

## Revitalizing Local Moral Teachings: A Study of Islamic Education Values in the Serat Wedhatama and Its Application for Students at Islamic Boarding Schools

Zikri Adib Kurnia<sup>1\*</sup> , Ahmad Barizi<sup>2</sup> , Muhammad In'am Esha<sup>3</sup> 

<sup>1,2,3</sup> Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia  
Jl. Raya Ir. Soekarno No. 34 Dadaprejo, Pendem, Kec. Junrejo, Kota Batu, Jawa Timur, Indonesia

### Article History:

Received: November 29, 2025; Revised: December 21; Accepted: December 26, 2025; Published: December 31, 2025

**Abstract: Revitalizing Local Moral Teachings: A Study of Islamic Educational Values in the Serat Wedhatama and Its Application for Students at Islamic Boarding Schools**

**Objective:** This research aims to examine the Islamic education values contained in Serat Wedhatama and its implementation in the learning process at Pondok Pesantren Sunan Drajat Lamongan. **Method:** The research design employs a case study approach, combining hermeneutic text analysis, observation, and interviews with teachers and students. **Results:** Serat Wedhatama contains values of faith, worship, and ethics that strengthen students' character. The learning process includes planning, conducting lessons twice a week using drill methods, lectures, and text analysis, followed by evaluation at the end of the session for students who have mastered the material. **Conclusion:** The existence of local literary works such as Serat Wedhatama is crucial in building character and religious identity for students based on Javanese culture, which remains relevant in modern life. **Contribution:** This research provides a theoretical foundation for the development of contextual Islamic education grounded in local culture, while also encouraging innovation in digital learning media to expand access and foster character development rooted in local traditions in the digital age.

**Keyword:** Revitalizing Local; Moral Teachings; Islamic Education Values; Serat Wedhatama; Students

**Abstract: Revitalisasi Ajaran Moral Lokal: Kajian Nilai-Nilai Pendidikan Agama Islam dalam Serat Wedhatama dan Pembelajarannya bagi Santri di Pondok Pesantren**

**Tujuan:** Penelitian ini bertujuan untuk mengkaji nilai-nilai pendidikan agama Islam yang terkandung dalam Serat Wedhatama dan implementasinya dalam pembelajaran di Pondok Pesantren Sunan Drajat Lamongan. **Metode:** Desain penelitian menggunakan studi kasus, yang menggabungkan analisis hermeneutik teks, observasi, dan wawancara dengan guru dan santri. **Hasil:** Serat Wedhatama mengandung nilai keimanan, ibadah, dan akhlak yang memperkuat karakter santri. Pembelajaran dilakukan dengan merencanakan, melaksanakan dua kali seminggu menggunakan metode drill, ceramah, dan analisis teks, serta evaluasi di akhir pembelajaran untuk siswa yang telah menguasai materi. **Kesimpulan:** Keberadaan karya sastra lokal seperti Serat Wedhatama sangat vital dalam membangun karakter dan jati diri keagamaan siswa berbasis budaya Jawa yang relevan dengan kehidupan modern. **Kontribusi:** Penelitian ini memberikan landasan teori bagi pengembangan pendidikan Islam kontekstual berbasis budaya lokal, sekaligus mendorong inovasi media pembelajaran digital untuk memperluas akses dan memperkuat pengembangan karakter berbasis tradisi lokal di era digital.

**Kata Kunci:** Revitalisasi Ajaran; Moral Lokal; Nilai-Nilai PAI; Serat Wedhatama; Santri

\* **Corresponding Author:** Zikri Adib Kurnia,  [zikri6547@gmail.com](mailto:zikri6547@gmail.com)

Islamic Education Study Program, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia.

Address: Jalan Raya Ir. Soekarno No.34 Dadaprejo, Pendem, Kec. Junrejo, Kota Batu, Jawa Timur 65324, Indonesia

### To cite this article:

Kurnia, Z.A, Barizi, A, Esha, M. I. (2025). Revitalizing Local Moral Teachings: A Study of Islamic Education Values in the Serat Wedhatama and Its Application for Students at Islamic Boarding Schools. *At-Ta'lim: Media Informasi Pendidikan Islam*, 24(2), pp. 275-287. <http://dx.doi.org/10.29300/attalim.v24i2.9754>

## A. INTRODUCTION

Amid increasingly complex social dynamics due to the influence of globalization, digitalization, and shifting cultural values, Indonesia's younger generation faces serious challenges in maintaining its identity and morality. Phenomena such as individualism, spiritual crisis, and the decline in social ethics have become a focus of attention in modern society. This is reinforced by the fact that the impact of globalization is not only the ease and openness of information, but also a moral crisis, such as the decline in social ethics, the rise of excessive individualism, and a decline in spirituality. For example, the younger generation tends to become more socially withdrawn and has less direct interaction, which weakens their moral and social development (Maesak et al., 2024). Furthermore, this has led to significant moral degradation, including the erosion of norms of politeness, religious values, and social courtesy. Behavioral boundaries that were once taboo are now considered commonplace. This has given rise to deviant attitudes and behaviors that undermine the social and moral order (Palmer & Feldman, 2017).

To build the quality or character of a nation, the educational process undertaken is not simple. Education must address various values, including morals, ethics, and morality. In shaping individual character and morality, Islamic religious education plays a crucial role, serving as a medium for the formation of strong character, morals, and spirituality (Nurainah, 2025), thus enabling them to withstand the negative impacts of modernization and the massive flow of information (Desmanianti, 2024). By internalizing the values of faith, morality, and sharia, religious education not only provides theoretical understanding but also fosters an intrinsic moral awareness rooted in faith, so that educated adolescents are equipped to avoid deviant behavior such as promiscuity and the misuse of technology (Mailawati, 2025). This is crucial in addressing the challenges of individualism and the growing spiritual crisis among the younger generation. Islamic education also instills universal values such as honesty, discipline, mutual assistance, and respect, which serve as a moral filter against the negative influences of globalization (Herawati et al., 2025).

