

## Implanting Character Education in the Young Generation Through Wedhatama Fibers

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### Abstract

*The impact of the globalization era is very influential on the character of the younger generation today, especially students. There are many impacts that we can feel with the current era of globalization which has a major influence on the character of students. To overcome the degradation impact of the current globalization era, we must try to re-instill character education in students. This is so that students can slowly reduce and even get rid of actions that are not commendable. There are many ways we can re-instill character education in students. One of them is through literature. Literary works are very diverse, one of which is the literary work "Serat Wedhatama". The research aims to instill character education in students through the texts in "Serat Wedhatama". The research is included in qualitative research, the primary data in this study are the texts of "Serat Wedhatama", while the secondary data in this study are books, journals, and others that can support the success of this research. The results of this study include, 1) the text "Serat Wedhatama I" contains religious character education devoted to God Almighty; 2) the text "Serat Wedhatama II" contains religious character education inculcating a sense of tolerance; 3) the text "Serat Wedhatama III" contains religious character education of perseverance in worshiping God Almighty; and 4) in the text "Serat Wedhatama IV" contains religious character education living guided by Islamic principles.*

### Keywords

young generation; fiber Wedhatama; character education



## I. Introduction

The assessment of a developed nation can be seen from various fields, one of which is in the field of education. Education has an important role in advancing the nation, because with this education it is hoped that it can produce a young generation that is advanced and has good morals. Each country has a different style of education, it is adapted to the culture of each country. In Indonesia itself, education is always associated with culture, so it aims not to contradict the cultures that have been inherited by our ancestors. Education can be said as a conscious effort made by humans to instill good values in society and culture.

Education is also intended not only for individuals but also for a group so that the group obtains a maximum livelihood by developing a positive attitude. Education, in general, can be interpreted as a life process experienced by humans to carry out their lives so that they provide more positive things, both for themselves and the environment around them. Therefore, education plays a big role in the way of thinking of every human being to always be better. Education also includes a mass learning experience, because people are

required to think ahead in their daily lives. Education is considered a continuous process in human life (Djamaluddin, 2014; Hasbullah, 2002; Alpian, 2019; & Soyomukti, 2015).

According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

In particular, education is aimed at the younger generation of the nation's successors, why is that? Because the younger generation is required to think ahead according to the times. The Indonesian government categorizes education by education unit. This is following Government Regulation of the Republic of Indonesia Number 57 of 2021 concerning National Education Standards which states that education level is an educational stage that is determined based on the level of development of students, goals to be achieved, and abilities developed. Following this, what is meant by the younger generation are students.

Students are the greatest asset owned by the state, therefore these assets must be instilled with good values that are adjusted to the mental attitude of each individual. This is to minimize the bad things that will happen in the future. The importance of education in shaping the personality of a good student. Especially students who are Muslim, their personalities are following the teachings of Islam. Following the word of Allah SWT in Surah Al-Baqarah verse 201 which reads:

النَّارِ بَ عَذَابٍ قَاتِلًا وَ حَسَنَةً الْآخِرَةِ فِي وَ حَسَنَةً نَّبَا الدُّ ءَاتِنَافِي رَبَّنَا يَقُولُ مَنْ وَمِنْهُمْ

Meaning: "And among them there are those who pray: "Our Lord, grant us good in this world and good in the hereafter and protect us from the torment of hell".

The verse above explains that as a Muslim, it is appropriate to conform to the personality taught by the Prophet Muhammad that leads to goodness and stays away from the torment of hellfire. One way to achieve this is by taking an education that is adapted to Islamic values. As citizens of Indonesia, it is undeniable that our lives are always related to the cultures that exist in the surrounding environment. Students as the next generation of the nation's young generation should be able to adapt to their daily activities, both in the school environment and where they live. Some developments in society are difficult to observe because the times are very influential on the character of the younger generation. It is this social experience that is important to be taught to the younger generation because it can slowly form a good personality. The social environment has an important role in educating the younger generation. Central Asian philosophers argue that the history of cultural development can contribute to the best moral development that leads to the mental and spiritual development of the younger generation. (Khusainov, 2015; Nugmanovna, 2022; Sabirdjanona, 2022; & Ergasherv, 2022).

