

VALUES OF CHARACTER EDUCATION FROM THE PERSPECTIVE OF SERAT PEPALI KI AGENG SELO GROBOGAN

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Abstract: Technology is developing rapidly under the influence of global forces, free information flow, and open cultural exchanges, which affect the behavior and personality of younger generations whose mental maturity is still unstable, making them highly vulnerable to moral and mental degradation. However, in Java there is a figure who taught a philosophy of life that has been preserved and handed down through generations, safeguarding noble values within Javanese society. This study aims to examine the character-education values contained in *Serat Pepali Ki Ageng Selo Grobogan* and trace their relevance in today's global context. This research uses a library research method with primary sources including the *Babad Pakepung Saha Kempalan Serat Piwulang* manuscript containing *Serat Pepali Ki Ageng Selo* as well as the book *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Selo*. The approach is qualitative with an objective and pragmatic orientation through content analysis. The results show that the teachings of Ki Ageng Selo include several moral principles, such as prohibition against arrogance (*aja akarya angkuh*), harsh behavior (*aja ladak*), mischief (*aja jahil*), greed (*aja ati serakah*), taking someone else's property (*aja celimut*), excessive pursuit of praise (*aja buru aleman*), and going astray (*aja mangan ngiwa*). These moral values remain significant for character formation in the global era, especially in strengthening morality, building personal integrity, and instilling religiosity.

Keywords: *Character Education Values, Serat Pepali*

INTRODUCTION

Technology that is progressing rapidly in the unlimited influence of globalization makes information increasingly free and accessible, allowing foreign cultures to easily enter and influence the personality of our younger generation, such as access to pornography, drugs, and

widespread hoaxes. This causes our unstable youth to become infected by moral, behavioral, and mental decline.¹ The quality of a nation does not depend on its economic wealth or natural resources, nor on intellectual intelligence alone, but lies in character and morality.²

Human character and behavior shape one's personality as one matures and undergoes dynamic changes. When a behavior is performed repeatedly, it becomes part of one's personality.³ The impact of globalization is also seen in the tendency toward modernization and massification, where human consistency is placed within specific structures of a modern framework.⁴ Changes in social conditions in local regions are characterized by improvements in broadcasting communication and innovations that occupy a primary position.⁵ Models and strategies to safeguard students' personalities require clear techniques, as today's unrestrained globalization can influence children's identities.⁶ The millennial era is marked by logical and mechanical advancements that confront rapid changes and fundamentally influence various aspects of life; all data can be accessed quickly, efficiently, and without limits via the web.⁷ Today, children aged 2–5 years already frequently use mobile devices, even if only for watching YouTube, and many elementary school students are already skilled in using electronic communication tools.⁸

Total efforts related to instilling character education values must be strengthened through honorable and substantial educational endeavors to create a young generation that is resilient, knowledgeable, morally upright, and competitive.⁹ Thus, the negative impacts of globalization can be prevented through character strengthening. The principles that enable humans to live in this world include the ability to realize goodness in both worldly and afterlife matters, as well

¹ Diah Ningrum, "Kemerosotan Moral Di Kalangan Remaja: Sebuah Penelitian Mengenai Parenting Styles dan Pengajaran Adab", *Jurnal Unisia*, (Vol. 27, No. 82, Januari Tahun 2015), h. 19-29.

² Nur Hudha, "Nilai-Nilai Pendidikan Akhlak Dalam Tembang Pepali Ki Ageng Selo Ciptaan Gus Aslamudin Yang dipopulerkan Oleh Habib Syekh Bin Abdul Qadir Assegaf", *Skripsi* (Surakarta: Program Studi Pendidikan Agama Islam Fakultas Ilmu Tarbiyah Dan Keguruan Institut Agama Islam Negeri Surakarta, 2017), h. 17.

³ Doni Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2007), h. 54.

