

An Analysis of Islamic Education Values in Serat Wedhatama by Kanjeng Gusti Pangeran Adipati Arya (K.G.P.A.A) Mangkunegara

Rahman Afandi ^{1*}, Adie Setiawan ¹

¹ Universitas Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

 rahman.afandi40@uinsaizu.ac.id*

ABSTRACT

This article explores the Islamic educational values embedded in Serat Wedhatama, a classical Javanese literary work authored by Kanjeng Gusti Pangeran Adipati Arya (K.G.P.A.A) Mangkunegara, recognized for its profound religious and moral teachings. The study aims to uncover the Islamic values conveyed through the text and assess their relevance to education character in the contemporary era. Employing a descriptive qualitative method with a philological approach and content analysis, data were collected through an in-depth literature review of the Serat Wedhatama manuscript and related scholarly works. The findings reveal that the text embodies key Islamic educational values, including tauhid (the oneness of God), akhlak (morality), tasawuf (spiritual purification), and the pursuit of knowledge. These values are articulated through themes of self-awareness as a servant of God, the control of human desires, and the attainment of spiritual happiness. The study highlights that Serat Wedhatama transcends its literary form, functioning as a medium of Islamic moral education deeply rooted in Javanese cultural identity. The integration of its values into modern character education curricula holds significant potential for shaping individuals who are spiritually grounded, intellectually equipped, and morally upright. In conclusion, Serat Wedhatama represents a rich source of local wisdom that continues to offer relevant and transformative insights for Islamic education in the modern educational landscape.

Keywords: Islamic Education Values, Serat Wedhatama, Education Character

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INTRODUCTION

In the intellectual tradition of Javanese society, there are ancient manuscripts known as serat. These manuscripts not only function as literary works, but also as a means of transmitting cultural values, spirituality, and character education. One of the most influential serat is Serat Wedhatama by K.G.P.A.A Mangkunegara IV. This manuscript contains moral and spiritual teachings that are used as guidelines in forming the ethics of daily life and the noble character of Javanese society (Pambudi et al., 2022; Setiawan et al., 2024; Syihabuddin et al., 2024). In addition, other works such as Serat Wulangreh by Sri Susuhunan Pakubuwana IV, Serat Kalatidha by R. Ng. Ranggawarsita (Cipta, 2020), and Serat Centhini which contains a broad encyclopedia of Javanese culture, also show the depth of thought and noble values of Javanese society (Bistara, 2022; Suyoto & Prasetya, 2024)

Serat Wedhatama itself is a noble literary work that is not only full of moral and social values, but also rich in spiritual messages that are closely aligned with the principles of Islamic education. The name "Wedhatama" comes from the words wedha (science) and tama (main), which means main knowledge (Alfiana, 2022a). This manuscript consists of 100 stanzas divided

into five pupuh: Pangkur, Sinom, Pucung, Gambuh, and Kinanthi (Sulastri et al., 2023). Each pupuh conveys wisdom and wisdom regarding divinity (agama ageming aji), social life (amemangun karyenak tyasing sasama), and humanity (jalma sulaksana) (Setiawan et al., 2024). These values are in line with Islamic teachings, such as the concept of worshiping the body, mind, soul, and feelings as a form of spiritual approach (R. P. Putro, Rohmadi, Rakhmawati, et al., 2021; Syihabuddin et al., 2024). The content of values in Serat Wedhatama is not only historically relevant, but also contextual for the practice of Islamic education in Indonesia today. Its teachings on self-control (ngèling), sincerity, and seeking knowledge as a way to get closer to God are very much in accordance with the principles of Islamic education (Akkrom Tunjung P & Fauzi, 2023; Fuady, 2022; Mustopa et al., 2024). Therefore, Serat Wedhatama can be used as an alternative learning source in the development of an Islamic education curriculum that strengthens Islamic identity while maintaining the nation's local wisdom (Makincoiri et al., 2025; Pambudi et al., 2020; Permadi & Wahyudi, 2022).

Previous studies have raised many important themes from Serat Wedhatama (Alfiana, 2022b; Indhiarti et al., 2018; Ismawati et al., 2016, 2023; Mustofa, 2020; Prakoso et al., 2022; R. Putro et al., 2019; R. P. Putro, Rohmadi, & Rakhmawati, 2021; Suyitno & Zulaeha, 2020b), ranging from character education and morality (Pambudi et al., 2022), Sufi values (Setiawan et al., 2024), to Javanese philosophy and epistemology (Alfiana, 2022a). Several studies also touch on the dimensions of transformational leadership in this manuscript (Suyitno et al., 2021). However, most of these studies tend to discuss spiritual values in general, without systematically exploring how these values can be integrated in the context of formal Islamic education. This includes aspects of the curriculum, learning methodology, and the formation of students' Islamic character (Hermawan et al., 2024; Hertanto et al., 2022; Juhairiah, 2024; Maliki et al., 2022; Nufus et al., 2023; Suparjo et al., 2022; Umar, Punaji Setyosari, Waras Kamdi, 2021).

