

Islamic Educational Values in Serat Wedhatama by KGPAA Mangkunegara IV

Adie Setiawan¹, Dimas Indianto S.², Agung Triyatno³, Teguh Wiyono⁴

Corresponding author. Email: dimas@uinsaizu.ac.id

^{1,2}UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

³Universitas Peradaban Bumiayu

⁴Universitas Amikom Purwokerto

Abstract

The impact of globalization is one of the factors that can influence the world of education in general and Islamic education in particular. In the era of information technology that continues to develop, it has led to the loss of national identity. Therefore, it is necessary to strengthen the values of Islamic education which are enriched with local wisdom values to become a guide to life, especially in behavior for the nation's generation in accordance with national identity. One of the values of local wisdom that can be explored in depth is content Serat Wedhatama. Serat Wedhatama contains teachings about nobility in human life, for example teachings about polite and wise behavior. This research aims to analyze and describe the values of Islamic education in Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya (K.G.P.A.A.) Mangkunegara IV. This type of research uses a type of library research using a qualitative descriptive approach. This research uses Serat Wedhatama, one of the components of piwulang fiber which is used as a material based on Islamic religious education. In analyzing the data, researchers used Miles and Faisal's strategic analysis techniques with data reduction, data presentation, inference and verification steps. Data collection techniques in this research used library, listening and note-taking techniques. Meanwhile, the data inspection technique used in this research is to increase persistence. Then the data analysis technique used in this research is method content analysis or content analysis. The results of this research show that Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya (K.G.P.A.A.) Mangkunegara IV there are three values of Islamic education, namely First the value of faith education in God with soul worship and taste. Second, the value of mahmudah moral education (praiseworthy morals) and avoiding mazmumah morals (reprehensible morals). Third, the educational value of ablution, prayer, dhikr, fasting, zakat, and reading the Qur'an. Teaching Serat Wedhatama also has relevance to Islamic education, namely the similarity of the concept of the teaching of life values with Islamic education such as: teachings about divinity, scientific concepts, and how to obtain knowledge of moral teachings, nobility of character and perfection of life.

Keywords: islamic education values, serat wedhatama, mangkunegara iv

1. Introduction

Globalization is a term that is familiar to people all over the world, including Indonesian people. As a phenomenon of human civilization, globalization is interpreted as part of the process of human life so that it affects all important aspects of life. The advancement of information and communication technology is an important factor that can accelerate the process of globalization. The presence of globalization has created many new challenges and problems that must be faced and solved with the aim of utilizing globalization for the benefit of life. This perspective emphasizes that we must overcome and respond to globalization as best as possible (Putro et al., 2021).

Globalization creates a very fast flow that cannot be stopped and a very varied flow of information. The flow of information does not only affect knowledge, but also has an impact on the values of Islamic education. An increasingly hedonistic lifestyle, such as standardization of how to dress, how to eat, and extravagant activities, especially among teenagers or young people, has an impact on social, economic, and religious aspects. Religious values are increasingly rejected by themselves because of increasingly globalized living habits, making religion increasingly seen as old-fashioned and backward. So that in the era of information technology that continues to develop, many fortification efforts are needed so as not to fall into a bigger abyss and be ready to face global competition so that the nation's children do not lose their identity as children of the nation (Safira et al., 2023).

Unfortunately, the Indonesian nation, which was previously religious and had character, is now experiencing a character crisis that is causing the loss of character and identity among the nation's children (Wiyani, 2022). Therefore, it is necessary to strengthen the values of Islamic education which are enriched with values. local wisdom to be a guideline for life, especially in behaving for the nation's generation in accordance with the nation's identity. Understanding local wisdom has become a competency needed by children to be able to exist in the 21st century. One of the local wisdom values that can be explored in depth is the content of Serat Wedhatama. Serat Wedhatama contains teachings about nobility in human life, for example teachings about polite behavior and wisdom (Any, 1986).

