



Ethic Values in Modern Javanese Literature Works: Identity and Character Education in the Digital Era

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Abstract

This research paper explores the ethical values present in modern Javanese literature and their role in shaping identity and character education in the digital era. The study focuses on selected Javanese literary works published in the past decade, analyzing their ethical values and the relevance of these values in the contemporary context. The paper uses a qualitative research method that includes a comprehensive literature review and analysis of selected literary works. The research findings reveal that Javanese literature works continue to emphasize ethical values such as humility, respect, harmony, and social responsibility, which are relevant in the digital era. These values significantly promote individual and communal growth and develop a sense of identity and character. Literary works contribute to human life in beneficial ways. The values in literary works can serve as a source of identification and character education in the present day. Serat Piwulang Becik and Serat Madubasa II, written by Padmasusastra at the beginning of the 19th century, contain a great deal of character education and are valuable for the digital era's current generation. This study aims to describe the identity of the Javanese people, the importance of character education, and its social advantages. This study employed a qualitative design and library research methodology. Words, phrases, and sentences from the Serat Piwulang Becik and Serat Madubasa II provide data and data sources. The technique utilized for data analysis is content analysis, and the data's reliability is verified using the time technique. The study's findings indicate that the Javanese culture continues to serve as a moral compass. Character education's identity and values include honesty, respect, seeking life's virtues, limiting passions, sustaining attitudes and relationships, compassion, keeping courtesy, and being wise. The benefits of ethics education include 1) the preservation of local knowledge, 2) the maintenance of social harmony, and 3) the preservation of ethics and social institutions.

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Introduction

Modern Javanese literature reflects the values and beliefs guiding the Javanese community. The Javanese people have a deep-rooted respect for their culture and traditions. As a result, Javanese literature often depicts ethical values aligned with these cultural beliefs. One of the most prominent ethical values in Javanese literature is the concept of "kejawen," which refers to the spiritual and cultural practices of the Javanese people. Kejawen emphasizes the importance of inner peace, harmony, and balance in one's life. This value is reflected in many Javanese literature works, where the characters are often depicted as individuals seeking inner peace and balance.

Another ethical value prevalent in Javanese literature is the idea of "gotong royong," which means "mutual cooperation." This value emphasizes the importance of working together as a community and helping one another to achieve common goals. Many Javanese literature works portray characters who exemplify this value by working together to overcome obstacles and achieve their objectives.

The Javanese people also have a deep respect for nature and the environment. As a result, many Javanese literature depicts ethical values that emphasize the importance of preserving the environment and living in harmony with nature. This value is reflected in many Javanese literature works, where the characters are often depicted as individuals who deeply appreciate nature and seek to live in harmony with it.

In conclusion, modern Javanese literature works are rich with ethical values that reflect the cultural beliefs and traditions of the Javanese people. These values include concepts like "kejawen," "gotong royong," and respect for nature and the environment. By highlighting these ethical values, Javanese literature offers a glimpse into the values and beliefs guiding the Javanese community. A literary work is the outcome of the author's ingenuity in combining various factors, including knowledge, imagination, reality, and life experiences. The writing process cannot be divorced from its underlying context. One is the cultural context and local knowledge that develops around the author. Aspects of the Javanese cultural locale are incorporated into daily life via language, literature, and culture. By interpreting the positive qualities included in literary works, everyday life has undeniable benefits.

The content of meaning in Javanese literary works is heavily influenced by the values, norms, ideology, and conventions of a culture that employs that language and cannot be isolated from them. This instance demonstrates that linguistic styles cannot be isolated, as they influence one another and are even influenced by a society's culture. As part of the cultural aspects, the medium of language will always be reflected in the communication process. Even language is the most significant part of the culture and collaborative culture development (Nurgiantoro, 2015).

In the past, Javanese literary works contributed to the formation of morals and character in the form of ethical education through guidance, quotes, and teachings that are still applicable today. Serat Piwulang Becik (1911) and Serat Madubasa II (1918) by Padmasusastra are literary works from the early 19th century incorporating character education. These writings impart a great deal of morality and life lessons. The substance of character education in Padmasusastra's work encourages a person to be knowledgeable and sensible in speech and behavior to foster societal harmony.

The literary presentation of characters varies. Character in literature serves as a moral compass for navigating life's journey. Literature provides an overview of moral growth through the provision of choice. This presents unique obstacles to finding information and influencing ethical decisions among students (Bohlin, 2005). The following is a portion of Serat Madubasa II's ethics education content.

intên

"intên iku tibaa ing pawêdhèn, iya isih dadi intên, mangkono uga wong pintêr, tibaa ing ngêndi-êndi, iya isih akèh rêgane, mulane aja lali marsudi kapintêran, awit iku dadi sanguning urip." (Padmasusastra, 1918:4) (data 1)

[diamond

"Even if a diamond falls in the sand, it will still be a diamond, as well as with people who are smart, wherever they are, they are still appreciated, so don't forget to seek knowledge because this is a provision for life."]

tutur, pitutur

"sapa sing baèkake pitutur bêcik, banjur nglakoni panggawe ala, nandhang tiwas, utawa pituna, iku lagi duwe rumasa luput, nanging ora kêna dibalèni supaya bènêr." (Padmasusastra, 1918:29) (data 2)

[saying

"Whoever conveys good speech, and commits disgraceful acts, will be in vain or at a loss. This also doesn't seem right, but cannot be repeated so that it becomes right."]

It is stated in data 1 that humans should always seek knowledge as a means of survival. The ability in question can be viewed as cognitively educating knowledge and knowledge relating to the life sciences

regarding safeguarding the environment, sustaining societal harmony through tolerance, and fostering mutual respect. For instance, the *undha usuk* or speech level employed by Javanese people reflects cognitive intelligence and even affective intelligence, as the language content involves consideration and a desire to respect others.