Therefore, this article is here to fill the gap by analyzing more deeply and systematically the values of Islamic education in Serat Wedhatama, which include three main aspects: the values of moral education, faith, and worship. The values of moral education in this article include character development such as honesty, patience, and responsibility. The values of faith education are shown through the strengthening of the concept of monotheism and awareness of the oneness of God. Meanwhile, the values of worship education are reflected in the teachings about worshiping the body, mind, soul, and feelings as a form of spiritual approach to Allah. By elaborating on these three aspects, this article aims to enrich the treasury of Islamic education based on local wisdom that is contextual and relevant to the formation of the character of Muslim students in today's Indonesia.

METHOD

This research focuses on *Wedhatama letterwork* of K.G.P.A.A. Mangkunegara IV as the main object of the study. This manuscript was chosen because it contains moral, spiritual, and social teachings that have strong relevance to the values of Islamic education. This study is on a qualitative research scale that is textual and philosophical in nature, with the aim of revealing the values of Islamic education contained in the pupuh-pupuh (*song*) *Wedhatama letter* in depth (Kawaguchi-Suzuki et al., 2023; Mahalakshmi, Selvi, et al., 2019; Mohammed et al., 2021; Schroter et al., 2022; Viglianti et al., 2019). As a manuscript-based study, this approach is relevant to contemporary trends in manuscript studies, including research on religious and cultural manuscripts that have historical and philosophical depth (Asha V C, 2024; Ding & Zhao, 2024; Hakamah, 2019; Syarifuddin, 2020). In addition, the selection of text-oriented qualitative methods is also in accordance with the basic principles of writing and analyzing manuscripts in various fields of humanities and social sciences (Frank, 2018; Hayes & Fessler, 2022; Mohammed et al., 2021).

This study does not aim to generalize, but rather to understand and describe the meaning contained in the text contextually (Frank, 2018; Hammond & Rech, 2020; Mohammed et al., 2021; Pedersen, 2018; Syarifuddin, 2020). In this case, the orientation of in-depth meaning towards classical manuscripts requires an interpretive and reflective framework of thought, as has also been developed in other studies related to classical manuscripts and local culture

(Lazebnik & Gorlitsky, 2023; Pedersen, 2018). Thus, *Wedhatama letter* not only positioned as a literary heritage, but also as a source of ethics and spiritual education that is contextual with Islamic values in the archipelago.

The main data source in this study is the text of *Serat Wedhatama* by K.G.P.A.A. Mangkunegara IV which was republished by Penerbit Narasi, First Edition in 2010, which serves as primary data. Meanwhile, secondary data was obtained from various relevant literature, such as books, scientific journals, articles, and previous research results that discuss Islamic educational values, Javanese philosophy, and the historical and cultural context of the work (Ding & Zhao, 2024; Hayes & Fessler, 2022; Mayyas & Alzoubi, 2022; Yuliono et al., 2018). This supporting information is used to strengthen the interpretation of the main text in an effort to gain a comprehensive understanding (Asha V C, 2024; Hakamah, 2019; Syarifuddin, 2020). The study of ancient manuscripts, including in the context of local scholarship such as Islamic manuscripts, shows the importance of an interdisciplinary approach involving philology, historical studies, and cultural interpretation (Ding & Zhao, 2024; Mohammed et al., 2021). In addition, the use of rigorous and ethical methodologies in the study of manuscripts has become a major concern in the scientific community (Mayyas & Alzoubi, 2022; Schroter et al., 2022).

In this study, the main instrument is the researcher himself. As a key instrument, the researcher has an active role in interpreting the text through a process of critical reading and in-depth analysis of the implied and explicit meanings in the *Serat Wedhatama* pupuhs (Asha V C, 2024; Bhatt, 2021; Blau, 2019; Hakamah, 2019; Pollock, 2023). The researcher's ability to understand the cultural, religious, and philosophical contexts is very important in ensuring the accuracy of the interpretation (Asha V C, 2024; Hakamah, 2019; Syarifuddin, 2020). A phenomenological approach is used to explore the subjective experience of meaning reflected in the text, which emphasizes a deep understanding of inner and spiritual experiences as recommended in classical manuscript research and manuscript studies (Ding & Zhao, 2024; Mohammed et al., 2021).

