



**International
Journal of Society, Culture & Language
IJSCL**

Journal homepage: www.ijscf.net
ISSN 2323-2210 (online)

Exploring Wisdom in Children's Literature: Studies on the Values of Character Education in Poetry

Akbar Al Masjid^{1a}, Sumarlam Sumarlam^{2a}, Retno Winarni^{3a}, Budhi Setiawan^{4a}

ARTICLE HISTORY:

Received May 2023
Received in Revised form July 2023
Accepted July 2023
Available online August 2023

KEYWORDS:

Children's literature
Educational values
Character education
Javanese literature
Javanese poetry

Abstract

The issue of character is an important global issue to be pursued together. This study examines the educational values in *Serat Sari Swara* by Ki Hadjar Dewantara (KHD). The research used qualitative methods focused on hermeneutic analysis. The source of the data is *Serat Sari Swara* published in 1930. The results showed that *Serat Sari Swara* represents the values of character education. Character education values include working hard, obeying rules, living simply, patiently, conscientiously, and sincerely, courteously, and religiously. *Serat Sari Swara*, as an influential cultural product, not only entertains but also serves as a medium to instill positive virtues in society. These values are influenced by Javanese culture as the origin of the author. An important implication of the research is that *swara sari fiber* can be a medium for character education for students and the wider community. This is expected to contribute to efforts to deal with character problems in a global context.

¹ Assistant Professor, Email: akbaralmasjid7@gmail.com (Corresponding Author)
Tel: +857-3174-9613

² Professor, Email: sumarlam@staff.uns.ac.id

³ Professor, Email: retnowinarni@staff.uns.ac.id

⁴ Associate Professor, Email: buset74@gmail.com

^a Universitas Sebelas Maret, Indonesia
<http://dx.doi.org/10.22034/ijscf.2023.2007293.3101>

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1. Introduction

Serat Sari Swara is a classic literary work of Ki Hadjar Dewantara. Recorded and published in 1930, this text was written in Javanese script and presented in Javanese poetry format. Not only a work of art, but Serat Sari Swara is also a children's literature book rich in educational values. Behind each verse and paragraph, Serat Sari Swara contains various character education values that are relevant to the community, especially for children and adolescents. The text helps young readers to understand and explore values such as empathy, responsibility, justice, and courage. This work is designed to inspire readers, help them understand the world, and prepare them for their role. However, despite its great potential as a source of education and character-building, this book seems to be underutilized in children's educational environments. There are several factors that are the main causes. First, teachers lack understanding of the benefits of this book as an effective learning tool. Second is the lack of public awareness about the educational values in Serat Sari Swara. Many people may not realize these ancient texts' value in an educational context (Pamungkas et al., 2023; Waston, 2018; Widodo & Purwanto, 2019). Many literary texts believe it can be a bridge between generations. In addition, literature can also help people to maintain and preserve their culture and history (Lenchuk et al., 2023; Suyitno, 2017) while also instilling important character education values in life.

To bridge this gap, proactive steps must be taken. Efforts to increase public awareness must be carried out through various campaigns and cultural events that promote the richness of Javanese literature and the values of character education. With the right efforts, books like Serat Sari Swara can get a worthy place in children's educational environment and in the hearts of the community. Because, after all, character education for children is the main essence of preparing the next generation for a qualified nation (Lenchuk et al., 2023; Pamungkas et al., 2021; Pattaro, 2016). Through character education, children learn positive values, discipline, and empathy and are taught to face challenges and failures positively. Character education helps to develop social skills, independence, and a sense of love for the motherland while reducing negative behavior.

This is not only schoolwork but also involves the active role of parents and society to create an environment that supports and builds a generation of integrity and ethics and contributes positively to the nation's and the world's progress. For this, literature is considered one of the media that can provide character education for readers (e.g., Pamungkas et al., 2023; Pattaro, 2016; Puspita et al., 2019). For this reason, exploring the values of education through literature, especially Serat Sari Swara, is very important.