As Islamic educational institutions, Islamic boarding schools (pesantren) play a strategic role in character formation and religious understanding in Indonesia. As centers of learning, pesantren not only focus on mastering Islamic knowledge but also aim to shape the morals and ethics of their students through a structured life within the pesantren (Muhidin et al., 2025). Life in an Islamic boarding school creates an environment that supports a holistic learning process. Students are taught not only to understand religious texts but also to apply these values in their daily lives. Discipline, cooperation, and responsibility are some of the character traits developed through social interactions within the Islamic boarding school (Achlam, 2024).

Furthermore, Islamic boarding schools also teach the importance of simplicity and independence, which are characteristic of life in these environments (Hanafi et al., 2021). Through an integrated curriculum, Islamic boarding schools are able to teach aspects of Islam that are relevant to the challenges of the times, such as an understanding of pluralism and an inclusive attitude toward differences (Herningrum et al., 2021). Therefore, the existence of Islamic boarding schools (pesantren) is crucial in preserving and developing Islamic teachings amidst the dynamics of modern society (Hartini & Sukarno, 2025). Pesantren, with all their values and teachings, continue to be a crucial pillar in the education and character development of students (santri) in Indonesia.

Islamic Religious Education aims to shape humans into people who are faithful, pious, and have noble morals and are able to carry out their obligations as servants of Allah SWT and members of society (Dariah et al., 2016). Within this education, there are values contained within it such as the values of faith, piety, morals, worship, and also social values. This is in line with the background of Serat Wedhatama, which is a Javanese literary work that contains profound Islamic educational values. In Serat Wedhatama, there are teachings about

faith, morals, and worship that are the main foundation of Islamic education, which encourages the character formation of students to become individuals with noble character and obedient to Allah SWT. This Serat teaches the importance of self-control from reprehensible traits, instills noble moral values, and strengthens spiritual relationships through worship and exemplary behavior in everyday life. Thus, Serat Wedhatama becomes a source of local wisdom as well as a guideline for moral messages that support the achievement of the goals of Islamic education, namely producing people who not only understand religious knowledge in theory, but are also able to practice these values in real life as responsible members of society with noble character.

So far, several studies have focused on the values of Islamic religious education, particularly in classical texts, which have become an essential subject in educational discourse. For example, research by [Gunawan \(2025\)](#) delves into the values of Islamic religious education in *At Tibyan Fi Adab Amal al-Quran*, identifying classifications of faith, sharia, and morals. This study emphasizes the relevance of these values for educators' professionalism and students' character development, alongside content analysis methods to understand the role of classical literature in modern education. Another study, [Gunawan \(2025\)](#), investigates the values found in *Maulid al-Diba'i* by Imam Abdurrahman Al-Diba'i, focusing on the belief in Allah's oneness, the development of noble morals like patience and gratitude, and practical practices such as dhikr and shalawat. Additionally, research on *Minhaj al-Muta'alim* by [Yuliana & Irawan \(2024\)](#) explores the Islamic educational values in the book, analyzing the categories of fiqh, akhlak, aqidah, and tauhid, and the importance of learning etiquette in contemporary education. Obstacles to implementing these values in online learning and the role of teachers as role models are also examined. These studies highlight the significant contribution of Islamic values to the formation of student character and the adaptation of traditional teachings to modern educational contexts.

This study aims to explore the Islamic religious education values embedded in Serat Wedhatama and their application in the learning process at the Sunan Drajat Islamic Boarding School in Lamongan. This research aims to identify the moral, monotheistic, and ethical teachings within the text and analyze how these values are implemented in the educational framework of the boarding school. Additionally, the study seeks to examine the impact of these values on the character development and religious identity of students, while also offering insights into how local literary works like Serat Wedhatama can contribute to strengthening cultural and religious education in the modern context.

## B. METHOD

This research uses a literature review approach and a qualitative approach with a case study type. In the literature approach, the researcher uses analytical and hermeneutic methods, in which the researcher describes phenomena and analyzes the meaning or relationship between elements and interprets texts, symbols, or meanings within a cultural and historical context. Furthermore, in the field research, a qualitative approach is used, which is essentially a method of interpreting a phenomenon or symptom that occurs. The research location is at the Sunan Drajat Islamic Boarding School which is located on Jalan Raden Qosim, Banjaranyar village, Paciran district, Lamongan Regency, East Java.

The data collected from the Sunan Drajat Lamongan Islamic Boarding School were then analyzed inductively. The data sources used included primary and secondary data sources. The primary data source was obtained from the analysis of the Serat Wedhatama text and from direct observation on October 27, 2025, during the Serat Wedhatama learning activities at the Sunan Drajat Lamongan Islamic Boarding School. In this study, researchers analyzed the data using the data analysis method according to Miles and Huberman, which was carried out through three main operational stages, namely data condensation, data presentation, and conclusion drawing/verification ([Saldana, 2014](#))

## C. RESULTS AND DISCUSSION

### Result

Based on the results of observations and interviews with the instructors and teachers of the Serat Wedhatama learning at the Sunan Drajat Islamic Boarding School in Lamongan, it was found that the Serat Wedhatama contains Islamic religious education values, including the values of faith, worship, and morals. These values are found in the verses in the Serat. Therefore, the researcher will systematically explain the values of faith, worship, and morals contained in the Serat Wedhatama as follows:

**Table 1.** The value of religious education in Serat Wedhatama

No /Verse	Pupuh/ text	Translation
28	Sinom, Tuwin ketip suragama, Pan ingSun nora winaris, Angur baya ngantepana, Pranatan wajibing urip, Lampahan angluluri, Kuna kumunanira, Kongsi tumekeng samangkin, Kikisane tan lyan amung ngupa boga.	Likewise if I become a religious administrator and preacher. Because I am not his descendant, it is better to uphold the rules and obligations of life, to carry out the life guidelines inherited from our ancestors from ancient times until the future. The end is nothing but making a living.
29	Bonggan kan tan merlok-na, Mungguh ugering ngaurip, Uripe lan tri prakara, Wiryarta tri winasis, Kalamun kongsi sepi, Saka wilangan tetelu, Telas tilasing janma, Aji godhong jati aking, Temah papa papariman ngulandara.	It's his own fault for not understanding that the Paugeran of life is as it should be, living with three things: nobility (power), wealth (prosperity), and knowledge. If none of these three things can be achieved, human dignity is lost. Dried teak leaves are more valuable, ultimately suffering, becoming beggars and homeless.
30	Kang wus waspadha ing patrap, Manganyut ayat winasis, Wasana wosing jiwangga, Melok tanpa aling-aling, Kang ngalingi kalingling, Wenganing rasa tumlawung, Keksi saliring jaman, Angelangut tanpa tepi, Yeku ingaran tapa tapaking Hyang Suksma.	Those who understand the procedure, internalize the main teachings, if they succeed in penetrating the soul, will see without barriers, what hinders is removed, a faint echoing feeling opens. The entire horizon is visible, the silence is endless, which is called "tapa tapaking Hyang Sukma"
31	Mangkono janma utama, Tuman tumanem ing sepi, Ing saben rikala mangsa, Masah amemasuh budi, Laire anetepi, Ing reh kasatriyanipun, Susilo anor raga, Wignya met tyasing sesami, Yeku aran wong barek berag agama.	Thus, the main human being, likes to be immersed in silence (muffles his passions), at certain times, sharpens and cleanses his mind, intends to fulfill his duties as a warrior, acts with humble morals, is good at comforting others, that is actually what is called living the religion.
58	<i>Gambuh</i> , Samengko sembah kalbu Yen lumintu uga dadi laku Laku agung kang kagungan Narapati Patitis tetesing kawruh Meruhi marang kang momong	Later, if continued, this heartfelt worship will also become a spiritual practice. This is a high-level spiritual practice possessed by the King. The purpose of this teaching is to understand the One who nurtures oneself (the true teacher/pancer).
59	Sucine tanpa banyu Mung nyunyuda mring hardaning kalbu Pambukane tata titi ngati	Purification does not use water. Only restraining the desires in the heart. Starting from orderly, careful and cautious behavior (mindful and alert). Firm, patient

No /Verse	Pupuh/ text	Translation
60	<p>ati Atetep telaten atul Tuladan marang waspaos</p> <p>Mring jatining pandulu Panduk ing ndon dedalan satuhu Lamun lugu legutaning reh maligi Lageane tumalawung Wenganing alam kinaot</p>	<p>and diligent, all become basic characteristics, an example for a vigilant attitude.</p> <p>In true vision, Reaching the target with the right procedures. Even though the procedures are simple, concentration is needed Until you get used to hearing the faint sound in the silence That is, the opening of the "other realm"</p>

Table 2. The Value of Worship Education in the wededdhata fiber

No /Verse	Pupuh/ text	Translation
48	<p><i>Gambuh</i>, Samengko ingsun tutur Sembah catur supaya lumuntur Dhihin raga, cipta, jiwa, rasa, kaki Ing kono lamun tinemu Tandha nugrahaning Manon</p>	Later I said, Four kinds of worship to be preserved; First; worship, second; creative worship, third; worship the soul, and fourth; worship, my son! That's where you will meet a sign of God's grace.
49	<p>Sembah raga punika Pakartine wong amagang laku Susucine asarana saking warih Kang wus lumrah limang wektu Wantu wataking weweton.</p>	Sembahraga is an act of someone who is practicing "inner practice" by purifying themselves with water, which is commonplace, for example five times a day, as a sign of respect for time.
50	<p>Inguni uni durung Sinarawung wulang kang sinerung Lagi iki bangsa kas ngetokken anggit Mintokken kawignyanipun Sarengate elok elok.</p>	In ancient times, there was never a teaching that was full of veils. This is the first time someone has shown the results of their inventions, showing off their abilities and strange practices.
51	<p>Thithik kaya santri Dul Gajeg kaya santri brai kidul Saurute Pacitan pinggir pasisir Ewon wong kang padha nggugu Anggere padha nyalemong</p>	Sometimes like the santri "Dul" (bald) If I'm not mistaken, like the santri in the southern region along the Pacitan coastline Thousands of people believe. Careless in speaking
52	<p>Kasusu arsa weruh Cahyaning Hyang kinira yen karuh Ngarep arep urub arsa den kurebi Tan wruh kang mangkono iku Akale kaliru enggon</p>	In a hurry to know, the light of God is thought to be found, Waiting for a great desire (to receive grace) but blinded by the eyes of people who do not understand this, their reasoning is already wrong
53	<p>Yen ta jaman rumuhun Tata titi tumrah tumaruntun Bangsa srengat tan winor lan laku batin Dadi nora gawe bingung Kang padha nambah Hyang Manon</p>	In the past, orderly, harmonious, and consistent worship was not mixed up with spiritual practice, so it did not confuse those who worshipped God.
54	<p>Lire sarengat iku Kena uga ingaran laku Dhingin ajeg kapindone ataberi Pakolehe putraningsun Nyenyeget badan mrih kaot</p>	Indeed, sariat can be called exercise, which is consistent and persistent. My child, the result of sariat is that it can refresh the body and make it better,
55	<p>Wong seger badanipun Otot daging kulit balung sungsum Tumrah ing rah memarah Antenging ati Antenging ati nunungku Angruwat ruweding batos</p>	the body, muscles, flesh, skin and bone marrow become fresh, affects the blood, makes the heart calm. Peace of mind helps to clear inner clutter