This research was conducted through a qualitative descriptive approach that is flexible and open. The research procedure begins with the identification and selection of the *Serat Wedhatama* text as the object of study, then continued with intensive reading of the text to identify Islamic education themes (Gajdzik et al., 2020; Gayet-Ageron et al., 2021; Hakamah, 2019; Lazebnik & Gorlitsky, 2023; Mahalakshmi, Muthu Selvi, et al., 2019). The researcher used phenomenological and inductive thinking strategies in interpreting the data, namely revealing meaning based on spiritual and cultural experiences depicted in the text (Asha V C, 2024; Hakamah, 2019; Syarifuddin, 2020). The ultimate goal is to obtain a complete and objective picture of the values of Islamic education contained in each pupuh.

The data collection technique in this study was carried out through literature study, with the steps of observing and taking notes on the text and supporting references (Asha V C, 2024; Hakamah, 2019; Syarifuddin, 2020). To ensure the validity of the data, the researcher used the technique of persistent observation as a form of internal triangulation (Mohammed et al., 2021) (Mayyas & Alzoubi, 2022). Meanwhile, data analysis was carried out using the content analysis method, namely analyzing texts systematically and objectively against words, sentences, and meanings that contain Islamic educational values (Frank, 2018; Hammond & Rech, 2020; Hayes & Fessler, 2022). This analysis aims to reveal the hidden meaning structure in the text, so that its contribution can be understood in the context of Islamic education in Indonesia (Ding & Zhao, 2024; Kawaguchi-Suzuki et al., 2023; Nicosia, 2023).

RESULT AND DISCUSSION

The Values of Moral Education in *Serat Wedhatama*

Table 1. Values of Moral Education in *Serat Wedhatama*

No	Canto	Bait	The Value of Moral Education	Explanation

1	Pangkur	1, 2, 7, 8	Mahmudah's Morals: Manners, good manners, respect, appreciation	Teaching polite behavior towards parents and society, the importance of speaking and acting well
			Moral Madzmumah: Arrogant/arrogant	It is forbidden to be arrogant because it is contrary to the teachings of Allah in QS. Luqman: 18
2	With my son	16, 17, 30, 31	Creed: Mujahadah, uzlah, suppressing lust	Training the soul through uzlah to draw closer to God and understand the signs of His greatness
		23, 24, 25, 31	Morals: Contentment, gratitude, tolerance, humility (tawadhu')	Teaching attitudes of satisfaction, gratitude, mutual respect, and not arrogance in life and knowledge
3	The top	33, 43, 47	Good intentions, patience, sincerity, humility	Seeking knowledge must begin with a desire, accompanied by patience and not to show off.
4	Go back	71, 73	Honest, polite, patient, trusting, sincere	Don't claim to be knowledgeable if you don't deserve it; the importance of a noble personality and an attitude of surrender and acceptance
5	Kinanthi	88, 89	Honest, introspective, avoiding disgrace	Don't be suspicious, eliminate doubts, knowledge must be accompanied by intention and honesty in its application.

The values of moral education in Pupuh Pangkur reflect strong Islamic moral teachings through the depiction of mahmudah (praiseworthy) morals and warnings

against madzmumah (despicable) morals (Listiani, 2021; Reni Astuti, 2018; Sutarno & Barida, 2017). This Pupuh emphasizes the importance of manners and politeness as a reflection of self-purity and kindness, especially in interacting with parents and the community. Politeness includes being humble, speaking softly, and caring about the feelings of others, as commanded in the Qur'an, Surah Al-Baqarah verse 83. In addition, Pupuh Pangkur teaches the importance of respecting and appreciating fellow human beings, regardless of background, in accordance with the principle of *hablu min al-nas* and the Prophet's hadith about universal compassion (Listiani, 2021; Pujiartati et al., 2019; Sarafuddin & Winarto, 2020). On the other hand, arrogance is strongly condemned, as stated in Surah Luqman verse 18. Thus, Pupuh Pangkur becomes a means of moral education to form a civilized, humble, and loving person towards others (Munandar & Afifah, 2020; Sudrajat et al., 2018).

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The values of moral education in Pupuh Sinom teach the formation of noble character through contentment, gratitude, tolerance, and humility. Contentment, as found in the 25th verse, teaches to accept sustenance sincerely without greed, becoming a fortress from being dependent on others (Listiani, 2021; Munandar & Afifah, 2020). The attitude of gratitude, namely expressing gratitude to Allah SWT for all His blessings, forms a calm and satisfied soul (R. P. Putro, Rohmadi, Rakhmawati, et al., 2021). This Pupuh also contains the value of tolerance, by criticizing the rigid attitude of Arabism without morals, and emphasizing the importance of respecting local wisdom in spreading Islamic teachings, in order to prevent division (Alfiana, 2022a; Hasanah, 2021). In addition, Pupuh Sinom instills a humble attitude (*tawadhu'*) as a repellent to arrogance, considering that only Allah has the right to have greatness (Suharsono et al., 2020) (Susiyanto, 2020). These values shape a person who is not only outwardly obedient, but also gentle, full of empathy, and able to maintain harmony in community life (Reni Astuti, 2018; Sarafuddin & Winarto, 2020).

