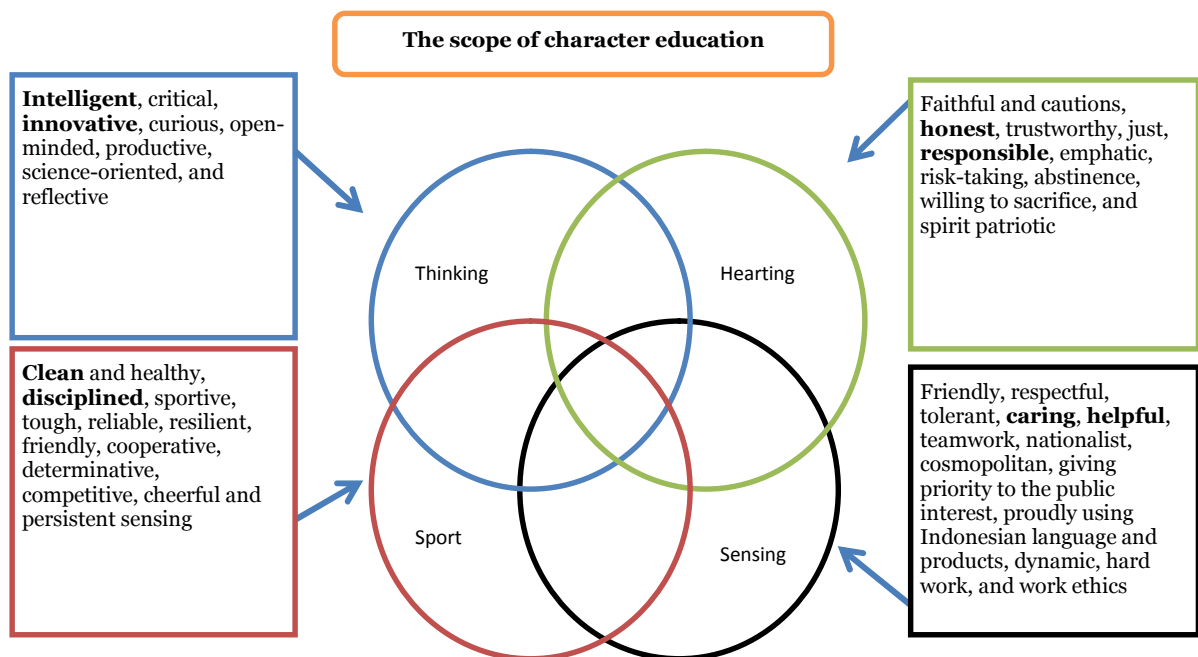
Source: Developed by the author from Gunawan (2012: 1-19)

Easily, character is understood as the distinctive values both embodied self and manifested in behavior. Coherently, character is shown from the process results of mindset, heart, body, and taste and initiative of a person or group that contains value, ability, moral capacity, and obstinacy

in the face of difficulties and challenges (Kemendikbud, 2016: 27).

Configuration of characters in the context of the totality of the psychological and social processes of culture can be seen in the following figure (Kemendiknas: 2011: 9-10).

Figure 2.
Configuration of Character



Source: Kemendiknas, 2011: 9.

RESEARCH METHOD

Philology and hermeneutic theories are used as the basis of analysis in this study. Philology theory is used to present text edition (transliteration/transcription and translation) of *Serat Wasitawala*, while hermeneutic is employed to present the interpretation of the text content.

Philology can be interpreted as a science that deals with the study of texts, especially manuscript (handwriting of the past). It works in order to reveal the cultures and thoughts that stored in it (Baried, 1994: 4). Manuscript are often copied repeatedly which create some variations. This can be seen as both positive or negative in terms of philology. Positive in the sense of variation is considered to be a copyist's creation. But could also be seen as negative in the sense that the variation is a mistake, then it requires the most original (true/correct) manuscript tracing (Maknun, 2012: 176-177).

In relation to the history of Javanese philologists, Molen states that the stemma method is very difficult to do. So, diplomatic method has been normally chosen. It is when the author gives additional explanation and textual criticism to facilitate the reader's understanding (Molen, 2011: 82-84).

With regards to this situation, I, firstly studied a number of manuscripts with the same corpus which mainly in Surakarta. With acknowledging limitation of my capability and time, but my research did not find other variations out except *Serat Wasitawala* that I study in Reksopustaka library of Mangkunegaran.

The task of philologist is not only to present the edition of the text, but also make the content of the text can be understood easily by the readers (Robson 1994: 11-13). Here, hermeneutics, which deals with all aspects of language in human life and intends to interpret the text (Bungin, 2007: 189) is a helping tool. Hermeneutics includes a variety of qualitative scientific methodologies that use linguistic logic and literary theory, aimed at understanding both written and oral texts (Muhadjir, 2011: 245).

The difficulties experienced by the authors to understand the contents of the text began from the process of reading the text in Javanese manuscript. Therefore, the initial process was to take over the script and translate the language as well as to retype it.

Furthermore, even though the text was already translated into a more familiar language to the researcher (Bahasa

Indonesia), the author's challenges were not over yet, because there were many words that could not be understood straight away by readers, especially in Javanese manuscript in the form of *tembang* and the ancient original Javanese language. Therefore, in order to facilitate reader's understanding, the author needed to provide interpretation of the text, which, in this case, using the hermeneutic approach and method.

The hermeneutic methods, particularly the Schleiermacher and Gadamer methods, were used in this research to find out the context of writing and the relevance of the text. Schleiermacher divided the area of interpretation into grammatical and psychological ones. Grammatical interpretation works in relation to language, either in sentence structure, interaction of parts of the work, or other works. Psychological interpretation intends to re-experience the author through his writing (Palmer, 2003: 100-101).

Gadamer emphasized the importance of past reconstruction (textual writing) to achieve understanding, which is a participation in the flow of traditions that combine past and present (Palmer, 2003: 219-220).

Thus, the steps taken in the hermeneutical analysis of this study were as follows; a) finding out the grammatical connection of the Wasitawala text in words, sentences, whole texts, to other texts; b) seeking the author's psychological context/environment; c) reconstructing the period of writing of the Wasitawala text by searching for its relationship and its relevance to the present to find relevant educational values applied.

Data were collected in the following ways: Attending to some manuscript storage locations in Surakarta that were ultimately focused on Reksopustaka Mangkunegaran library; Reviewing the catalogues; Searching and determine the manuscript to be studied; Searching for digital copies/hardcopy manuscript to be used as article objects; Describing the manuscript philologically and codically; Understanding of the manuscript language; Defining and marking (coding) texts in manuscript to make it relevant to the article theme; Interviewing with manuscript informants, librarians, observers of manuscript, academics, and the public regarding the origins of the text presented in the manuscript. After the initial data were collected, then they were analyzed by data

reduction steps, data presentation, and generating a conclusion.

RESULTS AND DISCUSSION

A text will have full significance if the author can see it in a proper context, as a part of the works that come along with it. The text is believed not to appear on its own; it has its contextual background in terms of time, place, historicity, the culture of the surrounding community.

What are included in the field of the author's interpretation-if possible-are searching for the source of the text, the author's background, culture at the time of writing, the contemporary works, and the use of the text in the past, then contextualized with the relevance of its use at this time (Robson, 1997: 13).