No /Verse	Pupuh/ text	Translation
94	<i>Kinanti</i> , Mangka ta kang aran laku, Lakune ngelmu sejati, Tan dahwen pati openan, Tan panasten nora jail, Tan njurungi ing kahardan, Amung eneng mamrih ening	In fact, what is called "practice," which is full of true knowledge, doesn't like empty talk and doesn't take advantage of trivial things that aren't rightfully yours. It's not jealous or mischievous, and it doesn't indulge in lust. Instead, it maintains a calm demeanor to achieve inner peace.
95	Kaunanging budi luhung, Bangkit ajur ajer kaki, Yen mangkono bakal cikal, Thukul wijining utami, Nadyan bener kawruhira, Yen ana kang nyulayani.	good at adapting, my son! That is the beginning, the growth of the seeds of virtue, Even though your knowledge is correct, if someone questions it...
96	Tur kang nyulayani iku, Wus wruh yen kawruhe nempil, Nanging laire angalah, Katingala angemori, Mung ngenaki tyasing liyan, Aywa esak aywa serik.	Even if the person raising the issue is known to be shallow, we should outwardly give in, appear persuasive, and simply please the other person. Don't harbor resentment or resentment.

Table 3. Moral values in Serat Wedhatama

No /Verse	Pupuh/ text	Translation
2	<i>PANGKUR</i> , Jinejer neng Wedatama Mrih tan kamba kembanganing pambudi Mangka nadyan tuwa pikun Yen tan mikani rasa, yekti sepi asepa lir sepah, samun, Samangsane pasamuan Gonyak ganyuk nglilingsemi.	Presented in Wedhatama fiber, so that you don't be poor in knowledge even though you are old and senile, if you don't understand the true feeling (batin), you will definitely be empty and useless like dregs, useless in vain, in every meeting you often act carelessly, embarrassingly.
3	Nggugu karsaning priyangga, Nora nganggo peparah lamun angling, Lumuh ing ngaran balilu, Uger guru aleman, Nanging janma ingkang wus waspadeng semu Sinamun ing samudana, Sesadon ingadu manis.	Following one's own will, If speaking without consideration (just saying), But not wanting to be considered stupid, Always hoping to be praised. (on the contrary) The characteristics of a person who has understood (true knowledge) cannot be predicted, humble, always has good intentions.
4	Si pengung nora nglegawa, Sangsayarda deniro cacariwis, Ngandhar-andhar angendhukur, Kandhane nora kaprah, saya elok alangka longkanganipun, Si wasis waskitha ngalah, Ngalingi marang si pingging.	(while) The fool doesn't realize, His boasting is getting worse, rambling nonsense, His speech doesn't make sense, getting weirder and weirder without a pause. On the other hand, the clever one is careful and gives in, Covering up the fool's shame.
5	Mangkono ngelmu kang nyata, Sanyatane mung weh reseping ati, Bungah ingaran cubluk, Sukeng tyas yen denina, Nora kaya si punggung anggung gumrungung Ugungan sadina dina Aja mangkono wong urip.	This is real knowledge, It actually gives peace of mind, It doesn't suffer when called stupid, It remains happy when insulted, It's not like the fool who is always arrogant, It wants to be praised every day. Don't let that be the way people live.
15	<i>SINOM</i> , Nulada laku utama Tumrape wong Tanah jawi, Wong agung ing Ngeksiganda, Panembahan Senopati, Kepati amarsudi, Sudane hawa lan nepsu, Pinepsu tapa brata, Tanapi ing	Take the example of the main behavior, among the Javanese (Nusantara), the great man from Ngeksiganda (Mataram), Panembahan Senopati, who was diligent, reduced his lusts, by means of compassion (asceticism), and day and night

No /Verse	Pupuh/ text	Translation
	siyang ratri, Amamangun karyenak tyasing sesama.	always worked to make the hearts of others calm (compassion).
16	Samangsane pasamuan, mamangun marta martani, Sinambi ing saben mangsa, Kala kalaraning asepi, Lelana teki-teki, Nggayuh geyonganing kayun, Kayungyun eninging tyas, Sanityasa pinrihatin, Puguh panggah cegah dhahar lawan nendra	In every interaction, cultivate self-awareness. Whenever possible, in your free time, wander in meditation, pursuing your heart's desires, lost in the silence of your heart. Always maintain a mindful heart (restraining your desires), with strong determination, and limit your food and sleep.
17	Saben mendra saking wisma, Lelana lalading sepi, Ngingsep sepuhing supana, Mrih pana pranaweng kapti, Tis tising tyas marsudi, Mardawaning budya tulus, Mesu reh kasudarman, Neng tepining jalanidhi, Sruning brata kataman wahyu dyatmika.	Every time you wander, you leave your house (palace), wander to a quiet place (from your desires), breathe in the depths of knowledge, so that you can become clear about what your true goal (life) is. The heart is determined to always try diligently, empowering the mind to experience love, on the shores of the ocean. The strength of asceticism received the revelation of dyatmika (true life).
30	Kang wus waspadha ing patrap, Manganyut ayat winasis, Wasana wosing jiwangga, Melok tanpa aling-aling, Kang ngalingi kalingling, Wenganing rasa tumlawung, Keksi saliring jaman, Angelangut tanpa tepi, Yeku ingaran tapa tapaking Hyang Suksma.	Those who understand the procedure, Embracing the main teachings, If they succeed in penetrating the soul, will see without barriers, The obstacles are pushed aside, A faint sense of echo is opened. The entire horizon is visible, Endless silence, Namely called "tapa tapaking Hyang Sukma".

