

Nilai-Nilai Pendidikan Karakter Dalam Serat Wedhatama Karya Kanjeng Gusti

Pangeran Adipati Arya Mangkunegara IV

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Abstract

The moral and ethical degradation of teenagers is partly influenced by the flow of globalisation in Indonesia. To overcome this, it is necessary to instil character education values, not only through formal education, but also through literary works such as Serat Wedhatama. Unfortunately, this work is not well known among the younger generation due to their low interest in local wisdom and the strong influence of Western culture. This study aims to identify the character education values in Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV. The method used is library research with a descriptive qualitative approach. Data was obtained from primary and secondary sources through documentation techniques, while data validity was tested through careful observation. Data analysis was conducted through six stages, starting from unit determination, sample selection, data recording, data simplification, and description of results. The results of the study revealed five character education values, namely religious, honest, tolerant, hardworking, and peace-loving. Religious values teach the four types of worship: physical worship, creative worship, spiritual worship, and emotional worship. Honesty values emphasise speaking the truth and acknowledging one's shortcomings. Tolerance values teach respect for differences. Hard work values encourage constant effort to earn rewards and glory. Peaceful love values teach compromise, forgiveness, and non-retaliation.

Keywords: Character Education, Javanese Literature, Serat Wedhatama

Introduction

Education is a basic human need for developing one's potential, shaping intelligence, and instilling noble character. This is in line with the mandate of the 1945 Constitution, Article 31, paragraph 1, which states that 'every citizen has the right to education.' In practice, education in Indonesia takes place through formal, non-formal, and informal channels, which are expected to produce a generation with intelligent and high-quality personalities (Syaadah et al., 2022: 126). The development of science and technology in the era of globalisation has had a major impact on society, including on young people. On the one hand, globalisation has had a positive impact, but on the other hand, it has led to moral degradation such as violence, cheating, promiscuity, and drug abuse. (Tranggono et al., 2023: 1928). Teenagers with high curiosity and minimal parental control are more easily influenced by external cultural trends. This condition also has an impact on the erosion of the value of *unggah-ungguh* and *andhap asor* in Javanese society (Nida, 2020: 46).

To address these challenges, character education has become an urgent necessity. Character is not only shaped through formal education, but can also be strengthened through local wisdom that has been passed down from generation to generation. Unfortunately, young people's interest in local culture is declining, with more than 50% of teenagers preferring foreign cultures to their own. (Dewi et al., 2024: 23467). One form of local wisdom possessed by the Indonesian people is literary works, one of which is Serat Wedhatama. Serat Wedhatama is the work of Kanjeng Gusti Pangeran Adipati Arya (KGPAA) Mangkunegara IV. KGPAA Mangkunegara IV was the ruler of Pura Mangkunegara IV, leading from 1853 to 1881. In addition to Serat Wedhatama, another literary work by Mangkunegara IV is Serat Tripama, Serat Wirawiyata, Serat Manuhara, Serat Nayawakara, Serat Yogatama, Serat Parimnita, Serat Pralambang Lara Kenya, Serat Langenswara, Serat Sriyatna, Serat Candradini, Serat Paliatma, Serat Salokatama, and Serat Darmawasita.

The Wedhatama text contains moral and spiritual teachings that emphasise wisdom, patience, self-control, and religiosity (Munandar & Afifah, 2020: 52). Through macapat songs, Serat Wedhatama conveys moral education, good character, and exemplary behaviour that are relevant for shaping a generation with strong character amid the tide of globalisation. The macapat songs contained in the Serat Wedhatama are Pangkur, Sinom, Gambuh, Pucung, and Kinanthi. The five songs in this text can be interpreted as follows: Pangkur signifies distancing oneself from carnal desires, Sinom conveys teachings to the younger generation, Pucung encourages them to achieve their aspirations, Gambuh emphasises the need for strong willpower, and Kinanthi serves as a companion, guide, or role model for them (Prasetyo et al., 2019: 102).

Values are everything related to human behaviour regarding good or bad, as measured by religion, ethics, tradition, morals, and culture prevailing in society. The meaning of values is often formulated in different concepts, due to differences in interpretation of the word from various perspectives. In the Indonesian Language Dictionary (KBBI), value means qualities (things) that are important or useful for humanity. The word 'value' in English, "valoir" in Old French, and 'velere' in Latin means useful, valid, beneficial, and most correct according to the beliefs of individuals or groups. (Adisusilo, 2013: 56).