Background of Culture and Manuscript Storage

Reksopustaka Mangkunegaran Library currently has approximately 750 titles of collection. The collections are classified into 17 subjects, namely: *piwulang*, history, language and literature, *wayang*, sculpture, *karawitan* art, dance, customs, *primbon*, tourism, law, agriculture, health, flora and fauna, fairy tales, *warna-warni* (all kinds), and the history of Mangkunegaran (Darweni, 2017: 1-2).

The manuscripts in Reksopustaka Mangkunegaran library entirely come from the reign of Mangkunegara IV (1853-1881). Mangkunegara IV during his reign made fundamental changes in the field of government and economy. He wanted to bring Mangkunegaran politically on the same level as the other two kingdoms, Kasunanan Surakarta and Kasultanan Yogyakarta (Margana, 2004: xxii).

In addition of being a master in leadership, Mangkunegara IV was also known as a poet, who also liked to write values of education, philosophy, and Islam. Among his famous works are *Serat Tripama*, *Serat Laksitaraja*, and *Serat Wedhatama* (Darweni, 2017: 5-6).

The types of manuscript kept in Mangkunegaran are vary, including the Javanese manuscript in general. This type of manuscript may consist of *babad*, *serat*, which some historians regard as the palace centric and even mystic, making it less strongly used as a historical source, but

treated so well that it is often equated with inheritance. There are also manuscript such as *parintah*, *undang-undang*, *pranatan*, *piyagem*, *kakancingan*, *penget*, and others, which are documentary, but not even seen as sacred collections (Margana, 2004: ix).

The cultural background of writing a literary work in the Surakarta would be able to refer to the opinion of J.J. Ras. In his popular work, "Masyarakat dan Kesusastaan Jawa", he divides the period of Javanese literature from 1511-1920 AD into four periods; 1) The arrival of Islam in Java; 2) The Age of Mataram: 1587-1677; 3) The Age of Kartasura: 1678-1755; and 4) Surakarta and Yogyakarta Period: 1755-1920 M (Ras, 2014: x).

The spread of culture outside the walls of the Surakarta palace, which was originally allowed to run on its own, was then directed by Paku Buwana X (1893-1939) through the activities of Paheman Radya Pustaka, a community of languages and literature that weekly gathered at the Patih (prime minister) Raden Adipati Sastradiningrat's residence. The spread of literature was widely written earlier than the performing arts, that is, with the inclusion of printing presses into the people of Central Java. In 1855, a newspaper, *Bra Martani* began to be published in Solo, but the market was not good yet.

In 1865, *Juru Martani* was published, then in 1870 *Bra Martani Kedua* appeared and was successful and followed by other newspapers such as *Kanda* and *Jawi Hiswara*. One of the influential poets of the Newspaper texts was Ranggawarsita, which was also considered a final poet (Ras, 2014: 297-299).

Thereafter came a new literary period from writers who had not been actively involved in writing, such as teachers, journalists, and people who felt themselves capable of writing. They were then encouraged to write their own thoughts and feelings. At this time the emerging genre was didactic-moral prose, travel story, biography, or autobiography. Some examples of authors of this period were Surya Wijaya, Secretary of A.B. Cohen Stuart; R.M.A. Candranegara, Regents of Demak: Padmawarsita, Putra Ranggawarsita; Suradipura, secretary of H.A.J. Hazeu; Raden Sasra Kusuma, a teacher; and Raden Abdullah bin Arkebah, secretary of L.W.C. van den Berg.

The figure who dominated this period (the transition to modern times) was Ki Padmasusastra (1843-1926). He was the son of *abdi dalem* in the palace of Susuhunan Surakarta. Ki Padmasusastra received lessons of literacy from his father since his childhood. Later he then served and became an assistant of Professor D.F. Van der Pant. After returning back from the Netherlands, he became the editor-in-chief of a magazine (newspaper), then became an orderly who took care of the manuscript in the library of Radya Pustaka (Ras, 2014: 299).

Based on the J.J. Ras' period division, *Serat Wasitawala* can be classified into the works written during the last period of the division. This text can also be made possible by people who are not pure poets, because the time of the original Javanese poet is closed by Ranggawarsita. It is argued that the *Serat Wasitawala* can also be classified into the didactic-moral genre as per its time.

Author of *Serat Wasitawala* Texts (Mas Demang Warsapradongga)

The author of *Serat Wasitawala* text according to the description in the beginning of the text is Mas Demang Warsapradongga. No biographies of the authors have been found except the family tree which was listed in the archive section of the "Yayasan Sastra Lestari" Surakarta with the catalogue number 623 under the title Warsadiningrat Collection (KMS1907c) written by K. Molojodimedjo in 1907. This text contains the text of *gending* songs accompanying *karawitan*. The last two pages (pages 25-26) cover a description of the originals of Warsapradongga from the father and mother line. The information in the text was only a brief description mentioning the names and titles of the paternal grandparents and Warsapradongga's mother side (Warsadiningrat, 1907: 25-26).

Table 1. Genealogy of Mas Demang Warsapradongga.

	Father's lineage	Mother's lineage
Great-grandfather	Kyai Dêmang Agul-agul, abdi dalêm panèwu gêndhing	Mas Dêmang Pôncatoya Ngarum
Grandfather	Kiyai Wirakrama, abdi dalêm panèkêt (apangkat mantri) gêndhing	Mas Dêmang Pôncamandera
Father	Ki Kriyadikrama, abdi dalêm jajar	Nyai Kriyadikrama

gêndhing (a
Kriyadôngsa)
Mas Dêmang Warsapradôngga

Source: Developed from Text of Warsadiningrat Collection (KMS1907c)

Table 1 shows that Mas Demang Warsapradongga's genealogy come from the father's side who worked as an expert/teacher of *gending* in the kingdom from generation to generation. Apart from the above lineage, the identity of Mas Demang Warsapradongga can also be examined from the writings/copies of Mas Demang Warsapradongga. Some of the writings/copies produced are described below.

Table 2. Works of Mas Demang Warsapradongga, the collection of Lestari Literary Foundation

Title	Overview
Collection of Warsadiningrat (MDW1894a)	List of classical <i>gending</i> in the form of <i>ladrangan</i> or <i>ketawang</i> completed with notation and signs how to play it. There are some <i>gendings</i> that are still often played until now for example: Rujak Sentul minggah Srundeng Gosong, ladrang Sawunggaling. In this text there is also notation of <i>kendangan</i> for a particular <i>gending</i> form.
Collection of Warsadiningrat (MDW1894b)	This manuscript covers 2 things. First, about the calculation of <i>petung</i> (<i>windu</i> , year, moth, day, and <i>pasaran</i>) and brief description of the standing and collapse of Majapahit, Demak, Pajang, Kartasura and Surakarta. Second, explain the <i>gending</i> used in shadow puppet performances of <i>purwa</i> , list of <i>gending</i> and some <i>gending</i> notations. Scriptwriting is not sequential, the writing is somersaulted, so reading it sometimes has to jump to another page and rotate the position of the manuscript because its writing is re-stanzad, so the transliteration of the

	manuscript is sorted by its contents to make it easier to understand the contents of the manuscript.
Collection of Warsadinigrat (MDW1899a)	List of classical <i>gending</i> in the form of <i>ladrangan</i> or <i>ketawang</i> both <i>slendro</i> and <i>pelog</i> (complete with notation and signs how to play it). The <i>gendings</i> are rarely played by artists of <i>karawitan</i> in the press.