Actually, Indonesia has high local wisdom and the noble heritage of our ancestors whose teachings are no less important with teachings, theories, and understandings from the West. One of them is Serat Wedhatama. Serat Wedhatama is one of the ancient Javanese books (piwulang and piweling books) which is very popular among the Javanese people. In Serat Wedhatama there are piwulang and piweling which contain the concept of divinity, society, and humanity. Wedhatama from the word "wedha" means knowledge and "tama" means main, "wedhatama" the main knowledge (Any, 1986).

The relationship between Islamic education presents various patterns, as well as in Serat Wedhatama which is a place of study because there are special and interesting things that need to be studied in more detail, reflection, and appropriate models. In today's era, science and technology have brought many benefits and contributions to human life. In Serat Wedhatama there are piwulang and piweling which contain the concept of divinity, society, and humanity. The concept of divinity is formulated with the term agama ageming aji. Its implementation goes through four stages, namely sembah raga, sembah cipta, sembah jiwa and sembah rasa. The concept of society is expressed with the term amemangun karyenak tyasing sasama. While the value of humanity aims to achieve the degree of jalma sulaksana who is virtuous (Jatmiko, 2012).

Serat Wedhatama consists of one hundred verses which are divided to be five pupuh. The first is the Pangkur which consists of 14. The second pupuh is Sinom, which consists of 18 pupuh. The third pupuh is Pucung which has 15 pupuh. The fourth pupuh is Gambuh which consists of 35 pupuh. The fifth or final pupuh is Kinanthi which consists of 18 pupuh. In this research, we will discuss the teachings of the Serat Wedhatama because of its contents. There is a learning content, namely Islamic education, found in the tembang literature which includes: pangkur, sinom, pucung, gambuh, and kinanthi. This is intended so that this study can fill in the gaps in previous studies, especially the relationship between the review in Serat Wedhatama and Islamic education.

The completion of this research is expected to provide an opportunity to help the younger generation behave wisely based on the values of Islamic teachings. In essence, Serat Wedhatama can be a guideline and reference in behaving according to religious principles. Pujiartati and Sariyatun concluded that the implementation of Serat Wedhatama teachings can be used as a process of developing religious education based on history learning to help the younger generation become independent in the current era of rapid globalization and technology (Pujiartati & Sariyatun, 2017).

Serat Wehatama written in the 19th century in Javanese letters and language. The writing contains Kawi (old Javanese) expressions containing the assumption that the teachings of Islamic education are a guideline for learning, so that they can also be used as a concept of good morals for the younger generation at that time. Although the meaning and importance are not well understood by today's educators and speakers, most of its contents are still relevant today. Therefore, additional efforts are needed to strengthen the foundation of Islamic educational values in the era of rapid progress in the flow of globalization and technology today. One of which is through exploring values in the local wisdom of this nation, namely in Serat Wedhatama which contains teachings about noble character (Pambudi, 2022). Therefore, the researcher is interested in conducting research on "Islamic Educational Values in Serat Wedhatama by KGPAA Mangkunegara IV".

2. Research Methods

This research uses library research methods. The library research method is research that is identical to text or discourse analysis activities that investigate an event, whether in the form of an action or writing that is researched to obtain accurate facts (finding the origin, the real cause, and so on) (Hamzah, 2020). This study uses

Serat Wedhatama, one of Javanese literature which is used as a material based on Islamic religious education. This study uses a qualitative descriptive approach. This qualitative descriptive study is designed according to the questions to be discussed and the objectives of the study.

To discuss the problems and achieve the objectives of the study, descriptive qualitative research uses a flexible and open phenomenological thinking strategy and emphasizes inductive analysis. The truth to be explained is the values of Islamic education in the pupuh-pupuh (songs) in Serat Wedhatama by KGPAA Mangkunegara IV, with the hope of obtaining an objective and accurate picture. In this study, the object of research is Serat Wedhatama by KGPAA Mangkunegara IV. The data collection technique uses library techniques, observe, and record. While the data examination technique used in this study is to increase perseverance. One technique for testing the validity of data is through observation perseverance. Meanwhile, the data analysis technique used in this study is content analysis method, an analysis method that is carried out objectively on text with data in the form of words (Ismawati, 2013).