⁴ Maragustam Siregar, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Global*, (Yogyakarta: Pascasarjana Fakultas Ilmu Tarbiyah dan Keguruan (FITK), Tahun 2018), h. 4.

⁵ Alviani Harara, "Budaya Hedonisme dalam Masyarakat Era Global", *Jurnal Pendidikan Islam*, Al Ulm, Vol. 3 Nomor 1, (Juni 2017), h. 11-20.

⁶ Eric Hiariej, *Globalisasi, Kapitalisme, dan Perlawanan*, (Yogyakarta: Jurusan Hubungan Internasional Universitas Gajahmada, 2012), h. 17.

⁷ Ali Maksum dan Luluk Yunan Ruhendi, *Paradikma Pendidikan Universal di Era Moderen dan Post- Moderen*, (Yogyakarta: IRCisoD, 2023), h. 57.

⁸ Haedar Putra Daulay, *Pendidikan Islam di Era Global*, (Medan: Perdana Mulya Sarana, Cet 1, 2015), h. 34.

⁹ Darmaningtyas, dkk, *Membongkar Ideologi Pendidikan, Jelajah Undang-Undang Sistem Pendidikan Nasional*, (Yogyakarta: Resolusi Prees Yogyakarta, 2009), h. 72.

as developing intelligent attitudes in interacting with others, whether good or bad. These changes occur because society experiences advancements in public life.¹⁰

Changes in public life should be balanced between attitudes, perspectives, knowledge, and character. Globalization is a significant issue that has arisen in the past few decades, marked by increasingly advanced developments in information and communication technology. Globalization itself is a concept related to internationalization, universalization, liberalization, and westernization. Moreover, globalization creates complexity in issues and values that spread and become universal.¹¹

Social and cultural changes in Indonesia are heavily influenced by Western society, which focuses on realism and lifestyles that strongly contrast with Eastern culture that we have adhered to.¹² The context of education for humans relates to worldly and spiritual matters in the continuity of life, and today we can observe people's behavioral conditions. Many people lose or neglect proper human character.¹³

Character is the culmination of one's attitudes, behavior, motivation, and skills.¹⁴ The essence of education is the cultivation of character and personality of individuals or groups in the effort to humanize humans through teaching and training.¹⁵ Character education is an internal disposition that unexpectedly empowers individuals to recognize good actions, distinguishing right from wrong based on the Qur'an and Sunnah.¹⁶ The role of character education is extremely important and even more fundamental than moral training.¹⁷ The effectiveness of message delivery depends greatly on the ability of the content to build self-awareness through proper management.¹⁸

Character education is also referred to as moral education, which constitutes a major part of Islamic education by placing morality as a central element for Muslims, whether at the individual, family, community, or societal level. Morality functions as psychological and social

¹⁰ Soekanto, Soerjono, *Sosiologi Suatu Pengantar*, (Jakarta: Raja Grafindo Persada, 2015), h. 259.

¹¹ Battersby, Paul, dan Joseph M. Siracusa, *Globalization and Human Security*, (United States of America: Royman and Little Field Publisher, 2016), h. 59.

¹² D. Zuhdi, *Pendidikan Karakter : Grand Desing dan Nilai-nilai Target*, (Yogyakarta: UNY Press, 2009), h. 32.

¹³ M. Jindar Wahyudi, *Nalar Pendidikan Qur'ani*, (Yogyakarta, Aperia, Philotes, 2006), h. 84.

¹⁴ T. Taufik, "Pendidikan Karakter Di Sekolah: Pemahaman, Metode Penerapan, Dan Peranan Tiga Elemen," *Jurnal Ilmu Pendidikan* 20, no. 1 (2014): 59–65.

¹⁵ Hery Noer Aly, *Ilmu Pendidikan Islam*, (Jakarta: Logos, 1999). h.2.

¹⁶ Muhammad Imaduddin Abdurrahim, *Islam Sistem Nilai Terpadu*, (Jakarta: Gema Insani, 2002), h. 82.

