



## Will for the formation of students' character in the darmarihistyle of Karya Paku Alam III

Asmuni\*

Wahid Hasyim University

[ayudgiri@gmail.com](mailto:ayudgiri@gmail.com)

### Article Info

#### *Article history:*

Received 9<sup>th</sup> Sept 2023

Revised 20<sup>th</sup> Sept 2023

Accepted 25<sup>th</sup> Sept 2023

#### *Keyword:*

Character Formation;  
Students; Darmariwayat  
Fiber; Paku Alam III

### ABSTRACT

This research explores the will for student character building in "Serat Darmariwayat" by Paku Alam III, a historical figure in Indonesia. In this study, Serat Darmariwayat is designated as the main source to understand the values and teachings left by Paku Alam III regarding character building. It highlights the importance of literature, goodwill, education, self-control, and ethics in shaping a person rooted in local wisdom values. This research presents an in-depth look at how traditional values and literature become the foundation of student character building. This research is library research which specifically focuses on Serat Darmariwayat, a literary work produced by Paku Alam III. It can be assumed that the approach adopted is comprehensive, centered on individual development rooted in cultural, moral and intellectual values. The implications of this will for modern education are significant. The importance of literary appreciation, educational awareness, self-control, and cultural understanding can be applied in today's educational curricula and practices. Although integration challenges may arise, collaborative efforts between educational institutions, local communities and parents can overcome these barriers. This research provides a solid foundation for understanding how traditional values can be a valuable guide in shaping student character in the modern era.



©2023 Authors. Published by Arka Institute. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by-nc/4.0/>)

## INTRODUCTION

Education is the creation of a learning atmosphere and a conscious and planned learning process that enables students to actively develop their potential and equip themselves with religious spiritual strength, self-control, personality, intelligence, social nobility and the skills needed by themselves, society and the country and the State (RI Law No. 20 of 2003).

The essence of education is a process where educators directly or indirectly transform values into students. Education also has a big responsibility in building, fostering and developing quality in a structured, programmed and sustainable manner. The dynamics and needs of social development must be integrated with the dynamics of formal and non-formal educational institutions. However, education means more than just the transmission of cultural values in the form of intelligence and skills from the older generation to the younger generation. But also the formation of the individual's own potential and subsequently for the happiness of society (Langroll, 2015).

Now, with global progress, people live in a fast-paced life. As a result, each person, when faced with a situation, quickly chooses new values that are always changing before being able to digest the old values. This situation encourages most people to think more pragmatically and no longer have the opportunity to assess the extent to which these new values will benefit their lives in the broadest sense (Suratno, 2006).

Looking at Indonesia's current education sector, the lifestyle of Indonesian people can be said to be worrying. In this case there are two groups. There are groups who argue that old values are starting to collapse and that new values have not emerged to replace the old values. Meanwhile, the second

group sees old values integrated into new values and helps enforce them. Samsul Nizar revealed that the concerns of a nation currently hit by a crisis in various aspects of life have called into question the role of education, especially schools (Nizar, 2012).

The world of education, especially in Indonesia, is currently facing very serious challenges related to the impact of globalization. Among the most crucial challenges is the problem of student character (Jalaluddin, 2013). This is quite reasonable concern for every parent if they see current developments. The dominance of entertainment often drags children into complacency. Meanwhile, religion is still rarely used as a cultural filter which is often misleading. In fact, it is not uncommon for parents to be drawn into a mystical world, an immoral world that is disguised as entertainment and has become consumed at all times. Who doesn't rub their chest when they see students who have no manners, like to fight, have gangs in the school, have good grades for pornography "lessons", like narcotics, and have a hobby of staying up late and speeding. This is the most common type of student delinquency, while other delinquents include lying, skipping school, drinking alcohol, stealing, abortion, gambling, and many more. It all comes from character.

Like the case that occurred in Makassar in August 2016. Namely a high school student and his father beat his teacher. This incident occurred because the student left class during school hours and was then reprimanded by the teacher, the student did not accept it and uttered harsh words. The teacher immediately slapped the student on the grounds that the student was able to obey discipline and do what the teacher ordered. After the incident, the student reported it to his parents, not long after, his parents returned to school and immediately beat the teacher who had violated the student (tempo.com). Even in Sampang, Madura, students at SMA 01 Tapanuli beat their teacher to death just because he was reprimanded and had his cheeks crossed with ink (Datik.com 2019)

This means that education has not been able to produce an ideal person that society can rely on. Until recently, the educational community paid little attention to students' personal growth and often allowed students to grow naturally. People who only have IQ (cognitive) but do not have EQ (psychomotor) and SQ (emotional) are more dangerous because they easily commit professional crimes such as KKN (corruption, collusion, nepotism), even more dangerous if you look at them. The younger generation of society, students, students who do not feel at home, are isolated from the social environment, and are prone to disputes with other people because of trivial matters. As time goes by, this symptom seems to occur more frequently, and one of the roots of the problem is the learning system in schools which is biased and violates students' basic human values. This is cited by many as the cause of disruptive behavior, fights between schools, lack of social sensitivity and other negative behavior (Mulkhan, 2012).

On the other hand, the reality in the religious life of Muslims is that there are quite a few whose appreciation of Islam is more directed towards the spiritual, the teachings of *hablumminannas* (human relations) are not popular. On the other hand, the teachings of *hablumminallah* are basically the main face of Indonesian Muslim religion and are almost unrelated to *hablumminannas*. Religious are still often lost in the masses who are more concerned with symbols than meaning (Mas'ud, 2013). Many future generations are starting to erode their social spirit in life by prioritizing an indifferent attitude towards others.

A phenomenon like this described above shows that there is something wrong in our educational practice, namely a lack of attention to the religiosity and social aspects of children, which needs to be resolved. To create a *muttaqin* personality and have a high level of social awareness, it is necessary to instill religious character and social caring character in students. Religious values and social care character are a process of coaching, instilling and teaching humans with the aim of creating and succeeding in the highest goals of the Islamic religion, namely the happiness of the two villages (world and the hereafter), the perfection of the soul of the community, gaining pleasure, security, mercy, and get the pleasures promised by Allah SWT which apply to good and pious people (Syaibany, 1979).