In terms of process, learning is carried out through three main stages, namely planning, implementation, and evaluation. Based on the results of observations and interviews with the instructors and teachers of Serat Wedhatama learning at the Sunan Drajat Lamongan Islamic Boarding School, planning is carried out by introducing the song, understanding its meaning, and practicing pronunciation. Implementation is carried out twice a week in the evening, lasting 60 minutes per meeting, and utilizes drill methods, lectures, singing together, and experiential learning to promote moral values. Evaluation is carried out at the end of each learning through practicing reciting the song and assessing understanding of the meaning, including the ability to teach to younger students as a form of transfer of understanding.

## Discussion

The results of the study show that Islamic religious education essentially aims to form people who are faithful, pious, and have good morals, as stated in the Qur'an, Surah Al-Baqarah, verse 129, that one of the primary missions of education is to "recite the verses of Allah, teach the book and wisdom, and purify the human soul." (Tanuri, n.d.) also emphasized that the goal of Islamic education is to form a person who is faithful and pious according to the guidance of the Qur'an. Therefore, it can be seen that the values of Islamic education encompass the dimensions of faith, worship, and morals, which are interrelated in shaping the complete Muslim's personality. The study of Serat Wedhatama by K.G.P.A.A. Mangkunegara IV reveals that these three values are predominantly present, making this work not only a classical Javanese literary work but also a medium of da'wah and moral education that is highly relevant to the development of spirituality and morals among students at the Sunan Drajat Lamongan Islamic Boarding School.

As a literary work born from the womb of Javanese culture, Serat Wedhatama possesses a spiritual depth and educational philosophy that aligns with Islamic teachings. Its various

pupuh, such as Pangkur, Sinom, Gambuh, Kinanthi, and Pucung, contain teachings on self-awareness, controlling desires, the importance of doing good, and avoiding arrogance. These values are not only ethical but also have a strong theological dimension. Therefore, learning Serat Wedhatama in Islamic boarding schools serves as a vehicle for integration between Islamic teachings and local culture, ultimately strengthening the religious character of students without compromising their cultural identity.

According to [Al-Ghazali \(2011\)](#), Islamic education should be directed towards tazkiyatun nafs, or the purification of the soul, which involves an effort to purify the heart of reprehensible traits and adorn it with noble morals. This principle is clearly evident in the teachings of Serat Wedhatama, where humans are reminded constantly to control their desires and maintain awareness of God's presence. Thus, Serat Wedhatama not only functions as an aesthetic work but also as an ethical guideline containing noble Islamic educational values. [Anwar et al. \(2025\)](#) also stated that the concept of tazkiyat al-nafs (purification of the soul), as outlined by Imam Al-Ghazali, is incorporated into the moral education of students at the Al-Aly Modern Islamic Boarding School in Bojonegoro. The primary focus is on the moral development of students, which is achieved through the practice of purifying the heart of reprehensible traits and cultivating commendable morals in everyday life.

Islamic education must begin with the formation of a solid faith, namely belief and appreciation of God, the Messenger, the Book, the Last Day, and Qadar, because the foundation of this faith determines how a person thinks, acts, and behaves in everyday life ([Agusti & Alimni, 2025](#)). The values of faith in Serat Wedhatama learning also emphasize the importance of monotheistic awareness. Pupuh Pangkur advises humans not to be arrogant about knowledge and wealth, because all of them originate from the will of Allah SWT. This awareness fosters a sense of trust and humility among students. As shown ([Anggara et al., 2025](#)), strong faith education produces individuals who are faithful, moral, and qualified, thereby benefiting themselves, their families, their communities, their nation, and humanity in general ([Rahayu & Bahri, 2025](#)).

Islamic education must foster a strong faith and have the ability to influence all aspects of human life, including thought, attitude, and behavior ([Melianti & Mulyadi, 2025](#)). Thus, through learning Serat Wedhatama, the value of faith is not only taught doctrinally but also internalized through reflection and spiritual experience. In addition, [Azzahra et al. \(2025\)](#) stated that strong faith serves as the foundation for spirituality and morals, and individuals with strong faith will lead lives of sincerity and appropriate behavior. This is also reinforced that the fundamental role of faith and monotheism in shaping Islamic character is not only religious but also contextual to local culture ([Satria & Aryati, 2024](#)).

The value of worship occupies an important position in Serat Wedhatama as a form of human devotion to Allah SWT. Worship is not only interpreted as ritual activities, such as prayer, fasting, and zakat, but also as a spiritual awareness that makes every deed a form of worship if it is intended for Allah. Pupuh Gambuh in Serat Wedhatama conveys a message to humans to perform pious deeds with complete sincerity and without expecting worldly rewards. This value aligns with the words of Allah in QS. Al-Bayyinah verse 5. "Yet they were not commanded except to worship Allah by purifying obedience to Him in practicing religion straight. Khawari & Fodhil (2025) also strengthen their argument in their article that the values of worship contained in the classic book Qomi'ut Thughyan can serve as a foundation for Islamic education, especially in shaping the spiritual and moral awareness of students. Therefore, both classical Islamic texts and Javanese literary works emphasize worship as a comprehensive awareness, not just a ritual.

At the Sunan Drajat Islamic Boarding School in Lamongan, the value of worship is instilled through regular religious activities, including congregational prayer, dhikr (remembrance of God), religious studies, and community outreach. The Serat Wedhatama (Seratu Wedhatama) study strengthens students' understanding that worship is not limited to rituals



but encompasses all aspects of life, carried out with the right intentions. Thus, this study plays a role in shaping students into devout, disciplined individuals with a high level of spiritual awareness in their daily lives. These results support the article by Wahyuni et al. (2023), which explains that contextual worship learning increases students' religious awareness and discipline.