According to the Director General of Higher Education, character education can also be interpreted as moral education that aims to develop students' ability to make good and bad decisions, maintain, realise, and spread goodness in their daily lives. Character education is any conscious effort to implement policies, namely good human qualities objectively, not only good according to each individual, but good for society as a whole (Mualimin, 2023: 10). Raharjo also defines character education as a comprehensive educational process that connects moral dimensions with the social realm in the lives of students as a foundation for the formation of a superior generation, capable of living independently and possessing principles of truth that can be accounted for (Zubaedi, 2011: 15). From the above opinions, it can be seen that character education is a conscious effort to instil ethical and moral values that exist in society, so that individuals become caring, responsible, independent, and able to spread kindness in their daily lives.

According to the Minister of Education and Culture Regulation No. 20 of 2018, there are 18 character education values, namely religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, patriotic, loving the country, appreciating achievements, friendly or communicative, loving peace, a love for reading, environmental awareness, social responsibility, and accountability.

Previous research entitled Analysis of Character Education Values in Serat Wulangreh by Sri Susuhunan Pakubuwono IV, written by Iskandar and Mukminin. There are similarities in this study, namely, both studies examine character education values in a Javanese literary work and use the 18 character education values from the Ministry of Education and Culture of the Republic of Indonesia as a reference for analysing the character values in this study. In that study, it was found that there are five character education values in Serat Wulangreh, namely religious, love of peace, hard work, love of country, and love of reading.

The research method used was library research with a descriptive qualitative approach. Data was obtained from primary and secondary sources through documentation techniques. The primary data in this study used the Serat Wedhatama manuscript, which has been translated and transcribed into Indonesian. The validity of the data was tested through careful observation. Data analysis was carried out in six stages, starting from unitizing, sampling, recording, reducing, inferring, narrating.

Results and Discussion

Based on the results of data collection, sample determination, data recording, and content analysis according to Krippendorff to identify and categorise the character values contained in the Serat Wedhatama. Each character value is considered relevant if it appears at least three times. Therefore, the character values in the Serat Wedhatama that are considered relevant based on these criteria are as follows:

1. Religious

Religious character is an attitude and behaviour that is obedient in carrying out the teachings of the religion one adheres to, as well as being tolerant of the practice of worship and living in harmony with followers of other religions. There are five values of religious character education in the Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV, namely in the Pangkur stanza 1, Sinom stanza 26, Pucung stanza 43, and Gambuh stanzas 48, 49, 58, 65, 70, and 73.

Table 1 Findings on the Value of Religious in Character Education in the Serat Wedhatama

Song	Sound of Stanza	Translation
Pangkur stanza 1	<i>Mingkar mingkur ing angkara, Akarana karenan mardi siwi, Sinawung resmining kidung, Sinuba sinukarta, Mrih kretarta pakartining ngelmu luhung, Kang tumrap ning tanah Jawa, Agama ageming aji.</i>	Staying away from evil desires, Because it is pleasing to educate sons through poetry and song, Decorated with variety, So that they may embody the noble knowledge that is sought In the land of Java, There is religion as a good guide.
Sinom stanza 26	<i>Saking duk maksih taruna, Sadhela wus anglakoni, Aberag marang agama, Maguro anggering kaji, Sawadine tyas mami, Banget wedine ing mbesuk, Pranatan ngakir jaman, Tan tutug kaselak ngabdi, Nora kober sembahyang gya tinimbalan.</i>	Because I was still young, I briefly experienced, Studying religion, Learning according to the rules of Hajj, Truly, my heart was troubled, Very afraid of tomorrow, Facing the end of life, My studies were not yet complete because I had to serve, I did not have time to pray and then I was called.
Pucung stanza 43	<i>Lila lamun kelangan nora gegetung, Trima yen ketaman, Sakserik sameng dumadi, Tri legawa nalangsa srah ing Bathara</i>	Be willing to lose without disappointment, Accept (patiently) when you gain, Something that hurts your heart from others, Three: Be sincere, surrender to God.
Gambuh stanza 48	<i>Samengko ingsun tutur, Sembah catur supaya lumuntur, Dhihin raga, cipta, jiwa, rasa kaki,</i>	Sekarang saya berkata, Empat buah sembah agar mewaris (ditiru),