Source: www.sastra.org

Previously it was explained that according to the division of Surakarta's literary periodization by J.J. Ras, Mas Demang Warsapradongga wrote his work in the fourth period after the Ranggawarsita era. The author of the fourth period did not always have a royal background or a government poet. Thus, it can be stated that Mas Demang Warsapradongga was as one of the writers of this generation after Ranggawarsita. In addition, although in his narration, Mas Demang Warsapradongga was more as a gamelan teacher, but still had a close access to the kingdom of Surakarta, enabling him to gain access to knowledge and readings that inspired him to write *serat*.

Philological Aspect of Serat Wasitawala

Serat Wasitawala manuscript, physically, has damaged at the end section. There was three pieces that tore off the side off and the tip. The manuscript was bound with stitches of thread that began to break down. The script was thick-paperboard-covered. Page numbering is in Arabic style. In summary, this manuscript was a bundle in which *Serat Wasitawala* is one of text in it, contained the doctrine of being a humble, polite, and ascetic.

The second text in this manuscript object was *Serat Sandi Asma* which contained about the teachings to always enterprise ascetic in order to always be given salvation, and in it some kinds of *tapa brata* were mentioned i.e. *tapa ngeli*, *tapa geni*, *tapa ngluwang*. However, the second text was not finished.

The philological aspect of *Serat Wasitawala* can be seen in the following table.

Table 3. Manuscript Identification

No	Aspect	Description
1	Manuscript storage	Library of Reksapustaka Pura Mangkunegaran Surakarta Library Reksapustaka Pura Mangkunegaran Surakarta
2	Collection number	A. 286
3	Manuscript size	19 cm x 16 cm
4	Text column size	16,5 cm x 12 cm
5	Number of manuscript pages	98 pages (total), blank pages 64 pages, content pages 34 pages
6	Number of line per page	21 lines
7	Paper	Europe
8	Stamped paper	Yes
9	Thin lines and thick lines	Thin line in 1 cm 5 lines, number of thick lines per page 8 lines
10	<i>Kuras</i> drain	One volume one title
11	Cover the manuscript	Green thick cardboard
12	Binding manuscript	yes
13	Language	Javanese
14	Aksara	Javanese
15	Ink	Black
16	Text form/genre	<i>Tembang</i> /poetry
17	<i>Manggala</i> and colophon	No
18	The place of copying the manuscript	-
19	Copy of manuscript	-
20	Time of manuscript writing or copying	Jemuah pon 10 Sura 1843 (December 20, 1919)/the period Mangkunegara VII/Pakubuwana X (1893-1939) (Florida, 1993: 37-38)
21	Illumination	There is a new sticker image

Further information on the text of *Serat Wasitawala* can be seen in the bellow table (table.4):

Table 4. Text Data

No	Aspect	Description/Description
1	Title/The me of Text	Wasitawala
2	Genre text	<i>Tembang; Piwulang</i>
3	Author/Au thor Text	Mas Demang Warsapradongga
4	Text copier	Mas Sugyata
5	Text initiator	-
6	Time of writing text	-
7	Text copy time	<i>Jemuah pon 10 Sura 1843</i> (December 20, 1919)/ Mangkunegara VII period
8	Place to write text	-
9	Place for text copying	-
10	Studies on text that have been done	Value in Serat Wasita Wala by Mas Demang Warsa Pradonggo. Journal of Language and Literature Education Studies Program of Jawa, Universitas Muhammadiyah Purworejo. Vol 02/03 May 2013 by Slamet Suyudi
11	Text edition	Transliteration of alphabet to Latin letters (diplomatic edits). Editor Mrs. E. Sudarsi, in 1998. Employee of Library of Reksopustaka Mangkunegaran.
12	Translation of text	No research has been found yet.
13	Edition text made by the author	The author just re-edit the edition of the diplomatic by Mrs. E. Sudarsi, in the form of Microsoft Word files.
14	Text translation made by the author	Author make diplomatic translation with the help of employees of Museum of Radyapustaka: Totok Yasmiran and Bangkit Supriyadi
15	Summary of Text	Wasitawala can be interpreted as "counsel for children". Some of the values contained in it: do <i>tirakat</i> , the teachings of manners in various positions including being an officer/servant, a parent, a husband and wife, and a community; teachings to practice <i>shari'a</i> and religious orders (Islam); and seek the authenticity of life to become the main human, character, and useful for others.
16	Division of <i>Tembang</i>	The text consists of six <i>tembang</i> with the following details; 1) Asmaradhana: 26

		stanzas; 2) Sinom: 21 stanzas; 3) Kinanti: 32 stanzas; 4) Pangkur: 35 stanzas; 5) Mijil: 30 stanzas; Dhandanggula: 21 stanzas
17	Specificati ons of the text	<i>Serat Wasitawala</i> was included in Serat Wulang that may be affected (imitated) from serat Wulangreh by Pakubuwana IV. For example, there is similarity of sentence editor in the discussion of teacher selection.

Edition of Transliteration and translation of *Serat Wasitawala*

Transliteration and translation were done by the author with the assistance from the Reksopustaka library staff and translator from Radyapustaka Museum. It is approximately 23 transcription pages, written in Time New Roman 12 font, space 1. This article would display the beginning of the text and the end of the text, along with the first stanza of the six whole *tembangs* for examples.

Table 5. Transcript and Translation of *Serat Wasitawala*

SERAT WASITAWALA	SERAT WASITAWALA
Anggitanipun suwargi Mas Demang: Warsapradongga Mantri Niyaga ing Kapatihan: Surakarta	The essay of the deceased Mas Demang: Warsapradongga Mantri Niyaga at Kapatihan Surakarta
Wiwit anggenipun nedhak hamarengi ing dinten Jumungah Pon, tanggal kaping: 10 wulan Sura ing tahun Alip, onga: 1843. Utawi kaping: 20 wulan Dhesember tahun 1912.	Started copied to coincide with Friday Pon, the 10th, the month of Sura, the year of Alip 1843. Or on December 20th, 1912 =====
Transcription Script Number: A 286.	Transcription Script Number: A 286.
Rewrited by: Mrs. E. Sudarsi	Rewrited by: Mrs. E. Sudarsi
Owned by Library	Owned by Library of Rekso Pustoko Office Mangkunegaran Palace Surakarta