¹⁷ Abdul Madjid, Dian Andayani, *Pendidikan Karakter dalam Perspektif Islam*, (Bandung: Insan Citra Utama, 2010), h. 56.

¹⁸ Burhanudin Al Ghoni, Ahmad Hermawan, dan Fahmi Irfanudin, "Reframing Islam Worldview In Youtube Escape Content Owned By Raymondchin", *Jurnal Asy-Syukriyyah*, Vol. 26 | Nomor 1 | Januari – Juni 2025, DOI : <https://doi.org/10.36769/asy.v26i1.940>, h. 154-168.

control for individuals and communities. Without morality, human beings would not be different from groups of animals.¹⁹ Some generations of Muslims tend to practice *ijtihad* to reconcile the principles of *sharia* with the values of modern democracy.²⁰

The concept of character education according to Ibn Miskawaih emphasizes noble qualities such as *al-Hikmat* (wisdom), *al-Syajaat* (courage), *al-Iffat* (self-control), and *al-Adalat* (justice).²¹ Meanwhile, Thomas Lickona views character education as an effort to shape a person's personality through education, the results of which appear in their real actions, good behavior, honesty, responsibility, respect for others' rights, hard work, and so on.²² The concept of character education by al-Zarnuji states that character education does not only have an interactive dimension, meaning strengthening the intellectual morality of learners to make them resilient individuals, but it must also be synergistic on both personal and social levels.²³

Principles and implementations of character education have been adjusted to the development of the times, largely based on the ideas of foreign scholars. What distinguishes this study is that it examines the values of character education from the perspective of a local figure embedded in Javanese society in particular, and Indonesian society in general, namely the thoughts of Ki Ageng Selo through his work *Serat Pepali Ki Ageng Selo*, which emphasizes Javanese culture, teachings, and beliefs and their relevance in the global era.

METHOD OF RESEARCH

This study adopts and emphasizes library research. The problem approach used is qualitative (*qualitative research*).²⁴ qualitative approach is a research method that focuses

¹⁹ Abdul Khamid, "Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani Dalam Kitab Nashaih Al-'Ibad," *POTENSIA: Jurnal Kependidikan Islam* 5, no. 1 (2019): 43, <https://doi.org/10.24014/potensia.v5i1.6528>. h. 31-38.

²⁰ Adi Prayitno, "Islam As A Political Force Reading The Direction of Islamic Political Movement In Indonesia Towards Democracy" *Jurnal Asy-Syukriyyah*, Vol. 26 | Nomor 1 | Januari – Juni 2025, DOI : <https://doi.org/10.36769/asy.v26i1.872>. h. 28-43.

²¹ Zainal Abidin, "Konsep Pendidikan Karakter Islam menurut Ibnu Miskawaih dan Implementasinya bagi Pendidikan Karakter di Indonesia", *Jurnal Tapis*, Vol 14 No. 2 Tahun 2014. h. 18-27.

²² Dalmeri, "Pendidikan untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character)", *Jurnal Al-ulum* Volume 14, Nomor 1, Juni 2014, h. 269-280.

²³ Sholeh Hasan, "Analisis Komparatif Konsep Pendidikan Karakter Perspektif Thomas Lichona dan al-Zarnuji serta Implikasinya terhadap Pendidikan Agama Islam", *Tarbawi*, Vo.2, Nomor 11 Tahun 2025, h. 168-176

²⁴ Menurut Irwan pendekatan kualitatif ialah pendekatan dengan berfikir secara induktif (grounded). Pendekatan kualitatif tidak dimulai dengan mengajukan hipotesis dan kemudian menguji kebenarannya (berfikir deduktif), melainkan bergerak dari mengumpulkan data sebanyak mungkin tentang sesuatu. Dari data itu dicari pola-pola dan prinsip-prinsip. Akhirnya menarik kesimpulan dari analisis yang telah dilakukan. Karena itu, walaupun ada hipotesis dalam penelitian kualitatif, hipotesis tersebut tidak diuji untuk diterima atau ditolak. Lihat HM. Diah, *Penelitian Kualitatif Dalam Penerapan*, Terj., (Pekanbaru: Depdiknas Pusat Bahasa, Balai Bahasa Pekanbaru, 2000), h. 25.