3. Results and Discussion

Islamic Educational Values in Serat Wedhatama

Serat Wedhatama is an ancient manuscript rich in Javanese elements and contains noble teachings. Thus, Serat Wedhatama is a work containing knowledge intended as a source of learning to achieve excellence and nobility in human life. Serat Wedhatama was written by Kanjeng Gusti Pangeran Adipati Arya (KGPAA) Mangkunegara IV (Siswokatono, 2006). Serat Wedhatama consists of one hundred verses which are divided to be five pupuh. The first is Pangkur consisting of 14 verses contains basic advice and teachings in facing life. The second pupuh is Sinom, which consist of 18 verses and explains how a person can improve the dignity of life by achieving three things, namely living a noble life, pursuing wealth for sustenance, and pursuing intelligence. The third pupuh is Pucung totaling 15verse, this pupuh explains that knowledge must be practiced starting from the will, because the will is the power that gives birth to patience in the heart. The fourth pupuh is Gambuh which consists of 35 pupuh explaining aboutworship, body worship, creative worship, soul worship, and feeling worship. The fifth or final canto is Kinanthi which consists of 18 pupuh. This pupuh is verses additions to Serat Wedhatama, which aim to clarify the contents of this Serat, to carry out all the teachings of the Serat Wedhatama one must be patient, have faith, be sincere and have noble character.

3.1. Pangkur

a. Values of Moral Education

The researcher found moral education values in the 1st, 2nd, 7th, and 8th verses of pupuh pangkur.

1) *Akhlak Mahmudah*

Akhlak Mahmudah is a commendable morality that provides benefits for oneself and others who feel it. Such as praying on time, giving alms, speaking softly to parents, establishing kinship relations with neighbors, caring for plants and loving animals and so on (Nuryantika et al., 2021). *Akhlak Mahmudah* in the Pupuh Pangkur above are:

a) Manners

The manners in Pupuh Pangkur teach that manners or politeness are attitudes that are so sacred or noble according to Islamic teachings which are a reflection of self for every human being. Especially in Pupuh Pangkur which teaches manners or polite attitudes towards parents, and the community environment.

b) Politeness

One example of politeness in Pupuh Pangkur is humility. Allah SWT commands us to be humble towards all believers in the Al-Qur'an Surah Al-Baqarah verse 83 which means: "And (remember), when We took the promise from the Children of Israel (namely): *“Do not worship other than Allah, and do good to parents, relatives, orphans and the poor, and speak kind words to people, establish prayer and pay zakat. then you do not fulfill the promise, except for a small part of it, and you always turn away.”* (Al-Baqarah [2] : 83).

A person's politeness will be seen through his words and behavior. His words are gentle, his behavior is gentle, and he cares about the feelings of others. From here we can conclude that politeness includes two things, namely politeness in speech and politeness in action.

c) Respecting Others

Mutual respect between fellow humans is an obligation and necessity. Maintaining relationships between people is a non-negotiable obligation. Allah SWT commands us to maintain good relationships with humans or in Islamic terms, namely *hablu min al-nas*. The

attitude of mutual respect is explained in the Al-Qur'an Surah An-Nisa verse 86 which means: "If you are honored with something, then return the honor with something better than it, or return the honor (with something similar). Indeed, Allah takes everything into account." (An-Nisa [4] : 86).

Every religion teaches its followers to respect and love fellow human beings. Islam also demands its followers to understand the essence of true life on earth. An understanding that is based on the spirit of togetherness and living in harmony. The Prophet Muhammad SAW said, which means "Who does not respect/love, he will not be respected/loved by the Creator" (HR. Bukhari, No. 6013) (Salamah, 2024).

The hadith above clearly shows the teaching of mutual love, respect and respect for humans. Ibnu Hajar al-Asqalani (852 H) explained that the teachings of compassion apply universally to everyone, both Muslims and non-Muslims. Islam respects and respects everyone regardless of religious background (Hajar & Asqalani, 2018).