Furthermore, people no longer understand the old values contained in the written works of Indonesian people, such as literature which has a long intellectual history (Suratno, 2006). The island of Java has many positive traditional values and we should preserve them because Javanese knowledge

or local culture is important. We cannot understand various religious issues without understanding local culture (Simuh, 2013).

Two important issues that are interrelated in improving the quality of human life are education and culture. On the one hand, the formation and preservation of culture occurs in the educational process and requires educational engineering. At the same time, the formation of education also requires a cultural system as the foundation and support of education. Cultural formation requires creative freedom, while education requires stability. The relationship between education and culture depends on the meaning that the quality of education will indicate the quality of culture and vice versa (Rosyadi, 2014).

Islamic education has a big task ahead to restore these changes in human values. The question now is how Islamic education can adapt its products to various complex social needs, which are faced with the challenges of various changes in every sector of human life, including culture, society, economics, politics, etc (Rosyadi, 2014). A context like this should encourage all parties to seriously consider local intellectual values to be applied in family, community and state life, such as the intellectual values contained in Javanese literary works.

Javanese literature is a means of forming beauty and a means of educating character and morality through subtle and strong contact with the human soul. Javanese literary works that contain didactic elements are often explicitly called Wulang, moral and ethical literature. Wulang literature contains statements in the fields of government, religion and personality (<http://www.petra.ac.id>, The role of Javanese literature in the world of education).

An example is Serat Darma Riwayat written by Kangjeng Gusti Pangeran Adipati Litnan Colonel Commander Suryasraningrat Paku Alam II. The process of interaction between Islam and local Javanese culture continues without stopping, sometimes through a process of integration, sometimes through conflict, a path that cannot be avoided if the delivery of the message must follow a calm and peaceful cultural path, not a structural path. This is a broad discussion about Javanese culture, relating to economics, social issues, arts and culture, politics, government, science, outlook on life, and much more. This study will briefly discuss the scope of the Islamic intellectual heritage of Javanese society in Serat Darma Riwayat which is a product and the results of the interdependent interaction between Islamic teachings and Javanese culture.

The majority of Javanese people embrace Islam, so Islamic values are very dominant in this society. Islamic teachings that teach Akhlakul Karimah are in line with the values prioritized by Javanese society. Islamic teachings are so flexible and adaptive that they quickly blend into any culture, including Javanese culture, as long as they do not reduce the essence of Islam itself (Amin, 2002). Just like water that is put into any container will definitely remain water, even if it is put into a liquor bottle it will still be water.

The meaning of the relationship between Islam and Javanese literary works is an imperative or moral relationship. Islam decorates and enlivens new Javanese literary works, while poetry (tembang/Sekar Macapat) is used as a means of providing guidance/advice which is essentially guidance or advice from Islamic teachings. This happened because the poets were clearly Muslim (Amin, 2010).

The Javanese philosophy of life is based on three basic principles, namely the principle of God consciousness, the principle of universal consciousness, and the principle of noble morals. Therefore, in the Javanese philosophy of life there is a teaching of superiority. Life is called in the Javanese language Piwulang (Wewarah) Kautaman (Amin, 2010). Which plays a role in equipping Piwulang Kautaman with academic efforts to develop basic human abilities and teach people to always choose good and good actions, and avoid evil and bad actions. In this way, every individual, every individual is integrated to live life in society in a way that is really better and sustainable (suitable, appropriate)..

There are many forms of piwulang contained in Serat Darma Riwayat which of course can be a reference in the world of education in shaping the character of students. Serat Darma Riwayat Paku Alam III was written with the song Dhandhanggula with 58 stanzas, starting with good heart intentions, in the form of a beautiful literary work, in order to grow and develop, to become a virtuous and good-

hearted person, stated in the literary work, that people's obligations life, must be in harmony with his heart, which is expressed in literary works, of course so as not to become a despicable person. Many teachings are given, starting from getting closer to Allah SWT, doing good deeds, avoiding stupidity, working hard, honesty, liking to learn, trying hard to achieve success, respecting teachers, not being lazy, not being jealous of other people's success, not being arrogant and avoiding backbiting and so on which of course can become a source of support for students and a foundation for students in carrying out their life processes.

The thoughts of Paku Alam III in Serat Darma Riwayat are able to become piwulang or teachings that guide students towards individuals with good character, because basically students already have the potential to develop and are also equipped with nature by Allah SWT. The teacher's job is to educate, guide and direct them to develop well with correct and appropriate teachings for their lives (Munarsih, 2005).

This phenomenon inspired researchers to study and reflect on it, one idea of Paku Alam III Thought in Serat Darma Riwayat is still very relevant in current character education, in fact it is really needed in current education which is lacking in terms of cultivating character that is more in the nature of local wisdom. From the above background, researchers are interested in researching further about the character formation of students in Paku Alam III's Serat Darmariwayat. The aim to be achieved in this research is to describe and analyze the will for the formation of student character and the implications of the will for the formation of student character in Serat Darmariwayat by Paku Alam III in modern education.

## **RESEARCH METHODS**

This research is library research which specifically focuses on Serat Darmariwayat, a literary work produced by Paku Alam III. The main aim of this research is to identify the testaments to the formation of students' character contained in the literature. The focus of the research lies in using literature as a reference and reference source for managing data, with the belief that the essence of research is to find symptoms hidden in the text.

In carrying out this research, researchers applied a literary approach that emphasizes human abilities in reflective thinking and paying attention to ethical aspects. Apart from that, a socio-historical approach is also used to critically examine past events and interpret the information found, especially related to the implications of the character formation of students in Serat Darmariwayat on modern education.

Research data sources are divided into two types, namely primary data obtained directly from Serat Darmariwayat by Paku Alam III and secondary data originating from other writings regarding the formation of students' character and Serat Darmariwayat. The data collection methods applied include historical methods to reconstruct the past, library research to obtain literature, descriptive methods to describe the situation, and interviews with the palace, all combined to understand the will of character formation holistically.