on fundamental principles that underlie the manifestation of phenomena in human social life. It aims to understand human problems based on constructing complex and holistic descriptions according to detailed views from informants and carried out within natural settings.²⁵

The results of this study were analyzed using the content analysis method.²⁶ It begins by collecting the literature specifically written sources from the figure being studied then consulting general literature to more specific references. The primary objects are books and literature related to the topic as well as other supporting sources.

The collected data are classified according to research needs and analyzed using appropriate methods. In analyzing the data, the technique used is content analysis, which systematically explains the concepts of the figure.²⁷ This means that all ideas in Ki Ageng Selo's thoughts regarding the values of character education are presented as they are, then correlated with the opinions of other relevant scholars.

DISCUSSION

1. Values of Character Education

Value is a belief that drives someone to act based on their own choices. A value is what gives meaning to life as its point of departure, content, and purpose.²⁸ Etymologically, "education" originates from the Greek compound word *paedagogike*. This term comes from *paes* meaning child, and *ago* meaning "I guide."²⁹ Thus, *paedagogike* can be symbolically interpreted as the act of guiding children.

Education is every effort by adults in their interaction with children to lead the development of their physical and spiritual maturity.³⁰ Education can also be defined as the process by which all human abilities, which can be influenced by habituation, are perfected through good habits.³¹ Education can be viewed from two perspectives: societal and individual. From society's perspective, education is the transmission of culture from one

²⁵ Bogdan dan Taylor, *Metodologi Penelitian Kualitatif*, (Bandung: Remadja Karya Cipta, 2012), h. 13.

²⁶ *Metode content analysis* adalah analisis sesuatu konsep berdasarkan pengumpulan data-data yang berkaitan dengan masalah yang diteliti, yang berbentuk, teks-teks, tulisan-tulisan dan pendapat-pendapat ahli Pendidikan, *Ibid.*, h. 26.

²⁷ Anton Bakeer dan Ahmad Charis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, Cet. Ke 8, 2015), h. 65.

²⁸ Rohmad Mulyana, *Mengartikulasi Pendidikan Nilai*, (Bandung: Alfabeta, 2004), h. 9.

²⁹ Abu Ahmadi, *Ilmu Pendidikan*, (Jakarta: Rineka Cipta, 1991), h. 70.

³⁰ M. Ngalm Purwanto, *Ilmu Pendidikan Teoritis dan Praktis*, (Bandung: Remaja Rosadi karya, 2006), h. 10.

³¹ Matrapi, "Tipologi Pemikiran Pendidikan Islam: Membangun Paradigma Pendidikan Sebagai Wahana Pembinaan Dan Pengembangan Peserta Didik" *Jurnal Islamuna* , Vol. 5 (2018): h. 1-15.

generation to the next so that cultural values continue to live. From the individual perspective, it refers to the growth and development of a person's potential.³² It encompasses all stages of human capability development and behavior, as well as the process of utilizing nearly all experiences in life.³³

The concept of Islamic education is the conscious effort of devout Muslim adults to guide and lead the growth of a person's *fitrah* (innate potential) according to Islamic law, so that the individual's abilities grow and develop to the fullest.³⁴ Every child is born in a state of *fitrah*, and it is their parents who turn them into Jews, Christians, or Magians. *Fitrah* contains the meaning of a child's natural potential.