Serat Sari Swara is a children's literature book designed with a special purpose to fill the gaps in educational children's literature. This book combines the concept of interesting children's stories with the instillation of important educational values for developing children's characters. Each story presented in Serat Sari Swara contains various educational values, which are mixed in an interesting narrative and plot so that children can learn while enjoying the story told. However, the utilization and research on Swara Sari Fiber have not been fully optimized. In fact, this book has great potential to be an effective source of learning and character education if properly studied and applied. Therefore, this study aims to further investigate and explore the educational values implied in each story in Serat Sari Swara. This research will look at how educational values are conveyed through children's literature and how these values can be explored and applied in children's education. It is hoped that through this research, Serat Sari Swara can be better appreciated and utilized as a source of effective character education for children. In addition, this study also hopes to guide educators and parents on how best to use this book in children's education so that it can positively impact children's character development.

2. Theoretical Framework

2.1. Children's Literature

Children's literature is a work exclusive to children (Hunt, 2005). A 'good book for children' crucially shows that the two constituent terms 'children' and 'literature' in the label 'children's literature' cannot be separated and traced back to their original meaning. It was later recast to understand better what 'children's literature' was. In short, the 'children' of 'children's literature' is the specific notion of 'children'. It

is unrelated to other 'children' (Hunt, 2005). Children's literature can give children an experience of what happened in the past and what will happen in the future. Through this children's literature, children can learn the meaning of life from the values of the stories they have read. Because of this, children's literature is written for different readers with different skills, needs, and ways of reading. Children's literature is generally shorter, stories develop in a clear moral scheme, the language is child-oriented, the plots have a different sequence, and the stories the author tells can be stories of magic, fantasy, simplicity, adventure, game traditions, songs, and children's stories (Hunt, 2005; Mingshui, 2002; Nikolajeva, 2016; Pulimeno et al., 2020). For this reason, interpreting children's literature as literature that is easily accessible and understood emotionally and psychologically by children and easy to imagine (Pulimeno et al., 2020). Because the purpose of children's literature is to please children.

Children's literature is a branch of literature specifically designed to meet children's needs, interests, and understanding. Children's literature meets three criteria described by Obi et al. (2010). First, the characters that appear in children's literature are children or adolescents, so the stories and events that occur in the literary work are more relevant and can present identification for young readers. Second, themes used in children's literature are usually written using simple language and are easily understood by children. However, children's literature can also contain complex themes, but it is adapted in a child-friendly way to remain understandable to young readers. Finally, children's literature often contains moral messages and educational values that benefit children. Children's literature is a means of education that entertains and provides messages that can shape children's character and outlook on life. Through stories in children's literature, children can learn about the importance of respecting others, working together, and overcoming differences wisely. This helps build the character of empathetic, tolerant children and values diversity, which are important values in creating a harmonious and inclusive society (Firoozalizadeh et al., 2020; Nikolajeva, 2016). By presenting messages about diversity and positive values through children's literature, communities can strengthen

the foundation in creating an environment that is more inclusive, tolerant, and respectful of cultural differences (Smith, 2017). Therefore, the role of children's literature in education and culture must be supported and promoted to achieve a harmonious and united society in diversity.

2.2. Educational Value in Literature

In the process of artistic expression, especially poetry, it is usually implied a deep philosophical meaning. This philosophical meaning includes understanding a literary problem from a philosophical perspective with a speculative analysis approach. Philosophy is a radical and universal systematic thought in which this perspective and approach transcend the boundaries of conventional knowledge, which are often partial and segmented (Barthes, 1975; Gagliano et al., 2017; Hunter, 2009; Iskakuly et al., 2021). In other words, philosophical meaning in literature is an attempt to search for and explore the deepest meaning of a phenomenon by trying to answer and solve problems through philosophical review. Meanwhile, literature serves as a contrived or fictitious reflection of life, containing various educational values. These values are implicit in the moral, religious, social, philosophical, and cultural elements. In various literary works, these educational values can be found in many forms, both explicit and implicit. Literature serves as a vehicle for imaginative and fantastic expression and as a medium that reflects the reality of a character or character (Pamungkas et al., 2023; Pattaro, 2016). This proves that literature has aesthetic value or beauty and contains mandates or educational values that readers can take.