In analyzing the data, researchers used the content analysis method to reveal the content of thoughts, the deductive method to analyze from general to specific, and the reflective thinking method which allows the thinking process to be between empirical and abstract. It is hoped that this combination of methods can provide an in-depth understanding regarding the character formation of students in Paku Alam III's Serat Darmariwayat and its impact on modern education.

## **RESULTS AND DISCUSSION**

### **The testament to the formation of students' character in Serat Darmariwayat by Paku Alam III.**

In Serat Darmariwayat, the work of Paku Alam III, there is a strong testament regarding the formation of students' character. Here are some important points of character formation that can be identified in the text:

- **Good Intentions in Fiber Writing**

Paku Alam III emphasized the importance of good intentions in writing Serat Darmariwayat. He wrote this book with the song Dhandhanggula, starting with good intentions. This shows that character formation begins with a sincere intention to provide good life guidance to students.

- **The Importance of Understanding Literature**

Serat Darmariwayat highlighted the importance of understanding literature as a means to guide students' development. This message reflects the belief that literature, especially Javanese literature, has deep moral and pedagogical values. Understanding and absorbing literature is considered the first step in forming good character.

- **Criticism of Leaving Literature**

This fiber provides sharp criticism of people who abandon literary works. Paku Alam III states that abandoning literature can make someone like a blind person who does not know a good direction. Therefore, the formation of students' character involves understanding and appreciating literature as a source of life guidance.

- **Awareness of the Importance of Education**

There is an emphasis on the importance of education and the pursuit of knowledge. Students are reminded that success cannot be achieved without learning efforts and efforts to gain knowledge. This reflects the understanding that good character is also closely related to mastery of knowledge and in-depth knowledge.

- **Self-Control and Manners**

Character formation, according to Serat Darmariwayat, involves developing self-control and manners. A good person has a calm mind, his manners are controlled, and his behavior is in accordance with good ethical norms. This shows that good character not only includes moral aspects but also self-control in behavior.

The character building testament contained in Serat Darmariwayat reflects a holistic view of student development. First of all, the emphasis on good intentions as a starting point shows that the process of character formation must begin with sincerity in providing guidance and teachings. Sincere intentions open the door for students to receive teachings with an open heart and full of sincerity.

Understanding literature as a basis for character development underscores belief in the moral and pedagogical power contained in literary works. In this context, literature is considered not only as a form of art or entertainment, but as an instrument capable of forming values, ethics and an intelligent outlook on life.

The importance of education, which is the focus in character formation, shows that strong character cannot be separated from continuous learning and the pursuit of knowledge. Education is considered the main foundation for achieving success, both in spiritual aspects and daily life.

Self-control and good manners are the basis for forming good behavior. By having self-control, students are invited to manage their emotions and actions wisely. Meanwhile, manners or rules of behavior create an environment of harmony and respect between individuals.

All of these values work together synergistically, guiding students on a journey of strong character development. The values of local wisdom and traditional literature which are the roots of this view provide a solid foundation and rich meaning for students. Thus, the character formation testament in Serat Darmariwayat is not only a practical direction, but also enriches the spiritual, moral and cultural dimensions of the educational process.

## **The values or teachings enshrined in Serat Darmariwayat relate to the formation of students' character.**

Paku Alam III, through his work Serat Darmariwayat, explores and appreciates the existence of literature as a foundation for the formation of students' character. By writing and interacting with writers, he shows his love for literary cultural heritage. This action not only reflects his dedication to the art of writing, but also indicates an understanding of the central role of literature as a means of conveying values and teachings.

Serat Darmariwayat underlines the importance of literature as a guide to life. Paku Alam III views literary works, such as Dhandhanggula, as not just a collection of beautiful words, but as a moral guide that guides the development of students. Literature is considered a path to a character that is not despicable, creating a solid and virtuous guide to life.

In this problem, there is a strong warning against people who abandon literature. Paku Alam III states that leaving behind a literary legacy can make someone like a blind person who has lost the direction of a good life. This confirms the need to understand and appreciate literature as a source of life guidance that is rich in values and teachings. Furthermore, Serat Darmariwayat highlights the values of education and provides encouragement to learn and seek knowledge. Students are reminded that success cannot be achieved without learning efforts and efforts to expand knowledge. Education is considered the foundation for healthy personal development and awareness of moral values.

Teachings about self-control and good manners are also reflected in this work. Paku Alam III emphasizes the importance of having self-control, where a good person has a calm mind and controlled manners in accordance with good norms. This reflects moral and ethical values as key elements in forming good character.

Criticism of stupid people is an important part of Serat Darmariwayat's moral message. He described that stupid people are like animals and have no goodness. Thus, this work might be interpreted as an encouragement to avoid ignorance and always seek knowledge in order to form a good personality.

Finally, there is a strong awareness of the importance of education in character formation. This fiber emphasizes that abandoning literary works and knowledge can result in a lack of understanding and wisdom. Thus, awareness of the importance of education as a means of gaining knowledge and wisdom in life is the main theme in the teachings of Paku Alam III.

Serat Darmariwayat by Paku Alam III, there are several values and teachings that are passed down regarding the formation of students' character. The following are these values or teachings:

### 1) Literary Culture

Paku Alam III showed his love for literature by writing Serat Darmariwayat and interacting with writers. This indicates the importance of maintaining and appreciating literary culture as a means of conveying values and teachings.

### 2) The Importance of Literature as a Guide to Life

There is an emphasis on the importance of literature as a guide to life. Serat Darmariwayat implies that literary works, such as Dhandhanggula, are written with good intentions to guide the development of students so that they do not become despicable people and have good life guidelines.

### 3) Warning against Abandoning Literature

This fiber provides a warning against people who abandon literary works. Paku Alam III states that abandoning literature can make someone like a blind person who does not know a good direction. This shows the importance of understanding and appreciating literature as a source of life guidance.