The younger generation is a golden generation that must be instilled in character education. This is to develop the values of goodness that exist in every person. Many ways can be done in instilling character education in the younger generation, one of which is through literary works. Because literary works can represent human life related to characters in everyday life. Character education is expected to develop personally in youth,

this can be done through the development of moral values in everyday life which are expressed through a literary work. Character education is needed to prepare the younger generation in advancing a country, one of which is by developing the character that exists in each student (Widyahening, 2016; Pattaro, 2016; & Muassomah, 2020).

Students are very close to the world of literature because literary works aim to entertain readers and instill good values through the message of the story. Along with the times, literary works are always associated with humans and their lives. As Indonesians, we cannot be far from the name of culture, especially those born as Javanese. The Javanese appreciate the culture that has existed from generation to generation from their ancestors. Javanese culture is the emanation of human nobility that includes the will, ideals, and high spirits in creating inner and outer happiness in this world and the hereafter. Nobility can be said as a good attitude that exists in someone. A virtuous person always carries out Allah's commands and stays away from all His prohibitions. Culture and literature can pay attention to the spiritual aspect, as an enlightenment of the human mind. The cultural process can be said to be the incarnation of the overall values that apply as a psychological process in every individual and social group. The point is that with the presence of this culture, it is hoped that it can turn humans into virtuous humans. In this sense, it is more focused on students. Because students are one of the generations who have extraordinary talent in developing their character and potential (Priyanggono, 2015; Rejo, 2017; Kustyarini; 2015).

Shaping the character of students can be formed in several ways. One of them is at school. Why is that? Because school is an activity that students do every day in search of knowledge. Students are not only formed to acquire knowledge and skills but also to be instilled in character education, so that knowledge and character are balanced, especially for a Muslim. This is following the word of Allah SWT in Q.S Afussilat verse 33, which reads:

الْمُسْلِمِينَ مِنْ إِنِّي وَقَالَ صَالِحًا وَعَمِلَ اللَّهُ إِلَى دَعَا مِمَّنْ قَوْلًا أَحْسَنُ وَمَنْ

Meaning: “And who is better in speech than one who calls to Allah and does good and says, “Indeed, I am one of the Muslims (who have surrendered)?”.

The era has been growing, and the era of globalization has brought a lot to students. There are advantages and disadvantages to this era of globalization. One example of the advantages of this globalization era is that it makes it easier for students to find materials or materials in school lessons by utilizing technological advances. However, there are also many shortcomings in this era of globalization, one example of which is the decline in the character of students in their daily activities, both in school activities and outside school activities. In the world of education, recently, there have been many incidents that show the degradation of the morale of students, including the occurrence of cases between students in several cities. The brawl was carried out between one school and another, and the participants in the brawl were not small. This is what all of us do to the young generation today, it is also our collective duty to create a positive young generation. This is not a trivial thing, because students, including the younger generation of the nation's children, have lost their identity and character which will end in moral decadence, this can end in the character of a nation.

The character of a nation cannot be separated from culture, because culture plays an important role in shaping the nation's character. By utilizing this culture, it is hoped that it can help instill character education in our students. By looking at culture, we can take advantage of literary works, one of which is through wedhatama fibers.