2) *Akhlak Madzmumah*

In pupuh pangkur there is a moral value of madzmumah (reprehensible morals), namely arrogance/conceit.

The word of Allah SWT in the Qur'an surah Luqman verse 18 which means: *And do not turn your face away from people (because of pride) and do not walk on the face of the earth arrogantly. Indeed, Allah does not like people who are arrogant and boast about themselves.* (Luqman [31] :18).

Based on the explanation of the verse above, it is clear that Allah SWT forbids humans from being arrogant, with various detrimental consequences and threats explained in the Qur'an for those who behave arrogantly. With these prohibitions and threats, it is hoped that people on earth will not be arrogant.

b. The Value of Faith Education

The values of faith that researchers found in Pupuh Pangkur in verses 12, 13, and 14 are related to the purpose of life for people who have reached a wise or noble level who try as much as possible to dive into the ocean of *Pamoring Kawula-Gusti* (union between servant and God).

In the concept of *Pamoring Kawula Gusti*, Mangkunegara IV integrated worship and noble character as one unit, in the same breath and interrelated, in order to get as close to God as possible. According to Magnis Susena, the core of the Javanese people's view consists of the view that behind external problems there are sacred (numinous) powers of the universe as something real and true, and the true reality of humans is their inner being rooted in the numinous world. Furthermore, Magnis Susena explains that human life will be successful if they can adapt to that reality, or can penetrate to Him (Jatmiko, 2012).

3.2. Sinom

a. The Value of Faith Education

The value of faith education can be found in the quotation from Pupuh Sinom verses 16 and 17, which aims to encourage the younger generation to train their souls to receive the grace and mercy of Allah SWT. To achieve this, all must be done through uzlah or what can also be called khalwat, one of the paths taken by creatures in order to train and manage their souls with the aim of being able to control their own desires.

This is reinforced again in Pupuh Sinom verses 30 and 31. In Pupuh Sinom verses 30 and 31, it reinforces the previous verse, namely that a person who is successful in khalwat with uzah is a person who already knows how to live a wise life rule who knows the signs of God's greatness that exist in this universe.

As explained by Mangkunegara IV in Serat Wedhatama, this is in accordance with the view of Sheikh Abdul Qadir al-Jailani. That people who are pure in their souls should always do mujahadah by always suppressing lust. Mujahadah should be practiced sincerely, only hoping for the pleasure of Allah SWT. As in Serat Wedhatama, the younger generation is taught to restrain lust through asceticism or uzlah.

b. The Value of Faith Education

In more detail, there are moral values in Pupuh Sinom verses 23, 24, 25 and 31, namely:

1) *Qana'ah*

The noble values taught by Mangkunegara IV in the verse above are related to *Qana'ah* found in Pupuh Sinom verse 25. According to the language, *Qana'ah* means accepting what is

or not being greedy (Sudarsono, 2005). Meanwhile, in terms of terminology, it is a noble morality, namely accepting sustenance as it is and considering it as wealth that keeps them in good standing and does not have to beg from people (Hajjaj & Fauqi, 2011). From the definition above, it can be concluded that a person who has the characteristic of *Qana'ah* is a person who feels satisfied with what he has, and accepts whatever gifts Allah SWT has given him, whether they are many or few.

2) Grateful

Gratitude in the Indonesian dictionary means an expression of gratitude to Allah SWT, and a statement of feelings of relief, happiness and so on. In terms of language, gratitude is praise to those who have done good for what has been done to them (Shihab, 1997).

3) Tolerance

There is in Pupuh Sinom verse 25, namely: *Padune wong dahat cubluk, Durung wruh cara arab, Jawaku wae tan ngenting, Parandene paripaksa mulang Putra* which means "As a very stupid person, not understanding the Arabic way, not understanding Javanese manners, but forcing myself to educate children". There is a hidden value that emerges from the verse above, namely the phenomenon of Arabism which is currently rampant among the younger generation. For them, Arabism has become a trend in conveying Islamic messages based on sharia law. They convey Islamic teachings that are Arabic in character without being based on the nature of noble morals. They do not look at the history of Islamization in Nusantara, even though in the past the defenders of the spread of Islam (the guardians) did not only talk about sharia, but also combined sharia with morals, and not infrequently also prioritized morals over sharia. Through such a message, what must be done is only to prioritize the values of tolerance by not blaming each other so that there is no division with each other.