The values of moral education in Pupuh Pucung emphasize the importance of sincere intentions, sincerity, and humility in seeking knowledge. In the 33rd verse, it is explained that knowledge must begin with good intentions and real efforts (*laku*) based on a strong will. This instills the awareness that the process of achieving knowledge requires determination and perseverance (Hasanah, 2021; Listiani, 2021). The 47th verse reminds us not to rush to feel smart before truly mastering knowledge, which teaches the importance of being humble and not arrogant (Sudrajat et al., 2018). Meanwhile, the 43rd verse emphasizes that in seeking knowledge, a person must have a sense of sincerity, patience, and be willing to sacrifice, and not use knowledge as a tool to boast (Munandar & Afifah, 2020; Suharsono et al., 2020). These values shape the morals of true students who are not only intellectually intelligent, but also morally and spiritually strong in their life journey as seekers of knowledge (Pujiartati et al., 2019; Sarafuddin & Winarto, 2020).

The values of moral education in Pupuh Gambuh teach the importance of honesty, strong character, and sincerity in living life. In the 71st verse, there is a message not to claim to be clever or talk excessively if you are not really capable, which reflects the

importance of honesty and humility (Listiani, 2021; R. P. Putro, Rohmadi, Rakhmawati, et al., 2021). The 73rd verse reinforces this value by instilling a character that is morally and spiritually strong, namely having strong character, patience, surrender, and open-mindedness (Hasanah, 2021; Susiyanto, 2020). The attitude of sincerity and accepting things as they are (*trima lila*) is also taught as a form of devotion and surrender to the destiny of Allah SWT (Munandar & Afifah, 2020; Suharsono et al., 2020). A person who has these qualities will be trusted and respected in community life. Thus, Pupuh Gambuh not only forms intelligent and skilled individuals, but also those with noble morals, magnanimity, and wisdom in dealing with various life situations (Pujiartati et al., 2019; Sudrajat et al., 2018)

The values of moral education in Pupuh Kinanthi emphasize the importance of honesty, caution in behavior, and avoidance of futile actions. In the 88th verse, it is taught that a person must eliminate doubts and negative prejudices because they can mislead views and damage relationships with others (Fuady, 2022; Sudrajat et al., 2018). An attitude of vigilance and caution is highly emphasized to achieve peace and safety in life. Meanwhile, the 89th verse provides advice to stay away from despicable behavior that does not bring benefits, but only tarnishes the good name in the surrounding environment (Mustofa, 2020). The value of honesty is reflected in the lines that emphasize that no matter how much knowledge will be useless if it is not accompanied by honesty in its application (Setiawan et al., 2024). This poem teaches that honesty is not only a personal attitude, but also a moral foundation in using knowledge for the common good, not to deceive or mislead others for one's own interests (Listiani, 2021; Sulastri et al., 2023).

The Values of Faith Education in Serat Wedhatama

Table 2. Values of Faith Education in Serat Wedhatama

No.	Canto	Bait	Value of Creed Education	Explanation
1	Pangkur	12, 13, 14	Pamoring Kawula-Gusti (united servant with God)	Emphasizing that a wise life is an effort to unite with God through worship and noble character, in accordance with the inner reality of humans which originates from and returns to God.
2	With my son	16, 17, 30, 31	Uzlah/Khalwat and Mujahadah	Teaching the young generation to control their passions and draw closer to God through solitude (<i>uzlah</i>), sincerity, and imitating the greatness of God in the universe.
3	The top	44	God as the center of life motivation	Reminding that God is always present in the heart and in every activity, and encouraging humans to remember God and distance themselves from lust, makes God the motivation in all actions in life.

4	Go back	62, 64, 77, 78	Faith and Piety, Soul Worship, Afterlife	Teach people not to be attracted to worldly pleasures, strengthen faith and piety, worship internally, and always remember the eternal afterlife and God's presence in every aspect of life.
5	Kinanthi	86	Monotheism and Belief in God Almighty	Conveying that Allah is the only creator and ruler of the universe, who regulates day and night, grants will, and is the place where humans place all their trust in pure and firm faith.