In data 2, it is explained that speech communication should be accompanied by appropriate action. If only one is present, it is considered useless, has no benefits, and may even be deemed incorrect. If this has already been completed, then nothing can be duplicated. This instructs humans to always consider their words and actions before speaking and acting following social norms and the principles of indigenous Javanese knowledge.

Individually and collectively, the strong intelligence of the community is the source of Javanese local wisdom. The process is lengthy; it is tried in numerous spheres of life, which can genuinely build a community's social and cultural links so that its members can solve various life issues. This research aims to unearth the cultural treasures of the Javanese people, who are rich in their noble ideals. The problems studied centered on the content of character education in Padmasusastra's *Serat Piwulang Becik* and *Serat Madubasa II* and their life benefits.

The objective of Padmasusastra's work on Javanese literature is the elevation of cultural ideals within society. His works were printed in Javanese script at the turn of the twentieth century, which may still be read, translated, and interpreted by future generations. *Serat Piwulang Becik*, *Serat Madubasa II*, and other similar works are currently being digitized, with the Sastra Lestari Foundation being one among the organizations involved. Incorporating technology will make it easier for the general public, students, and researchers to access prior literary works, thereby stimulating interest in their interpretation.

Sastradiningrat built the first *Radya Pustaka Museum* in October 1890 by collecting cultural artefacts to preserve the past and provide an educational resource for future generations. The acquired items originated from private collections, royal gifts, and purchases. The museum is not simply a repository for historical artefacts but also a cultural education institution. Padmasusastra (1843-1926) was selected as museum director because he was a former pupil of Surakarta poet R.Ng. Ranggawarsita. He is also identified as a student of Dutch Javanology who takes modern cultural history seriously. Up to 1920, Padmasusastra published dictionaries, encyclopedias, catalogues of *keris*, and studies on Javanese language processes. His work at the museum continued for a further two years until his passing in 1926. (Florida, 2012).

In particular, it is anticipated that this research will contribute to the academic field, the formation of human resources based on indigenous knowledge, cultural preservation, and the formulation of competitive and ethical human resources through policy input. This study aims to investigate the content of character education and its benefits in the digital age.

Literature Review

Javanese Ethics

The word ethics, or *ethicos*, is derived from the ancient Greek word *ethos*, which signifies custom. Roman philosophers considered moralists to be synonymous with the Latin term *ethics*. Both words share the same root. Nevertheless, there are distinctions between ethics, values, and morality. Ethics is a norm or guideline for regulating attitudes and conduct. Values are beliefs that can shift and even influence behavior.

In contrast, morals are norms of behavior in a social environment (Chakrabarti & Chatterjea, 2020). Since ethics leads to virtues, a person's behavior must prioritize ethical considerations. Ethics can be understood as a good trait exemplified through smart and moral decision-making. In the ethical paradigm, individuals seek out emulation-worthy characteristics, virtues, and other community-accepted favorable attitudes. Complex ethical issues will be resolved by applying an exemplary and altruistic attitude in education (Reyman & Sparby, 2020). The ultimate purpose of ethics is to teach how to think and act correctly and comprehensively. Included in correct and exhaustive ethics are the following: 1) strong epistemic propositions, 2) unambiguous normative tools, 3) the existence of norms in different settings, and 4) systematic interactions with existing norms (Kaspar, 2020).

The core of Javanese ethics is maintaining the balance between society and nature. This balance and harmony ensure safety, which is perceived as a personal value. If the cosmos' constituents are in the proper situations and conditions, cosmic harmony can be preserved and maintained. The category of Javanese metaethics has urgency and is classified as a place, as well as the principle of *sepi ing pamrih rame ing gawe* (not expecting strings attached in doing), which can be read as embracing and completing commitments and performing one's life's task. Concrete moral requirements are relative since they depend on an individual's position. Individuals must carry out duties following their societal positions and roles (Suseno, 1988).

Njawani Javanese etiquette develops spontaneously. All parts of Javanese society will appear to be defined by politeness during daily activities. As a means of expressing the individuality of individuals and the Javanese culture as a whole, politeness pertains to speech, behavior, gestures, and actions taken towards others. Consciously, individuals will act following the Javanese characteristics that comprise their identity. Simultaneously, synchronizing sentiments and actions will harmonize with Javanese Javanese behavior (Endraswara, 2006).

Identity and Character Education in Modern Literature

In the 19th and 20th centuries, Javanese authors' interest in local occurrences led to the documentation of local rites and customs. In Javanese, descriptions of social and national practices, such as Padmasusastra's *Fiber Tata Cara*, were written and published. The writer's schooling in the Netherlands sparked his interest in folklore, customs, and etiquette (Pigeaud, 1967). His prose works, *Padmasusastra* or *Wira Pustaka*, contain numerous instructional elements written in a contemporary style. Other works include a dictionary and encyclopedia of Javanese (Pigeaud, 1967). In the 19th century, Padmasusastra wrote about the *Bauwarna* encyclopedia, which was organized alphabetically (Pigeaud, 1967).

Ethics is a vital component of literary education. Priority is placed on academic analysis fundamentals and ethical content. Ethical principles motivate and inspire students to read texts and implement pedagogical procedures. They can promote existing values (Choo, 2021). Important aspects of life can be derived from literary values, notably ethical principles. Students will be encouraged to become critical and independent readers via the study of literature (Choo, 2021).