The value of education in literature is closely related to the quality of the literary work itself (Lenchuk et al., 2023). Good literary works not only provide aesthetic satisfaction to the reader but also present noble values that are beneficial to the reader. Literary works with high value are literary works that can present philosophies or teachings/life guidelines, human values, and educational values that can enrich readers' knowledge and insight (Chalkiadaki, 2018; Cristovão & De Cabral, 2016; Koseoglu & Bozkurt, 2018). Therefore, literary works always contain values or messages of advice that readers can learn. Thus, it can be said that the meaning of philosophy in literary works is

an effort to search for and deeply understand the phenomena contained in literary works, where the phenomenon is reviewed and analyzed through a philosophical perspective. This effort aims not only to answer and solve existing problems but also to explore and extract educational values, be they moral, religious, social, cultural, and especially philosophical, contained in them.

2.3. Ki Hadjar Dewantara

Ki Hadjar Dewantara was born in Raden Mas Soewardi Soerjaningrat. He was born on May 2, 1889, and died on April 26, 1959. Ki Hadjar Dewantara was a Javanese nobleman, activist of the Indonesian independence movement, national teacher, columnist, politician, and pioneer of education for indigenous Indonesians from the Dutch colonial era. He was the founder of Perguruan Taman Siswa. This educational institution provides opportunities for natives to obtain the right to education, the *priyayi*, and the Dutch. In 1959 for his services in developing education in Indonesia, Ki Hadjar Dewantara was awarded the title of the Father of National Education by President Soekarno. His date of birth is now commemorated in Indonesia as Indonesian National Education Day.

The motto he used to use in the education system is now very well-known in Indonesian education circles. Overall, the motto in Javanese reads *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani* (in the front giving example, in the middle encouraging, behind giving encouragement). This motto is still used in the world of education of the Indonesian people, especially in Tamansiswa College schools. In addition, as an educational figure of Indonesian Education, he also gave many ideas about education. Ki Hadjar Dewantara's concept of instilling character can be achieved with Tri-Nga- (*ngerti, ngrasa, nglakoni* 'understand, feel, act', Dewantara, 2013b). This aligns with what Lickona states in his book *Educating for Character*, that character has three interrelated parts: moral knowledge, feelings, and actions (Lickona, 2015).

3. Methodology

This research is an effort to explore the values of education in Serat Sari Swara by Ki Hadjar

Dewantara. The main focus of research is the educational values contained in literary texts in the form of poetry. Therefore, qualitative research is considered appropriate to be used as a research method. Qualitative methods are more concerned with interpreting the researcher (Corbin & Strauss, 2014; Creswell, 2014; Taylor et al., 2015). This research is inductive and seeks to develop data-based concepts, insights, and understanding (Corbin & Strauss, 2014).

3.1. Materials

The data source for this study was Serat Sari Swara by Ki Hadjar Dewantara in 1930. The Sari Swara fiber taken is a Latin script version. This is done because the original text source with Javanese characters has been damaged. Research data were in the form of a series of words, poems, and lyrics in songs/poems that represent educational values. This research data collection technique used non-interactive techniques, which are techniques that only focus on interpreting texts from the perspective of researchers. All data obtained were classified based on the focus of the study, i.e., representation of character education values (Corbin & Strauss, 2014; Creswell, 2014). To test the validity of the data, triangulation techniques were used. Triangulation was done by comparing data that character categories have classified with relevant theories. This was to ensure that any data on character education values were in accordance with theory.

3.2. Procedure

The data analysis process in this study used a qualitative research paradigm with hermeneutic methods. With the hermeneutic method, texts were examined and interpreted in meaning based on a broad cultural context. Hermeneutic studies emphasize that every literary work has a multi-interpretive meaning, where researchers will continue exploring the work with interpretations as close as possible to the author's intention (Porter & Robinson, 2011; Ricoeur, 2016). Thus, the analysis requires careful interpretation of the verbatim to derive a meaning that reflects the presence of racism. During the research process, the research steps used analytical techniques with interactive models developed by Miles et al. (2014). This process involves three main stages:

a. *Data Reduction/Condensation Process*

This stage involves filtering and selecting the most relevant and important data for research purposes. This includes simplifying data, reducing redundant or irrelevant data, and focusing on the most significant aspects of the text.

b. *Data Presentation/Data Display Process*

Once the data is reduced, the next stage is presenting the data in a format that is easy to understand and analyze. These can be tables and visuals of direct text citations, thus allowing researchers and readers to understand the data and research findings better.

c. *Conclusion Drawing or Data Verification*

This last stage involves interpreting the data and drawing conclusions based on the analysis. It also involves data verification, where researchers re-examine data and findings to ensure their accuracy and validity.