Character can mean "to carve," and carving implies a trait deeply embedded in the object carved.³⁵ Character is a mark or trait present in an individual.³⁶ Character requires mental or moral qualities, moral strength, and reputation. In psychological references, character is personality viewed from ethical or moral standpoints.³⁷ The concept of character education in Islam is more widely known as moral education (*akhlaq*). Historically, character education is the primary mission of the prophets.³⁸ Character education consistently aims to shape moral individuals capable of making decisions that manifest in behavior, and who can actively participate in building communal life.³⁹

Improving bad character must be done by cultivating its opposing quality. For example, greed is an evil trait and must be cured by exercising generosity or giving charity.⁴⁰ Although it may be difficult at first, gradually it becomes easier. This process is achieved through continuous training and struggle, which is called *mujahadatun nafs* (the struggle against one's desires).

³² Khamid, "Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani Dalam Kitab Nashaih Al-'Ibad." *Jurnal Mudarrisuna*, (Vol. 4, No 2, tahun 2014), h. 32-45.

³³ Muhibbin Syah, *Psikologi Pendidikan Suatu Pendekatan Baru*, Cet. 3 (Bandung: Remaja Rosdakarya, 1996). h. 10.

³⁴ Lcutfiah, "Peran Keluarga Dalam Pendidikan Anak: Studi Ayat 13-19 Surat Luqman," *Sawwa: Jurnal Studi Gender* 12, no. 1 (2017): 127, <https://doi.org/10.21580/sa.v12i1.1472>, h. 130-142.

³⁵ D. Zuhdi, *Pendidikan Karakter: Grand Desing dan Nilai-nilai Target*, Yogyakarta: UNY Press, h. 15.

³⁶ Johansyah, "Pendidikan Karakter Dalam Islam; Kajian Dari Aspek Metodologis," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 85, <https://doi.org/10.22373/jiif.v11i1.h.85-97>.

³⁷ Syamsul Kurniawan, *Pendidikan Karakter: Konsepsi dan Implementasinya secara Terpadu di Lingkungan Keluarga, Sekolah, Perguruan Tinggi, dan Masyarakat*, (Bandung: PT. Remaja Rosdakarya, 2012), h. 8.

³⁸ Husni Rahim, *Wawasan Pendidikan Karakter dalam Islam*, (Jakarta: Direktorat Pendidikan Madrasah Kementerian Agama, 2010), h. 34.

³⁹ Fihri, *Pendidikan Karakter di Madrasah Salafiyah*, (Semarang: PUSLIT IAIN Walisongo, 2010), h.24.

⁴⁰ Mahmud Yunus, *Akhlaq*, (Jakarta: Hidakarya Agung, 2004), h. 5.

Ethical-moral values function as purifiers, sanctifiers, and enhancers of true human values. These positive energies include:

- a) Spiritual strength: faith, Islam, *ihsan*, and piety, which guide and empower humans to reach nobility (*ahsanu taqwim*).
- b) Positive potential strength: a sound mind (*aqlun salim*), a sound heart (*qalbun salim*), a purified heart (*qalbun munib*), and a tranquil soul (*nafsun mutmainnah*), all of which form the foundation of strong human resources.
- c) Ethical attitudes and behavior, which are the implementations of spiritual and personal strengths.
- d) Human personality strength, which gives birth to normative concepts of ethical cultural values, such as steadfastness (*istiqamah*), sincerity (*ikhlas*), struggle (*jihad*),
- e) And righteous deeds (*amal shalih*).⁴¹

2. Biography of Ki Ageng Selo

Ki Ageng Selo lived in the 16th century during the final period of the Demak Kingdom. At that time, the Demak Kingdom was under the reign of Kanjeng Sultan Trenggana, 1521–1545 AD.⁴¹ He was the ancestor of Panembahan Senopati, the founder of the Mataram Islamic Kingdom. He was also the grandson of Raden Lembu Peteng or Raden Bondan Kejawan, the son of Prabu Brawijaya, the last king of Majapahit, and his youngest wife, Putri Wandan Kuning.⁴²