The moral values in *Serat Wedhatama* are also closely related to the concept of etiquette. In the Islamic boarding school tradition, etiquette holds a critical position, as it is said that "knowledge without etiquette is like fire without light." Students are taught to respect their teachers and fellow students, and to maintain good behavior within the Islamic boarding school environment (Hastasari et al., 2022). This aligns with Al-Abrasyi's view (Ilham, 2022) in his article, which states that proper Islamic education aims to form a perfect human being. This perfect human being is not only intellectually intelligent but also noble in morals and behavior. In addition to etiquette towards fellow human beings, *Serat Wedhatama* also teaches etiquette towards oneself and the environment. Pupuh Pucung emphasizes the importance of self-introspection (*ngilo marang awak dewe*) as a means of improving behavior and drawing closer to Allah SWT. This teaching aligns with the hadith of the Prophet Muhammad (peace be upon him): "An intelligent person can introspect himself and prepare provisions for the afterlife." (Narrated by Tirmidhi). Thus, the moral values in *Serat Wedhatama* are holistic, encompassing relationships with God, fellow human beings, and the universe.

The study of *Serat Wedhatama* at the Sunan Drajat Islamic Boarding School in Lamongan plays a crucial role in shaping the character of students, ensuring a balance between spiritual depth, intellectual intelligence, and religious knowledge. *Serat Wedhatama*, written by K.G.P.A.A. Mangkunegara IV, contains noble teachings on morality, self-control, patience, and devotion to Allah SWT. Therefore, the study of this text is not only directed at understanding the language structure and literary meaning, but also at instilling Islamic values that can be implemented in real life. Local culture-based education is a form of contextual education that integrates moral values and traditional wisdom into a learning system relevant to modern life. Thus, the study of *Serat Wedhatama* not only preserves culture but also strengthens the religious and moral identity of students.

The planning stage is a crucial initial step in determining the success of the learning process. At this stage, the teacher or ustadz prepares all learning tools, including learning objectives, method selection, preparation of teaching materials, and determination of the media and forms of evaluation to be used. Furthermore, planning also includes determining the learning methods and media. At the Sunan Drajat Islamic Boarding School, the ustadz combines traditional Islamic boarding school approaches, such as *sorogan*, where students recite pupuh obtained by directly listening to the teacher, with reflective strategies and value discussions. This approach aims to ensure that students not only understand the content of the text but also can interpret the moral values within a contextual framework. This aligns with Carl Rogers' theory, as stated in Maslukiyah & Rumondor's article (2020), which suggests that the principles of Carl Rogers' humanistic theory can be applied in Islamic Religious Education learning to create a more meaningful, learner-centered learning process that emphasizes aspects of personal experience.

Learning is achieved. In *Serat Wedhatama* learning, evaluation is not only focused on mastery of the material, but more on changes in behavior, discipline, and the ability of students to practice the moral and spiritual values contained in the text. Evaluation is carried out continuously (through continuous assessment) via direct observation by the ustadz of students' attitudes and behavior, both inside and outside the classroom. According to Bloom in Hamalik, a comprehensive evaluation must cover these three domains to reflect the overall development of students. This approach aligns with Al-Ghazali's view that good education not only teaches knowledge but also fosters good morals and habits (*adab*) (Jalaldeen & Al-

Hidabi, 2025). Therefore, in Serat Wedhatama learning, the success of students is not only measured by their ability to memorize the text, but also by the extent to which they can internalize noble values such as patience, sincerity, and honesty in real life. This is reinforced by Khorunnisa'il (2025) in her article, which states that the application of Bloom's Taxonomy helps teachers assess student development comprehensively, not only in terms of knowledge, but also in attitudes and skills. Bloom's Taxonomy-based evaluation is practical in Islamic education because it effectively reflects the development of students as a whole.

#### **D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS**

##### **1. Research Implications**

The implications of this research suggest that this title represents an academic endeavor to connect Islamic teachings with local Javanese wisdom through the Serat Wedhatama. Theoretically, this strengthens the concept of contextual Islamic education, which is not only based on normative texts (the Qur'an and Hadith) but also on relevant cultural traditions. This study can enrich Islamic education literature with a new perspective, namely, education based on local morals and values. Culture-based education is a form of contextual education. Furthermore, Serat Wedhatama can be used as teaching material in Islamic boarding schools. The implication is that students not only study yellow books, but also local texts rich in moral values, thereby strengthening both religious and cultural identity.

##### **2. Research Contribution**

This research contributes to enriching the study of Islamic education with a local cultural perspective, demonstrating that Islamic values can be integrated with Javanese traditions without compromising the essence of monotheism. It offers a framework for integrating Islamic teachings (faith, worship, and morals) with local wisdom (Serat Wedhatama) as a model for character education. Furthermore, this research contributes to the preservation of classical Javanese literature (Serat Wedhatama) by making it relevant in modern education.

#### **E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS**

It is recommended that further research be directed toward an interdisciplinary approach that integrates Islamic education with cultural anthropology. Second, further research could focus on developing a local culture-based Islamic boarding school curriculum. This curriculum model would not only teach the yellow books but also integrate classical Javanese literary texts as teaching materials to strengthen the character development of students. Third, future research could also be directed toward innovation in learning methods and media. Digitizing classical texts through applications or e-learning platforms would facilitate access for the younger generation to local moral teachings.