This research was expected to provide a deeper understanding of the representation of character education values in Serat Sari Swara and how this literary text can be used as a source of learning and teaching character education values.

4. Results

Serat Sari Swara is one of the works (literature) of Ki Hadjar Dewantara (KHD) as a Javanese printed text. Swara sari fiber has several forms. The first version was written using a Javanese script (Dewantara, 1930) printed in The Hague, Netherlands, while the second version was in the form of a Latin script published by Pradnjaparamita publisher, Jakarta (Dewantara, 1964). His work contains teaching/educational methods using *gendhing literature* which is expressed in the form of children's poetry, classical Javanese poetry, and *macapat* poetry. The following is the essence of "gendhing literature", part of the Sari Swara. Gendhing is Pellow either "Gending Training as education" (Dewantara, 2013a). The following is an introductory excerpt from Serat Sari Swara by KHD (Dewantara, 1930)

"... bilih wulangan sekar utawi gendhing Jawi tumpraing murid Jawi punika, miturut wewatoning kawruh pang-gulawenthah, ageng sanget dayanipun

tumonja dhateng alusing budi, kamar-emaning raos kabangsanipun tuwin lepasing pasinaon kasusastran. Pramila ing nagari pundi kemawon wulangan sekar punika ing salebeting pamulangan kalebet prakawis ingkang sanget dipunwigatosaken".

Meaning: "... that the teaching of Javanese poetry or gendhing to students is based on the educational science guidelines, which has a great influence/benefit on refinement/nobility of mind (sensitivity of taste), and fostering a sense of pride in the spirit of nationalism and literary knowledge. Therefore, teaching poetry in learning is a matter of utmost priority in any country".

The above quote is relevant to KHD's thoughts on poetry written in his book *Ki Hadjar Dewantara Volume 1 (Education)*, that gendhing literature is the concept of taste and "purifying the mind with art". In addition, learning Javanese gending for Javanese children is useful to strengthen and deepen the sense of nationality (Dewantara, 2013b). This is according to Tomczak and Lew (2019) who state that songs can be an effective means of teaching English vocabulary to students. This song is a catalyst for language learning. The explanation is as follows: 1) songs are easy to find; 2) songs are easy to remember and even memorize; 3) songs have a repetitive nature; 4) songs relate to the nature of everyday human experiences and emotions; 5) This song attracts attention. Arguments in favor of teaching foreign languages through song have affective, cognitive, linguistic, and didactic bases. It also seems that using songs as a teaching tool can bring many positive benefits to students and teachers. In this case, traditional Javanese songs are usually sung by children while playing with their friends. In this context, Widijanto et al. (2020) said that the concept implies that literary works cannot be separated from cultural contexts and dialectic processes. As Suherman et al. (2019) also said that traditional songs sung with games would hone children's motoric. In addition to honing motoric, traditional songs also represent the values of character education. This can be seen in the song *Ilir-ilir*, which is shown in Table 1.

Table 1
Song Ilir-ilir

<i>Teks Song</i>	<i>Translate</i>
<i>Ilir-Ilir</i>	<i>Ilir-ilir</i>
<i>Sekaran Laré minangka pangundanging laré dolanan.</i> <i>Langen Suka</i>	Children's songs/ songs to invite children to play. Having fun
<i>Lir-ilir tembang ngrawit sumilir</i> <i>Sari-sarining swara tinata anut wirama</i> <i>Lup-kulup ngantya lebaring surup</i> <i>Sami arsa dolanan jogédan sarwi tembangan</i> <i>Sesuka lelangen lipuring driya</i> <i>Karya reseping wisma, munjung sih yayah lan réna</i> <i>Mumpung anom lan Sentosa, mumpung saged karonira</i> <i>Surak-a surak hiyo!</i>	Ilir-Ilir song that makes the heart cool The sound arranged according to the rhythm Children arrive after maghrib Everyone will play singing by singing Have fun entertaining the heart Makes the whole house happy, gives father and mother love While still young and strong As long as you can both Cheers <i>hiyo!</i> (<i>hiyo</i> can mean <i>hayu</i> which means happy / happy)
<i>Lé tholé sedheng wayah soré,</i> <i>Padhang bulan purnama anjinggalang kadi rahina</i> <i>Cah bocah aja wigih lan wegah</i> <i>Peplayon yak-oyakan tumbaran gobag geritan</i> <i>Yo-ayo ji-siji dadi sajodho</i> <i>Wiwit jugah lan soyang,</i>	Son while it's still afternoon The full moon is shining bright Shining bright like day Children don't hesitate and be lazy Run fast chasing Playing with each other Come on let's one one become a pair Start playing <i>jugah</i> (playing with fruit / like breadfruit) and playing <i>soyang</i> ,
<i>ponja-panji dul Semarang</i> <i>écu-écé srek-usreké, sing gedhé binté-binténé,</i> <i>Surak-a surak hiyo!</i>	Semarang student pants e.... there are so many people, the big ones are kicked against the feet Cheers <i>hiyo!</i>