Fiber wedhatama is one of the Old Javanese Books (the piwulang book) which contains the concepts of divinity, humanity, and society. Wedhatama comes from the word "wheda" which means knowledge, while "tama" means main, "wedhatama" can be interpreted as primary knowledge. The teachings contained in the wedhatama fiber are produced from the reflection of Manungkunegara IV which contains behavioral instructions for the Javanese people. Wedhatama is included in the guidance of life for humans because wedhatama is religious. According to some people, wedhatama fiber is considered ancient, but researchers feel the opposite because researchers feel this is very relevant to study in today's modern life coupled with the era of globalization. Besides that, wedhatama fiber also contains teachings of nobility which are intended for their descendants but then have been widely spread among the community. In this case, the researcher tries to raise and reintroduce one of Indonesia's cultural heritages, namely fiber wedhatama as one of the teachings that the concept of character education can be explored in it. Religious values in it are related to the relationship between humans and God, and humans and other humans. The advice contained in the Wedhatama fiber is expected to help implement character education for students (Munandar, 2020; Wijayasuputra, 2012; & Istiqomah, 2017).

Broadly speaking, the contents of Serat Wedhatama are teachings and advice for the successors. The advice is divided into 4 pupuh, the main point of which is a guide for humans in living a life according to the guidance of Islam. The pupuh includes, a) Pupuh I, this pupuh explains the procedures for good behavior and staying away from lust and is guided by the teachings of his religion; b) pupuh II, which describes the example of the Mataram King Panembahan Senopati as a Javanese principle of life which has a grip in the form of: arta-wirya-wasis: treasure-position-knowledge as a guide in life; c) pupuh III, this pupuh explains advice in seeking knowledge that is obtained with hard effort, including controlling lust and practicing morals; and d) pupuh IV, this pupuh explains the four kinds of worship that humans must go through to achieve perfection in life, in the form of worship of body, heart, soul, and taste. The knowledge and appreciation of the four worships is the culmination of the dimensions of the nature of human relations with the Creator. Through the teachings in the fiber wedhatama researchers try to instill character education in students, which can be used as a guide/handle in everyday life. In addition, it also aims to revive the wedhatama fiber with today's young generation.

## II. Research Methods

This research is included in library research. This research library is used to reveal problems in conceptual-theoretical research. This study seeks to collect and compile research data from the literature and make the world of text the main object of its analysis. The methodology in this research is included in qualitative research. The primary data in this study is the Serat Wedhatama manuscript. This research is not limited to books as the primary data source, as secondary data also uses other documentation materials, including magazines, journals, blogs, newspapers, old books, and so on. This literature research tries to find various theories, laws, propositions, principles, opinions, ideas, and so on from a character for his work that can be used to analyze and solve the problems at hand. In addition, to strengthen this research, it also uses sources from interviews and other book sources related to the description of the thoughts of K.G.P.A.A Mangkunegara IV (Hadi, 2004; Singarimbun, 2008; & Sarjono, 2008).



*Semengah sesongaran,  
Yen mangkono kena ingaran katungkul,  
Karen ing reh keprawiran,  
Nora enak iku kaki*

want to win alone  
Arrogant and belittling people,  
Such can be called infatuation with  
conceited behavior,  
That's not commendable son

Based on the text of Serat Wedhatama above, it teaches that values can be realized by being the main human being who has a sense of tolerance. The value of being able to realize this can be achieved by: avoiding arrogance, guarding words, being spoiled, arrogant, relying on immunity or parents but being someone who can make other people proud and feel happy. There is a relationship between values and Serat Wedhatama has a close and complementary relationship, because the relationship between the two contains values regarding human and basic life.

The figure of Panembahan Senopati as the King of Mataram can be used as a role model or role model for the Javanese, especially the younger generation. Because he always controls his passions to practice “*concern*” by fasting and meditating and always prioritizing feelings of pleasure for others. In Serat Wedhatama above, Javanese human behavior has been taught by the King of Mataram, Panembahan Senopati. In his administration, he always prioritizes being fair, gentle, and selfless so that his country can be prosperous, peaceful, orderly, and respected by his subjects and subordinates, has an awareness of the fate of his people due to the loss of inspiration in him. Reflecting on the figure of the King of Mataram, Panembahan Senopati, students are expected to imitate and practice directly in their daily lives.

In line with this, the tendency to modify Islam with Javanese culture in the life of diversity, will give birth to the interrelation of Javanese cultural values in various products in the ritual aspect and can increase the potential in the spiritual aspect of students.