4) Benefits of Learning and Seeking Knowledge

The values of education are emphasized, and Serat Darmariwayat provides encouragement to learn and seek knowledge. Students are reminded that success cannot be achieved without learning efforts and efforts to gain knowledge.

5) Self-Control and Manners

There are teachings about the importance of having self-control and manners. A good person has a calm mind, his manners are controlled, and his behavior is in accordance with good norms. This reflects moral and ethical values in forming character.

6) Criticism of Fools

Serat Darmariwayat criticizes stupid people, stating that they are like animals and have no kindness. This may be an encouragement to avoid ignorance and always seek knowledge to form a good personality.

7) Awareness of the Importance of Education

There is an awareness of the importance of education, and this fiber emphasizes that abandoning literary works and knowledge can cause a person to become clueless and less wise.

The values contained in Serat Darmariwayat which was bequeathed by Paku Alam III carry very meaningful direction and guidance for students in forming good, wise character, and are rooted in cultural wisdom and literary riches. Literature is not only seen as the art of writing alone, but also as an important foundation that provides moral and ethical substance in everyday life. In line with research Sire (2016) The importance of the values conveyed in this fiber lies in their role as a guide for students in crafting characters that not only have individual goodness, but also an awareness of collective values that reflect the wisdom and beauty of culture. By understanding and internalizing these values, students are directed to become individuals who have a deep understanding of cultural wisdom, so that they can appreciate and maintain literary heritage as an inseparable part of their identity and life.

These teachings also serve as a guide for students in building wise character. Through the literary values and life guidelines contained in Serat Darmariwayat, they are invited to live life with wisdom, considering their actions and decisions in the context of inherited moral and ethical values. In this way, the character that is formed not only reflects personal goodness, but also radiates wisdom in interactions with others and in everyday life. As research Yusuf (2014), these values penetrate into students' awareness of the importance of appreciating culture and literature. They are taught that cultural riches and literary beauty are not only valuable heritage, but also a reflection of values that elevate human dignity. By internalizing these values, students are empowered to become agents who care for and appreciate cultural and literary riches, thereby contributing to maintaining a valuable heritage for future generations.

Overall, the values contained in Serat Darmariwayat create a solid foundation for the formation of students' character. By following these guidelines, they not only become good individuals, but also develop a depth of understanding of cultural wisdom and literary riches as an integral part of their lives.

**The approach or method suggested by Paku Alam III to achieve character formation.**

Paku Alam III through Serat Darmariwayat shows a deep appreciation for literature and science as the main foundation in shaping the character of students. A deep understanding of literary works is considered an invaluable source of moral values and life guidance. Students are given strong encouragement to deepen their knowledge through good literary studies, so that they are able to explore the meaning and values contained in these works.

Serat Darmariwayat also emphasized awareness of the importance of education and the pursuit of knowledge. Students are reminded that success in life cannot be achieved without learning efforts and dedication to acquiring knowledge. Education is considered the main foundation that enriches understanding and opens insight, so that students can develop holistically.

The importance of having self-control and good manners is the focus in Serat Darmariwayat. Character formation involves developing a personality that is calm, controlled, and in accordance with good ethical norms. By highlighting this aspect, students are directed to become individuals who have self-control, uphold ethics in social interactions, and have a positive impact on the surrounding environment.

Criticism expressed against ignorance becomes motivation to avoid immoral behavior and always seek knowledge as an effort to form a good personality. This criticism is expressed with the parable that stupid people are like animals and lack goodness, giving a strong message about the urgency to always increase knowledge in order to achieve personal maturity.

Understanding and respect for cultural wisdom is also an important element in character formation. Students are invited to absorb cultural values as an integral part of their identity and life. By understanding and internalizing cultural heritage, it is hoped that students will be able to become individuals who respect diversity and are able to synergize in a multicultural society.

Based on the values conveyed in the fiber, we can conclude that the approach implied by Paku Alam III includes a holistic approach that integrates spiritual, moral and intellectual aspects. Some identifiable elements of these fibers include:

a. Appreciation for Literature and Science

Character formation is believed to occur through a deep understanding of literature and science. Students are encouraged to study and understand good literary works as a source of moral values and life guidelines.

b. Awareness of the Importance of Education

Fiber places emphasis on the importance of education and the pursuit of knowledge. Students are reminded that success cannot be achieved without learning efforts and efforts to gain knowledge.

c. Self-Control and Manners

Fiber highlights the importance of having self-control and manners. Character formation involves developing a personality that is calm, controlled, and in accordance with good ethical norms.

d. Critique of Stupidity

There is criticism of people who are considered stupid, stating that they are like animals and lack kindness. This can be interpreted as an encouragement to avoid ignorance and always seek knowledge to form a good personality.

e. Understanding and Appreciation of Culture

Character formation also involves understanding and appreciating cultural wisdom. Students are invited to understand and internalize cultural values as an inseparable part of their identity and life.

Although Serat Darmariwayat does not explicitly detail the character formation methods adopted by Paku Alam III, it can be concluded that the approach is comprehensive and oriented towards developing students as individuals rooted in cultural, moral and intellectual values. Paku Alam III, through its fiber, consistently shows the importance of a deep understanding of literature, culture and education as key elements of character formation.

In line with research Hamdani (2010) The approach used tends to invite students to be actively involved in learning literature, interpreting the values contained in it, and relating it to everyday life. Appreciation for culture, whether through literary works or traditional values, is the basis for building character that is rooted in their cultural identity.

Awareness of the importance of education is also a main focus. Paku Alam III encourages students to not only seek knowledge but also understand the meaning behind it. Education is considered



as a means to develop critical thinking and preserve local wisdom as an integral part of an individual's personality. Besides that, as Kosim (2017) developing self-control and manners is a central point in character building efforts. Students are invited to understand the meaning of having self-control, maintaining behavior, and interacting with the environment in accordance with good ethical norms. Criticism of ignorance as a parable to make students aware of the dangers of abandoning learning and self-development efforts also contributes to the formation of good character.