Ilir-Ilir is a play song that describes the joy of children while playing. Children are happy because they can play late into the night. Ilir-ilir also illustrates saving time while still young. Ilir-ilir is a picture of greenery/rice that looks lush when the wind blows. This poem shows a sense of unity not to be divided, as a parable of a man who cannot live alone. As Dewi (2018) thinks that human concern for ecology is still low. Therefore, this Ilir-ilir song is essentially teaching humans about ecological awareness. Not only natural ecology but also social environmental ecology. In addition, the educational value taken from Ilir-ilir's poem is the spirit of hard work. This can be taken from the verse, "*While anom and sentosa, while saged karonira, cah boy just wield and wegah*". It means, "While you're young and strong, make the most of opportunities for positive and productive things. Don't hesitate and be lazy to work so that you can regret it in the future".

In the poem *Serat Sari Swara*, the text of the poem describes the life of a duck. This poem tells of a group of ducks walking in a row, with the leader in front and followed by another duck behind him. It was a picture of leadership towards the group. A group leader is crucial; followers always embrace all words, behaviors, and actions. Thus, a leader must have a leadership spirit which means a leader who can be an example for his subordinates, both in behavior and words, which leads to success. In addition, herded ducks are usually always followed by their herders behind. The shepherd here can be likened to a teacher who has a "shepherd" attitude, which means giving freedom in order to train independence for his students to develop according to their nature and knowledge. It can be seen in Table 2.

Table 2*Song Serat Sari Swara*

Teks Song	Translate
<i>Sekaran Laré Sumrambah</i>	Songs for all children
<i>Tokung-tokung</i>	Tailless-tailless
<i>Angon bèbèk pinggir delanggun</i>	Herding ducks by the roadside,
<i>Sing ngadhangi kaki mandraguna</i>	The one who blocks grandpa magic
<i>Tak aré-aré bèbèk,</i>	He said duck
<i>Asetokung-tokung</i>	Has no tail

The quote refers to very important educational values: talk less and do more. This illustrates the principle that "action speaks louder than words". In an educational context, it provides a valuable lesson to students that learning is not about talking about knowledge but about putting it into action. This concept also leads to the importance of silence in learning and understanding. In the culture of many societies, silence is often mistaken for a sign of indifference or inactivity. However, in reality, silence and listening can be powerful tools for learning and understanding new ideas or concepts.

The educational values in the lyrics of the poems "Tokung-Tokung" or "Tailless-tailless" about obedience and example are also very important. Obedience is an important quality in the learning process, both in formal contexts such as at school and in everyday learning situations. Meanwhile, an example is about being a good model or example for others. It reminds us that learning does not only occur through textbooks and formal subject matter but also through observation and social interaction with others. To educate effectively,

teachers must demonstrate examples of good behavior and facilitate a learning environment that supports obedience and curiosity. Instead, students must be willing to listen, obey, and learn from others while also striving to be an example to their peers.

Furthermore, in *Uncle Farmer's* poem, there are values of character education that can be found. *Uncle Tani's* poem can be interpreted as a farmer who lives a simple life and who is reminded not to rush in planting. He always patiently waits for the rainy season so that the harvest is satisfactory. The meaning obtained from Uncle Tani's poem is the teaching that people are always patient and conscientious. In addition, everything must be done with all calculations and management so that the results are satisfactory. This is as Mukhuba (2017) considers that poetry is a form of literary work that reflects society, which can be a means of criticism of political, psychological, social, and cultural issues by utilizing symbols and elements of nature, in general, to conceptualize, build, and voice various ideas about questions of justice. The text of Uncle Tani's song is visualized in Table 3.