The values of faith education in *Puh Pangkur Wedhatama letter* The work of K.G.P.A.A Mangkunegara IV is strongly seen in verses 12, 13, and 14, which describe the highest spiritual achievement of a wise man through the concept *Thank you God*—namely the union between servant and God (Makincoiri et al., 2025; Munandar & Afifah, 2020; Pambudi et al., 2022; R. P. Putro, Rohmadi, Rakhmawati, et al., 2021; Setiawan et al., 2024; Syihabuddin et al., 2024). In this teaching, worship (worship) and noble character (ethics) are seen as a whole and complementary unity in the process of getting closer to the Creator (Ilmi et al., 2022a; Sarafuddin & Winarto, 2020; Suyitno et al., 2021). This creed value not only talks about belief in God, but also manifests itself in concrete actions through the development of noble morals as a path to experiencing true faith (Fuady, 2022; Listiani, 2021). This is in line with Magnis Suseno's view that the highest reality of humans lies in their inner being which is connected to the sacred power of the universe. Humans are considered successful in life if they are able to adapt and unite with this transcendent reality, a strong theistic understanding within the framework of Islamic faith education based on local wisdom (Mustopa et al., 2024; Setiawan et al., 2024).

The values of faith education in *Pupuh Sinom Serat Wedhatama* The work of K.G.P.A.A Mangkunegara IV emphasizes the importance of self-control and a spiritual approach to Allah SWT through the practice of *uzlah or solitude*. In the 16th and 17th verses, the younger generation is invited to train their souls to be able to receive divine grace by moving away from the hustle and bustle of the world, in order to strengthen their inner connection with the Creator (Hasanah, 2021; Munandar & Afifah, 2020). The strengthening of this value is also seen in the 30th and 31st verses, which describe a person's success in *let it go* as a form of appreciation of God's greatness reflected in the order of the universe (Mustofa, 2020; Syihabuddin et al., 2024). This value is in line with the teachings of Sheikh Abdul Qadir al-Jailani about *mujahadah*, namely the spiritual struggle in subduing lust in order to achieve the pleasure of Allah SWT. Through *Sinom Canto*, Mangkunegara IV instilled deep Islamic beliefs, that purity of soul and steadfastness of faith must be forged through sincere spiritual practice and self-control. *istiqamah* (Akkrom Tunjung P & Fauzi, 2023; Ilmi et al., 2022a).

The values of faith education in *Pupuh Pucung Serat Wedhatama* by K.G.P.A.A Mangkunegara IV are clearly reflected in the 44th verse which continues the message from the previous verse regarding the pursuit of knowledge. In the 43rd verse, emphasis is placed on the importance of seeking knowledge with willingness, patience, and sincerity, which are the spiritual foundations in faith education (Fuady, 2022; Ilmi et al., 2022a). The 44th verse emphasizes that someone who has achieved the perfection of knowledge and

good deeds will place God – Bathara Gung – in his heart, a symbol of divine consciousness that is always present in every breath (Hasanah, 2021; Munandar & Afifah, 2020). This shows that Allah SWT is the center of motivation and direction of life for a true believer. The next line, "Jenek Hyang Wisesa, Sana Pasenedan Suci," teaches the importance of dhikr and remembering Allah even during breaks, as a form of sincerity and protection from lust (Mustofa, 2020; Syihabuddin et al., 2024). Strong faith is not only manifested in formal worship, but also in continuous inner awareness of the Divine presence (Akkrom Tunjung P & Fauzi, 2023; Setiawan et al., 2024).

Values educationThe creed in Pupuh Gambuh Serat Wedhatama by K.G.P.A.A Mangkunegara IV emphasizes the importance of complete surrender to Allah SWT as a form of submission of servants to the Creator (Fuady, 2022; Reni Astuti, 2018; Sarafuddin & Winarto, 2020; Setyanto, 2023; Sudrajat et al., 2018). In the 62nd verse, humans are taught not to be tempted by worldly pleasures that are ephemeral, with an invitation to restrain themselves from deceptive desires (Fuady, 2022; Munandar & Afifah, 2020). The 64th verse continues this message by emphasizing the importance of soul worship, a form of inner worship that demands sincerity and spiritual awareness to act based on truth, not on the impulse of lust (Mustofa, 2020; Setiawan et al., 2024). This value is emphasized in verses 77 and 78, which describe the depth of a person's faith and piety until he feels the presence of God in every second of his life. God is described as the true guide (Hyang Widhi), and awareness of the eternity of the afterlife is the core of contemplation of faith (Ilmi et al., 2022a; Syihabuddin et al., 2024). All of this shows that true faith must be manifested in awareness, self-control, and physical and spiritual worship (Akkrom Tunjung P & Fauzi, 2023; Hasanah, 2021).