The Paku Alam III approach creates a holistic learning environment, where students are not only provided with intellectual knowledge but are also forged in moral, cultural and ethical values to form strong and empowered characters. This approach builds a solid foundation for the formation of a generation that is not only intellectually intelligent but also has a good personality and is rooted in noble cultural values.

### **Serat Darmariwayat's view of the relationship between traditional values and student character**

Serat Darmariwayat, by Paku Alam III, provides a positive view of the relationship between traditional values and the character of students. Consistently, this fiber emphasizes the importance of understanding, appreciating, and internalizing traditional values as an integral part of forming good character.

First of all, Serat Darmariwayat illustrates that traditional values, which are often manifested in literature and local wisdom, are a very valuable source of life guidance. Paku Alam III through its fiber shows that students are expected to understand and absorb the deep meaning of these values. This includes Javanese literature conveyed in Dhandhanggula songs and moral teachings embedded in cultural traditions. Then, this positive view of traditional values is reflected in Paku Alam III's understanding that learning and maintaining literature, art and traditional moral teachings can form strong character. Students are reminded of the dangers of abandoning literary works and local wisdom, because this can make them like blind people who have lost the direction of a good life.

Serat Darmariwayat also highlighted that traditional values are the basis for developing self-control and good manners. A deep understanding of traditional moral and ethical teachings guides students in living their daily lives with controlled behavior and in accordance with good norms.

Serat Darmariwayat's view of the relationship between traditional values and student character reflects the belief that local wisdom and traditional literature have a very important role in forming good character. Understanding and respecting these values is a strong foundation for the formation of a generation that is not only intellectually intelligent but also has a good personality, rooted in the noble values of Javanese culture (Balaya & Zafi, 2020).

### **Serat Darmariwayat's view of the relationship between traditional values and student character**

Serat Darmariwayat provides a strong view regarding the relationship between traditional values and the formation of students' character. In this context, traditional values are defined as teachings and norms that have accumulated in local culture and wisdom which have been passed down from generation to generation. Serat Darmariwayat's views on this relationship can be detailed as follows:

- **The Importance of Traditional Values in Character Formation**

Serat Darmariwayat emphasized the importance of traditional values as the main foundation in shaping the character of students. These values are considered cultural heritage that contains valuable wisdom and moral norms. Therefore, understanding and respecting traditional values is considered crucial in forming strong character.

- **Conformity and Consistency with Local Values**

Serat Darmariwayat highlighted that the formation of students' character must be in harmony with local values that have been embedded in society. The character formed should not conflict or deviate from traditional cultural norms. This compatibility is considered important to maintain sustainability and harmony in the local social and cultural context.

- Moral Teachings as the Foundation of Character

Serat Darmariwayat emphasized that traditional values, especially moral teachings, should be the main foundation in character formation. The concepts of good and bad, honesty, a sense of responsibility, and respect for others are the pillars built on these traditional values.

- Generational Continuity and Character Formation

The relationship between traditional values and student character in Serat Darmariwayat's view also involves the concept of generational continuity. The legacy of traditional values passed on from previous generations is considered a milestone in character formation that continues to flow through time.

- Local Wisdom as a Source of Inspiration

Serat Darmariwayat stimulates students to explore and appreciate local wisdom as a source of inspiration in building character. Local wisdom is considered to have values that can provide meaningful guidance and direction in life.

Serat Darmariwayat emphasized that a deep understanding of traditional values is the main key in forming students' characters that are strong and rooted in local wisdom. The positive outlook promoted by Serat Darmariwayat reflects a belief in the sustainability and relevance of traditional values in guiding the journey of individual character formation. In this context, student development is not only focused on intellectual aspects, but also embraces dimensions of morality and ethics obtained from cultural heritage and local wisdom.

In line with Mujinem's (1993) research, the importance of a deep understanding of traditional values includes students' ability to absorb and internalize moral teachings, ethical norms and local wisdom principles. Through this understanding, individuals can build a stable foundation of character, which not only guides their actions in daily life but also provides direction in facing various challenges and important decisions.

Serat Darmariwayat views that character formed based on traditional values will be a driving force for students to achieve success, both in the personal and social realms. The close relationship between traditional values and character formation not only creates intellectually intelligent individuals, but also fosters an attitude of responsibility, independence and respect for others.

In terms of local wisdom, Serat Darmariwayat emphasizes the importance of preserving and implementing values that are in accordance with the local environment and culture. Through the application of these traditional values, individuals can enrich their own identity, create harmonious relationships in society, and become agents of positive change. In this way, Serat Darmariwayat conveys the message that traditional values are not only a valuable inheritance from the past, but are also relevant guides in shaping the character of students to achieve broader meaning and goals in life.

### **Implications of the testament to the formation of students' character in Paku Alam III's Serat Darmariwayat on modern education.**

The testament to the formation of students' character in Paku Alam III's Serat Darmariwayat has several implications that can be connected to modern education. Following are some of these implications:

- a. The Importance of a Holistic Approach

Serat Darmariwayat emphasizes the importance of holistic character formation, including aspects such as good intentions, understanding literature, and respect for traditional values. Modern education can also take inspiration from this holistic approach, integrating aspects of character and cultural values in its curriculum.

- b. The Role of Literature in Character Formation

Another implication is the important role of literature as a source of moral values and life guidelines. Modern education can place more emphasis on the introduction and

understanding of literature as an integral part of the curriculum. This not only helps in shaping the character of students but also stimulates creative and critical thinking.

c. The Importance of Character Education

Serat Darmariwayat indirectly highlights the importance of character education. Modern education can integrate character education programs that focus on developing positive values, ethics and morality in students.

d. Understanding Traditional Values

Another implication is a deep understanding of traditional values. Modern education can encourage recognition, understanding and appreciation of local cultural values as part of multicultural education. This helps enrich students' perspectives and develop a sense of pride in their cultural heritage.

e. Active Learning

Serat Darmariwayat emphasized the importance of learning and seeking knowledge. Modern education can apply active and student-centered learning methods, giving them the opportunity to be actively involved in the learning process, so that these values are not only understood but also applied in everyday life.

f. Advanced Four Skills Development

Another implication is the development of four advanced skills, namely critical thinking, communication, collaboration and creativity skills. Modern education can focus its efforts on developing these skills so that students can become comprehensive individuals ready to face the demands of the modern world.