Song	Sound of Stanza	Translation
	<i>Ing kono lamun tinemu, Tandha nugrahaning Manon.</i>	Pertama raga, cipta, jiwa dan rasa anakku, Disitu bila tercapai, Pertanda kebesaran Tuhan.
Gambuh stanza 49	<i>Sembah raga puniku, Pakartine wong amagang laku, Sesucine asarana saking warih, Kang wus lumrah limang wektu, Wantu wataking weweton.</i>	Sembah raga is, the actions of people who are about to pray, to purify the body using water, which is usually done five times a day, performed regularly according to certain guidelines.
Gambuh stanza 58	<i>Samengko sembah kalbu, Yen lumintu uga dadi laku, Laku agung kang kagungan Narapati, Patitis tetesing kawruh, Meruhi marang kang momong.</i>	Now, Sembah Kalbu, If done continuously, it will also become a good deed (rewarded). A great action possessed by kings. Therefore, they are very precise in applying their knowledge. They can know who takes care of themselves/their caregivers.
Gambuh stanza 65	<i>Ruktine ngangkah ngukut, Ngiket ngruket triloka kakukut, Jagad agung ginulung lan jagad alit, Den kandel kumadel kulup, Mring kelaping alam kono.</i>	Maintain it by striving to master, Bind, embrace the three realms completely, The great realm is rolled up with the small realm, Strengthen your faith, my child, In the state/splendor of nature.
Gambuh stanza 70	<i>Samengko ingsun tutur, Gantya sembah ingkang kaping catur, Sembah rasa karasa wosing dumadi, Dadine wis tanpa tuduh, Mung kalawan kasing batos.</i>	Now I speak, Moving on to the fourth verse, Worship is the essence of this life, Realized without guidance, Only with inner awareness.
Gambuh stanza 73	<i>Pamoting ujar iku, Kudu santosa ing budi teguh, Sarta sabar tawekal legaweng ati, Trima lila ambeg sadu, Weruh wekasing dumados.</i>	To carry out this advice, One must be steadfast and firm in mind, As well as patient, trusting, and sincere in heart, Accepting everything with the spirit of a trustworthy sage, Understanding the end of life..

From the macapat songs above, it can be seen that the religious character education contained in Serat Wedhatama teaches religious character to stay away from evil desires, to imitate the Prophet's morals with sincerity without any desire to show off or be hypocritical, to have an attitude of acceptance, patience and sincerity, and the teachings of the four forms of worship: worship of the body, worship of creation, worship of the soul, and worship of the senses. In the first stanza of the Pangkur poem, he emphasises the importance of abstaining from evil desires (mujahadah an-nafs) as a foundation for noble character in future generations.

In the 22nd stanza of Tembang Sinom, Mangkunegara IV mentions the attitude of the younger generation who are outwardly religious but insincere, which in Islam is known as *riya'*. The 26th stanza emphasises the importance of studying under religious scholars and the deep anxiety felt when one has not had the opportunity to worship before death arrives, reflecting an attitude of piety and awareness of death.

The 43rd verse teaches three main religious attitudes: acceptance being content with loss, patience being broad-minded in the face of misfortune, and sincerity surrendering everything to God.

In Tembang Gambuh verses 48 to 73, Mangkunegara IV describes four levels of worship:

- Sembah Raga, yaitu physical worship (sharia) such as prayer.
- Sembah Cipta/Kalbu, namely purification of the heart through consistent control of desires (*istiqamah*).
- Sembah Jiwa, namely mastery of the *triloka* (material, mental, and spiritual realms) through sharia law, control of desires, and *dhikr*.
- Sembah Rasa, namely, the highest spiritual attainment through patience, trust in God, sincerity, and acceptance without expectation (*trima lila ambeg sadu*).

Serat Wedhatama contains religious values that are relevant to character education, including self-control, sincerity, spiritual awareness, as well as patience and determination in living life.