Character does not represent a person's reputation or bad emotions, such as disapproval, wrath, or other negative emotions. Character is neither an accomplishment nor a person's innate talent. Character is more about who we truly are than how we appear to others. Character is an inner government comprised of moral principles expressed through words, acts, or attitudes (Nienhuis, 2020). Humanistic characteristics are equivalent to values in literature. Its cultural understanding can be applied more generally to the development of ethics and education. Literature broadens the comprehension of what it is to be a good and valuable human being (Hall, 2005). Through language and literature, pedagogy and cultural awareness can be presented and encouraged so that it is incorporated into the learning curriculum to foster understanding of values, identities, beliefs, and identity. Through educational institutions and processes, literature as a cultural text with all its values may be taught (Hall, 2005).

Method

This study employs qualitative methods. Qualitative research is deemed reliable and appropriate for this study due to the following characteristics: 1) Researchers play a role in the formation or accumulation of knowledge; 2) researchers have relationships with various parties; 3) research is explanatory and is based on the attractiveness of phenomena; 4) research emphasizes the role of meaning; and 5) the complexity of the findings, comprehensiveness, and detail play an important role (Denzin & Lincoln, 2011). Padmasusastra's *Serat Piwulang Becik* (1911) and *Serat Madubasa II* (1918), both written in the early 19th century and titled *Serat Piwulang Becik* and *Serat Madubasa II*, are the focus of this study.

Words, phrases, and sentences from *Serat Piwulang Becik* (1911) and *Serat Madubasa II* (1918) by Padmasusastra are this study's primary data and data sources. Both are written in prose or *gancaran* form utilizing printed Javanese script. Diverse references or research pertinent to this study served as secondary data sources linked to ethical education, character education, local wisdom, and culture in Javanese literature. Reading notes constitutes data collection strategies. Data collection consisted of the following stages: 1) identification of data pertinent to the research topic, 2) classification of data, 3) analysis of data and 4) presentation of data. In this research library investigation, the researcher is the primary instrument. Data collection was conducted independently by examining primary and secondary research documents. Experts in the Javanese language, literature, and culture can provide researchers access to available tools.

This study employs this analysis or content analysis for its data analysis. Content analysis aims to analyze materials in broad categories and their meaning processes (Denzin & Lincoln, 2011). Content analysis is a technique for deciphering literary works' messages. The content analysis departs from the assumption that the author wishes to convey a message to the readers. Hence the message's content must be exposed (Endraswara, 2003). Analyzing the substance content of *Serat Piwulang Becik* (1911) and *Serat Madubasa II* was accomplished through content analysis (1918). Before doing an analysis, the following steps must be completed: 1) the process of reading, 2) the process of translating from Javanese to Indonesian, 3) the process of identifying and classifying data, and 4) the process of understanding the collected data. The analysis method is conducted by bolstering various references pertinent to prior studies. The following are several aspects of identity and character education in the *Serat-serat* Padmasusastra, including 1) honesty in verbal and deed, 2) the principle of respect, 3) seeking the virtues of life, 4) restraining passions, 5) maintaining attitude, 6) maintaining relationships, 7) affection, 8) maintaining courtesy, 9) being wise.

Results and Discussion

Character education content in Piwulang Becik Fiber and Madubasa II Fiber

The ethical values in Padmasusastra's work cover the Javanese people's views, principles, and attitudes, which are reflected in their daily lives.

Honesty

Honesty is part of ethical education that must be accustomed to daily. One of the forms of honesty is to keep verbal by not telling lies. The following describes a good character, education, and honesty in *Serat Piwulang Becik* and *Serat Madubasa II*.

"bécik b

Aja sumêlang anglakoni panggawe bécik. Sanadyan ora kauningan ing panjênêngan ratu dening kawaranan, ananging Gusti Allah anguningani saparipolahmu, bonggan sira nglakoni panggawe bécik ora pandak, dhêmên anglakoni panggawe ala, ora ngandêl marang pitulunging Allah kang durung tumiba." (Padmasusastra, 1911: 27-28) (S.Piw.B)

["Kindness b

Don't worry about doing good. Even though the queen doesn't know, Allah knows all your behavior. It's a big mistake if you don't feel comfortable doing good, enjoy doing bad, don't believe in God's help that hasn't come."]

People should not be concerned with their good deeds. For those who believe this, "Gusti Allah anguningani saparipolahmu" states that Allah is the Most Knowing of what humankind does. It would be improper if someone did well with the expectation of receiving anything in return or for a short period before returning to bad behavior. Worse, even if humankind does not think God is omnipotent to help his people. This serves as a reminder that humans who have confidence in Allah, who is all-knowing, will continue to live virtuously.

"uni

wong yèn wis tuman muni goroh, sanadyan muni têmên, iya ora diandêl, sarèhning muni goroh, muni têmên, padha bae: ora diandêl, dadi wrip tanpa cangkêm." (Padmasusastra, 1918:4) (S.Mad.II)

["words

People who are used to telling lies, even if they say the truth, are not trusted."]

The Javanese believe that one's habits, both spoken and deed components, will always be carried out in daily life. Lying will become a habitual behavior for a person who enjoys deceiving others. Therefore, even if you tell others the truth, they will not believe you. Unmaintained oral hygiene results in a loss of credibility. Even such a person is compared to having no mouth or usefulness whatsoever.

It is as if a person with a mandate must always speak the truth. If he lies, he will never again earn the trust of others. (Fitriani & Suwarni, 2017). Javanese proverb states "Kelangan bandha isih isa digolek, nanging yen kelangan kapercayan kuwi ateges kelangan sakabehane". Only honest action can make a person's trust. A person who lies frequently has lost all trust of others. (Nugroho, Widodo, & Hardyanto, 2019). Existing ethics education teaches that it is essential to maintain speech and action daily. A person's trustworthiness is contingent on the veracity of their statements.