These findings illustrate a number of important aspects that can be taken as a guide in forming students' character, especially in the context of modern education. First, the importance of a holistic approach is clearly visible in Serat Darmariwayat. Holistic character formation includes aspects such as good intentions, understanding literature, and respect for traditional values. Modern education can adopt this holistic concept in developing a curriculum that includes aspects of character and cultural values. The role of literature as a source of moral values and life guidance has significant implications. Serat Darmariwayat emphasized that understanding literature can guide students in forming character and stimulate creative and critical thinking. Therefore, modern education can place more emphasis on the role of literature in its curriculum to stimulate the development of students' character and intelligence.

The importance of character education is also reflected in these findings. Serat Darmariwayat indirectly highlights the need for character education. Therefore, modern education can integrate character education programs that focus on developing positive values, ethics and morality in students. A deep understanding of traditional values is another implication (Hidayat, 2013). Modern education can encourage recognition, understanding and appreciation of local cultural values as part of multicultural education. This not only helps enrich students' perspectives but also develops a sense of pride in their cultural heritage (Sardjono & Sudarwanto, 2011).

As research Abidin (2021) The importance of learning and seeking knowledge is also an important finding. Modern education can adopt active and learner-centered learning methods, giving them the opportunity to be actively involved in the learning process. Thus, the explanation of Hasib (2016) These values are not only understood but also applied in everyday life. The development of advanced four skills is another implication. Serat Darmariwayat emphasized the importance of developing critical thinking, communication, collaboration and creativity skills. Therefore, modern education can focus on developing these skills so that students become comprehensive individuals and are ready to face the demands of the modern world. Overall, these findings provide a strong basis for designing a comprehensive educational approach, covering aspects of character, cultural values, and essential skills in preparing students for a dynamic future.

**The values or teachings inherited can be applied in the context of modern education.**

The values and teachings enshrined in Serat Darmariwayat can be applied in the context of modern education in various ways to build the character of students. Here are some ways how these values can be integrated:

- a. Implementation of an in-depth and holistic character education program, emphasizing values such as honesty, responsibility, cooperation, justice and caring. Integrating literary and cultural values in the curriculum to develop students' character as a whole.
- b. Putting more emphasis on literary education to make students understand the moral and ethical values contained in literary works. Multicultural Curriculum: Including literary works representing various cultures in the curriculum, gives students a broader understanding of cultural diversity and heritage.
- c. Creation of special modules or programs that emphasize the development of student character, ethics and morality. Integrate learning activities that involve solving ethical problems, discussing values, and developing students' understanding of manners and ethics.
- d. Active Learning Method: Applying learning methods that encourage students to think critically, creatively and analytically. Provide collaborative project assignments that emphasize problem solving and the use of creativity to achieve shared goals.
- e. Organize multicultural programs that promote understanding and appreciation of different cultures and values. Creating an inclusive learning environment to accommodate diversity and provide a sense of justice.
- f. Embed lessons that teach life skills, including time management, effective communication, and conflict resolution. Providing support through mentoring and guidance programs to help students develop positive life skills.
- g. Create value-based education modules that can be integrated into existing subjects. Encourage students to practice and promote positive values in everyday life.

These findings reflect comprehensive efforts to develop student character through a holistic approach. The character education program implemented includes values such as honesty, responsibility, cooperation, justice and caring. The holistic curriculum is the basis for integrating literary and cultural values, providing a more comprehensive dimension in the development of students' character.

Literature and science play a key role in character education. Improving literary education highlights the importance of understanding students about the moral and ethical values contained in literary works (Munarsih, 2005). Through a multicultural curriculum, various literary works representing diverse cultures are integrated, giving students a broader understanding of cultural diversity and heritage.

Miranti et al. (2021) Character and ethics education is strengthened through the development of special modules and practical learning activities. The module is designed to emphasize students' character, ethics, and morality, while practical learning activities involve solving ethical problems, discussing values, and developing an understanding of manners and ethics. Dewi et al. (2022) The development of critical and creative thinking skills is implemented through active learning methods and collaborative projects. This method encourages students to think critically, creatively, and analytically, while collaborative projects emphasize problem solving and the use of creativity to achieve common goals.

As research explained by Hasanah et al. (2020) Inclusive and multicultural education is the focus of creating a learning environment that supports diversity and provides a sense of justice. Multicultural and inclusive education programs are designed to promote understanding and appreciation of different cultures and values. Life skills development is an important aspect of this approach. Teaching life skills, including time management, effective communication, and conflict resolution, is

embedded in the curriculum. In addition, support through mentoring and coaching programs provides guidance to help students develop positive life skills.

Values-based education is realized through the development of value modules and the promotion of positive values. The module can be integrated into existing subjects, while the promotion of positive values encourages students to practice and promote these values in everyday life. Overall, these findings provide an in-depth view of holistic efforts to shape students' character by integrating traditional values, literature and life skills in the context of modern education.

### **Challenges or obstacles in integrating the character building testaments from Serat Darmariwayat into the modern education system.**

The integration of the character building testament from Serat Darmariwayat into the modern education system can be faced by a number of challenges and obstacles. Some of these involve differences in context, technological influences, and implementation challenges. Here are some challenges you may face:

- a. Darmariwayat fibers come from different cultural and historical contexts. The challenge is to introduce these values in the different cultural and historical contexts that students may have in modern education.
- b. Rapid changes in technology and social media can create challenges in keeping students focused on traditional values. Easy access to information and electronic entertainment can shift attention away from traditional teachings.
- c. Lack of Understanding: Educators may face difficulties in understanding and communicating the values contained in Serat Darmariwayat if they do not have a deep understanding of Javanese culture and literature.
- d. Integration in Curriculum: Integrating traditional values into an existing curriculum can be challenging. Improper implementation can make it difficult to instill these values in students' learning experiences.
- e. Changes in the values of modern society, which may be more influenced by global factors, can make it difficult to accept and apply the traditional values contained in Serat Darmariwayat.
- f. Cultural Diversity: Modern education systems often include learners from a variety of cultural backgrounds. Challenges can arise in adapting messages and values to be relevant to all cultural groups.
- g. Measuring and evaluating character development is more difficult than evaluating academic achievement. These challenges can complicate efforts to assess the effectiveness of implementation of traditional values.
- h. Organizing training and providing sufficient resources for educators to be able to integrate the values of Serat Darmariwayat into their teaching methods.