The values of religious education in Pupuh Kinanthi Serat Wedhatama by K.G.P.A.A Mangkunegara IV emphasize the principle of monotheism, namely the belief that only Allah SWT is Almighty, All-Willing, and the Creator of the entire universe (Ilmi et al., 2022a; Mahisa Akhtabi & Fariha, 2020; Suharsono, R. M., Murtiningsih, 2019; Suharsono et al., 2019; Winarto, Sarafuddin, 2021). This is reflected in the 86th stanza, especially the third to sixth lines, which describe the power of Allah as the only one who regulates the rotation of day and night, grants all wishes, and creates the universe completely and perfectly (Munandar & Afifah, 2020; Mustofa, 2020). Belief in the power of Allah is the main foundation in religious education, where strong faith will be reflected in the practice of the values of monotheism in everyday life (Fuady, 2022) (Ilmi et al., 2022a). Strong faith makes a person always depend only on Allah, realize His greatness in every aspect of life, and not associate Him with anything (Hasanah, 2021; Syihabuddin et al., 2024). Thus, Pupuh Kinanthi teaches the importance of building a deep and pure spiritual relationship between humans and their God (Setiawan et al., 2024).

The Values of Worship Education in Serat Wedhatama

Table 3. The values of religious education in Serat Wedhatama (Pupuh Gambuh)

No	Bait	The Value of Worship Education	Explanation
1	Bait 48	Chess Prayer (four types of prayer/worship)	Explains the stages of approaching God through four forms of worship: worship of the body (physical), worship of the mind (heart/mind), worship of the soul (spirit), and worship of the senses (essence of the spirit).
2	Bait 49	Sembah Raga (physical worship) and Taharah (purification)	Emphasizing the importance of physical worship such as praying five times a day and purifying oneself with water. Physical worship is the basis of the approach to God.

3	Bait 54	Consistency in Islamic Worship	Teaching the importance of carrying out sharia (religious teachings) consistently and diligently as a form of real worship.
4	Bait 58	Sembah Cipta (inner worship/spiritual awareness)	Showing the relationship between worship and faith education. Creative worship can only be achieved through continuous worship such as prayer, dhikr, fasting, zakat, and reading the Qur'an.

The educational value of worship in Serat Wedhatama in Pupuh Gambuh is strongly depicted through the Sembah Catur teachings delivered by K.G.P.A.A Mangkunegara IV. This teaching is stated in the 48th verse, which explains the stages of human approach to God through four forms of worship, namely sembah raga (physical worship), sembah cipta (worship of the heart or mind), sembah jiwa (spiritual worship), and sembah rasa (worship of the core of the spirit or highest consciousness) (Ilmi et al., 2022b; Ismawati, 2019; Rahmawati et al., 2021; Sitorus et al., 2022; Winarsih & Nugroho, 2022). All four are spiritual indicators that must be passed by humans in order to receive Divine grace in its entirety (Hasanah, 2021; Ilmi et al., 2022a; Munandar & Afifah, 2020). Within the framework of Javanese scientific epistemology, this approach is known as a form of perfection of *ngelmu* which is not only rational, but also spiritual (Alfiana, 2022a). Sembah Catur is also understood as a means to true monotheism, because it unites the outer and inner dimensions of humans in devotion to God (Mustofa, 2020; R. P. Putro, Rohmadi, Rakhmawati, et al., 2021). This approach is relevant to forming superior character based on Islamic religious values, and is very strategic to be applied in character education in the modern era (Fuady, 2022; Pambudi et al., 2022; Syihabuddin et al., 2024).

A more concrete explanation about *physical worship* found in the 49th verse, which teaches that physical worship such as the five daily prayers is the first step in getting closer to God. In the line "*It has been normal for five times, Wantu wataking wawaton*", it is explained that prayer is a form of respect for time and spiritual discipline (Ilmi et al., 2022a; Ismawati et al., 2023; Munandar & Afifah, 2020; Pujiartati et al., 2019; Suyitno & Zulaeha, 2020a). Before performing it, a person is required to purify himself first, as stated in the line "*The cleanliness of the building is from the beginning*", which emphasizes the importance of personal hygiene through the use of water as means *peace* (purification). This is in line with Sufi values that emphasize the dimensions of physical and spiritual purification in approaching God (Hasanah, 2021; R. P. Putro, Rohmadi, Rakhmawati, et al., 2021). (Hasanah, 2021; Putro, Rohmadi, & Rakhmawati, 2021). Approach *physical worship* also become part of the effort to form religious character through consistent outward worship habits (Fuady, 2022; Setiawan et al., 2024).