2. Honest

Honesty is a behaviour based on efforts to make oneself a person who can always be trusted in words, actions and work. There is one educational value of honest character in the Serat Wedhatama work by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara Mangkunegara IV, specifically in the Pangkur stanza 4, Sinom stanza 25, Gambuh stanza 71, and Kinanthi stanza 92.

Table 2 Findings on the Value of Honest in Character Education in the Serat Wedhatama

Song	Sound of Stanza	Translation
Pangkur stanza 4	<i>Si pengung nora nlegawa, Sangsayarda denira cacariwis, Ngandhar-andhar angendhukur, Kandhanane nora kaprah, Saya elok alangka longkanipun, Si wasis waskitha ngalah, Ngalingi marang si pingging.</i>	The fool doesn't realize, His nonsense is getting worse, Rambling incoherently, His grandiose words, Are becoming stranger and more absurd, The wise man understands and yields, Covering up the fool's antics.

Song	Sound of Stanza	Translation
Sinom stanza 25	<i>Nanging enak ngopa boga, Rehne ta tinitah langip, Apata suwiteng Nata, Tani tanapi agrami, Mangkono mungguh mami, Padune wong dahat cubluk, Durung wruh cara Arab, Jawaku bae tan ngenting, Parandene paripaksa mulang putra.</i>	But it is better to earn a living, Because we are commanded as weak creatures, Whether serving the King, Farming or trading, That is my opinion, Because I am a foolish person, I do not yet understand the Arab way, And my knowledge of Javanese is insufficient, But I force myself to educate my children.
Gambuh stanza 71	<i>Kalamun durung lugu, Aja pisan wani ngaku aku, Antuk siku kang mengkono iku kaki, Kena uga wenang muluk, Kalamun wus padha melok</i>	If you do not yet know and understand reverence, Never dare to claim to, You will be cursed if you do so, my child, You may also say so, When you have proven it with evidence.
Kinanthi stanza 92	<i>Meloke yen arsa muluk, Muluk ujare lir wali, Wola wali nora nyata, Anggepe pandhita luwih, Kaluwihane tan ana, Kabeh tandha tandha sepi.</i>	It is evident when commenting, He speaks grandly to be considered a guardian, Repeatedly unproven, Considering himself a great priest, His greatness is non-existent, The evidence is not apparent.

From the macapat songs above, it can be seen that the education of honest character contained in Serat Wedhatama teaches us to speak truthfully, acknowledge our shortcomings, not to boast, and not to exaggerate our words. In the fourth stanza of the Pangkur poem, K.G.P.A.A. Mangkunegara IV emphasises the importance of speaking honestly and not fabricating, as those who speak nonsense and exaggerate are described as foolish. Conversely, wise people choose to remain silent and do not follow such behaviour..

In the 25th stanza of Tembang Sinom, the value of honesty is evident in the advice to earn a living in accordance with human nature, whether through service to the king, farming, or trading. In this stanza, the author humbly refers to himself as ‘stupid’, which shows the sincerity and honesty of a king in acknowledging his limitations.

In stanza 71 of Tembang Gambuh, it is emphasised that one should not claim to have experienced something that one has not, especially in spiritual practice. Making false claims or lying is considered a despicable act that will result in the loss of others' trust and the futility of one's efforts to achieve spiritual perfection.

Furthermore, stanza 92 of Tembang Kinanthi emphasises that honest people will not make grandiose statements, let alone in the name of religion. Honesty is not only

reflected in words, but must also be consistent with actions. Thus, Serat Wedhatama teaches that honesty is an important foundation in shaping character, both in social and spiritual life.

3. Tolerance

The character trait of tolerance is an attitude and behaviour that respects differences in religion, ethnicity, opinion, attitude, and actions of others that are not in line with or differ from one's own. There are four values of tolerance education in the Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV, namely in the Pangkur poem, stanza 8; the Gambuh poem, stanza 56; and the Kinanthi poem, stanzas 95 and 96.