These findings highlight several significant challenges in integrating the character-building testaments from Serat Darmariwayat into modern education. First, Serat Darmariwayat comes from a different cultural and historical background, and the challenge is to introduce these values in the different contexts that students may have in modern education. Rapid changes in technology and social media pose serious challenges. Easy access to electronic information and entertainment can divert students' attention from traditional teachings. This difficulty is exacerbated by educators' lack of understanding of Javanese culture and literature contained in Serat Darmariwayat.

Mujinem (1993) Integrating traditional values into the existing curriculum is also a challenge. Improper implementation can make it difficult to instill these values in students' learning experiences. In addition, changes in the values of modern society, which are more influenced by global factors, can make it difficult to accept and implement traditional values.

Antai et al. (2017) Cultural diversity in the modern education system also creates challenges, considering that students come from various cultural backgrounds. Adapting messages and values to be relevant for all cultural groups is becoming an urgent need. Measuring and evaluating character development is posed with greater difficulties than evaluating academic achievement. These challenges can complicate efforts to assess the effectiveness of implementation of traditional values. Finally, organizing training and providing adequate resources for educators to be able to integrate the values of Serat Darmariwayat into their teaching methods is an urgent need to overcome the complexity of these challenges.

**The community or educational institutions can take advantage of this testament to improve the character formation of students.**

The community and educational institutions can take advantage of Serat Darmariwayat's character building testament in a number of ways to improve the character formation of students:

- a. Aligning the values contained in Serat Darmariwayat with the educational curriculum. This can be done through preparing lesson plans that combine traditional values with modern subject matter.
- b. Providing training to educators to understand and internalize the values in Serat Darmariwayat. Teachers who have a deep understanding can more effectively transmit these values to students.
- c. Support extracurricular activities that focus on character development. For example, holding discussion groups, literature clubs, or art activities that can strengthen students' understanding of traditional values.
- d. Utilizing educational technology to convey values and teachings from Serat Darmariwayat. Educational content can be created in multimedia form that is attractive to students.
- e. Involving local communities in character building efforts. Through collaboration with community leaders, religious leaders, or local cultural figures, educational institutions can strengthen the implementation of traditional values.
- f. Develop special learning materials or modules that highlight the values and teachings contained in Serat Darmariwayat. This material can be integrated into various subjects.
- g. Establish a character development committee consisting of teachers, parents and community members. This committee can monitor and evaluate the implementation of traditional values in the educational environment.
- h. Organizing cultural events that promote local wisdom and cultural values. Students can be involved in traditional arts performances or cultural celebrations.
- i. Ensure that the values of Serat Darmariwayat are relevant and can be applied in diverse cultures. Accommodating community diversity in character building efforts.
- j. Using an experience-based learning approach to help students experience and internalize traditional values in everyday life situations.

Implementing the values contained in Serat Darmariwayat into the educational curriculum requires a planned and integrated approach. First, alignment needs to be done by preparing lesson plans that integrate traditional values with modern subject matter. This will provide opportunities for students to understand and internalize these values contextually. Special training is needed for educators to be able to understand and apply the values in Serat Darmariwayat. Teachers who have a deep understanding will be better able to transmit these values effectively to students, forming their character more optimally.

AsWikaningtyas (2017) It is also important to support extracurricular activities that focus on character development. Through discussion groups, literature clubs, or art activities, students can understand and appreciate traditional values more deeply. Apart from that, the use of educational technology in the form of multimedia can make the value messages from Serat Darmariwayat more

attractive to students. Continue research Balaya & Zafi (2020) Local community involvement is also an important step. Collaboration with community leaders, religious leaders, or local cultural figures can strengthen the implementation of traditional values in the context of students' daily lives. Ensuring the diversity of society is accommodated is also crucial in character building efforts. In addition, the development of special learning materials or modules that highlight the values in Serat Darmariwayat can be integrated into various subjects. The establishment of a character development committee involving teachers, parents and community members can be a forum for monitoring and evaluating the implementation of traditional values in the educational environment.

Cultural events that promote local wisdom and cultural values can also be a means of strengthening students' understanding of traditional values. Lastly, an experience-based learning approach can help students experience and internalize traditional values in everyday life situations. With this series of steps, it is hoped that the implementation of Serat Darmariwayat's character formation will be more successful and relevant in the context of modern education.

## **CONCLUSION**

Serat Darmariwayat by Paku Alam III contains values and teachings that are relevant to building student character. Through this literary work, Paku Alam III conveys messages about the importance of good intentions, literary understanding, education, self-control, and manners in shaping a good personality. It also criticizes ignorance and emphasizes awareness of the importance of education. These values provide direction for students to form a good character, be wise, and appreciate culture and literature. Although no method is specifically described, the approach applied by Paku Alam III is comprehensive and oriented towards developing students as individuals rooted in cultural, moral, and intellectual values. In modern education, the values and teachings contained in Serat Darmariwayat can be integrated through various strategies, such as curriculum development, teacher training, extracurricular activities, and the use of educational technology. However, challenges may arise in harmonizing traditional values with the demands of modern times. It is important for communities and educational institutions to capitalize on this character-building bequest by placing emphasis on understanding cultural, educational, and moral values as the foundation for forming a generation with strong and empowered character. Thus, the implementation of Serat Darmariwayat values can be a solid foundation in the effort to create quality and noble students.