4) Humble

Humility in Islam is called *tawadhu'*. *Tawadhu'* is an attitude that must be possessed by a Muslim because *tawadhu* makes humans far from arrogance. Moreover, if we remember that *kibir* (self-aggrandizement) is a trait that only Allah SWT deserves to have, as the creator and owner of the universe. A humble attitude is commanded by Allah SWT in the Qur'an, Surah Asy-Syu'ara verse 215, which means "And humble yourself towards those who follow you, namely those who believe." (Asy-Syu'ara [26] : 215).

3.3. Pucung

a. The Value of Faith Education

In Pupuh Pucung, the value of religious education is found in the 44th verse, namely the relationship between humans and God. The 44th verse is still a continuation of the 43rd verse which contains the attitude of seeking knowledge that must be accompanied by a sense of willingness, patience, and sincerity as provisions in seeking knowledge. While in the 44th verse in the first and second line: *Bathara gung, Inguger graning jajantung* which mean "God Almighty is placed in the heart (every breath)". This means that someone who has achieved a perfect attitude (in the 43rd verse) in knowledge and deeds, will always place God (Allah SWT) as a guideline/motive in every action. This means that God (Allah SWT) is always remembered by name in the heart, becoming the motivation of every blood flow that flows throughout the body.

Continued in the third and fourth lines of Pupuh Pucung, namely: *Jenek Hyang wisesa, Sana pasenedan suci*. The meaning of the verse is that when you are not working, resting, or have a lot of free time, always remember Allah SWT by remembering Him, and do not follow your own desires or imaginations.

b. The Value of Moral Education

From the 33rd verse of Pupuh Pucung, it contains the meaning and moral message that in seeking knowledge, it starts with good and strong intentions (will), in the first and second lines: *Ngelmu iku, Kalakone kanthi laku, Lekase lawan kas, Tegese kas nyantosani*. This means that knowledge (*haikat*) is achieved by experiencing it in every action, starting with the will. With good, strong and steady intentions, all obstacles and barriers in seeking knowledge can be overcome well in daily life, not only when seeking knowledge but in all things, namely with good and strong intentions.

In Pupuh Pucung, the 47th verse is in the first and second lines: *Durung punjul, Ing kawruh kaselak jujul* which means that *not yet proficient in knowledge, hurrying to be considered clever*. The verse contains an implied meaning that seeking knowledge can be achieved through good character, meaning that when someone have knowledge, he is not quickly satisfied, because the breadth of knowledge is unlimited, so seeking knowledge is carried out throughout life with maximum ability.

Then in the 43rd verse provides a moral education lesson from the attitude of seeking knowledge that must be accompanied by a sense of willingness, patience, and sincerity as provisions in seeking knowledge. While what is not allowed is using knowledge for arrogance and considering oneself smarter than anyone else.

3.4. Gambuh

a. The Value of Faith Education

The value of faith education in Pupuh Gambuh is found in the 62nd verse, the relationship between humans and God is by surrendering themselves whole heartedly to Allah SWT so that humans are not tempted by the world's fleeting (temporary) pleasures. In the second line it reads: *tan kayungyun mring ayuning kayun* which means not interested in the beauty of goals/desires. By teaching people not to be carried away by indulging in worldly pleasures that are only temporary (*fana*).

Then there is the pupuh gambuh verse 64 containing a combination of faith and piety. Sri Mangkunegara in verse 64 explains the importance of worshipping the soul in the context of the journey to get closer to God. From this stage, humans must be able to act based on the truth and not just their desires (*nafsu*). The above is in the third line, *Kalakuwan tumrap kang bangsaning batin* which means "actions related to the mind". In addition, Sri Mangkunegara IV also reminds humanity to always remember and be aware that this world is not the end of life but eternal and everlasting life for all His creatures is in the afterlife. This is conveyed by Mangkunegara IV in the fourth and fifth lines, *sucine lan awas emut, mring alaming lama maot* which means the cleansing with caution and always remembering the eternal nature in the future.