Table 3*Song Paman Tani*

Teks Song	Translate
<i>Paman Tani</i>	Farmer Uncle
<i>Sekaran Laré sumrambah</i>	Songs/songs for all children
<i>Paman-paman tani yutun,</i>	Plain peasant uncles
<i>Dèn émut aja agé-agé nyebar,</i>	Remember, don't be in a hurry to spread
<i>Srantèkna dèn sabar, yèn udan tumurun,</i>	Wait patiently, if it rains
<i>Sebaren dèn gupuh mesthi bakal,</i>	Spread it quickly it will,
<i>Becik banget thukulané,</i>	It's good to grow
<i>Becik banget thukulané.</i>	It's good to grow

The educational value of Uncle Tani's poems is patience, prudence, and earnest work. Patience here means not only silence but also trying and praying. After trying and praying, leave

everything to Him and wait patiently. Patience, in the context of this poem, is defined as one's ability to bear life's burdens and challenges calmly and steadfastly. However, in a deeper

context, patience is the ability to keep trying and praying without despair, even though the desired results have not yet been seen. Meanwhile, the caution in this poem reflects the importance of planning and thinking before acting. A farmer must be good at choosing seeds, determining planting times, and monitoring soil and weather conditions. All of this requires deep attention and high accuracy so that the efforts invested are not in vain. In the context of everyday life, this value teaches us to always prepare and consider everything carefully before making a decision. Uncle Tani is described as a person who works hard, is tireless, and always tries to give the best in his work. He showed that no result is obtained without hard work and maximum effort. This value is universally applicable and can be applied in various aspects of life, including in the fields of education, work, and social relations. This poem also reminds us to always

work carefully and with dedication because only then can we achieve maximum and satisfactory results.

Furthermore, educational values are also found in *Mijil's* song. The educational values in *Mijil's* song are about the value of modesty. This song illustrates in order for young people to know their speaking skills, they must apply three things. First, keep a good face. Second, be gentle when speaking, not to disturb, and not to hurt others, let alone criticize and be arrogant. Third, the behavior must be good, simple, and not silly. He should be able to please those who see or talk to him. If someone doesn't have it, like gossiping about people's ugliness, it means that people don't have good manners. This is as Khosravi et al. (2017) think that poetry that reflects ethics can form a sense of responsibility towards nature and humans. This is illustrated in Table 4.

Table 4
Song Mijil

<i>Teks Song</i>	<i>Translate</i>
1. <i>Traping tata krama dèn ngawruhi, Rèh sira wong anom, Lamun sira arsa nggelaraké, Ing kagunan pamicara titis, Dèn nganggo ngaliling, Masa kalanipun</i>	1. Manners to be known, If you are a youth/young person, If you want to apply, Cleverness in speaking, For use in considering Sometimes
2. <i>Angempakna ing rèh tri prakawis Supadya katujon, Kang sawiji rumeksèng ulaté, Pasang smuning kono mirapeti, Dene kaping kalih, Rumeksèng pamuwus.</i>	2. Apply in three ways, So that when, That is, keep your face Put on a good face, While the second, Keep the talk.
3. <i>Tandukira awya anyenyengit, Ngenani maring wong, Kang akarya seriking atiné, Anenacat tansah nggunggung diri, Jangkepira katri, Pratingkah kang bagus.</i>	3. His behavior is not annoying, To hurt other people's hearts, What is displeasing to the heart, (i.e.) reproach and boast, third complete, Behavior must be good.
4. <i>Kang prasaja nora mantelangi, Wèh sengsem kang tumon, Lamun bisa iku matrapaké, Empan papan ing rèh tri prakawis, Tatakrama jati, Yekti manggih ayu.</i>	4. Modesty is not making it up, Makes the viewer happy, If you can apply According to the circumstances in three respects, that manners, Truly make safety
5. <i>Liring ngreksa nora angger mijil, Pasang semu miraos, Lan solahé kanti prayogané,</i>	5. The intention is to keep from talking, Put on a good face (to look at), best behavior, If you are not good at applying,