Rekso Pustoko 1998 Office Mangkunegaran Palace Surakarta 1998		Mataram, yen extraordinary. klancangan kawulanya, dukane yayah sinipi.
=Pupuh Asmaradana=		=Pupuh Mijil=
1 (page 1) Asmaradana kinardi, mangimuring muring driya, kembang manawung samangke, kuma wasis beg pujongga, cumanthaka gumisa, sajatina mudha back, angepe kadya sarjana.	1) (page 1) Made in the form of Asmarandana, as a performer of the heart, now wants to make a masterpiece, brilliant imitating a poet, too brave to be smart, yet not understand anything, regarded himself as a clever person.	1 Wus dilalah It is God's will, if so, to karsane Hyang fail to be that human Widhi, yen kaya being later, may be mangkono, wretched tomorrow, all wurung janma pan disgrace, no shame. iku tembene, nora weruh druhakane benjing, sabarang wawadi, datan darbe kewuh.
=Pupuh Sinom=		=Pupuh Dhandanggula=
1 Ya sireku yen wus wikan, sawiji- wijining janmi, ingkang becik lawan ala, timbangan ingkang sayekti, sawusnya sira uning, lah woworana sadarum, marang samaning janma, kang becik catheten batin, ingkang ala sretunen aja ka- (hlm.5) tara.	If you already know every human being, good and bad, weigh rightly, after you know, gather to all, to your fellow human beings, good record in the mind, the bad record not visible.	1 Ingkang pada surti Save thoroughly, be ngato-yati, careful, keep the main ngupayaha path, seek before, while margane utama, not yet, do the golekana unmarried, O my sadurunge, relatives, try the truth, pupung durung to the words of the kabacut, anglakni teachings, the man if the kang durung same do not know, to krami, heh pra the virtue. wandawaningwan g, esthinen satuhu, marang ujaring wasita, janma iku yen padha ora ngawruhi, mring kautamanira.
=Pupuh Kinanthi=		Rampunging Done to be copied to panedhak coincide with Kliwon amarengi ing Sunday, the 12th of Sura dinten Akat month, the year of Alip Kaliwon tanggal 1843. Or December 22, kaping: 12 wulan 1912.
1 Sawusnya kasukan rampung, wanci madya lingsir wengi, sigra dennya bebondhetan, wantune jalu lan estri, bineta marang ingsun, samnya nuruti panggalih.	After the fun is over, when entering the middle of the night, soon they wrestle, like the behavior of men and women, brought to me, all of their obedient.	Utawi kaping, 22, That copy wulan (signature) Dhesember, tahun 1912.
=Pupuh Pangkur=		Ingkang nedhak: (tapak asma). (hlm. 26)
1 Sianuwa kang sagara, ngawasena marang para luhur mangkin, aja dumeh sira punjul, ing kabakitanira, nora kena kabeh darah ing	Learn a lot, look at the ancestors today, not because you have the advantage, in your devotion, not all the descendants of Mataram, if overlaid by his servants, his anger is	

Context of Writing/Copying *Serat Wasitawala*

As mentioned in the text, the manuscript was written by Mas Demang Warsapradongga, a Mantri Niyaga in Kepatihan Surakarta. He was known as a *gending* expert in his time. The manuscript

found by the author was a collection of Reksopustaka Mangkunegaran Surakarta Library. In the text it was implied that this text was copied when the author was dead, that is by mentioning the deceased in his name. The name of the copyist was not clearly written in the text, but there was a copyist signature which, when read, was "Mas Sugjata/Sugyata".

The year mentioned in the text was the year of copying the manuscript which was in 1912 AD. However, it was unknown when the author wrote the manuscript. Likewise, there was no biography of the birth year or the author's working life in Kepatihan Surakarta. From the year of copying, it can be assumed that the time was when Indonesia was still in Dutch colony, as well as the context of authoring the script by the author. In the contents of the text mentioned a quote: *Dadya pupudhak Walandi, jejongos ing aranira*,... (though prosperous life under the Dutch, still a servant name) (Tembang Asmaradana, stanza 19, p. 3).

The author's purpose in writing this text as mentioned in the beginning of the text as follows. *Asmaradana kinardi, mangimuring muring driya*,... *Adreng gupita rerepi, rikanang wahyumannya bangkya, gubahana harsa linungke, pra kulawandawanira, tanapi para putra, saking rencakaning kayun, dadya akarya sambit*. (Tembang Asmaradana, stanza1 and 2, p. 1)

"This essay was written in addition to the consolation of the heart, it was also expected to enlighten the closest people (relatives and sons and daughters)". The author simply mentioned that this text was intended for relatives and close people, as a form of moral of the author not to say that this manuscript was written for all readers.

Text Content of Serat Wasitawala

The content of *Serat Wasitawala* is generally a living doctrine related to God and that is related to human beings. The doctrine to live life ideally, in this text is the teaching of *adab/akhlak*. Thematically, the content of the *Serat Wasitawala* can be seen in the following table.

Table 6. Themes in the *Serat Wasitawala*

No	Theme	Information
1	<i>Tirakat</i> (fasting inner birth): guarding manners, practice the teachings of the book	<i>Tembang Asmaradhana</i> stanza 4 - 12

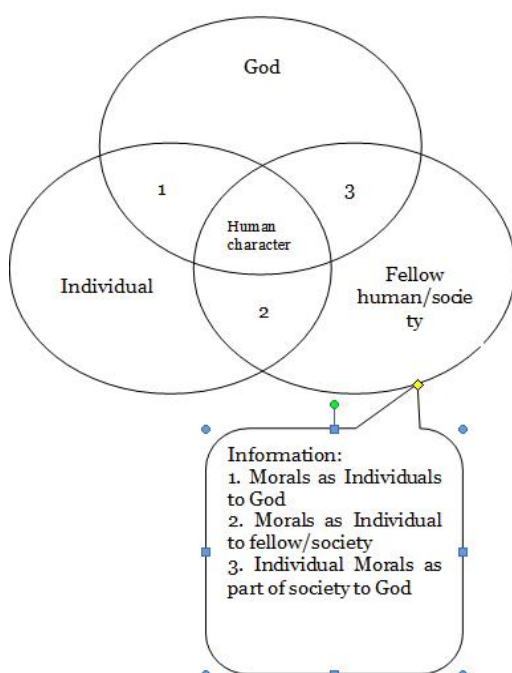
2	Moral of being an officer (servant): avoiding temptation, grateful for office, working for his own country better than working in/for another country,	<i>Tembang Asmaradhana</i> stanza 13 - 26
3	Moral of community (harmony): appreciate the shortcomings and advantages of others, not fight for rank of office,	<i>Tembang Sinom</i> stanza 1 - 7
4	Suggestion to avoid Satan's temptation and fight it: example the image of Satan's temptation, also avoid those who are affected by Satan's temptations, be advised to always seek refuge in God.	<i>Tembang Sinom</i> stanza 8 - 14
5	The neighbors: know the situation and the conditions, the ugliness too often neighbors, the suggestion of using time for useful things and doing <i>tirakat</i> .	<i>Tembang Sinom</i> stanza 15 - 21, <i>Tembang Kinanthi</i> stanza 1 - 8
6	moral to parents: the procedure of speaking to parents, the procedure of attitude,	<i>Tembang Kinanthi</i> stanza 9 - 20
7	Learning: keep learning not easily satisfied with knowledge, seek teachers, avoid gathering with people who are not knowledgeable or evil,	<i>Tembang Kinanthi</i> stanza 21 - 28
8	The path of being <i>priyayi</i> (nobility): studied (to learn) to the nobility/ <i>ngenger</i>	<i>Tembang Kinanthi</i> stanza 29 - 32,
9	Attitudes of students and people of knowledge (especially for the younger generation): avoid arrogance, adjust, able to serve the country,	<i>Tembang Pangkur</i> stanza 1 - 19
10	Moral of being <i>Priyayi</i> (official): stay humble, stay away from corruption and lies	<i>Tembang Pangkur</i> stanza 20 - 29
11	Moral in the household: a woman devotes to her husband, guarding husband's property, examples of bad women, about seeking sustenance, respecting parent-like parents, husband-wife manners,	<i>Tembang Pangkur</i> stanza 30 - 35, <i>Tembang Mijil</i> bait 1 - 30

	praying and trying to get good offspring	
12	Seek the virtue of life: seek and respond to fate, avoid immorality and bad things, really study and not boast it, not arrogant because the rank and position, instead trying to meditate (<i>tirakat</i>) to reach the main degrees, try to nurture others, worship and praying five times (Jumatan), performing the Shari'a, look for the main teacher (stanza 13-16), seek the authenticity of life (sangkan paraning dumadi (stanza 17)	<i>Tembang Dhandanggula</i> bait 1 - 21

