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ETHICAL PHILOSOPHY VALUES IN WORKS OF RANGGAWARSITA'S POET AS A HUMANITY TEACHING MEDIA

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ABSTRACT

This article aim to describe about ethical philosophy values in works of Ranggawarsita's poet as a humanity teaching media. There are moral philosophy in Javanese culture according to Raden Ngabei Ranggawarsita's thinking that wrotten with classic literature. Hermeneutics method used to read moral philosophy in Javanese culture. Morality attitute wrotten by spiritual teacher as philosophy of humanity teaching. He is the great writer who created much classic literature. He become pujangga by goverment Surakarta Kingdom era. Culture theory used to give interpretation about meaning of moral philosophy. Method of hermeneutic used to get understanding about Javanese philosophy value that wrotten by spiritual teacher. The Javanese people believe that philosophy teacher has skill to read future signal. This is very famous that called as ramalan Ranggawarsita that wrotten in serat kalatidha. That book is often read to see social situation. As a writer and palace teacher, he was also the one who produced the royal literature that filled Javanese history. Semiotically, the thoughts of court poets are filled with symbolic teachings. Poet Ranggawarsita discusses mythology, spirituality, morality, and society. Serat Wirid Hidayat Jati which he wrote aims to provide an overview of the harmony between Islamic teachings and Javanese culture that can be used to teach character building. Javanese philosophy is an instrument for humanity teaching in Javanese society. The local wisdom of the community is usually used to create social harmony.

Keywords: Javanese philoshophy, Ranggawarsita, humanity teaching

A. Introduction

Research on the ethical philosophy of Poet Ranggawarsita is found in classical literature. The analysis of this research is clearly related to efforts to improve the quality of humanity teaching. The results of this study aim to educate noble character. Javanese philosophy contains many noble teachings related to humanities education. The points of Javanese local wisdom are written explicitly in the form of a Javanese metrum. Especially in the metrum of macapat and dolanan songs which are easily understood by traditional Javanese people. Daru Winarti (2023) describe local wisdom that teach goodness. In relation to the study

of Javanese literature, humanities education is currently the main concern of education experts. There are character building doctrine that written by spiritual teacher.

The spiritual teacher give advice as good life guidance. Seeing this reality educational institutions carry out learning activities through Javanese literary studies courses. In teaching literature, various points of local wisdom are explored that can improve the quality of teaching and learning. For this reason, it is necessary to have adequate research on texts containing the teachings of local wisdom. Afendy Widayat (2024) give narration about Javanese ethics. Javanese poets such as Yasadipura, Ranggawarsita, Kusumadilaga, Mangkunegara IV, Paku Buwana IX created literary works that contain humanist values and can be used as reflections in the latest era. Javanese people remember palace writer teaching.

Among the classic Javanese texts that contain the value of humanity teaching are the works of palace teacher. He is the great poet of Kraton Surakarta Hadiningrat. Many of Javanese palace teacher's works are stored in the reksa pustaka library, Kraton Surakarta. Attention to philosophy teacher came from all over the country, especially Javanese literature lovers. This attention was so great that palace teacher was seen as a closing poet. The history of palace teacher is an intellectual biographical story that describes, analyzes, and evaluates the condition of the Javanese people at that time. The works of the poet spiritual teacher are known to have values that can be used as a source of life wisdom. Many of spiritual teacher's works included in teaching of literature.

Javanese culturalists consider the poet palace teacher to have many privileges. Philosophy teacher is seen as a creative poet. This creative word has the same connotation as productive behavior. The work of the poet has been done by palace teacher. Actually the task of developing Javanese literature and literature will not end forever. Therefore, the task remains necessary throughout the course of civilization. The word poet, which is a prolific writer and writer of Javanese literature, will always be needed for the development of Javanese literature and literature. Even the existence of new poets is very necessary for the

development of Javanese literature. By studying the humanistics discourse of spiritual teacher's works, it is hoped that students will understand the value of humanity teaching that has been passed down by Javanese ancestors from generation to generation continuously.