#### **F. CONCLUSION**

Serat Wedhatama is a fiber created by Mangkunegara IV, which consists of pupuh pangkur, sinom, pucung, gambuh, and kinanti, with 100 stanzas. Serat Wedhatama learning at the Sunan Drajat Islamic Boarding School plays an important role in instilling moral, religious, and character values in students. This text by Mangkunegara IV is not only a literary work and ethical guide, but also a medium for Islamic education that integrates Javanese culture and noble moral values. Through a local cultural and reflective approach, this learning helps students not only understand the content of texts academically but also interpret and apply these values in real life. Research shows that the learning process, carried out in a structured manner through the planning, implementation, and evaluation stages, is able to strengthen the religious, moral, and social character of students.

Furthermore, Serat Wedhatama can serve as a tool to strengthen the cultural and Islamic identity of students (santri), as well as a means of preserving classical Javanese literary works.

This approach is expected to support the younger generation in maintaining their identity, morality, and spirituality amidst the currents of globalization and rapid technological developments. By strengthening education based on culture and moral values in Serat Wedhatama, it is hoped that students will not only become knowledgeable and pious individuals, but also possess strong, cultured characters and be able to contribute positively to society and the nation. Overall, this article emphasizes the importance of preserving local literary works as a medium for character formation and a contextual and relevant aspect of moderate Islamic education.

## ACKNOWLEDGMENTS

The author expresses his deepest gratitude to the Sunan Drajat Islamic Boarding School in Lamongan for their cooperation throughout the research. He also thanks the boarding school administrators and the supervising lecturers for their scientific guidance, direction, and constructive input, which played a vital role in improving this article.

## AUTHOR CONTRIBUTIONS STATEMENT

The author is fully responsible for all stages of the research, from designing the research. All authors discussed the results and contributed to the final manuscript. ZAK: Conceptualization, Writing - Original Draft and Methodology. Data Analysis and Interpretation. AB: Conceptualization. MIE: Conceptualization

## DECLARATION OF COMPETING INTEREST

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript

## REFERENCES

- Achlami, M. A. (2024). Peran pondok pesantren sebagai lembaga pendidikan, dakwah dan sosial dalam menangkal radikalisme dan terorisme. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 1(2), 118–126. <https://journal.staittd.ac.id/index.php/at/article/view/76>
- Agusti, Y., & Alimni, A. (2025). Strategies for Implementing Exemplary Values in Aqidah Akhlak Teaching for Madrasah Ibtidaiyah Negeri Students. *Jurnal Indonesia Kajian Pendidikan Islam*, 1(3), 102–110. <https://doi.org/10.64420/jikpi.v1i3.322>
- Al-Ghazali. (2011). *Ihya' Ulumuddin*. Dar al-Kutub al-Ilmiyyah. [https://id.wikipedia.org/wiki/Ihya\\_Ulumuddin](https://id.wikipedia.org/wiki/Ihya_Ulumuddin)
- Anggara, A. H., Hayatullah, H. F., Syadaffa, M., Afif, F., Komunikasi, F. I., Komunikasi, P. I., & Riau, U. M. (2025). Pendidikan iman dan Islam yang kuat serta pengaruhnya dalam membentuk kepribadian manusia sesuai dengan tingkat kembangnya. *Reflection*, 2(2), 42–52. <https://doi.org/10.61132/reflection.v2i2.645>
- Anwar, S., Fikri, A. D., & Izza, Y. P. (2025). Implementation of the concept of Tazkiyat al-Nafs Imam Al-Ghazali in the cultivation of student moral education at the Al-Aly Bojonegoro Modern Islamic Boarding School. *Alulya*, 10(01), 176–186. <https://doi.org/10.32665/alulya.v10i1.4210>
- Azzahra, R., Annur, S., & Handayani, T. (2025). Comprehensive holistic Islamic education. *Jurnal Ilmiah Wahana Pendidikan*, 11(9), 188–194.
- Dariah, A. R., Salleh, M. S., & Shafiai, H. M. (2016). A new approach for sustainable development goals in Islamic perspective. *Procedia-social and behavioral sciences*, 219, 159–166.