Based on the above table, the content of moral divided into themes that can be further classified at least into three parts; moral toward oneself, moral toward fellow human beings, and moral toward God. These three parts were related to one another and were related in everyday life, as well as they can go hand in hand. Someone who is civilized, at one time, applies moral to himself, to others, and to God.

Figure 3.

A person's relationship with fellow human beings and God



Source: Developed by author

Educational Values of *Serat Wasitawala*

Serat Wasitawala, with its genre as literature of *piwulang* certainly enclose dominant values of education. The values of character education have been described completely in Kemendiknas Guidelines. The explanation of each value cited in this study referred in one of the books discussing character education written by Gunawan (2012: 33-35). Of the twentieth grades of character education proclaimed in the 2013 curriculum, some of them can be extracted from this text as follows.

- a. Curiosity, love of science, logical, critical, creative, and innovative thinking

Curiosity was defined as an effort to know more deeply and extensively from what it is learned, viewed, and heard. In *Serat Wasitawala* it was mentioned that one moral that should be owned by the learner is “den taberi tetakona, haywa nganti prenesan” always ask many questions about the unknown, not vice versa/Mr. Know-it-all. The editors of the *serat* text quote are as follows:

Nglakonana aprihatin, pesunen sariranira, spaya mundhak budine, den taberi tetakona, haywa nganti prenesan, yen sir amaksa katutuh, pan iku anggeping khewan. (Tembang Amasradana, stanza 5, p. 1)

“Be concerned, force your body, in order to increase your mind, be diligent in asking, do not pretend, if you have to be scolded, the greeting is like an animal (accepting scolded by the teacher).” (*Tembang Amasradana, stanza 5, p. 1*)

The value of science love was defined as the way of thinking, acting, and doing that showed loyalty, caring, and high appreciation of knowledge. Excerpted *serat* text citations were aligned with this value as follows.

Kabeh kawruh kang tumrap sireki, nora kena kinarya sembrana, yaiku gedhe walate, yen ana nedya padu, tutukan prakara ngelmi, den enggal angalaha, ywa tandhing sireku, ing parlune nora nana, aja bungah den alem yen wis aluwih, ywa susah pinoyokan. (Tembang Dhandanggula, bait 18, p.24)

“All knowledge that’s is in you, should not be made haphazard, because of the

greatness of its glory, if anyone will quarrel you, quarrel over science, it is better to you succumb to him immediately, you do not need to fight, because there no need, do not like to be praised even though you already have advantages, do not be sad if insulted." (*Tembang Dhandanggula*, bait 18, p.24)

One of the students' attitudes toward science or a learning person was mentioned in this stanza, the free translation as follows: "All the knowledge that is in you should not be made carelessly, for the greatness of the sacred, if anyone will quarrel, quarrel the problem of science, give up, do not fight you, because there is no need, do not like to be praised already have advantages, do not be hard if insulted."

The next value was logical, critical, creative, and innovative, thinking interpreted as thinking and doing something real or logical to produce new ways or results of what has been owned. Some excerpted *serat* text citations supported this value as follows.

Poma padha ngawruhana, aja kongsi cupet budi, mikira ingkang utama, ... (*Tembang Sinom*, stanza. 12, p. 6).

Pesunen sariranipun, supaya mulur kang pikir, mupung ataksih taruna, ngudiya lukitan bakit, kang utama kawajiban, ing tembe manawa singgih.. (*Tembang Kinanthi*, stanza. 8, p. 9).

Kang utama ngaurip puniki, dadiya titiron, amikira bisa kasaide, ... (*Tembang mijil*, stanza. 9, p. 18).

The values for the logical and critical thinking of the above quoted text can be translated as follows; "Remember to know, do not be narrow minded, think the main" (*Tembang Sinom*, stanza. 12, p. 6). "Practice yourself, so that your mind develops, while still young, look for something that makes the spirit, the main is the obligation, tomorrow may meet." (*Tembang Kinanthi*, stanza. 8, p. 9). "The main thing in life, be an example, think it can work..." (*Tembang mijil*, stanza. 9, p. 18).

b. Religious

Religious value was interpreted as obedience to worship according to religious teachings. An example of a religious value found in the *Serat Wasitawala* text was as the following quotation.

Yekti kudu sira angawruhi, saben dina yen kathah rencana, lan enggal singkirna bae, haywa kongsi kapanggih, ingkang dadya satruning Widhi, yen bisa nglakonana, salat limang wektu, watake adoh kang hawa, lamun ana janma sabar tegeng batin, kinasih mring Hyang Suksma. Yen ri sukra ya maranga masjid, lakonana ing saprentahira, Kangjeng Rasul sadhawuhe, gedhe keramatipun, lamun ajeg sira mring masjid, tur becik cahyanira, manter yen dinulu, tur ngadohaken ing rencana, ingkang pancen kang dadya rubedeng mangkin, wus sirna sangking sira. (*Tembang dhandanggula*, stanza. 11 and 12, p. 23).

The translation of the text of religious values above is as follows:

"Indeed you must know, get rid of every temptation immediately, if it is necessary to avoid being met, because it is hated by God. Then pray five times, stay away, and be patient inward. If so, you will undoubtedly be loved by God. When Friday, come to the mosque, do all that the Prophet taught because of the great sanctity. If you steer to the mosque, your light will be good and shining, and can keep away from the temptations that are becoming obstacles today..." (*Tembang dhandanggula*, stanza 11 and 12, p. 23).

c. Honest

The honest value was always believed in words, actions, and work, both for oneself and for others. In the excerpt of *Serat Wasitawala* text, it was exemplified as follows.