B. Method and Theory

The scientific reasoning conducted in this study uses cultural theory analysis. In addition, it also uses the hermeneutic method to conduct a semiotic interpretation of the work of Poet Ranggawarsita. The object of the study is Ranggawarsita's ethical philosophical work which is expected to contribute to the humanity teaching of society. Hermeneutics method used to describe about moral philosophy of Javanese culture. Specially value moral according to Javanese people teaching. Many classic literature in Javanese culture that have good teaching. They are created by kingdom of Demak, Pajang, Mataram and Kartasura. The writers always creat classic literature. Abdullah Ciptoprawiro (1984) say that philosophy of Javanese give contributions to peace of world. Theory of culture that said by Koentjaraningrat (1984) connect with Surakarta palace life. Kingdom of Surakarta often do traditional ceremony. Hermeneutics method used to describe moral philosophy. Sumaryono (2001) say hermeneutics method that describe about text interpretation.

The classic literature that written by palace teacher teach good life. Spiritual teacher describes song of Java that give moral values. They are harmony between people in community interaction. Hermeneutics method and Javanese culture theory are able to be used to see social interaction. Culture of Javanese always have much moral values. Therefore hermeneutic method and culture theory is suitable to understand moral philosophy that given by spiritual teacher thinking. Javanese philosophy have some symbols. According to Budiono Herusatoto (1984) Javanese culture is always meaningful. There are mithos, tradition, narration, beliefs and Javanese story. The Javanese culture need interpretation activitie. Therefore Hermeneutic method can be used to read about

symbol culture. There fill traditional wisdom that can be used to teach character building.

C. Discus Results

1. Character Education.

The Javanese community think that character education development is important. The field of humanities received major attention in the classical literary tradition. Students should understand the character education inherited by spiritual teacher with a scientific approach. This method of reviewing Javanese palace teacher's works was carried out in order to obtain maximum results associated with the learning process in Javanese literary studies courses. The quality of character education can be seen through the teaching of culture and language. The description of Nirwan et al. (2023) is very appropriate for understanding the ethical philosophical values of the work of Poet Ranggawarsita. Cultural analysis is suitable for teaching local wisdom values.

The study of Javanese palace teacher's works is a literature review and field study using several methods, namely description, comparison, synthesis analysis, interpretation and hermeneutics. Afendy Widayat (2024) give narration about local wisdom in Javanese language. The study material was obtained through recording and transcription of interviews and library research. Many of Javanese people teacher's works have been distributed in writing or through oral traditions, such as in song performances.

Humanistic discourse is so important. So the harmony of body and soul is due to the appreciation of spiritual values. In the spiritual field, spiritual teacher has indeed created thoughts that combine Islam and Java in harmony (Mahmudi, 2008). Javanese palace teacher's works were written and copied in various forms, so a comparative study is needed.

The comparative method can help the study of Javanese palace teacher's works because relationships in human life are vital and communicative. The interpretation method is used to examine the works of palace teacher. Daru Winarti (2023) describe about social teaching in Javanese culture. Reality is in the

form of a symptom, which is something that appears as a sign of an event. However even though there is no vital relationship with many things or people around them, just making comparisons can help to better understand the object of study.

All of these are generally symbolic in nature so that they require interpretation or interpretation according to certain procedures, so that they can be understood rationally, among others, a phenomenological analysis must be carried out, with a qualitative approach (Moleong, 1989). That fact can be divided into several aspects, it can be in the form of facts, namely an act or event, it can be in the form of primary or secondary data.

It is also possible that reality is in the form of symptoms, namely something that appears as a sign of an event or occurrence. Syafrudin Edi Wibowo (2019) make narration about hermeneutic method as get understanding. The three aspects will get a different emphasis according to each discipline. Serat paramayoga teaches that humans can cooperate with other parties in harmony. Therefore, mutual respect is needed.

The interpretation of the literary humanistic discourse by palace teacher is carried out to understand the full humanistic discourse. The interpretation method is a way of interpretation that takes the distance between the text and the interpreter. A qualitative data can be likened to a puzzle or a mystery (Astiyanto, 2007). Interpretation occurs while fusing the horizons of the past and the present.

The interpretation of Javanese people teacher's works must understand the text and apply a text that is rigid and independent of time to its own situation. Hermeneutics is an approach that is commonly used in social science methodology to study texts. The text here is in the sense of a literary work to deepen semantic questions (Wijana, 2010). Hermeneutic comes from the Greek *hermeneuein* which means to interpret. The word *hermeneia* can literally be interpreted as interpretation or interpretation. In Serat kalatidha, it is stated that there is a discourse of social criticism, so that people remain aware and alert or introspect.