<p><i>Yèn tan wigya ngetrapaké pasti, Nir kang tatakrami, Yuda nagri suwung.</i></p> <p>6. <i>Marma dèn wruh ing bener lan sisip, Ala becik katon, Ingkang ala singkirana kabèh, Anganggoa ingkang bener becik, Dedugi prayogi, Lan reringanipun.</i></p>	<p>Don't know etiquette, Ethics do not have.</p> <p>6. Better know right from wrong, good ugly looks, All the ugly are avoided, Do what is right and good, Considering the better choice, Be careful too.</p>
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In this context, the value of civility is found in the lyrics of the poem, "Traping manners and influencing", "*In the collateral of the titis, Dèn ngaliling*". This means that people should know manners in speaking. This is so that what people say does not hurt other people's feelings. Meanwhile, there are three things to consider in applying good manners: 1) *Kang sawiji rumeksèng ulaté* (keeping a good face, smiling), 2) *Rumeksèng pamuwus* (maintaining speech), and 3) *Good kang prebehavior* (good behavior). Don't let the words spoken by others hurt others, don't let people act arrogant, be humble (not arrogant), practice good manners, and don't gossip about others. When these three things are applied, it keeps the speaker safe.

Moral education is described in young people who must know the ability to speak by applying three things: maintaining a good face, being fluent in speech and not disturbing, and not hurting others, let alone criticizing and arrogant. On the other hand, behavior should be kind, simple, unpretentious, and pleasant to those who see or talk to him. As Winarni and Lutan (2020) said that the values of empathy and tolerance can be developed in various social aspects, considering that tolerance is a representation of the character to value or

accept opposing opinions, ideas, attitudes, habits, or even beliefs harmoniously.

Furthermore, *Lagon Slendro Pathet Sanga/Manyura Pakem Pedhalangan* tells about action scenes. It depicts the atmosphere of midnight and the time it happens because, in the puppet scene, it's early in the morning before morning. A quiet midnight atmosphere is usually good for sleeping (dreaming). However, this is the right time for people who want to draw closer to God because of its calm atmosphere and serves as a form of servitude (sacrifice) to gain Divine pleasure. At midnight, God's great grace is poured out on His worshipping servants (evening prayers, prayers, and dhikr) and drawing near to Him. The prayers offered in the third of the night are more focused and quickly answered like arrows shooting right at the target. As Nurgiyantoro and Efendi (2017) said, the actualization of puppet characters and stories is generally used as a cultural reference in terms of naming, comparison (metaphor), and children's education. Then, the values in the story and puppet characters are widely taken as a source of reference and means of children's education by parents.

Table 5
Song *Slendro Pathet Sanga*

<i>Teks Song</i>	<i>Translate</i>
<p>LAGON <i>Slendro Pathet Sanga/ Manyura Pakem Pedhalangan</i></p> <p><i>Badhe Gara-gara Kayon katiyup ing angin, Sumyak swaraning karengyan, Samirana amor riris, Lumrang gandaning puspita,</i></p> <p><i>A – éé, ana Titi sonya madya ratri, Raras rumentèng ngakasa.</i></p>	<p>SONGS <i>Slendro Pathet Sanga/ Manyura Pakem Pedhalangan</i></p> <p>Will scene because of Mountains blown by the wind, Many voices are created, The wind along with the rain, The fragrance of flowers spreads evenly</p> <p>A-ee, ana midnight silence, Quiet affect up to the sky.</p>

*Wanci Semar medal
Semar éka dèn prayitna,
Semu riris ika balik,
Titi yoni ganda yoni,
Tri sonya purnama sasi,
Gelar-gelar,
Samadi tengahing latar,
Milang lintang Bomasekti.*

*Pangrengganing Pandhita
Mahambeg sang palamarta,
Tuhu Panjita wus limpat,
Parama widyeng sunyata,
Mengku liring kasujanan,
A Éé ana
Mamayu yujana rungsit,
Asih sesamèng dumadya.*

When Semar comes out
Semar one to be careful,
Somewhat the rain is back,
Type of dream (Titi Yoni Ganda Yoni)
The three lonely full moon,
Shining brightly,
Hermitage in the middle of the page,
Seeing the Milky Way Star.