The principle of respect

Respect is emphasized as a pillar of character education in Javanese society, one of the most prevalent character education methods. Respect is applied by adopting a humble attitude and refraining from being vocally and behaviorally arrogant and condescending. This section describes the application of the respect principle. Respect is emphasized as a pillar of character education in Javanese society, one of the most prevalent character education methods. Respect is applied by adopting a humble attitude and refraining from being vocally and behaviorally arrogant and condescending. This section describes the application of the respect principle.

"uni

Uni ala lan uni bécik padha angobahake uwang, yagene kowe dhêmên adol uni ala kang sathithik régane, tinimbang karo uni bécik kang akèh régane." (Padmasusastra, 1911:5) (S.Piw.B)

["Saying

Good speech and bad speech both move the jaw, then why do you (prefer) say bad words that are of little value, rather than good words that are expensive."]

Adol uni is a phrase used by individuals who enjoy selling and selling discussions to others. In the Javanese culture, such a person is known as umbak cucukan, or someone who wants pitting conversations against one another. Therefore, it is hypothesized that people prefer to state whether uni becik or kindness is more advantageous. To respect others, Javanese speakers must consider situational factors such as undha usuk or the level of speech when communicating.

"urmat, pakurmatan

Wong kang ora bisa minta-minta marang pakurmatan dadi kêlojak-kêlajuk, sing dudu bènèrè, diluwihhi rikuh, sing bènèrè, dikurangi: lara atine, mulane sing ngati-ati, aja dumèh pakurmaktan ora tuku, satêmène akèh ajine" (Padmasusastra, 1918:6) (S.Mad.II)

[Respect, honor

People who can't beg for honor go too far. What's not right, what's wrong, what's right, is reduced: it hurts his heart, so be careful, don't be arrogant with the honor you don't buy, it's very valuable.]

Respect should come naturally without being prompted because one has similar feelings for others. One should not be arrogant by assuming that another person is inferior or snobbish. This goes against the social structures of the Javanese people, who value *andhap asor* or a humble attitude.

Respect as a principle can prompt us to adopt a fearful, ashamed, and timid disposition. When we feel ashamed, we will refrain from violating societal rules. Then, when we have a fearful disposition, we will not engage in negative behaviors such as adding and subtracting the truth, which can produce problems, particularly if we are a leader (Setyoningrum, 2018).

Acceptance is one method for controlling one's heart and oneself when reality falls short of expectations. As an illustration, consider the tale of Prince Warih, who willingly abdicated his throne (Darmoko & Putra, 2021). Existing ethical education teaches humans to constantly be modest towards others by respecting each other and realizing the need for social harmony.

Seek the virtue of life

An optimistic outlook or virtuous routine can accomplish the pursuit of life's virtues. You can acclimate oneself to a cheerful mood through daily activities. Following is a description of the merits of the Javanese way of life.

utama: kautaman

"Kautaman iku dadine saka kabêcikan, ora ana bêcik, iya ora ana utama." (Padmasusastra, 1918:8) (S.Mad.II)

["main: priority

The priority comes from goodness, nothing is good, yes, there is nothing that matters."]

The Javanese can seek the virtues of life by cultivating a habit of planting goodness and doing good to others. The excellent attitude of every individual in society is the source of virtue. If there is no virtue, there will also be no essential life. The ideal social condition cannot be achieved if society is not accustomed to compassion.

A person who strives to do good throughout life will one day acquire moral excellence. Moral goodness can be understood as the ultimate phase in which a person is viewed as a figure whose kindness is no longer based solely on his behavior but also on his heart. (1) have humility, (2) have trust in people, (3) be intelligent in attitude, (4) be honest, (5) be fair, and (6) be diligent in work (Panani, 2019).

Religion, not just Javanese philosophy, teaches parents to instil a positive attitude toward their children. It is hoped that youngsters will mature into decent people who bring numerous advantages to others. This indirectly demonstrates that compassion will result in benefits. Anything useful is the most important thing (Sholikhah, 2020). Existing ethics education emphasizes the significance of preserving moral conduct in society. Wise behavior in society is the first step in establishing the importance of life in the form of peace, which has undeniable advantages for social life.

"main

Kautaman aja kosêdyakake, thukule saka wong liya kanthi wragad akèh." (Padmasusastra, 1911:5) (S.Piw.B)

["Main

You don't intend to prioritize priority. It grows from other people with a lot of capital.]

Cultural transmission from generation to generation influences the general views maintained by Muslim communities (van Slageren & van Tubergen, 2021). Around 1830, the Javanese Islamic tradition began to combine Islamic identity and ceremonial life with indigenous spiritual powers, a process known as the "mystical synthesis" of Javanese Islam (Ricklefs, 2007).

Restrain lust

Fighting lust requires an ethical education that becomes a habit. The purpose of restraining one's lust is to avoid things that are detrimental to oneself. The practice is intended to shield the individual from problems that inhibit humans from doing good.

"hawa nêpsu

candhêtèn hawa nêpsumu, supaya bisa nyingkiri bêbaya kang tumanduk marang jiwa ragamu." (Padmasusastra, 1918:10) (S.Mad.II)

["Lust

Control your passions so that you can avoid the danger that is directed at your soul and body."]

The current generation must be taught the importance of self-control as part of their ethical education. Appropriately, lust can be subdued as a means of preventing inner pain. Lust is viewed as a source of danger within oneself; therefore, self-control is essential. Someone who can control their lust is deemed honourable.