Someone is expected to want to introspect or introspect which is called humanist character. According to Setiaji's (2023) description, noble humanity teaching needs to be given to the younger generation, in accordance with the moral philosophical thinking taught by Ranggawarsita. *Serat pustaka raja purwa*, for example, is the work of spiritual teacher which takes a historical theme mixed with Javanese mythology. This requires a critical study. Researchers are not looking for correlation and causality to explain but to capture and understand the true meaning. Researchers should not try to formulate laws or make generalizations.

A study of the humanistic discourse of Javanese palace teacher's works will view culture as unique, with a distinctive meaning, which cannot be compared with other cultures. By using the appropriate method, it is hoped that the study of literary texts by palace teacher can be used as teaching materials for teaching Javanese literature. The hope is that students will get a discourse on the value of humanity teaching that comes from the work of the nation itself.

Javanese spiritual teacher's work has a high humanism value to be carried out for academic scientific studies. It is hoped that this study can be used as a reference for reading classical Javanese texts related to the current situation. The concept of old school poetry is very sacred. The position of *kapujanggan* depends on revelation, cannot be achieved by mere human effort. In the manuscript compiled by Padmawarsita, it is explained that the poet must have the abilities of *nawung kridha* and *sambegana*. This idiom fill symbolic teaching. The quality of humanity teaching can be seen through the teaching of culture and language. The description of Nirwan et al. (2023) is very appropriate for understanding the ethical philosophical values of the work of Poet Ranggawarsita. Cultural analysis is suitable for teaching local wisdom values.

These two abilities cannot be achieved by learning, but are related to revelation. *Sambegana* means strong memory. While *nawung kridha* means *waskitha*, knowing the secrets of all things with the sharpness of his inner vision. The important introspective teaching of the poet spiritual teacher is the process of self control. Many of these ideas are contained in the literatures of *pustaka raja*,

paramayoga, jaka lodhang, sabda jati, sabdatama, cemporet and kalatidha that fill character building doctrine.

The meaning of the poet should be understood correctly. Poets according to the old school, symbolized by a snake. It means having a sharp mind that controls the intricacies of all problems, and what is said must be true and come true, like snake venom. The word poet or pujangga comes from Sanskrit, meaning snake. In the serat babad, the royal poet is described as a palace astrologer. Namely as priests and writers who are qualified in their knowledge, and act as advisors to the king in spiritual matters, in addition to being a court writer.

The association of the rank of poet with revelation means the personal observance of the poet. He is seen as a figure who has extraordinary abilities, surpassing scholars. Although the notion of revelation according to the kejawen tradition, is nothing but described as Andaru, which is a kind of shining object that descends from the sky, but the association of poets with revelation means that only people who have God's grace have the right to become poets.

Among the family and relatives of spiritual teacher which there was a committee whose task was to compile a kind of book entitled Memory for the spiritual teacher. Judging from its contents, the work of palace teacher covers various aspects of Javanese life, especially regarding the Javanese view of the perfection of life in the afterlife. This study aims to analyze the works of philosophy teacher which are associated with improving the literature teaching and learning.

Javanese culture is rich in symbolic expressions. Based on the background of the problem above, this study can be formulated as to whether spiritual teacher's works are still relevant to be used as reference materials for teaching Javanese literature. What lessons can be learned from the points of local wisdom by philosophy teacher in relation to teaching Javanese literature. How is the contribution of palace teacher's works in humanity teaching development as well as the analysis of Javanese literary studies. This series of questions needs a comprehensive and integral answer so that students can easily understand the humanities education inherited by the poet. For this reason, Sutiyono (2023)

explains that Javanese culture originates from the ethical philosophical teachings of the work of Poet Ranggawarsita. Traditional culture is a source of inspiration for improving character for society.

The study of humanistic education sourced from classical texts certainly enriches the spirituality of the nation. The purpose of this study of humanistic discourse is to examine the relevance of spiritual teacher's works with learning materials for Javanese literature, to find noble values in writer of spiritual's works as teaching materials for Javanese literature. Palace teacher's works are used as objects of study so that the results can be used as teaching materials for Javanese literature.