According to historical accounts, Ki Ageng Selo still possessed lineage ties with Prabu Brawijaya V, the last king of Majapahit. Ki Ageng Selo was also related to Sultan Trenggana of Demak. According to Probo⁴³, he and Sultan Trenggana were bound by kinship through the term “Kadang nak-sanak tunggal eyang” which means cousins sharing the same grandmother. This was because Sultan Trenggana was also a grandson of Prabu Brawijaya V.⁴⁴

3. Serat Pepali Ki Ageng Selo

Serat Pepali Ki Ageng Selo is one of many Javanese literary works that are now beginning to be forgotten by Indonesian society today. Javanese literary works cannot be

⁴¹ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawan dalam Serat Pepali Ki Ageng Selo*, (Yogyakarta: Narasi, 2024), h. 8.

⁴² R.M. Soetardi Soeryohodoy, *Pepali Ki ageng Sela*, (Surabaya: Citra Jaya 1980). h.8

⁴³ Probo Eyang, *Kyai Ageng Sela*, (Dalam Mekarsari, No 1, 1 Maret 1979), h. 8.

⁴⁴ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawan Dalam Serat Pepali Ki Ageng Sela*, (Yogyakarta: Narasi, 2004), h. 9.

separated from philosophy and mysticism because Javanese poets often embed mystical elements that guide humans to realize their relationship with God and reveal human experiences in that journey, which are rarely found in Western literary works.⁴⁵ Javanese literature is indeed rich with life values, therefore many people regard it as guidance for life.

This text contains teachings about how humans should live life with noble and universal values.⁴⁶ In other words, Serat Pepali can be used by anyone. Through this work, readers are invited to understand three forms of guidance often discussed by Javanese people, namely teachings related to young people, women or wives, men or husbands, and ethics in Javanese religiosity or spirituality.⁴⁷ Pepali contains noble values that are highly beneficial for anyone willing to implement them in daily life, as expressed in the first stanza: *Aja Agawe Angkuh* (Do not be arrogant), *Aja Ladak Lan Aja Jahil* (Do not be cruel or mischievous), *Aja Ati Serakah* (Do not be greedy), *Aja Celimut* (Do not steal or take others' property), *Aja Buru Aleman* (Do not seek excessive praise), *Aja Ati Ngiwa* (Do not take the wrong path).⁴⁸

4. Values of Character Education in Serat Pepali Ki Ageng Selo Grobogan in the Global Era and Its Relevance

National education functions to develop abilities and shape character and civilization of the nation to create an intelligent society.⁴⁹ The arrangement of human behavior in education is directly related to how society is structured. Therefore, the goals and organization of education follow the direction of social, economic, and technological developments.⁵⁰ Moral education values are developed in cultural and national character

⁴⁵ R.M. Soetardi Soeeryoedoy, *Pepali Ki ageng Sela*, (Surabaya: Citra Jaya 1980). h.8.

⁴⁶ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen dalam Serat Pepali Ki Ageng Sela*, (Yogyakarta: Narasi 2004), h. 31.

⁴⁷ *Ibid*, h. 32.

⁴⁸ Dhanu Priyo Prabowo, *Pandangan Hidup Kejawen Dalam Serat Pepali Ki Ageng Selo*, (Yogyakarta: Narasi, 2004), h. 33

⁴⁹ Lorenzo M., et.al, "Sistem Monitoring Kognitif, Afektif dan Psikomotorik Siswa Berbasis Android", *E-Jurnal Teknik Informatika*, Volume 9 Nomor 1, (2016), 1-14.