According to the Javanese concept of life, human existence is impacted by four sorts of lust: *mutmainah* (good wishes), rage, *lawwamah*, and *supiah* (bad desires). However, these four desires must be appropriately managed to not result in self-actualized social problems. (Suprayitno, Rois, Harmanto, & Iman, 2018).

Cublek-Cublek Suweng is one of the traditional melodies with a particularly profound message. One of the song's themes is that we must detach ourselves from lust as much as possible when attempting to prosper and live this life. Our hearts must be pure to acquire permanent happiness more easily (Widya, 2019). Existing ethical education educates individuals not to be readily misled by their convictions by managing their lust. A lack of self-control will result from uncontrolled lust because every want must be satisfied. This is undesirable because it leads to greed-inducing circumstances.

Maintain attitude.

In terms of ethics education in society, maintaining a particular attitude is a type of parents'ency. Keeping one's attitude and speech is possible by avoiding negative actions. Following is a description of ethics education about sustaining attitudes consistent with Javanese ethics.

“ala kêtara, bêcik kêtitik

aja sumêlang nglakoni panggawe bêcik, ingaran ala, ngelingana marang bêbasan, dipêndhêma sadêdêg sapangawe: iya bakal mêncongul dhewe, wong ala kêtara, wong bêcik kêtitik.” (Padmasusastra, 1918:10) (S.Mad.II)

[“Bad seen, well found out.

Don't worry about doing good deeds, being called bad or bad, remember the proverb, buried (with depth) one body (plus) one arm: yes it will appear by itself, bad people are seen, good people are caught.”]

The Javanese adhere to the idea *becik ketitik ala ketara*, which states that the good will be easily recognized and the wrong will reveal itself. One should not be concerned with achieving well. Everything that we do will bear fruit. Those who receive the benefits will remember the good behavior of those who receive the benefits; vice versa, someone who enjoys bad behavior will bear the repercussions of his actions.

The Javanese language discusses many aspects of good and evil, not only through proverbs, but it turns out that the meanings of good and evil that are always apparent are also explained in the *keris*. *Keris* is a multiple-part traditional Javanese weapon. A portion of the *keris* is known as the *sraweyan*. *Sraweyan* is a sloping, thick layer behind the *greneng* section's rearmost point. According to the *sraweyan* ideology, good and bad behavior will manifest quickly or slowly (Septiana, 2018).

The adage *becik ketitik ala ketara* alludes to a story involving corrupt individuals and their scapegoats. Everything will be revealed when presented and processed through legal means. The wrongdoers will be punished, whilst the righteous will be set free. (Khasanah, 2018). Existing ethics education emphasizes preserving social attitudes. All good deeds will result in advantages, while all evil deeds will result in harm; therefore, it is crucial to maintain both word and deed.

“ilok

aja wani marang bapa biyung: ora ilok, wong tuwa ala-ala amalati.” (Padmasusastra, 1918:11) (S.Mad.II)

[proper

Do not dare to father and mother: inappropriate, at worst parents plague (cause harm).]

The Javanese have a similar proverb: *Wong tuwa ala-ala malati*. Parents are lucky if their proverbs bathe or are confirmed true in specific circumstances because parents are God's stewards on earth, so a youngster must continue to respect his parents and accept all directions as long as they do not contradict religion (Nufus, Agustina, Lutfiah, & Yulianti, 2017).

The devotion to parents endures forever. The Javanese and Islam explain that parents are Allah's representatives on earth who must be honored for all time. Even if a child is married, they must still respect and not disobey their parents. (Kurniasih, 2018). The preceding ethics education emphasizes treating one's parents with care and consideration. Good behavior toward parents is an expression of gratitude for their contribution to the delivery and provision of proper education for children's future.

“crah

craking pamitran, anggêmpalake katêntêman.” (Padmasusastra, 1918:19) (S.Mad.II)

[“Broken

The outbreak of friendship, destroying serenity.”]

In a Javanese proverb, there are phrases like rukun agawe santosa and crah agawe bubrah, which suggest that harmony will be built and maintained if we are always together. In contrast, when we break up or are no longer together in the sense that perhaps we are no longer friends in the context of friendship, this is the primary source of the damage that will disrupt our peace (Ambarsari, Wardani, & Margiyono, 2021). As evidence that maintaining good friendships is essential, a scientist named Aristotle created ethics titled "Friendly Ethics" According to him, as social beings who are inseparable from their dependence on other people, having friends is a necessity for every individual, who is therefore obligated to protect them, so they do not disintegrate (Prasanti & Dewi, 2018). In Javanese ethics, the physical and spiritual qualities of oneself and others are always considered. If a person disregards the overall welfare, he will not achieve personal prosperity. Rumangsa, or sentiments, consciousness underpin harmony and social harmony. Reciprocal feelings, such as returning favors, enhance sympathy and empathy for others (Beatty, 1999).

Existing ethics instruction emphasizes the significance of preserving peace. The primary objective of the Javanese is to remain katentreman by avoiding life's difficulties. Long-established relationships harmed by dishonesty, arrogance, and other factors that produce discord can harm the tranquility of life.

"colong jupuk

aja sok dhêmên colong jupuk, sanadyan ora kawruhan wong saiji-ijia, iya aja, apa kowe kèlalèn yèn bakal ana sing nuturake kaculikanmu mau, iya iku ilatmu dhewe, dening manungsa wus kinudrat ora bisa simpên wadi ing salawas-lawase." (Padmasusastra, 1918:20) (S.Mad.II)

[Steal

Don't like to steal, even if no one knows about it, have you forgotten if someone will tell you about your bad deeds earlier, namely your tongue? It is natural for humans not to be able to keep secrets forever]

The Javanese view of the world and the ordinary encompasses a variety of elements. One of them is that each individual's wealth must be produced lawfully, as opposed to using means that are harmful to others, such as theft and corruption. (Harahap, 2017).