Aja wani nyilep sira, mring kucahe geganjaraning Gusti, orangsak barkahing luhur, tur nuli kena welak, wuwuh dadya batoyong ing angganipun, drejade ora lila, kaya dipun sepatani. Dadi dhuwur dhemen cidra, angenaki sarak marang wong cilik, open wah taberi gantung, kang dudu wajibira, iku saya akathah druhakanipun, cupet ingkang sinedyo, mungwa ngrangsang datan keni. (*Tembang pangkur*, stanza. 25 and 26, p. 15)

Poma sira ngawruhana, yen wong dhemen goroh marang sasami, nora mupangati iku, slawas katula-tula, tur sajege sinretu pra samenipun, wong

tuwanya datan lila, tanapi luwurireki.
(*Tembang pangkur*, stanza. 29, p. 16)
Wong wanodya yen mangkono yayi,
dhemmen laku goroh, nora duwe temen
salawase, wit iku pikire owah gingsir,
nglambrang siyang ratri, gayuh dadi
menus. (*Tembang mijil*, stanza. 2, p. 17)

The value of honesty was conveyed with a prohibition pattern to be dishonest:

"Do not you dare to gloss (graft) the grace of God. It will remove the blessings of the ancestors, also cause woe, and cultivate disease in the body, blameworthy and damned. Being snobby, lying, *doing* what you like to the inferior people, not wanting to keep the message, it all multiplies sin and is a shortcut to achieve the desired thing." (*Tembang pangkur*, stanza 25 and 26, p. 15)

"Know that people who lie to others will be useless, forever be wasted, and forever be hated by others. His parents do not bless him, so do his ancestors." (*Tembang pangkur*, stanza. 29, p. 16)
"A woman, who likes to lie, has no sincerity forever, because her mind is always changing, wandering day and night, trying to be human." This is a continuation of the discussion of the attitude of women, who are not good, one of which is not being honest. Such women will wretch her life. (*Tembang mijil*, stanza 2, p. 17)

d. Responsible

Responsible value was interpreted by carrying out the duties and obligations as it should do, to oneself, society, environment (nature, social, and culture, State and God Almighty). In the excerpt of *Serat Wasitawala* text was exemplified as follows.

Miturut manut nglakoni, ywa madoni
ing parentah, eringa marang nagrine,
ingkang uwis akelakyan, raharja
swarga dunya, mung pahitan singa
iku, haywa kongsi swaleng driya.
(*Tembang Asmaradhana*, stanza. 24, p. 4)

"Do and do not violate the commandment, honor your country, what was happened, the heaven of the world (to be achieved), just by doing so, do not let the heart disobey."

(*Tembang Asmaradhana*, stanza. 24, p. 4)

Yen ri sukra ya maranga masjid,
lakonana ing saprentahira, Kangjeng
Rasul sadhawuhe, gedhe
keramatipun,... (*Tembang Dhandanggula*, stanza. 12, p. 23)

"If Friday comes to the mosque, do all the commandments, the words of Rasul, it is very noble ... (*Tembang Dhandanggula*, stanza. 12, p. 23)

Lan aja wani nyilep krenyaning,
lalakinya mengko, samubarang wajib
pamintane, angetokna mring
pasunging laki, ywa dora sireki,
druhakane muput. Kang taberi
anambuta kardi, nanging ngatos-atos,
aja nganti rekasa tembene, yen
wanodya wajibe satiti, gemiya kang
yekti, hiya sapandhuwur. (*Tembang mijil*, stanza. 14 and 15, p. 19)

"And (wife) do not dare to hide the work of her husband, obey all his requests, accept the husband's gift, you do not lie, because it's big sin. Be diligent to work, but be careful, do not get into trouble in the end, women must be careful, thoroughly saving, also on it." (*Tembang mijil*, stanza 14 and 15, p. 19)

e. Discipline

The value of discipline was interpreted as an action that showed orderly behavior and obedient to various rules and regulations. In the *Serat Wasitawala* text, it was exemplified in the following quotation.

Mindhak anemu duraka, paring
kukum kang murba ing sireki, becik
kang manur piturut, kang becik den
anggowa, nanging sira duduga ywa
kongsi kantun, bisa angaruhara,
tegese bisa ngemori. (*Tembang Pangkur*, stanza. 23, p. 15)

The value of the discipline, from the quotation was spelled out with the advice to obey the law; "If you do not obey the law, you will meet misery, better obey and follow it, by still considering the good, and adapt well." (*Tembang Pangkur*, stanza. 23, p. 15)

f. Hard work

The value of hard work was interpreted as a serious effort in overcoming obstacles to complete the task (study/work) the best. An

excerpt of the *serat* text of Wasitawala which exemplified this is as follows.

Rosanana gonmu nambut kardi, yeku glis gumolong, pan lastari kabegjanta mangke, wuwuh tutut rijekinireki, yen ngudi sayekti, pasthi glise nglumpuk. (Tembang Mijil, stanza. 11, p. 18)

The doctrine to work hard was conveyed with examples of goals for economic success, such as; "Work earnestly, that is immediately determined, surely survived forever, your sustenance is always growing. If you try hard, it will soon accumulate the results." (Tembang Mijil, stanza. 11, p. 18)

g. Confident

The value of self-confidence was interpreted with a certainty of self-ability to fulfill the achievement of every desire and hope. Serat Wasitawala text citations that intersected with this value is as follows.

Nora kena siya-siya, marang samaning dumadi, aja nganti tutukaran, gawe sak seriking ati, lan aja asring kibir, nyumbaraken kagunganipun, ngandelaen kawignyan, jubriya sajroning batin, nora kena pasthi bakal nemu duka. (Tembang Sinom, stanza. 2, p. 5)

Confidence is good, but the author advised not to overdo it, like the following quote; "Should not waste fellow human beings, not to quarrel, to hate, and not to be too confident, to boast about his ability, to rely on strength, and to be arrogant inside." (Tembang Sinom, stanza. 2, p. 5)

h. Polite

The polite value was interpreted as a subtle and good character from the point of view of grammar and its behavior to everyone. An example of an excerpt from *serat* text of Wasitawala which alluded to this as follows.

Pan nora manggih basuki, yen remen marang sembranan, nyedhakaken durakane, pima sira ywa sembrana, sadara aja tinggal, kang anteng jatmikeng ruruh, iku gedhe sawabira. (Tembang Asmaradhana, stanza. 7, p. 1)

Banget wediya wong priya, rah arahen barang sacaturneki, kramamu aja kasandhung, yaiku guironira, kawruhanmu lakinya wajib tinurut, kang kena linampahan, ya kudu sira

nglakoni. (Tembang Pangkur, stanza. 31, p. 16)

The value of moral was explained by a description of the merits of the attitude; "Do not meet kindness, if you like carelessness, draw closer to sin, remember you not to be careless, realize you not to leave, be calm and polite, it's big sanctity." (Tembang Asmaradhana, stanza. 7, p. 1)

The value of moral was also exemplified in the context of the wife's attitude toward the husband: "Fear your husband, your words govern well, your manners are not to be left behind, that is your teacher, your husband must be obeyed, what can be done, you must do." (Tembang Pangkur, stanza. 31, p. 16)

i. Nationalist

The nationalist value was interpreted by way of thinking, acting, and doing that showed loyalty, awareness, and high appreciation to the language, physical environment, social, culture, economy, and politics of the nation. An example of Serat Wasitawala text citation associated with this value was as follows.

Eringa marang nagara, lamun sira arasaha wani-wani, nerak wewaler kang kasbut, druhaka donya kherat, ora susah ngenteni yen prapteng besuk, samengko bae kadadak, cilakane anemahi. (Tembang Pangkur, stanza. 12, p. 13).