The value of religious education contained in Pupuh Gambuh in the 77th verse contains the unity of faith and piety. This verse describes the state of a person who has reached the level of spiritual piety of *sembah jiwa*, where it is as if the person has become one with God, feeling the presence of God in every step of his life. This is explained in the first line of *endi manis endi madu*, which means that life is analogous to honey and its sweetness, inseparable.

The value of religious education contained in Pupuh Gambuh in the 78th verse contains a combination of faith and piety values. This value is found in the third line, *kang minangka colok celaking Hyang Widhi* which means which is a guide to understanding the essence of God. The word *Hyang Widhi* illustrates that Sri Mangkunegara IV believed in the existence of God who created and controls the universe and is worthy of being worshipped by humans. The obedience and faith of a servant to his God shows the measure of teaching to what extent the religious values (*akidah*) are taught.

b. The Educational Value of Worship

The educational value of worship in Serat Wedhatama in Pupuh Gambuh is found in the 48th verse containing religious teachings delivered by Sri Mangkunegara IV. The teachings contain the order of human closeness to God which is divided into four indicators. The four indicators are symbolized in the *Sembah Catur*, the four types of worship that humans must go through to receive God's grace. The explanation of *Sembah Catur* was inserted by Mangkunegara IV in the second line or gatra of the *Sembah Catur supaya lumuntur* and the third gatra: *dhihin raga, cipta, jiwa, rasa, kaki*. The two lines explain about *sembah raga* (body), *sembah cipta* (creation or heart), the *sembah jiwa* (spirit), *sembah rasa* (core of the spirit).

The educational value of worship in Pupuh Gambuh verse 49, about *sembah raga*, is found in pupuh Gambuh which contains a combination of faith, piety, and cleanliness. Sri Mangkunegara IV explained that *sembah raga* is the first step (one type of sharia) to get closer to God by using the body or body parts. Then in the fourth and fifth lines, Sri Mangkunegara IV also gives an example of *sembah raga*, the five daily prayers, in the verse *Kang Wus lumrah Limang Wektu, Wantu wataking wawaton* which means "What is common, for example five times a day, as a sign of respect for time". Then, before performing the five daily prayers, someone must first purify himself. The value of cleanliness or purification can be seen in the third line of pupuh 49, *Susucine asurana saking warih* which means "Purifying oneself with water". This shows that the means of purification at this stage is through water.

The educational value of worship in Pupuh Gambuh verse 54 contains a combination of faith and piety which are in the verse: *Lire sarengat iku. Kena uga ingaran laku. Dhingin ajeg kapindone ataberi* which means "Indeed, this practice can be called exercise, which is consistent and persistent." Sri Mangkunegara IV in this verse teaches humans about the value of worship accompanied by actions.

The value of worship education in Pupuh Gambuh verse 58 contains a combination of values of faith and piety. Sri Mangkunegara IV in this verse explains the second stage in getting closer to God, namely through *sembah kalbu* or *sembah cipta*. In Pupuh Gambuh verse 58, it discusses *sembah kalbu* or *sembah cipta* which actually from the understanding above is more into faith education as explained by Sri Mangkunegara IV above that *sembah kalbu* or *sembah cipta* is the second stage in getting closer to God. However, *sembah kalbu* or *sembah cipta* can only be obtained by performing worship continuously (continuously) and consistently. As in the first and second lines, *Samengko sembah kalbu yen lumintu ga dadi laku* which means "Later, if the worship of the heart is continuous, it will also become a spiritual practice". So, there is a relevance between the knowledge of faith and the value of worship. It can be concluded that the value of worship in the 58th verse of the Pupuh Gambuh is to continuously and consistently worship such as saying the two sentences of the shahada, performing the five daily prayers, dhikr, fasting (wajib and sunnah), paying zakat, and reading the Qur'an.

c. Value of Moral Education

The value of moral education in Pupuh Gambuh, verse 71, in the first and second lines, *kalamun durung lugu, aja pisan wani ngaku*, which means "If you can't control yourself, don't ever dare to admit it." This line contains an implied command to always be honest about the knowledge you have, don't use it to cheat/brag.