Mangkunegara IV in Serat Wedhatama is here again to remind his children and grandchildren to become human beings who have a persistent perspective in trying to achieve prosperity and prosperity in their lives. This can be seen in the text of pupuh sinom stanza 29 below.

*“Wirja, tegesipoen: ngoedi dateng pangkat kaprijantoenan toewin sesaminipoen ingkang ndjalari pikantoekipoen blandja. Ngoedi sagedipoen pikantoeik pawitan saking sekedik, moerih saged dedagangan, tetanen, nenoekang sp”.* (karingkes: arta).

*“Winasis, tegesipun: ngoedi kasagedan (agal poenapa aloes) ingkang ndjalari pikantoeik panggesangan. Manawi sepen babar pisan saking salah satoenggal inginggil waoe. Gesangipoen wonten ing donja tanpa adji, prasasat ron djatos ingkang sampoen aking wekasan nandang papa klambrangan, papriman sapanoenggalipoen”.*

Based on the quote above, contains the teaching that to achieve a meaningful life, humans must at least try to have a provision in the form of nobility (*wirya*), welfare (*arta*), and knowledge (*winasis*). By having all three, humans can be said to be useful and meaningful to others according to their life goals. Character education can be taught through students by instilling knowledge that we as humans must be wise in everyday life, and not harm others. With this, students are expected to be able to imitate the actions taken by Mangkunegara IV in making decisions. This is following the word of Allah SWT in Q.S Al-‘Ankabut verse 69, which reads:

□ الْمُحْسِنِينَ لَمَعَ اللَّهُ وَإِنَّ سُبُلَنَا لَنَهْدِيَنَّهُمْ فَيُنَا جَاهِدُوا وَالَّذِينَ

Meaning: And those who strive for (seeking) Us, We will show them Our ways. And indeed, Allah is with those who do good. The word of Allah SWT also explains in Q.S Qaf verse 16, which reads:

الْوَرِيدِ حَبْلِ مِنْ إِلَيْهِ أَقْرَبُ ۖ وَنَحْنُ نَفْسُهُ بِهِ تُوسُّوسُ مَا وَنَعْلَمُ الْإِنْسَانَ خَلْقًا وَلَقَدْ

Meaning: “And indeed, We have created man and know what his heart whispers, and We are closer to him than his jugular vein.”

### 3.3 Text of Serat Wedhatama III

#### Text of Serat Wedhatama

*Sapantuk wahyuning Gusti Allah,  
Gya dumilah mangulah ngelmu bangkit,  
Bangkit mikat reh mangukut,  
Kukutaning jiwangga,  
Yen mengkono kena sinebut wong sepuh,  
Lire sepuh sepi hawa,  
Awaw roronging atunggil*

#### Translate

Whoever receives God's revelation,  
Carefully digesting higher knowledge,  
Able to master basic knowledge,  
Perfection of soul,  
If so, they deserve to be called "parents".  
The meaning of "parents" is not controlled  
by lust Understanding of dual singular  
(union of the soul with God)

Based on the quote above containing religious character education that Kangjeng Gusti Mangkunegara IV interprets the above verse that when parents are diligent in worshiping God with the aim that their offspring get a high position and authority so that they can become famous leaders in this country. Through conditions that can increase the dignity of life, namely position, wealth, and intelligence. Religious obligations are often underestimated because the sole purpose of life is to fulfill material needs. Seeing the conditions that occurred in the Sri Mangkunegara IV community, they felt concerned because the real essence of life was to serve God. A figure who in his childhood was good at reciting the Qur'an and became a devout religious follower and was afraid of the torment of hellfire. A wise person will be able to digest and apply the verses of the Qur'an in his daily life well. This can be seen through the fiber wedhatama text below. This is following the word of Allah SWT in Q.S Ash-Syu'ara which reads:

عَكْفِينَ لَهَا فَتَظَلُّ أَصْنَامًا نَعْبُدُ قَالُوا

Meaning: They replied, “We worship idols and we always diligently worship them.”