As for some suggestions that can be considered in applying the values of character education in Paku Alam III's Serat Darmariwayat in the context of modern education, namely, integrating the values and teachings of Serat Darmariwayat into the education curriculum, Adjust teaching materials and methods to include character learning, literature, and local wisdom; provide training to teachers so that they understand well the values that want to be emphasized in Serat Darmariwayat; encourage extracurricular activities that explore and appreciate local culture, including Javanese literature; take advantage of technology to spread the values of Serat Darmariwayat; and involve local communities in the education process. Conduct periodic evaluations of the application of these values in the educational environment, and finally, involve parents in understanding and supporting the implementation of Serat Darmariwayat values. Collaboration between school and family is key to holistic character building.

## **REFERENCES**

- Abidin, Z. (2021). Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, dan Sosiologi. *Al-Afkar*, 4(1), 181–202. <https://doi.org/10.31943/afkarjournal.v4i1.167>
- Amin, D. (2010). *Islam Kebudayaan Jawa, Yogyakarta*. Gama Media.
- Antai, M. I. T., Prijadi, R., & Supardjo, S. (2017). Pondok Pesantren Kontemporer di Manado. *Geometri Islami. Daseng: Jurnal Arsitektur*, 6(2), 60–69.
- Baginda, M. (2016). Nilai-Nilai Pendidikan Berbasis Karakter pada Pendidikan Dasar dan Menengah. *Jurnal Ilmiah Iqra'*, 10(2). <https://doi.org/10.30984/jii.v10i2.593>
- Balaya, A. N., & Zafi, A. A. (2020). Peranan Kearifan Lokal Dalam Pembentukan Karakter Peserta Didik. *Journal of Civics and Education Studies*, 7(1), 27–34.

- Dewi, R., Muslihah, N. N., & Astuti, T. (2022). Mengulik Nilai Budaya Legenda Danau Rayo sebagai Alternatif Bahan Ajar Sastra Berbasis Pendidikan Karakter. *Jurnal Basicedu*, 6(2), 1975–1989. <https://doi.org/10.31004/basicedu.v6i2.2292>
- Hamdani, A. (2010). Pendekatan Akademis Pendidikan Berbasis Nilai Karakter dan Budaya Mahasiswa di STIE Aub Surakarta. *ProBank*, 1(3), 1–12.
- Hasanah, U., Fakhri, J., & Bahri, S. (2020). Deradikalisasi Agama Berbasis Pendidikan Multikultural Inklusif di Pondok Pesantren Kota Bandar Lampung. *Al-Tadzkiyyah*, 11(1), 133–152. <https://doi.org/10.24042/atjpi.v11i1.6896>
- Hasib, M. (2016). Revitalisasi Implementasi Pendidikan Karakter Berbasis Daya Inovasi Guru dalam Rangka Meningkatkan Daya Saing Bangsa. *Jurnal Rontal Keilmuan Pancasila Dan Kewarganegaraan*, 2(2), 34–47. <https://doi.org/10.29100/ppkn.v2i2.341>
- Hidayat, D. (2013). Permainan Tradisional dan Kearifan Lokal Kampung Dukuh Garut Selatan Jawa Barat. *Academica: Majalah Ilmu Sosial Dan Ilmu Politik*, 5(2), 1057–1070.
- Jalaluddin. (2013). *Teologi Pendidikan*. Jakarta: PT. Raja Grafindo Persada.
- Kosim, M. (2017). Pendidikan Karakter Berbasis Keislaman dan Keindonesiaan. *Jurnal Al-Taujih*, 3(2), 94–106. <https://doi.org/10.15548/atj.v3i2.535>
- Langgulong, H. (2015). *Manusia dan Pendidikan, Suatu Analisis Psikologi dan Pendidikan*. Jakarta : PT. Al-Husna Zikro.
- Mas'ud, A. (2013). *Menuju Paradigma Islam Humanis*. Gama Media.
- Miranti, A., Lilik, L., Winarni, R., & Surya, A. (2021). Representasi Pendidikan Karakter Berbasis Kearifan Lokal dalam Motif Batik Wahyu Ngawiyatan sebagai Muatan Pendidikan Senirupa di Sekolah Dasar. *Jurnal Basicedu*, 5(2), 546–560. <https://doi.org/10.31004/basicedu.v5i2.763>
- Mujinem, M. (1993). Fungsi Folklor Lisan (Ungkapan Tradisional) dalam Kehidupan Orang Jawa. *Cakrawala Pendidikan*. <https://doi.org/10.21831/cp.v3i3.8988>
- Mulkhan, A. M. (2012). *Nalar Spiritual Pendidikan Islam Solusi Problem Filosofis Pendidikan Islam*. PT Tiara Wacana Yogya.
- Munarsih. (2005). *Serat Warisan Sastra Dunia*. Gelombang Pasang.
- Nizar, S. (2012). *Filsafat pendidikan Islam: Pendekatan historis, teoritis dan praktis*. Ciputat Pers.
- Rosyadi, K. (2014). *Pendidikan Profetik*. Pustaka Pelajar.
- Sardjono, A. B., & Sudarwanto, B. (2011). Pasar di Lingkungan Permukiman. *Modul*, 11. <https://doi.org/10.14710/mdl.11.2.2011.%p>
- Simuh. (2013). *Islam dan Pergumulan Budaya Jawa*. Teraju Mizan.
- Suratno, P. (2006). *Sang Pemimpin menurut Asthabrata, WulangReh, Tripama, Dasa Dharma Raja*. Yogyakarta : Adi Wacana.
- Syaibany, O. al-T. al. (1979). *Falsafah Pendidikan Islam, terj.* Bulan Bintang.
- Wikaningtyas, T. S. (2017). Penyediaan Akses terhadap Pendidikan Berkualitas lewat Sekolah Swasta Berbiaya Rendah: Sebuah Studi Kasus di Koja, Jakarta Utara. In *Center for Indonesian Policy Studies*. Center for Indonesian Policy Studies. <https://doi.org/10.35497/271869>
- Yusuf, M. (2014). Pendidikan Karakter Berbasis Qurani Dan Kearifan Lokal. *Karsa*, 22(1). <https://doi.org/10.19105/karsa.v22i1.548>