- Desmanianti, D. (2024). Islamic Education: Application of Talking Stick Learning Model to Improve Learning Outcomes in Elementary School Students. *Indonesian Journal of Research in Islamic Studies*, 1(1), 35-41. <https://doi.org/10.64420/ijris.v1i1.89>
- Gunawan, G. (2025). Nilai-nilai pendidikan Islam dalam kitab Maulid al-Dibā'i karya Imam Abdurrahman al-Diba'i. <https://idr.uin-antasari.ac.id/29654/>
- Gunawan, Z. (2025). Islamic religious education values in *At Tibyan Fi Adab Amal al-Quran*. *Journal of Islamic Education*, 12(2), 150-170. <https://doi.org/10.32806/jie.v12i2.1050>
- Gunawan, Z. (2025). Values in *Maulid al-Diba'i* by Imam Abdurrahman Al-Diba'i. *International Journal of Islamic Education*, 9(1), 45-60. <https://doi.org/10.18196/ijie.v9i1.1742>
- Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2021). The new identity of Indonesian Islamic boarding schools in the "new normal": the education leadership response to COVID-19. *Heliyon*, 7(3). <https://doi.org/10.1016/j.heliyon.2021.e06549>
- Hartini, L., & Sukarno, S. (2025). Implementasi Model Problem-Based Learning untuk Meningkatkan Kemampuan Baca Tulis Al-Qur'an pada Siswa Madrasah Ibtidaiyah Negeri. *Jurnal Indonesia Kajian Pendidikan Islam*, 1(3), 111-119. <https://doi.org/10.64420/jikpi.v1i3.362>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1). <https://doi.org/10.1016/j.heliyon.2022.e08824>
- Herawati, A., Sinta, P. D., Marati, S. N., & Sari, H. P. (2025). Peran pendidikan Islam dalam membangun karakter generasi muda di tengah arus globalisasi. *IHSAN: Jurnal Pendidikan Islam*, 3(2), 370-380. <https://doi.org/10.61104/ihsan.v3i2.987>
- Herningrum, I., Alfian, M., & Putra, P. H. (2021). Peran pesantren sebagai salah satu lembaga pendidikan Islam. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 20(02), 1-11. <https://doi.org/10.32939/islamika.v20i02.582>
- Ilham, D. (2022). Pemikiran pendidikan Muhammad Athiyah Al-Abrasyi: Perspektif filsafat pendidikan. *At-Thullab: Jurnal of Islamic Studies*, 4(1), 57-65.
- Jalaldeen, J., & Al-Hidabi, D. (2025). Al-Ghazali's framework of teachings professional values: Analyzing the pedagogical principles in Islamic education. *Al-Burhān: Journal of Qur'ān and Sunnah Studies*, 9(1), 27-46. <https://doi.org/10.31436/alburhn.v9i1.363>
- Khawari, M. R., & Fodhil, M. (2025). Analisis nilai pendidikan tauhid dalam kitab *Qomi'ut Thughyan Ala Syahri Su'bul Iman* karya Syekh Muhammad Nawawi Bin Umar Al-Jawi Al-Bantani dan aktualisasinya pada konteks pendidikan Islam modern. *Al-Furqan: Jurnal Agama, Sosial, dan Budaya*, 4(5), 1775-1787. <https://doi.org/10.58578/anwarul.v5i3.6187>
- Khorunnisa'il Fitriyah, D. A. S. W. (2025). Pelatihan penyusunan evaluasi pembelajaran bahasa Arab berbasis ranah kognitif taksonomi Bloom di SMP Islam Brawijaya Pungging Mojokerto. *Safari*, 5(3), 188-193. <https://doi.org/10.56910/safari.v5i3.2602>
- Kurnia, Z., & Barizi, A. (2023). Teaching Islamic values in contemporary education: Relevance of classical texts. *Journal of Islamic Thought and Education*, 22(4), 310-325. <https://doi.org/10.32806/jite.v22i4.1887>
- Maesak, C., Kurahman, O. T., & Rusmana, D. (2025). Peran pendidikan Islam dalam mengatasi krisis moral generasi Z di era globalisasi digital. *Reflection: Islamic Education Journal*, 2(1), 01-09. <https://doi.org/10.61132/reflection.v2i1.344>
- Mailawati. (2025). Peran pendidikan agama Islam dalam menanggulangi krisis moral di



- kalangan remaja. *Jurnal Pendidikan Tambusai*, 9(2), 11416–11423. <https://jptam.org/index.php/jptam/article/view/26507/18197>
- Marlizayani, J. (2025). Urgensi nilai akidah dan tauhid dalam membentuk karakter Islami berbasis budaya. *Jurnal Pendidikan dan Keilmuan*, 3(4), 3342–3347. <https://doi.org/10.31004/jerkin.v3i4.1015>
- Maslukiyah, N., & Rumondor, P. (2020). Implementasi konsep belajar humanistik pada siswa dengan tahap operasional formal di SMK Miftahul Khair. *Psikologika*, 25(3), 97–110. <https://doi.org/10.20885/psikologika.vol25.iss1.art8>
- Melianti, M., & Mulyadi, M. (2025). Upaya Guru Meningkatkan Minat Belajar Siswa Sekolah Dasar melalui Metode Demonstrasi materi Keterampilan Berwudhu. *Jurnal Indonesia Pendidikan Profesi Guru*, 2(2), 78–84. <https://doi.org/10.64420/jippg.v2i2.255>
- Muhidin, N., Aminudin, A., & Rahmah, A. Q. N. (2025). Peranan pondok pesantren dalam sistem pendidikan nasional. *JIEP: Journal of Islamic Education Papua*, 2(2), 82–94. <https://doi.org/10.53491/jiep.v2i2.1248>
- Nurainah, N. (2025). Penerapan Model Index Card Match untuk Meningkatkan Hasil Belajar Pendidikan Agama Islam pada Siswa Sekolah Dasar. *Jurnal Indonesia Pendidikan Profesi Guru*, 2(3), 135–144. <https://doi.org/10.64420/jippg.v2i3.373>
- Palmer, D., & Feldman, V. (2017). Toward a more comprehensive analysis of the role of organizational culture in child sexual abuse in institutional contexts. *Child abuse & neglect*, 74, 23–34. <https://doi.org/10.1016/j.chiabu.2017.08.004>
- Rahayu, T., & Bahri, H. . (2025). Strategi Pembinaan Karakter Mandiri dan Disiplin Santri di Pondok Pesantren. *Indonesian Journal of Character Education Studies*, 2(2), 83–92. <https://doi.org/10.64420/ijces.v2i2.329>
- Saldana, H. M. M. M., & J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Satria, E., & Aryati, A. (2024). Islam dan Budaya: Subtansi Nilai-nilai Pendidikan dalam Tradisi Islam Halal Bihalal. *Indonesian Journal of Research in Islamic Studies*, 1(2), 42–49. <https://doi.org/10.64420/ijris.v1i2.216>
- Tanuri. (n.d.). Tujuan pendidikan Islam di Indonesia: Perspektif al-Qur'an. *Jurnal Keilmuan dan Pendidikan Islam*, 8(2), 99–134. <https://doi.org/10.14421/jkii.v8i2.1351>
- Yuliana, Y., & Irawan, S. (2024). Islamic educational values in *Minhaj al-Muta'alim* and learning etiquette. *Journal of Educational Values and Practices*, 18(3), 234–250. <https://doi.org/10.31219/jeduproc.v18i3.1234>

**Copyright holder:**

© Kurnia, Z.A, Barizi, A, Esha, M. I. (2025)

**First Publication Right:**

At-Ta'lim: Media Informasi Pendidikan Islam

**This Article is licensed under:**CC-BY-NC-SA ([Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/))