Then it is strengthened again in the 73rd verse, second line, *kudu sentosa ing budi teguh* which means "Must have strong morals". The line teaches humans to always have a strong personality (morals). The third line, *sarta sabar tawekal legaweng ati* which means "Be steadfast and patient with an open heart." That line teaches humans to always increase the qualities of patience, surrender and sincerity. The fourth line, *trima lila ambeg sadu* which means "Accepting and being sincere as it is, his attitude can be trusted." The line teaches humans to learn how to accept with sincerity whatever God gives and predestines for them.

3.5. Kinanthi

a. The Value of Faith Education

The value of religious education in Pupuh Kinanthi is found in the 86th verse, third line, *Miwah wisaning tunggal*, which means "The sole power". From this line contains the value of faith, conveying belief only in Allah SWT and believing that only Allah created day and night, the God, and the One who created this universe. As found in the fifth to sixth lines, *Kang atunggil rina wengi, Kang mukitan ing sakarsa, Gumeler ngalam sakalir* which means "Who unites day and night. Who fulfills all wishes, spreads the universe." So when a person has a strong and steadfast faith in God, then he practices the values of faith (akidah) regarding the relationship between humans and God.

b. The Value of Moral Education

In Pupuh Kinanthi verse 88 there is a moral education value that begins with the command to eliminate all doubts or suspicions in the heart which is found in the first and second lines, *Sirnakna semanging kalbu, Den waspada ing pangeksi* which means "Eliminate doubts in the heart, be careful of your views". If doubts arise, it is because we only see what is in front of us, while we do not know the truth. In the future, if someone can eliminate these bad prejudices, then he will be on the path of safety that will lead him to peace and happiness in relationships with fellow human beings.

In the 89th verse contains moral education values regarding advice to avoid bad and useless behaviors especially in the surrounding environment. Found in the first and second lines, *Aywa mematuh nalutuh, tanpa tuwas tanpa kasil* which means "Don't get used to doing disgrace, It's useless without results". In this line, the context is to not do bad things in the surrounding environment.

So, in this verse contains the value of moral education, namely the value of honesty, especially honesty to others. This value of honesty is included in the implied meaning of this *pupuh*, because it cannot be seen directly from the meaning of the words but must be understood based on its content. As explained in the third and fourth lines, *Duweya kawruh sabodhag, Yen tan nartani ing kapti* which means what's the point of having knowledge if you can't apply honesty. Only using that knowledge to deceive others who don't know or have less knowledge.

3.6. The Relevance of Islamic Educational Values In Serat Wedhatama To Islamic Education Learning

The relevance of Islamic educational values in Serat Wedhatama with Islamic religious education learning lies in the similarity of the concept of Islamic educational values in the values of life in Serat Wedhatama with Islamic religious education learning such as in the subjects: Al-Qur'an Hadith, faith, morals, jurisprudence, and Islamic Cultural History. In Serat Wedhatama there is a main teaching,

namely the teaching of sembah catur. The first similarity in the concept of sembah catur is sembah raga. Sembah raga contains Islamic educational values, namely the value of worship education. It is explained in the 49th verse of the pupuh gambuh, *Susucine asurana saking warih* which means "Purifying oneself with water". This verse is about the concept of sembah raga which explains the importance of purification (wudlu) and the five daily prayers, that is, before carrying out the five daily prayers you must first purify (wudlu). This is relevant to learning Islamic education in fiqh subjects regarding purification (thaharah) which is a legal requirement for obligatory worship for Muslims, namely prayer. The second is sembah cipta (qalbu). In sembah cipta there is the value of aqidah education. This explains how to achieve makrifat from God through the path of wirid, mujahadah, cultivating as deep concentration as possible. It is explained in Pupuh Gambuh verse 58. This method has similarities with Islamic teachings, such as the words of Allah SWT in the Al-Qur'an surah An-Nazi'at verses 40-41 and the Al-Qur'an surah Al-Ahzab verse 41- 43. So, researchers found a relevance between the value of religious education in Serat Wedhatama, the concept of sembah cipta (kalbu) and Islamic education learning in the material akidah subject "getting closer to Allah SWT".