The assessment activities are expected to be useful for the development of science. The benefits of this study include the teaching of Javanese literature enriched by Ranggawarsita's works which are still relevant to the educational aspect and can extract the essence of the noble values in spiritual teacher's works. The teaching of Javanese literature is contributed by the work of Ranggawarsita's thought, which is related to the process of developing knowledge.

2. Self Introspection

Humane humility is a commendable character. Self awareness is useful for avoiding arrogance. Empathy, sympathy for others is highly recommended in Javanese culture. Javanese poets formulate the noble teachings in the form of macapat songs that fill ethics philosophy.

The song of Java have spiritual teaching value. Macapat is used to pour the thoughts of the poet philosophy teacher. Serat jalatidha is very famous among the Javanese people. Spiritual teacher had predicted a crazy era. But as great as people forget, they still lose to people who remember and are alert. This work requires a social system with character. Poets have high quality works to carry out spiritual reflection activities. Abdullah Ciptoprawiro (1984) describe about Javanese philosophy to get goodness. Spiritual teacher lived at the end of the old century, because the period after that could be seen as a new era, namely a period in which direct contact between Javanese culture and Western culture began. A new period

for the development of Javanese culture in particular, and Indonesian culture in general, began with the opening of modern schools.

Spiritual teacher in Surakarta palace has contributed actively in enriching the symbolic meaning of the palace culture. Kejawen teachings are formulated with macapat songs. To understand it requires knowledge of the guru lagu, guru gatra and guru wilangan. This understanding is very important, to get the deepest humanistic meaning.

A good life guidance token from local tradition. Example, unggah ungguh or ethics is part of the form of humanities education. Because humanity teaching in Javanese society has been going on for generations through the distribution of literary works created by poets. Spiritual writer has many works and is appropriate when used as an object of scientific study. The opening of western style schools immediately brought about a major change in the history of the development of Javanese culture. Because government schools are all outside the palace environment, inevitably become a new cultural center. In the Mataram era, especially the era of Javanese cultural revival in the Surakarta era, the palace was a cultural center, in addition to the pesantren areas. So the function of the palace as a cultural center finally faded away. Below is an excerpt from Ranggawarsita's serat kalatidha, which is often published through musical performances. The following synom song excerpt provides a description of an introspective attitude.

That called Sinom. Amenangi jaman edan, ewuh aya ing pambudi, milu edan nora tahan, yen tan milu anglakoni, boya kaduman melik kaliren wekasanipun, ndilalah karsa allah, begja begjane kang lali, luwih begja kang eling lawan waspada. Semana iku bebasan, padu padune kepengin, enggih mekoten man doblang, bener ingkang angarani, nanging sajroning batin, sejatine nyamut nyamut, wis tuwa arep apa, muhung mahas ing asepi, supayantuk pangaksamaning hyang suksma. It means living in crazy era, it's really troublesome, but want to follow can't. If you don't keep up with the times, got nothing. Ended up suffering from hunger. But it was God's will, fortunate are those who forget, still luckier those who remember and are alert.

3. Humanistic Thinking

Everything by heart's desire. That's right isn't it. It's true that some say so. But actually in the heart troubled. Now old, what to look for. It's better to be alone, to get God's blessing.

Writer of palace's humanistic thinking above is still relevant when used to read the developing situation. In essence, the quote reminds someone to always remember and be alert in any situation. Dimyati Huda (2024) give narration about ritual activity that fill spiritual value. In the field of art, spiritual teacher's work is often used as a reference for making puppet play. Suluk in wayang is an important means for the accompaniment of wayang performances. The schools then took over the function of the palace into a new cultural center. Pesantren still survive and compete with modern education. Even then, the movement for the renewal of religious thought developed, step by step bringing the renewal of education in Islamic boarding schools. The symptoms seen in the development of Javanese literature and culture are increasingly experiencing a period of gloom. Due to the development of scientific thinking based on critical and systematic reasoning, it is increasingly pressing the mind which became the foundation of old Javanese culture. Ranggawarsita's thoughts led to an atmosphere of balance.