⁵⁰ Bakhrudin All Habsy, "Konsep Dasar Pendidikan: Menumbuhkan Pemahaman Untuk Menciptakan Pembelajaran Yang Berkualitas", *Tsaqofah, Jurnal Penelitian Guru Indonesia*, Volume 4, Nomor 6, November 2024; <https://doi.org/10.58578/tsaqofah.v4i6.4159>, h.4204-4227.

education programs, identified from religious sources. These cultural values become the basis for giving meaning to concepts and forms of communication in society.⁵¹

Indonesians, especially Javanese, are known for their politeness. For example, Javanese people bow in respect when meeting new people, although some values in Javanese society are becoming rare due to industrialization and rising individualism. Nevertheless, these values remain universal and relevant today. The teachings in *Serat Pepali* by Ki Ageng Selo are examples of wisdom that remain applicable.⁵²

Foreign civilizations that came to Java shaped the long journey of Javanese literature. Hindu culture from India, the Javanese Renaissance period including Buddhist and Indian Javanese elements, and Islamic Arab influence from the 16th to the 20th century are the most significant external influences. At the turn of the century, a second Javanese Renaissance occurred.

The values contained in *Serat Pepali* relate to both worldly and spiritual life. The first is advice in the form of *pepali*. *Pepali* refers to instructions expressed as prohibitions against doing certain things during particular moments considered important phases in life, such as during pregnancy, childbirth, child development, marriage, and so on. The second value contained in *Serat Pepali* is the recommendation to perform good deeds. Although it cannot be denied that individuals feel good only when they are intrinsically motivated, they feel less good when their assistance is driven by controlled motivation.⁵³

The third value is advice to develop main or noble character. Then, there are life lessons in *Serat Pepali*. Finally, there are counsels related to religiosity or creed. Since ethics is related to human behavior, ethics is connected to disciplines concerning humans and society such as economics, anthropology, law, political science, and sociology.⁵⁴ Therefore, the types of ethics can be divided into two. The first is personal ethics, which questions human obligations as individual beings, especially concerning themselves and

⁵¹ Hildigardis M. I. Nahak, "Upaya Melestarikan Budaya Indonesia Di Era Globalisasi", *Jurnal Sosiologi Nusantara*, Vol. 5, No.1, Tahun 2019, <https://ejournal.unib.ac.id/index.php/jsn> DOI : <https://doi.org/10.33369/jsn>, h. 65-76.

⁵² Sigit, "Nasehat Ki Ageng Selo dalam Serat Papali", *Islami.Com*. <https://islami.co/nasehat-ki-ageng-selo-dalam-serat-papali>. Tanggal 22 Juni 2024 pukul 13.00 WIB. h. 5.

⁵³ Lin, K. J., Savani, K., & Ilies, R, "Doing Good, Feeling Good? The Roles of Helping Motivation and Citizenship Pressure". *Journal of Applied Psychology*, 104(8), (2019), <https://doi.org/10.1037/apl0000392>. h. 1020-1035.

⁵⁴ Faza Fauziyyah, "Analisis Isi Serat Pepali Karya Ki Ageng Selo dan Manfaatnya Untuk Generasi Masa Kini", *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, Vol. 19 No. 1, (2022), ISSN 0216-5937, E-ISSN 2654-4598 DOI: 10.15575/al-tsaqafa.v19i1.18118. h. 62-75.

through their conscience to God. The second is social ethics, which discusses moral rules that must guide human attitudes and behavior. Social ethics concerns specific ethical issues involving various aspects of human life.

Serat Pepali contains values of personality which, when applied in daily life, bring happiness and safety. This can be seen in the second section, in the excerpt below: *Pepali Ki Ageng, Selo amberkahi, ojo gawe angkuh, ojo ladak lan ojo jahil, ojo ati serakah, lan ojo celimut, ojo buru aleman, lan ojo ladak, Wong ladak pan gelis mati, lan ojo ati ngiwo.* The meaning of the stanza is: “Blessed are the prohibitions of Ki Ageng Selo. Do not be arrogant or easily provoked, do not be cruel, do not be foolish, do not be greedy, do not be harsh, and do not be proud. Do not seek praise, do not elevate yourself. A proud person dies quickly and does not have good intentions.” Through the stanza above, it is evident that Ki Ageng Selo emphasizes the importance of good moral behavior. The stanza contains messages of prohibitions that should be followed in social life, such as not being arrogant, proud, conceited, and so on.⁵⁵