The researcher also found the relevance between the values of faith education in Serat Wedhatama, namely the concept of sembah cipta (qalbu) with the values of worship education contained in the learning of Islamic jurisprudence subjects on prayer, zakat, and fasting. Why is it relevant? Because sembah cipta or sembah kalbu. As in the first and second lines of the pupuh Gambuh verse 58, *Samengko sembah kalbu Yen lumintu also uga dadi laku* which means "Later, if the worship of the heart is continuous, it will also become a spiritual practice". So, there is a relevance between the knowledge of faith and the value of worship. It can be concluded that the value of worship in the 58th verse of the pupuh Gambuh is to continuously and consistently worship such as: saying the two sentences of the shahada, performing the five daily prayers, dhikr, fasting (wajib and sunnah), paying zakat, and reading the Qur'an.

The third is sembah jiwa. Sembah jiwa has the value of Islamic education, faith which is carried out by opening the heart through inner practices and maintaining purity, which means always filling the heart with dzikir. This concept is related to Islamic teachings which are emphasized by Allah SWT in the Al-Qur'an surah Al-Baqarah verse 269, which means "Allah bestows Al Hikmah (deep understanding of the Al Quran and Sunnah) to whom He wills. and whoever is gifted with wisdom, he has truly been gifted with many gifts. and only people who understand can learn (from the word of Allah)." (Al-Baqarah [2] : 269).

From the explanation above related to the value of religious education in Serat Wedhatama, the concept of sembah jiwa, researchers found relevance to the subject of Islamic education, the material of dzikir and prayer in learning. Sembah jiwa must be done continuously, every day diligently and continuously.

The fourth is sembah rasa. Sembah rasa contains Islamic educational values, namely the value of aqidah education, the measure of the level of makrifat in the understanding of Sufism which is the highest level of Sufism. In the description of sembah rasa or makrifat, where the heart is the main inner eye to achieve appreciation of makrifat towards God. As stated by Ibn 'Athailah when the Sufis tried to get closer to Allah as close as possible, such as the following expression: *al-anwar mataya al-qulub wa al-asrar*. This means that the lights (from Allah which are placed in a person's heart are usually produced through dhikr and worship of heart purification) are vehicles for the heart (which take it to the presence of its Lord) (As-Sakandari, 2004). So, from the explanation above, the researcher found that there was relevance between the values of faith education in Serat Wedhatama, the concept of sembah rasa, with the learning of faith and morals, Sufism material in Islam

4. Conclusion

Based on the findings of the research, it can be concluded that the program of memorizing the Qur'an (BTQ) Serat Wedhatama contains Islamic educational values, namely moral education values contained in all pupuh: pangkur, sinom, pucung, gambuh, and kinanthi. The moral education values contained in Pupuh Pangkur are etiquette, good manners, respect for others and respect for others. In Pupuh Sinom there are akhlak mahmudah: qana'ah, gratitude, tolerance, and humility. In Pupuh Pucung there are moral values that are easy to seek knowledge, good intentions, tawadhu (humility), not being easily satisfied, patience and fortitude, and sincerity. In Pupuh Gambuh there are moral values that must be possessed by people who have knowledge, honest, not arrogant, noble character and have the qualities of patience, trust and sincerity. In Pupuh Kinanthi there is a moral value, namely eliminating bad prejudices (suudzan) and avoiding them by having good thoughts (husnudzan) towards other people. From the explanation above regarding the value of moral education in the Serat Wedhatama, researchers found its relevance to learning Islamic religious education in the subjects of morals and moral beliefs.

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