The literary environment is nurtured in the family. Since the early days of palace teacher's life he has had his own spiritual attitude. Spiritual teacher is a religious person, an alumnus of Pondok Pesantren. He had a great influence on society, bringing about a change in belief from religion. The assumption that the king was an imam and the religion of ageming aji contributed to the change in the religion of the people due to the conversion of the king's religion, in addition to the active role of poets at that time. The preachers of religion Wali Sanga and Javanese tarekat teachers introduced a religion that was characterized by Sufism. Writer of spiritual's previous view of life which was mystical in nature could be in line, to later recognize Sufism as a belief of kejawen adherents. Spiritual teacher has the ability of kanuragan, jaya kawijayan, and masters a lot of knowledge. He also taught the next generation to always study diligently, as he wrote in the serat sabda jati that said by Kamajaya (1984) as good life guidance.

It called megatruh. Hawya pegat ngudiya ronging budyayu, Margane suka basuki, Dimen luwar kang kinayun, Kalis ing panggawe sisip, ingkang taberi prihatos. It means don't stop doing good, the path of getting happy, so that dreams come true, avoid evil deeds, happy to be concerned.

The spiritual value of spiritual teacher with sufism is also developing. Spiritual teacher is a tolerant religion. The practice of Sufism emphasizes various spiritual practices, such as fasting. The Javanese practice lelaku. Susilo Pradoko (2025) give narration about music reasch method that take traditional value. Writer of palace is a good religious follower. He always sharpens his sharpness of mind by discussing with his friends, both civil servants small communities, friends and foreign scholars. In addition spiritually he is very happy to fasting.

According to spiritual writer to understand the meaning of fasting it is necessary to remember the procedures based on the guidance of kebatinan teachers or born from the findings of the perpetrators themselves. In order to find out the source of guidance for kebatinan teachers one must trace the belief systems before the time of palace writer. Second this fasting ritual itself has a mystical nuance. So this explanation also uses a mystical point of view by prioritizing a deep sense.

In the humanistic culture of spiritual teacher there is a peguron ethic. Ethics encourages students to serve the teacher. Students are asked to emphasize the freedom to ask questions. Therefore, the interpretation of the spiritual practice of fasting in the writer of palace culture is not carried out specifically for one type of fasting, but in general. People of Javanese always remember good teaching.

4. Spiritual Field

Javanese culture philosophy written by Koentjaraningrat (1984) that describe about traditional community. In the spiritual field, Javanese culture recognizes the concept of divinity and power (Dwiyanto, 2010). Except for sharpening the poetic intuition, the interpretation of the spiritual practice of fasting according to spiritual writer, as a symbol of concern and ascetic practice. Characteristics of spiritual practice in meditation and asceticism are enjoying the

unpleasant and not enjoying the good, delighting in concern. It is hoped that after undergoing this practice, one will not be easily tempted by the world's attractiveness and form a transcendent spiritual outlook. Fasting aims to purify the mind and achieve spiritual perfection.

Fasting as a means of strengthening the mind. In this case fasting and meditation are forms of practice to strengthen the mind. The mind will become strong after a consistent and purposeful restraint of the lusts of the world. Fatkur Rahman Awal (2024) describe about Javanese fiction that fill local wisdom. The goal is to have supernatural powers, to be able to communicate with the unseen. Need an understanding of faith in God and spirits. The interpretations mentioned above are often in one meaning only. The mystical view generally accepted in the world of Sufism. Wiwien Widyawati (2007) have narration about classic literature that fill good teaching. The mystical path, as it is born in the form of Sufism, is one of the ways in which humans try to turn off their passions in order to be reborn in the divine and experience union with the true.

For palace writer, fasting like this is carried out in the laws of fiqh. The religion that is realized is a form of sharia and most of them live in the santri area. All believers who believe, will never doubt the existence of God, Religion should not only be used as a ritual obligation, but it would be nice if it could be reflected in commendable behavior to its adherents in order to obtain grace from God. People remember palace advice. Then a commendable attitude should animate everyone, even though they differ in religion in the religiosity of faith and piety. Galang Prastowo (2022) make description about imagination of social critics. There are local wisdom in fiction story. The spread of the humanitarian crisis due to modernism, from the beginning, reduced the essential values of humanity. Therefore humans should be aware to prevent the tendency of intellectual arrogance, and the arbitrariness of science and technology towards human dignity.