Next, the 54th verse reinforces the message that worship is not just a form of ritual, but must also be carried out consistently and diligently. In this verse, Mangkunegara IV conveys that sharia (religious teachings) must be accompanied by practice in real actions (Listiani, 2021; Munandar & Afifah, 2020; R. P. Putro, Rohmadi, & Rakhmawati, 2021; Rizal & Dewi, 2023; Suyitno & Zulaeha, 2020b). This shows the integration between beliefs and practices in everyday life (Fuady, 2022; Ilmi et al., 2022a; Munandar & Afifah, 2020; Setiawan et al., 2024). In addition, the values of Islamic education contained in Serat Wedhatama also emphasize the importance of perseverance in carrying out religious teachings as a form of spiritual maturity (Akkrom Tunjung P & Fauzi, 2023; Syihabuddin et al., 2024).

Then in the 58th verse, the advanced stage of worship is explained, namely sembah cipta or sembah kalbu, which emphasizes the importance of spiritual practice through the heart and mind. The line "*Samengko sembah kalbu, Yen lumintu uga dadi laku*" implies that inner worship can only be achieved with continuity and perseverance (Alfiana, 2022b;

Hasanah, 2021; Indhiarti et al., 2018; Mustofa, 2020; Prakoso et al., 2022). The value of worship in this verse includes the implementation of the main worship such as reciting the two sentences of the shahada, praying, dhikr, fasting, zakat, and reading the Qur'an regularly. Thus, Serat Wedhatama emphasizes that true worship must be carried out in its entirety—both physically and mentally, and based on strong and consistent faith (Fuady, 2022; Hasanah, 2021; Munandar & Afifah, 2020; R. P. Putro, Rohmadi, Rakhmawati, et al., 2021; Syihabuddin et al., 2024).

DISCUSSION

Research on Serat Wedhatama by K.G.P.A.A Mangkunegara IV revealed that this classical Javanese literary work contains significant Islamic educational values, especially in the aspects of faith, morals, and worship. These values are reflected in spiritual teachings such as worshiping the body, worshiping the creation, worshiping the soul, and worshiping the feeling which emphasize the importance of being close to God, avoiding sin, and forming noble character through asceticism, tapa, and wirid. This study shows that Serat Wedhatama is full of moral and spiritual messages that are in line with the principles of Islamic education and are relevant as guidelines for contextual education based on local culture.

The relevance of this work in the context of Islamic education in Indonesia is very strong, because it integrates Islamic teachings with local wisdom, making Serat Wedhatama a source of character formation for students who are religious, have noble morals, and are based on Javanese culture (Hapsari & Supardjo, 2021; Pambudi et al., 2022; Setiawan et al., 2024; Suharsono et al., 2020, 2019; Suyitno & Zulaeha, 2020a). In the era of globalization and moral crisis, values such as *uzlah*, *qana'ah*, and *tawadhu'* in this manuscript bridge Islamic teachings with local culture harmoniously (R. P. Putro, Rohmadi, Rakhmawati, et al., 2021; Suharsono, R. M., Murtiningsih, 2019; Syihabuddin et al., 2024).

The advantages of the approach used in this study are systematic and focused on the integration of Islamic values into formal education, through a philological and phenomenological approach. Different from previous studies such as Alfiana (2022a) who examined *ngelmu* philosophically, or Fuady (2022) who highlighted the morality aspect without directly touching on educational practices, this study is more applicable. Pambudi et al. (2022) and Makincoiri et al. (2025) reviewed the character and students of Pancasila, but have not explored the values of monotheism and worship in depth as Afandi did. Syihabuddin et al. (2024) and Akkrom Tunjung P & Fauzi (2023) also raised the theme of Sufism and peace education, but have not compiled an integrative model in formal education. Therefore, this study complements the literature with a systematization of Islamic teachings from local texts for the development of a contextual PAI curriculum.

The contribution or novelty of this research is seen in three areas: first, in general, enriching the treasury of Islamic education by showing the relevance of local cultural texts as a source of transformative education. Second, in particular, contributing to faith education through the exploration of monotheism, to worship education through spiritual worship practices, and to moral education through noble characters such as *nrimo*, *eling*, and *andhap asor*. Third, this research presents a systematic framework for the development of local culture-based Islamic curriculum that remains based on universal Islamic values.

The implications of this study include three main aspects. Practically, the values in Serat Wedhatama can be implemented in Islamic Religious Education learning as contextual material that grounds Islamic teachings through a cultural approach. Academically, this study broadens the scientific horizon by building a bridge between Islamic studies and local literature through an interdisciplinary approach. In terms of policy, the results of this study can be used as a basis for formulating an Islamic Religious Education curriculum based on local wisdom, strengthening religious moderation, and building the character of religious and tolerant Indonesian students.