Not only do the Javanese feel that the tongue threatens humankind, but so do the Madurese. They believe that our inability to control our speech can occasionally lead to calamity (Utsman, 2018). To prevent harmful activities such as stealing and betraying others, it is necessary to provide ethical teaching. One day, even if no one is aware, everything will reveal itself through the human senses.

"duraka

wong kang wani marang maratuwane lanang wadon, iku padha bae karo wani marang bapa biyunge, bakal anêmu duraka." (Padmasusastra, 1918:27-28) (S.Mad.II)

[lawless

Someone who dares to face a father-in-law that is the same as being brave to his parents will meet disobedience.]

In addition to having their parents, husbands and wives have in-laws after marriage. After marriage, each individual must acclimate to his in-laws' home. Runyon and Haber (in Wigunawati (2019)) describe five factors that must be considered when transitioning to their in-laws' homes. The feature of interpersonal relationships with others is one of them. In this regard, it signifies that in-laws are also parents who must always be respected to maintain unity (Wigunawati, 2019).

Marriage is comparable to devotion. The message of parents to their children before marriage is that they must be courteous, respectful, patient, and steadfast when performing a service. (Rahmawati, 2018). Existing ethics education emphasizes the significance of honoring in-laws, who deserve the same consideration as one's parents. It is stated that those who defy their parents will meet with tragedy and that a child who does not respect his parents is rebellious.

"tutur, pitutur

sapa sing baèkake pitutur bécik, banjur nglakoni panggawe ala, nandhang tiwas, utawa pituna, iku lagi duwe rumasa luput, nanging ora kèna dibalèni supaya bènèr." (Padmasusastra, 1918:29) (S.Mad.II)

["advice

Whoever takes advice for granted, then commits a bad deed, later when it's too late, or loses, that's just a feeling of guilt, but you can't repeat it to make it right."]

The narrative "Malin Kundang" is a real-life illustration of a child's recognition that he has caused his parents harm. After receiving permission to migrate to the city, Malin Kundang disregarded his pledge to ensure his mother's happiness. Consequently, when remorse is experienced, everything has turned to mush (Maemunatun, Istiana, Astuty, & Wijayanti, 2021).

According to the Javanese, the news about the increase in unwed pregnancies tragically tarnishes the family's reputation and evokes negative feelings. The pregnant woman outside of wedlock seeks to terminate the fetus in

her stomach as a form of remorse for disobeying her parents' advice to avoid interactions with the opposite sex before marriage (Ramadhani & Ambarwati, 2021). Existing ethics education always educates to conduct good things continuously. A person who performs good deeds and then commits negative deeds is believed to be useless because it does not bring rewards. The result of his acts is the contrary, namely, its ugliness or loss.

“Tingkah : pratingkah

Orang yang bisa mengingat buruk baiknya perbuatan orang lain, serta mau meniru yang pantas dipilih, itu sarjana.” (Padmasusastra, 1918:32) (S.Mad.II)

[behavior: pretense

wong kang can nitèni a la beciking pratingkahe wong liya, and gèlêm niru kang pantês choose, become a scholar.]

Scholars are comparable to individuals exploring a lonely road with several lanes. A scholar must be capable of determining which path will bring him to the correct exit. Even if you receive advice from others, you must first consider it on your own (Yusuf, 2019). In the digital age, which is rife with foreign influences, it is essential to filter and select friends with diverse ideas that might have a positive or negative impact. What is good can be mimicked, but what is poor can be abandoned (Kosasih, Raharusun, Dalimunthe, & Kodir, 2020). Maintaining virtuous behavior will favour those around him. Include the ability to provide role models and environmental advantages.

“sêkolah

bocah pinardi ing kapintêran, kalêbokake ing pamulangan akire ora mung gawe kabêgjane bocah iku bae, iya uga gawe kabêgjane turune, sarta gawe kaluhuraning praja wutah gètihe.” (Padmasusastra, 1918:35) (S.Mad.II)

["School

Children are taught to be clever, being enrolled in schools ultimately does benefit not only the boy, but also the good of his offspring, and makes the place where he was born a nobility."]

The Dewa Ruci book is quite instructive. Like Bima's trip to seek information, it can be compared to a typical student who attends school to acquire knowledge. There is significant disagreement regarding the ethics of knowledge pursuit. You must possess at least four ethics when seeking knowledge: (1) a sense of enthusiasm, (2) not knowing the word surrender, (3) a solid position, and (4) obedience to the teacher's directions (Suprayitno, 2017).

Sending a youngster to school will have a favorable impact on both the child and his descendants. A person's education will also assist his own country. Existing ethical education must always provide the greatest education possible for children to instill life's principles and better their lives.

Maintain Relationships

Maintaining ties in the Javanese way of life can be accomplished through developing networks or maintaining social associations. Maintaining the relationship can be achieved by selecting a positive environment unaffected by negative actions. Following is a description of ethics education in relationship maintenance.

“kumpul: pakumpulan

aja pakumpulan karo wong ala, mundhak katularan laku ala, pakumpulana karo wong bêcik, supaya katularan laku bêcik, suwe-suwe manuh kalakuanmu dadi bêcik.” (Padmasusastra, 1918:26) (S.Mad.II)

["Gather: gathering

Don't hang out with bad people, later you can be infected with doing bad things, hang out with good people so that you will be infected with doing good and gradually get used to doing good."]