### 3.4 Text of Serat Wedhatama IV

#### Text of Serat Wedhatama

*Kang wus waspada ing patrap  
Mangayut ayat winasis  
Wasana wosing jiwangga  
Melok tanpa alingaling  
Kang ngalingi kaliling  
Wenganing rasa tumlawung*

#### Translate

Who already knows how  
Living the wise rules  
Finally his core  
Looks real without a barrier  
What prevents getting eliminated  
The opening of the faint feeling until

*Keksi saliring jaman  
Angelangut tanpa tepi,  
Yeku aran tapa tapaking Hyang Sukma*

See all the circumstances  
Looks limitless  
That's called getting God's guidance

Based on the quote above, means that according to Islamic principles, worshipping God is done in an orderly, thorough, careful, diligent, and accustomed way. This is following the worship of creation which is an act of getting a reward. Sri Mangkunegara IV implements Islamic law and applies copyright worship for his guidelines, such as praying, reciting the Koran, and giving alms which has been attached to Mangkunegara IV since childhood. Until when he became a leader he still carried out his obligations following Islamic rules. When doing the samba, what is certain is the intention and will that comes from the soul or spirit. Worshipping the soul is very important because it is related to the mind and aims to purify oneself from worldly feelings. Equipped with worship taste which is the essence of true taste. Worshipping feelings is only done by conscience by understanding the nature of sadness, happiness, richness and poverty, and otherworldly characteristics. The piwulang fibers written by Sri Mangkunegara IV are used to guide the purpose of life, and etiquette and to preserve Javanese culture.

This can be instilled in our younger generation, especially students. Because they need our guidance in carrying out their daily lives. Students are brought to guidance following the teachings of Islam, and to always fear God Almighty. In addition to worshipping God, students are expected to always live side by side with fellow human beings by curing their selfishness. Religious character education like this is important to instill in students. In addition to reducing character degradation in the younger generation, character education can also help us in instilling noble characters in the younger generation in advancing the nation and country, especially Indonesia, which is balanced with religious and cultural learning. This is following the word of Allah SWT in Q.S An-Nisa verse 1, which reads:

اللّٰهُ اَوْ قَوْلًا وَّءَاَسَنُوْا اَزَيْتِكُمْ لَا اَجْرَ اَمُّهِنَّ تَتَّبِعُوْا هٰجُوْرَ اِهْنِمَّ قَوْلَ لَّخُوْ وَّدَحَاوْ سَفَدْنِمُ مُمْكَلَّدِيْ ذَلَّا مُكْبِرِ اَوْقَتَا سَنَا اِهْيَا  
اَبِيْقِرْ مُمْكَلْعَنَّا كَاللّٰهِ نَا مَحَاوْرَ لَا اَوْ هِبْرِنَوْلْءَاَسَنَدِيْ ذَلَّا

Meaning: “O mankind, fear your Lord who created you from a single person, and from him, Allah created his wife; and from them, Allah brought forth many males and females. And fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you.”

#### **IV. Conclusion**

The cultivation of character education can be done through the literary work of Serat Wedhatama. Because in wedhatama fiber contains character education that can be instilled in today's young generation, especially for students. Some of the planting of character education through the fiber wedhatama text, among others: a,) in the fiber wedhatama I text it contains the education of religious character who is devoted to God Almighty. The planting of character education is more to remind students to return to the nature of God Almighty and seek knowledge following Islamic teachings; b) in the fiber wedhatama II text contains religious character education about inculcating a sense of tolerance by students in their daily lives; c) in the fiber wedhatama III text contains religious character education about perseverance in worshipping God Almighty; and d) in the fiber wedhatama



IV text it contains religious character education about carrying out daily life based on Islamic principles to get the pleasure of Allah SWT. Overall wedhatama fiber text contains character education that deserves to be instilled in today's young generation, especially students by learning from the Islamic content contained in the wedhatama fiber text.

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