Table 3 Findings on the Value of Tolerance in Character Education in the Serat Wedhatama

Song	Sound of Stanza	Translation
Pangkur stanza 8	<i>Socaning jiwangganira, Jer katara lamun pocapan pasthi, Lumuh asor kudu unggul, Semengah sesongaran, Yen mengkono kena ingaran katungkul, Karem ing reh kaprawiran, Nora enak iku kaki.</i>	Your personality traits, Are evident in your speech, Unwilling to lose and only wanting to win, Arrogant and boastful, Such a character shows that he is drunk with power, That is not commendable, son.
Gambuh stanza 56	<i>Mangkono mungguh ingsun, Ananging ta sarehne asnafun, Beda beda panduk panduming dumadi, Sayektine nora jumbuh, Tekad kang padha linakon.</i>	That's what I think, But because people are different, Everyone's fate (nature and will) is different, It's actually not appropriate, To carry out that determination.
Kinanthi stanza 95	<i>Kaunanging budi luhung, Bangkit ajur ajer kaki, Yen mangkono bakal cikal, Thukul wijining utami, Nadyan bener kawruhira, Yen ana kang nyulayani.</i>	Usually, good manners are Being able to get along with anyone. My child, if this is the case, the main seed will grow, Even if his knowledge is correct, When there are differing opinions.
Kinanthi stanza 96	<i>Tur kang nyulayani iku, Wus wruh yen kawruhe nempil, Nanging laire angalah, Katingala angemori, Mung ngenaki tyasing liyan, Aywa esak aywa serik.</i>	Especially those who disagree, We know it is not their own knowledge, But rather than giving in, In order to appear appropriate, Just please others, Do not be hurt or hold a grudge.

From the macapat songs above, it can be seen that the character education of tolerance contained in Serat Wedhatama teaches us not to prioritise personal interests and to respect differences of opinion. In the eighth stanza of the Pangkur poem, K.G.P.A.A.

Mangkunegara IV emphasises the importance of humility, controlling one's ego, and respecting differences through speech. Intolerance is described as stubbornness, feeling superior, and arrogance, which can lead to conflicts in social life.

In the 56th stanza of Tembang Gambuh, tolerance is demonstrated through the recognition that everyone has different perspectives, determination, and paths in life. Mangkunegara IV conveys his advice without imposing his opinion, thereby emphasising the importance of respecting other people's beliefs and life experiences. Furthermore, the 95th stanza of Tembang Kinanthi teaches openness in social interactions without discriminating based on social, cultural, or religious backgrounds. In addition, it also teaches the importance of respecting differences of opinion with wisdom.

In the 96th stanza of Tembang Kinanthi, tolerance is emphasised more in emotional terms, namely the ability to accept differences without holding grudges or feeling hurt. Differences of opinion are seen as a means of practising patience and wisdom, not as a reason to sever social ties. Thus, Serat Wedhatama emphasises that tolerance is an important foundation in building a harmonious life, whether in the social, spiritual, or leadership spheres.

4. Hard Work

Hard work is a behaviour that involves making a sincere effort to overcome various learning obstacles and tasks, and completing work or tasks to the best of one's ability. There are three educational values of hard work character in the Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV, namely in the Pucung poem, stanza 40, the Gambuh poem, stanza 57, and the Kinanthi poem, stanza 100.

Table 4 Findings on the Value of Hard Work in Character Education in the Serat Wedhatama

Song	Sound of Stanza	Translation
Pucung stanza 40	<i>Nora weruh, Rosing rasa kang rinuruh, Lumeketing angga, Anggere padha marsudi, Kana kene kaanane nora beda.</i>	I don't know, The essence of what is sought, Attached to one's own body, As long as everyone is willing to try, The situation there and here is no different.
Gambuh stanza 57	<i>Nanging ta paksa tutur Rehne tuwa tuwa se mung catur, Bok lamuntur lantaraning reh utami, Sing sapa temen tinemu, Nugraha geming keprabon</i>	But forcing myself to give advice, Because as a parent, my duty is only to give advice, Who knows, it may be passed on as good counsel, Those who are sincere, Will receive rewards from God.

Song	Sound of Stanza	Translation
Kinanthi stanza 100	<i>Ananging ta kudu kudu, Sakadarira pribadi, Away tinggal tutuladan, Lamun tan mangkono kaki, Yekti tuna ing tumitah, Poma kaestokna kaki.</i>	You must keep trying, Just do your best, Don't forget your role models, If you don't, my child, It means you've wasted your life, So do it, my child.

From the macapat songs above, it can be seen that the education of hard work contained in Serat Wedhatama teaches us to always strive to earn rewards from God and achieve glory. The 40th stanza of the Pucung poem emphasises that human potential is inherent within oneself, but it can only be unlocked through sincere effort. Those who are sincere will achieve results, making hard work a principle of life that aligns with Islamic teachings on striving.