The implementation of moral education values in Serat Wedhatama by K.G.P.A.A Mangkunegara IV is very important in shaping the character of religious and noble students. Teachings such as *nrimo ing pandum*, *eling lan waspada*, and *andhap asor* reflect Islamic ethics

that emphasize humility, self-introspection, and surrender to God's destiny. These values are in line with current educational needs in responding to the moral crisis and the challenges of globalization. The application of these teachings in the context of formal education allows students not only to understand religion theoretically, but also to internalize Islamic teachings in their daily behavior (Hanif & Salsabillah, 2024; Rusmanto & Hanif, 2024). This learning model rooted in local culture also supports holistic character formation (Mashum & Hanif, 2024). In addition, the method of teacher role models and the habituation of moral values have been proven effective in educational practice (Naningsih & Hanif, 2024; Saifullah & Hanif, 2024), making *Serat Wedhatama* relevant as a source of contextual and transformative Islamic education.

The implementation of the values of faith education from *Serat Wedhatama* is very important in strengthening the spiritual character of students. Faith embedded through teachings such as *sembah rasa* and *sembah jiwa* not only introduces the concept of monotheism philosophically, but also fosters deep transcendental awareness through a local cultural approach. These values shape students who are *eling* (remember God), *nrimo* (accept sincerely), and *andhap asor* (humble), as relevant in building religious character in the era of globalization (Kusrini & Hanif, 2024; Nugroho & Hanif, 2024). In addition to enriching the spiritual dimension, the integration of these faith teachings also strengthens the Islamic identity of students in the context of distinctive Javanese culture (Hanif et al., 2024). Thus, faith learning based on local texts such as *Serat Wedhatama* is an innovative and contextual solution in facing the challenges of contemporary Islamic education (Rahayuningsih & Hanif, 2024; Turohmah & Hanif, 2024).

The implementation of the values of religious education in *Serat Wedhatama* is very important in forming deep and contextual spirituality of students. Through the teachings of worship of the body, creation, soul, and feeling, this text teaches spiritual stages that are in line with Islamic worship practices such as *wirid*, *dhikr*, and asceticism, which form divine awareness and spiritual discipline. In the context of Islamic education in Indonesia, these values can be used as contextual teaching materials that strengthen the habit of worship in everyday life (Purnomo et al., 2025; Rusmanto & Hanif, 2024). Local text-based worship learning such as *Serat Wedhatama* also fosters students' closeness to culture and religion in a harmonious manner (Mashum & Hanif, 2024). Strengthening this aspect of worship plays a role in forming a religious character that is resistant to the negative influences of globalization (Saifullah & Hanif, 2024) and supports the improvement of the quality of holistic and transformative Islamic education (Humam & Hanif, 2025; Turohmah & Hanif, 2024).

As a follow-up, it is recommended that further research develop local text-based learning models such as *Serat Wedhatama*, either in the form of modules, teaching media, or thematic curriculum design. In terms of theory, the results of this study can be used as a foundation in building a theory of cultural-based Islamic education that combines Sufi, ethical, and aesthetic aspects. At the implementation level, trials of application in schools, especially in Islamic Religious Education subjects, need to be carried out to measure the effectiveness of these values in improving the spiritual, social, and moral aspects of students. Collaboration between academics, teachers, and cultural figures is also key to ensuring that local substances remain relevant in contemporary Islamic education.

CONLUSSION

Serat Wedhatama by K.G.P.A.A. Mangkunegara IV implicitly formulated a holistic Islamic education system long before the concept of modern education was widely known. Although not a religious book, the content of this text is full of deep Islamic Sufi values, such as moral development, controlling lust, and searching for the essence of life through a spiritual approach. Mangkunegara IV's thoughts subtly but strongly integrate Islamic values into Javanese culture, thus presenting an authentic synthesis between Islam and local traditions. One important emphasis in this text is the role of teachers and spiritual role models as the main foundation of education, which is very relevant to the principles of contemporary Islamic

tarbiyah. This finding also challenges the general assumption that classical Javanese literary works are syncretic and lack a strong Islamic value structure.

This study uses a qualitative approach with textual and philosophical analysis to reveal the values of Islamic education in Serat Wedhatama. The focus of the analysis is on three main aspects: morality, faith, and worship, which are explored through the structure of pupuh such as Pangkur and Sinom, which contain the teachings of worshiping raga, cipta, jiwa, and rasa. By referring to primary texts and supported by academic literature, this study has succeeded in showing that Serat Wedhatama can function as a source of contextual and relevant Islamic teachings in the development of Islamic education based on local wisdom.

However, this study has limitations in the scope of the study which has not explored more widely the integration of these values into formal educational practices in Islamic educational institutions. In addition, the textual-philosophical approach used is not supported by empirical data from the field, such as the perceptions of teachers, students, or the community towards the values in the text. Therefore, further research is needed using a mixed methods or action research approach to test the effectiveness of the implementation of Serat Wedhatama values in the context of real learning. With this step, the use of this work can be expanded as a source of contextual, applicable, and transformative Islamic education.

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