pastor's essay,
Who has a compassionate character,
What a holy priest,
His intelligence exceeds reality,
Knowing all kinds of knowledge,
A Ee ana
Keeping the world safe skillfully,
Compassion for all being

The educational values taken from *Lagon Slendro Pathet Sanga/Manyura Pakem* are about the spiritual value of approaching oneself (a servant) to God. It is told in the text of the poem in the middle of the night because that time occurs because of the puppet scene in the early hours of the morning (El-Nashar & Nayef, 2023; Nurgiyantoro & Efendi, 2017). The quiet atmosphere of midnight is usually more solemn if used to worship and get closer to God. The time of midnight or the last third of the night is also commonly used for worship to get closer to God. At midnight, the great gifts of Allah are poured out on His servants who worship (evening prayers, prayers, and dhikr) and draw near to Him. The prayers offered in the third of the night are more focused and quickly answered like arrows shooting right at the target. Prayers on the third of the night are also answered faster because not many people make time for their Lord. At that time, most people were still asleep. In addition, the poem also explicitly gives teachings about becoming a priest. *Pandita* is a person who has a compassionate character, has a sense of feeling (knowing before reality happens), and understands all kinds of science (religion and science and technology) to maintain the safety of the world and the hereafter. By practicing the figures mentioned above, it is hoped that it can create peace for society, nation, and the world, and their knowledge can be useful for fellow humans.

5. Discussion

Literary works are created not only to be enjoyed but also to be understood and utilized.

Literary works are not just meaningless inanimate objects but contain teachings in the form of life values and messages of kindness that can increase human insight into understanding life. In addition, literary works are full of messages and advice in them. This is in line with the results of experts who reveal that the value of virtue in literary works can be instilled in students' characters through literary identification and appreciation activities (e.g., Chalkiadaki, 2018; Cristovão & De Cabral, 2016; Pattaro, 2016). Finding noble values in a literary work requires reflection, thought, and in-depth analysis of the literary work. Based on the findings and discussion, it can be concluded that *Serat Sari Swara*, which contains philosophical meaning and educational values, is very good for readers. It needs to be developed for wider education.

Based on data analysis of the philosophical meaning and educational values of *Serat Sari Swara*, it can be summarized as follows. 1) *Tembang Ilir-ilir* contains philosophical and educational values that can be learned through hardworking character education. 2) *Tembang Tokung-tokung* contains philosophical meaning and character education values in the form of example and obedience. 3) *Uncle Tani's song* has philosophical and educational values, namely, living simply, patiently, conscientiously, and earnestly. 4) *Tembang Mijil* contains the educational value of politeness and politeness in an association. 5) *Lagon Gara-Gara* contains the philosophical meaning of time that is efficacious in prayer and the value of religious education/spirituality and self-approach (a servant) to God. Therefore, understanding and

extracting philosophical and educational values in Serat Sari Swara is not only important in the context of preserving cultural heritage but also has an impact on character education. Serat Sari Swara can be a valuable resource in educating the younger generation to become individuals who have strong character, understand life values, and appreciate their cultural heritage.

Thus, the results of this research are expected to be an important platform for the development of broader character education. Character education through literary works is a very valuable approach and can be used to form positive values and work ethics in the younger generation. Governments have an important role to play in encouraging this approach. One way that can be done is by encouraging and supporting the development of a curriculum that integrates literary works as the main medium in character education. In this case, the selection of literary works must consider the age and level of understanding of students so that the moral message conveyed can be understood properly. In addition, governments need to create policies that guide and encourage the use of literary works in character education, such as encouraging further research on how to best use literary works in character education. Meanwhile, teachers should also be trained to be effective facilitators in this process, understanding how to identify and discuss the moral and ethical values present in literary works. Schools should also be committed to integrating literary works into their curriculum and ensuring that students have sufficient time and guidance to read, understand, and reflect on the values contained therein. With good cooperation and strong commitment, this approach can be a very effective tool in shaping the character of students and preparing them to be responsible and productive members of society.

Acknowledgments

First of all, we would like to thank God for His guidance and grace that enabled us to complete this work. This work was supported by Non-APBN Funds from the Institute for Research and Community Service, Universitas Sebelas Maret Surakarta 2022.

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