K.H. Hassim Muzadi, a preacher, compared the association to a store. When a store sells high-quality products, consumers will benefit from their purchases. Conversely, if the store sells inferior products, individuals who purchase them will feel guilty. It should be the same in human relationships, meaning that if we choose our friends well, we will be good, and vice versa (Setiaji, Herlambang, Agachi, Miharja, & Muvid, 2022).

In the Javanese song "Tamba Ati" by Opick, the line Kaping telu wong kang sholeh kumpula says that even in Islam, it is mentioned that our behavior can be affected by our social group. If you wish to have good behavior, hang out with good-behaving people (sholeh) (Syumaisi, Setiaji, & Apriani, 2021). Existing ethical education teaches individuals always to choose the correct associations in life, as these will influence their attitudes and actions. If a person gathers with terrible people, he will receive bad things, and if he gathers with nice people, he will receive good things.

Compassion

Compassion for one's fellow human beings enables ethical education to be accomplished. Maintaining affection is performed to preserve social harmony to develop a harmonious life. The following describes the ethics of humanity's compassion towards one another.

*“sih trêсна
wong kang asih trêсна marang pêpadhaning urip, iku unusaning manungsa, patut sinudarsana.”*

(Padmasusastra, 1918:32) (S.Mad.II)

[Affection

People who give love to others in life, that's a human form, which is exemplary.]

A person who provides love to others has successfully established a good relationship with God, resulting in a well-formed Tri Guna aspect. The three gunas consist of the sattwa, rajas, and tamas attitudes (Suweta, 2020). Existing ethical education emphasizes compassion for others when living in the community. Those capable of doing it consistently will receive rewards and serve as examples.

Maintain good manners.

Maintaining proper etiquette is regarded as a vital component of ethical education. Consideration must be given to subasita, or politeness, by Javanese people in daily life. Maintaining good manners might begin with oneself to respect others. The following is a description of ordinary etiquette.

“subasita

wong kang bisa matrapake subasita, olèh opah kajèn kèringan, yagene kowe dhêmên matrapake ugal-ugalan, mundhak olèh opah dirèmèhake.” (Padmasusastra, 1918:41) (S.Mad.II)

[“Politeness

People who can put manners and get paid are appreciated, then why do you like to be reckless, so get paid is underestimated.”]

The Javanese are noted for their friendliness and courtesy in behavior and etiquette, ensuring that their actions and words do not disappoint or offend others, preventing conflict. If a person cannot regulate his behavior, it is said that he has lost Jawane (Setiawan, 2018).

Good Javanese personality traits include introspection (capable of self-correction), nobility (behaving according to norms so that society accepts them), tepa slira (get along with people), rumangsa (not haughty), and understanding all things (responsible for situations) (Hudha & Bakri, 2020). Those who perform excellent deeds with humility and decency will be rewarded with recognition or respect from others. In contrast, individuals near to arrogance will receive the prize of not being recognized by others.

“bapa biyung

nurut parentahing bapa biyung: ora kêduwung” (Padmasusastra, 1918:78) (S.Mad.II)

[“ladies and gentlemen

according to the order of the father and mother: no regrets”]

Children are required to respect the two sources of life: God and their parents; when a youngster honors his parents as much as he honors God. Similarly, when a youngster obeys parental orders in the same manner as he obeys God's commands. Never will those who obey God's commands feel lost (Mary, 2020).

One of the ethical precepts outlined in Padmasusastra's books is to respect and imitate one's parents and teachers. The principle of respect that Javanese people develop for their parents and teachers is to dread disobedience (to respect) and to follow all of their advice and directions. The following describes the respect for parents and instructors principle.

“parentah

Parentahe wong ngatuwamu tuwin gurumu, apadene parentahe nagara, mung wajib tinurut sarta banjur dilakoni. Yèn duwe panêmu parentah iku lupute ora ndadèkake sarjuning atine, kêtêmu ing buri. Kèna duwe atur sawuse anglakoni. Dadi ora aran: madal parentah utawa: mumpangkara.”

(Padmasusastra, 1911:19) (S.Piw.B)

[“Order

The orders of your parents and your teachers, like the orders of the state, only have to be obeyed and then carried out. If you have an opinion (that), the order was wrong, don't be happy, meet behind. Can say after acting. So it is not called: disobeying orders or: disobedience.”]

Through family-based schooling, respect is implemented with fluency and obedience by the Javanese from a young age. Following Hildred Geertz's perspective, education is characterized as being attained through the sentiments of wedi, isin, and embarrassment or fear, shame, and embarrassment that Javanese youngsters exhibit in specific situations to demonstrate respect (Suseno, 1988). Fear is viewed as a constructive attitude in retaining respect and recognizing parents and teachers as figures who deserve credit for guiding a child's growth and development till he reaches his goals. A child is thought to have less experience and knowledge than teachers and parents. The child will unquestionably profit from the acquired skills and information.

Be discreet.

Maintaining a prudent disposition is also utilized to deliver ethics instruction. The Javanese employ a sage mindset in their daily lives, intending to mitigate various societal challenges. Maintaining peace is the

primary objective of Javanese society. Following is a description of the attitude of wisdom in society's ethical education.

*"wicaksana
ngalah samubarang prakara kang ora mlarati, iku wong wicaksana."* (Padmasusastra, 1918:43)
(S.Mad.II)
["wise
to give up in all matters that are not detrimental, that is a wise person."]

When conversing with others, Javanese tend to consider the other person's feelings. Therefore when there are differences of opinion, they seek to compromise to maintain harmony and unity. This is unlike the Bugis, who typically hold courageous values (Pawito, Muktiyo, & Arifin, 2020). It is claimed that a sensible person enjoys giving in, particularly in matters that do not result in poverty. In order to establish a harmonious environment, the content of present ethics education necessitates an intelligent approach to resolving many life issues.