Related to this, Ranggawarsita gave advice in *jaka lodhang's* literary works. That called *Megatruh*. *Mbok parawan sangga wang dhuhkiteng kalbu, Jaka Lodhang nabda malih, nanging ana marmanipun, ing waca kang wus pinesthi, estinen murih kelakon.* It means a virgin on a chin is feeling sad. Then book of

jaka lodhang said thatbut know that there is a law of nature,in the prediction that has been determined must be endeavored, so that it can happen immediately.

5. Ethical Values

Moral philosophy values in Javanese culture written by classic literature. Serat Jaka Lodhang's quote above contains philosophical ethical values. The work of the poet writer of classic literature contains philosophy, history, life wisdom, and literature. Writer of spiritual's work had a lot of influence on Javanese literature. Bhakta (2017) remember about morality to young generation. Everything shows the charm of the poet as a creative writer.

The quality of spiritual teacher's humanistic discourse is examined in the form of a biography. The palace teacher Committee published a book about palace writer with the title Babad Lelampahanipun Suwargi Raden Ngabehi Ranggawarsita, whose content is similar to the work of the spiritual teacher family. Research on humanistic discourse by palace writer is often used as an object of academic research. Panani (2019) give advice with serat Wulangreh description. Classic Javanese culture give local wisdom that can be used to teach young generation.

People need good guidance. Studies on the humanistic work of spiritual writer have been carried out by experts. This orientation is more emphasized on poetry and literary works. This noble heritage needs to be preserved. The age of Javanese literature is getting more advanced. Retnowati (2020) describe moral philosophy ing serat wulangreh to teach young generation. The life of Javanese literature is a continuation of the development of previous Javanese literature. Javanese literature at the time of the poet palace writer was the pinnacle of the development of modern Javanese literature. So the one who succeeded in bringing it to the top was writer of palace, both based on the number and the quality of his works. There are quite a lot of humanity teaching taken from classical texts, especially those related to the field of Javanese literary studies. There is local wisdom to teach character building.

D. Conclusion

Based on systematic, integral and comprehensive analysis, the main topic can be applied properly and correctly. The ethical philosophy created by Poet Ranggawarsita is very important. The results of this study can be used to provide enlightenment as a guide to life. The points of local wisdom are still relevant to be applied in modern life.

Javanese philosophy have local wisdom that fill humanity teaching. The humanistic insight written by Pujangga Ranggawarsita is very important. Discussion of the thoughts of the poet palace teacher is useful for exploring the values of local wisdom related to improving the quality of character building in Indonesia. The results of the study by palace writer, the poet of the Surakarta Palace, are expected to be used as a means of learning Javanese literature. By studying Ranggawarsita's work, it is hoped that the noble values of the past heritage can be practiced as a reference and reflection of life in the present. The development of the nation's personality can be achieved through the study of classical Javanese literature.

Moral philosophy in Javanese culture give contributions to humanity teaching. The study of humanistic discourse by palace teacher was carried out in order to obtain a systematic understanding, so that the value of humanity teaching could be disseminated through students. Spiritual teacher as a court poet, his main task was to compose literary works. These humanistic works are all in handwritten form. The spiritual teacher in Surakarta kingdom served as a court poet, so many of his works were given to the leaders. In addition, many are circulating within the palace teacher family. It is obvious that spiritual teacher is a poet who is admired by many Javanese literature lovers, so many of them are spread among the people. Nation building done by people with literature reading.

According to Raden Ngabehi Ranggawarsita thinking moral philosophy is able to be used by people to character building. The humanistic idea of palace teacher which contains the value of humanity teaching is still read and lived by the Javanese people. Writer of palace's works were transferred or copied with great care. This may be because spiritual teacher is seen as a great poet, highly

respected and respected by lovers of Javanese literature. His works have already been published, so they are easy to spread and enrich the repertoire of Javanese culture.

Nation character building done by government to welfare state. Classic Javanese literature lessons can take Ranggawarsita's thoughts as teaching materials for humanity teaching. The local wisdom inherited by spiritual teacher enriches teaching materials for students at all levels. In the future, students who have received humanity teaching will continuously disseminate the value of local wisdom to the next generation. The humanistic discourse taught by palace writer can be used to weave world civilization. There are Javanese philosophy that used to teach humanity teaching building.

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