Textually no redacted nationalists or editorial editors were found in the text. However, in a description, the nationalist value can be found in the author's thought. According to the author, disobeying the rules of the state was the same as disobeying the teachings of religion; "Go to the country. If you dare to break the rule, then the lawless afterlife. No need to wait until tomorrow consequently, now it can get hurt." (Tembang Pangkur, stanza. 12, p. 13).

j. Appreciate diversity

This value was interpreted by giving respect to various things, whether in the form of physic, nature, custom, culture, tribe and religion. An example of a Serat Wasitawala text quote that corresponded to this as follows.

Upama sira tan sarju, pan aja nganti katawis, jer sujanma warna-warna, ana ala lawan becik, prayitnaha

ironing nala, sireki kudu udani.
(*Tembang Kinanthi*, stanza. 10, p. 9).

The author cited examples of respect for differences as in the following quotation; "If you disagree, do not be visible, because everyone is different, some good is bad, be careful in your heart, you must know." (*Tembang Kinanthi*, stanza. 10, p. 9).

Text Relevance with the Current Education

One of the current issues of education with regards to the 2013 curriculum was character education. Overall, the content of this *serat* encompass the values of character education, strengthening the identity of the nation, especially as people who are in the land of Java. It accommodates teachings to live in touch with God and fellow human beings in an Islamic way without abandoning cultural values.

Another issue that can be analyzed in relation to education is 'professional teacher issues'. In addition to discussing the existence of the students, in this text what can also be found was the ideal teacher concept. Some text citations were related to this as follows:

...lawan malih gugguruwa,
ngupayaha manungsa ingkang sajati,
jatine kang sanyata. Amiliha kang
taruna pekik, sokur angsal janma
ingkang tapa, kang wus gedhe
martabate, aja na cacadipun,
ungkang mulus budinireki, ingkang
sugih kluwiyen, ywa ganti kaliru,
kang aja remen mring dunya, awya
nganti mikir pamewehing murid,
kang remen sukci budyu. Inggang
sabar lila tegeng Widhi, kang wus
cukup ambek palamarta, lawan kang
bisa jur ajer, tegese kang wus putus,
anggen-anggen ingkang sajati, tan
kewran samubarang, gumlar
sadayeku, sahananing jagat raya,
datan samar wus ginegem neng
ngasteki, yeku janma utama. Yen wus
angsal dennyu angulati, enggal sira
sira amanjina siswa, lakonana
pitutur, haywa kongsi pakewuh,
ingkang dhingin mikira ngaji, dimen
pruwiteng badan, wruha surupipun,
pramilanya lakonana, sira enggal
nyanga Panaraga nuli, dimen dadya
utama. (Tembang Dhandanggula,
stanza. 13-16, p. 23-24)

"... and study, seek the true man, truly true. Choose a young and handsome one, grateful to meet an ascetic, who has great dignity, not have a flaw, a subtle mentality, rich in excess, do not be mistaken, not who like the world, do not think the gift of students, who like the holy spirit. The patient who is patient with God, who has enough loving character, and who can adapt, meaning that who has been finished with, the true spiritual levels, who have no inner distress by many things, held everything, the unistanza, no doubt already in his grasp, that's the main man." (*Tembang Dhandanggula*, stanza. 13-16, p. 23-24)

Moral to look for the teacher was explained here, that is looking for the teacher who was really a choice, had character, the expert of ascetic (concerned), dignified, good moral, and not loved the world. Already studying various things including spiritual/religion. In this text the author describes the ideal teacher who can balance between the world's scholarship and the scholarship of the afterlife. Such a teacher should be followed, followed.

In addition to the ideal student and teacher description, the author also mentioned the issue of educational philosophy implicitly. The doctrinal purpose of this *serat* can be summarized in the last *Tembang* (*Tembang Dhandanggula*, 21 stanzas). There, it was mentioned that the core of education was seeking perfection of life, pursued by the behavior of *tirakat* in studying, choosing a good teacher, running the religious law, living in society, for the brothers and the surrounding community.

Serat Wasitawala in Inter-textual Studies

Serat Wasitawala can still provide interesting information when reviewed with other analyses such as intertextual studies (which are not the principal analysis of this study). This is given that the Javanese *piwulang* texts in general have several points of intersection and idea equation in some respects. This allegation is as found in the test case of the concept of teacher selection or the concept of the main/true teacher. It is possible that this concept is influenced by the concept of the true teacher of *Serat Wulangreh* by Pakubuwana IV (Suwandi,

1931: 3) by using the *tarekat* approach. This can be observed in the following table.

Table 7. Comparison of Ideal Teacher Concepts of Two *Serat* Manuscript

<i>Serat Wasitawala</i>	<i>Serat Wulangreh</i>
Text editors	
... lawan malih guguruwa, ngupayaha manungsa ingkang sajati, jatine kang sanyata. Amiliha kang taruna pekik, sokur angсал janma ingkang tapa, kang wus gedhe martabate, aja na cacadipun, ungkang mulus budinireki, ingkang sugih kluwiyen, ywa ganti kaliru, kang aja remen mring dunya, away nganti mikir pamewehing murid, kang remen sukci budya. Inggang sabar lila tegeng Widhi, kang wus cukup ambek palamarta, lawan kang bisa jur ajer, tegese kang wus putus, anggen-anggen ingkang sajati, tan kewran samubarang, (p. 24) gumlar sadayeku, sahananing jagat raya, datan samar wus ginegem neng ngasteki, yeku janma utama. (Tembang Dhandanggula, stanza. 13-15).	Nanging yen sira geguru kaki, amiliha manungsa kang nyata, ingkang becik martabate, sarta kang wruh ing khukum, kang ngibadah lan kang wirangi, sokur oleh wong tapa, ingkang wus amungkul, tan mikir pawewehing lyan, iku pantes sira gurunana kaki, sartane kawruhana. (Tembang Dandanggula, stanza. 4).
Instead of alphabet	
...and study, seek the true man, truly true. Choose a young and handsome one, grateful to meet an ascetic, who has great dignity, do not have a flaw, a subtle mentality, rich in excess, do not be mistaken, not who like the world, do not think the gift of students, who like the holy spirit. The patient who is patient with God, who has enough loving character, and who can adapt, meaning that who has been finished with, the true spiritual	If you study, choose a real man, good in dignity, and know the law, who diligently worship and <i>wirai</i> , better if can find an ascetic, <i>zuhud</i> a world that does not think of giving others, it is proper you make a teacher.

levels, who have no inner distress by many things, held everything, the unistanza, no doubt already in his grasp, that's the main man.

Source: Developed by author from Sugyata, 1912: 24 and Suwandi, 1931: 3

CONCLUSION

The content of *Serat Wasitawala* written by Mas Demang Warsapradongga, generally covers the matters of a good life teachings which are related to God and human beings. The doctrine to live ideally, in this text, is underlined in the teaching of moral. Thematically, the content of *Serat Wasitawala* incorporates *tirakat*, moral of being an employee, moral among community, avoiding the temptation of demons, moral in neighborhood, moral to parents, moral to learn, moral of being a noble, moral as a student and educated person, moral of being an official, moral at household, as well as guidance to seek the virtue of life.

The moral content shared in the themes can be classified into at least three parts; moral toward oneself, moral toward fellow human beings, and moral toward God. These three parts are related to each other and are related in everyday life, and can go hand in hand. Someone who is civilized, at one time, applies them together to himself, to others, and to God.