*"bêcik
sapa sing nampik marang kang aran bêcik, mangka milih kang kinira luwih bêcik manèh, adate sok
dadi kliru malah olèh sing ala.
bêcik kêtitik zie ala kêtara.
bêcik, winalês ala, aja mêngkono, malah kinosok bali, ala: winalês bêcik, iku lêlabuhaning sujana."*
(Padmasusastra, 1918:75) (S.Mad.II)
["good
who refuses to be called good, then has something that is considered even better. The custom is
sometimes to be wrong and even get something bad.
good and bad will be known later
good is rewarded with bad, don't be like that, on the contrary, style: being rewarded with good, that's
what smart people do."]

As a human being with good character, you should act as you are; you do not need to act strangely only to appear appealing to others. In reality, human activities are predetermined by fate. Like the Javanese saying Becik kêtitik ala kêtara (Hadiatmadja, 2019). It is appropriate for a person to constantly be consistent in doing good because both good and bad behavior will manifest on their own. All good and negative deeds will be rewarded proportionally to their merit.

The benefits of ethics education in Javanese Literature Works

A form of preserving local wisdom

Identity and Ethical Education in Serat Piwulang Becik and Serat Madubasa II provides several recommendations, living principles, and perspectives on the Javanese way of life. Serat Piwulang Becik and Serat Madubasa II are representations of the former life of the Javanese people that must be preserved, as they contain all the good regarding the ideals and views on the life of the Javanese people. Everything the Javanese possesses has a uniqueness and a personality that others do not necessarily share; therefore, it must be kept by applying everyday attitudes. Preserving the local wisdom of the Javanese people's perspectives can serve as a filter for incoming foreign cultural influences, hence preserving the Javanese people's good character.

Ethics leads to virtues; when acting, one must emphasize the ethical side. Ethics can be understood as a good trait, exemplified through smart and moral decision-making. In the ethical paradigm, individuals seek out emulation-worthy characteristics, virtues, and other community-accepted favorable attitudes. Complex ethical issues will be resolved by applying an exemplary and altruistic attitude in education (Reyman & Sparby, 2020). The ultimate purpose of ethics is to teach how to think and act correctly and comprehensively. Included in correct and exhaustive ethics are the following: 1) strong epistemic propositions, 2) specific normative tools, 3) the existence of norms in different settings, and 4) systematic interactions with existing norms (Kaspar, 2020).

Maintain social harmony

Ethics is a vital component of literary education. Priority is placed on literary analysis fundamentals and ethical content. Ethical principles motivate and inspire students to read texts and implement pedagogical procedures. They can promote existing values (Choo, 2021). In Serat Piwulang Becik and Serat Madubasa II, character education contributes to preserving social harmony. This can be achieved by self-awareness in linguistic and attitude maintenance in daily life. The counsel contained in Padmasusastra's works reminds individuals always to be consistent in leading a decent life through preserving societal harmony. Maintaining the status quo requires mutual self-control instead of putting ego above all else. This Fiber's content also reminds us of the significance of sustaining social life in society so that we do not injure each other, are not apathetic to others, and are not self-centred in our approach to life. A peaceful society will arise from prioritizing humility, honesty, and respect for others.

Maintain the ethics and social institutions of society

Social institutions have general characteristics, including 1) function as a cultural system and holistic unity, 2) institutions have a clear purpose, 3) have a strong and permanent nature, 4) carrying out their functions are derived from the results of society's culture, 5) social institutions as a symbol or identity of a society, and 6) having strong oral and written traditions (Hadiatmaja & Endah, 2009).

Indirectly, character education at Serat Piwulang Becik and Serat Madubasa II teaches the public to maintain consistent behavior by not breaching existing social institutions. The application of daily living within the family, the social environment, or formal schooling can accomplish the application of ethics in society. Following Governor Regulation 19 of 2014, local material contributes to preserving, maintaining, and developing existing cultural resources. Formal education can help pupils build their character and sense of self. Existing local wisdom values can be extracted and used to guide living in harmony with social institutions through studying the Javanese language and literature.

Conclusion

In conclusion, modern Javanese literature showcases the significance of ethical values, identity, and character education in the digital era. The literary pieces illustrate how contemporary Javanese writers utilize their works as a medium to convey ethical messages, preserve their cultural heritage, and educate the younger generation about the importance of maintaining their traditional values. The research has revealed that the Javanese people consider their cultural heritage and ethical values as the backbone of their identity, which plays a crucial role in character building.

Furthermore, the digital era's impact has influenced how literature is produced and consumed. The research shows that while the digital era has brought about opportunities for global exposure, it has also threatened the preservation of traditional values and cultural heritage. In this regard, modern Javanese literature serves as a valuable resource in addressing the challenges of the digital era, as it promotes ethical values, character education, and cultural preservation.

The study highlights the significance of modern Javanese literature in promoting ethical values, identity, and character education in the digital era. The research calls for the continued production and dissemination of such literary works, as it not only preserves the Javanese cultural heritage but also serves as an avenue for character-building and education. Ultimately, the study asserts that promoting ethical values and character education is crucial in ensuring the continuity of the Javanese cultural identity in the face of the digital era's challenges.

This research investigated the local knowledge of Javanese about the viewpoints, principles, and attitudes expressed in Padmasusastra's Piwulang Becik Fiber and Madubasa II Fiber. This research intends to elucidate: 1) the nature and substance of character education; and 2) the advantages of character education in contemporary Javanese literature. Through this research, it is intended that the Javanese cultural environment, which incorporates indigenous knowledge, can be better understood and interpreted by the general public and students.

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