In the 57th stanza of Tembang Gambuh, hard work is described through the role of parents who diligently give advice even though the results are not immediately apparent. Sincerity in carrying out roles and responsibilities is believed to be rewarded by God, emphasising that hard work is not only for one's own benefit, but also for future generations.

Furthermore, the 100th verse of Tembang Kinanthi emphasises that humans must always strive according to their abilities, not give up in the face of adversity, and continue to follow in the footsteps of their ancestors with sincerity. This verse also emphasises that life without effort means loss, so hard work is the key to changing one's fate.

5. Love Peace

The character of peaceful love is an attitude, words, and behaviour that make others feel happy and safe in its presence. There are four values of peaceful love character education in the Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV, namely in the Pangkur poem, stanza 8; the Sinom poem, stanza 22; the Gambuh poem, stanza 74; and the Kinanthi poem, stanza 96.

Table 5 Findings on the Value of Peaceful Love in the Serat Wedhatama

Song	Sound of Stanza	Translation
Pangkur stanza 8	<i>Socaning jiwangganira, Jer katara lamun pocapan pasthi, Lumuh asor kudu unggul, Semengah sesongaran, Yen mengkono kena ingaran katungkul, Karem ing reh kaprawiran, Nora enak iku kaki.</i>	Your personality traits, Are evident in your speech, Unwilling to lose and only wanting to win, Arrogant and boastful, Such a character shows that he is drunk with power, That is not commendable, son.

Song	Sound of Stanza	Translation
Gambuh stanza 74	<i>Sabarang tindak tanduk, Tumindake lan sakadaripun, Den ngaksama kasisipaning sesami, Sumimpanga ing laku dur, Hardaning budi kang ngrodon.</i>	All behavior, Performed adequately, Forgiving the mistakes of others, Avoiding despicable behavior, A great character.
Kinanthi stanza 96	<i>Tur kang nyulayani iku, Wus wruh yen kawruhe nempil, Nanging laire angalah, Katingala angemori, Mung ngenaki tyasing Liyan, Aywa esak aywa serik.</i>	Especially those who disagree, We know it is not their own knowledge, But outside of giving in, In order to appear sociable, Only to please others, Do not be hurt and hold a grudge.

From the macapat songs above, it can be seen that the character education of peacefulness contained in Serat Wedhatama teaches us to be forgiving, to forgive others' mistakes, to please others, and to not hold grudges. The eighth stanza of the Pangkur poem emphasises the importance of being cautious in speech, as it reflects one's character. Mangkunegara IV criticises arrogant, selfish, power-hungry, and boastful traits, which are sources of conflict. The character of peace-loving is depicted through humility, self-restraint, and careful speech to foster harmony.

In the 74th stanza of Tembang Gambuh, love of peace is taught through moderation, restraint, and a willingness to forgive others' mistakes. Mangkunegara IV emphasises the importance of avoiding despicable behaviour that can cause division, and promoting peace in social interactions. Furthermore, the 96th stanza of Tembang Kinanthi emphasises the value of peaceful love through a willingness to compromise in order to maintain harmony, empathy, and tepa salira. Peaceful love is understood not as a weakness, but as a strength for maintaining harmonious social relationships and inner peace.

Thus, Serat Wedhatama emphasises that love for peace is manifested through polite speech, humility, empathy, forgiveness, and avoiding arrogance and power-hungry attitudes that damage social relationships.

Conclusion

Based on the results of the discussion on the values -Character Education Values in the Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV, it can be concluded that there are five character education values in the Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya Mangkunegara IV, namely Religious, Honest, Tolerant, Hardworking, and Peaceful. Religious character education teaches the four forms of worship:

physical worship, creative worship, heartfelt worship, and emotional worship. Honesty character education teaches to speak the truth, acknowledge one's shortcomings, not to boast, and not to exaggerate one's words. Tolerance character education teaches not to prioritise personal interests and to respect differing opinions. Hard work character education teaches to always strive to earn God's reward and achieve glory. Peaceful love character education teaches to yield, forgive others' mistakes, bring joy to others, and not hold grudges.

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