The values of character education in the *Serat Wasitawala* that are relevance with the mission of the 2013 National Education Curriculum are as follows; Want to know, love science, think logically, critically, creatively, and innovatively; Religious; Honest; To be responsible; Discipline, Hard work, Confident boundaries; Polite; Nationalist; and Appreciate diversity.

Regarding the context of writing *Serat Wasitawala* and its relevance to the current educational context, it can be conveyed as follows.

This manuscript was written by an official of Kepatihan Surakarta, a *gending* teacher. The year of writing is unfortunately unknown. Meanwhile the year of copying the manuscript studied was 1912 A.D. From this data, it is noted that the context of this manuscript written during the kingdom of Surakarta that has been strongly influenced by the teachings of Islam, and Indonesia was

still in the Dutch colony. Through this manuscript, the author gives an explanation of the character that should be owned and maintained by the younger generation especially, Javanese and also some emphasis to fight against invaders.

Some of the educational issues that can be tied to today's education include explanations and descriptions of character education. The text of this *Serat Wasitawala* does explain the Islamic Javanese behavior/moral values covering three areas: moral to self, moral to others, and moral to God. The concept of education is already integrated within these values. The next issue is the concept of a professional teacher worth seeking and followed, who was more of an ideal figure of that time, but still applicable in large part to the present. The next issue is the philosophy of education, that according to the concept of Java, education must lead to guidance to achieve perfection of life. It is intended that the goal of education not only achieve the intelligence, but the balance among reason, emotional, and spiritual intelligence.

Suggestions and Recommendations

In general, a more comprehensive study of the classical texts is required, not just philological and codicological studies, but up to the content, history, contexts, and content relevance of the present to achieve a comprehensive understanding and to utilize the values for the present generation.

Serat Wasitawala can still provide interesting information when reviewed with other analytical approaches such as intertextual studies, because the Javanese *piwulang* texts generally have several points of intersection and idea equation in some respects. Therefore, text of this manuscript is still widely open for further review and study.

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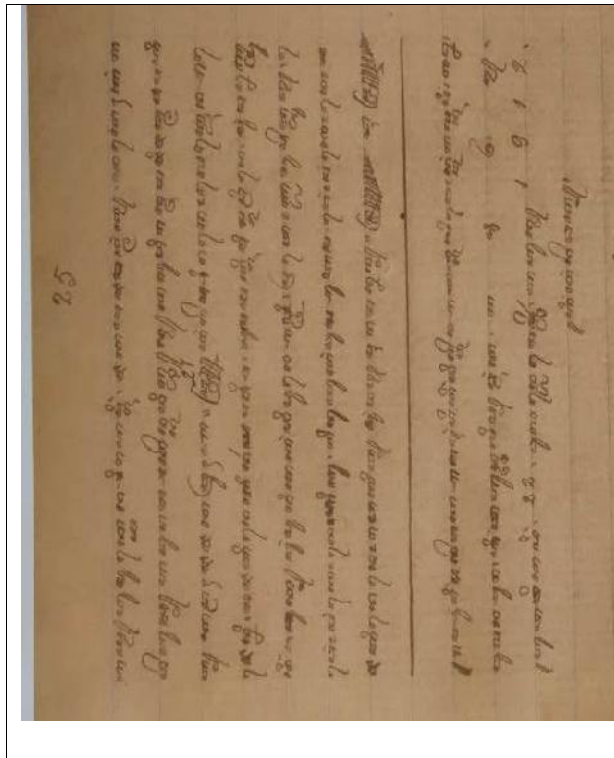
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Appendix

The first and last pages of the *Serat Wasitawala* Manuscript.





AUTHOR GUIDELINES

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1. Title
2. Author's name, email address, author's affiliation address
3. Abstract (250 words maximum, it consists of background of the study, research method, finding of the research)
4. Key words (3-5 words/phrases)
5. Introduction (it consists of background statement, research questions, theoretical framework, literature review)
6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. Reference
12. Index (optional)

WRITING SYSTEM

1. Title

- a. Title should be clear, short and concise that depicts the main concern of the article
- b. Title should contain the main variable of the research
- c. Title should be typed in bold and capital letter

2. Name of the author/s

- a. The author/s name should be typed below the title of the article without academic title
- b. The author/s address (affiliation address)

should be typed below the name of the author/s

- c. The author/s email address should be typed below the author/s address
- d. If the author is more than one writer, it should be used a connecting word “and” not a symbol “&”

3. Abstract and key words

- a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, research findings.
- b. Abstract should be written in one paragraph, single space and in italic
- c. Abstract should be no more than 250 words
- d. The word “abstract” should be typed in bold, capital letter and italic
- e. Key words should consist of 3-5 words or phrases.
- f. Key words should be typed in italic

4. How to present table

- a. Title of the table should be typed above the table and align text to the left, 12pt font Times New Roman
- b. The word “table” and “number of the table” should be typed in bold, while title of the table should not be typed in bold (normal).
- c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)
- d. Table should be appeared align text to the left.
- e. To write the content of the table, it might use 8-11pt font Time New Roman or 8-11pt Arial, 1.0 space.
- f. Table should not be presented in picture, it should be type in real table-office word formating
- g. Source of the table should be typed below the table, align text to the left, 10pt font Time New Roman.

h. Example:

Table 4. Number of Rice, Corn and Sweet potato Production

product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: Balai Pertanian Jateng, 2013.

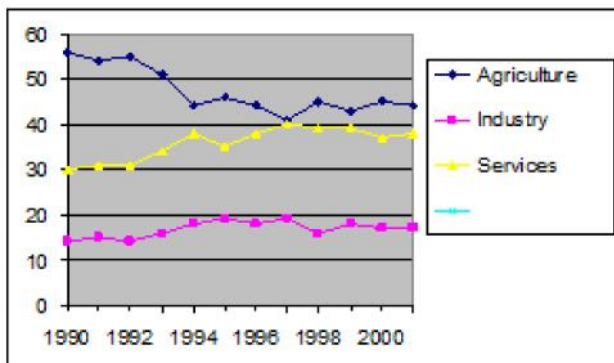
5. How to present picture, graph, photo, and diagram

- a. Picture, graph, figure, photo and diagram should be placed at the center
- b. Number and title should be typed above the picture, graph, figure, photo and diagram.
- c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Georgia* and at the center, while title of them should be typed in normal (not bold).
- d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).
- e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font *Georgia*.
- f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray,).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: World Development Indicator, 2005

6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made

similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that

- Citing from the internet

If you cite a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.

Please do not mention the address of the url in the in-text citation.

Example:

Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northampton, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their controversy: The case of the Council of Indonesian Ulama." *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. "Menyiapkan Jihad di Aceh." *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article or writing". Date of access. Web address

Example:

Suhendi, Adi. 2012. "Dana Osama bin Laden dipakai untuk bom Bali 1" (Osama bin Laden's fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.Laden.Dipakai.untuk.Bom.Bali.1>

- Internet

If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website

Example:

Aljazera. 2017. The voices missing from Syria's peace talks. Accessed 23 June 2017, from: <http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html>

- Unpublished thesis/dissertation

Last name of the author/s, first name of

the author/s. Year of publication. *Title of the thesis/dissertation*. Name of the university.

Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. "Title of the paper." Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

Anwar, K. 2007. "Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat." Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987



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