Pepali contains values of personality which, if applied in daily life, will bring happiness and safety. This can be seen in the second section, in the excerpt below: “*Pepali Ki Ageng Selo amberkahi, ojo gawe angkuh, ojo ladak lan ojo jahil, ojo ati serakah, lan ojo celimut, ojo buru aleman, lan ojo ladak, wong ladak pan gelis mati, lan ojo ati ngiwo.*” The meaning of the stanza is: “Blessed are the prohibitions of Ki Ageng Selo. Do not be arrogant or easily provoked. Do not be cruel. Do not be foolish. Do not be greedy. Do not be cruel. Do not be boastful. Do not seek excessive praise. Do not elevate yourself. A boastful person dies quickly and bears negative consequences. Do not harbor negative intentions.” Through this stanza, it is clear that Ki Ageng Selo emphasizes the importance of good moral conduct. The stanza contains messages regarding prohibitions that should be observed in social life, such as avoiding arrogance, pride, cruelty, and other wrongful behavior.⁵⁶ Another meaning contained in the stanza is the prohibition against being easily misled or believing information that is uncertain.

⁵⁵ Faza Fauziyyah, “Analisis Isi Serat Pepali Karya Ki Ageng Selo dan Manfaatnya Untuk Generasi Masa Kini”, *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, Vol. 19 No. 1, (2022), ISSN 0216-5937, E-ISSN 2654-4598 DOI: 10.15575/al-tsaqafa.v19i1.18118. h. 62-75.

⁵⁶ Huda, N. “Nilai-Nilai Pendidikan Akhlak Dalam Tembang Pepali Ki Ageng Sela Ciptaan Gus Aslamuddin yang Dipopulerkan oleh Habib Syekh bin Abdul Qodir Assegaf” *Angewandte Chemie International Edition*, 6(11), (2018), h. 10–27.

The second *pupuh* of *Serat Pepali Ki Ageng Selo* contains discussions on human ethics, often referred to as *jalma patrap*, which means human attitudes that are moral, polite, and respectful of others. In addition, Ki Ageng Selo states that the essence of human life is to bring blessings and benefits to others. The third *pupuh* discusses the consequences of good behavior, namely feeling peaceful and continuing the guidance regarding good conduct. The fourth *pupuh* encourages humans to have positive attitudes toward their surroundings and the universe.

In the ninth *pupuh*, after examining the ethics of human relationships, Ki Ageng Selo explains that to approach God, there are stages that humans must pass through. According to him, one can reach the presence of God only through four stages: Sharia, Tariqa, Essence, and Ma'rifat.⁵⁷

Serat Pepali contains many good messages that can serve as guidance in social life. If many young people today read and apply its teachings in daily life, the social environment would become harmonious and peaceful, since the contents of *Serat Pepali* advise readers not to be arrogant or proud, and instruct them to perform various forms of goodness.⁵⁸ In addition, the younger generation can learn about past literary works and become familiar with legendary stories from writers of that era. It is delightful to discover the beauty of written and chanted literary works from that time. The younger generation becomes the group that develops and cultivates noble character while pursuing education.

The result of faith embedded in many young people's lives is expressed through behavior. Therefore, if a child grows and develops based on faith in Allah from an early age, the child will develop noble character. Thus, to nurture a child's character, besides providing good examples, we must teach them how to behave, respect others, and speak politely.

The values contained in *Serat Pepali Ki Ageng Selo* offer a fundamental concept of a character education approach that is more grounded and sustainable in today's global era. The values it contains unite cultural values such as *andap asor*, which aligns with collaborative global leadership rather than authoritarianism, suitable with leadership principles; *tepo seliro* (empathy), which cultivates good cooperation with others; *eling lan*

⁵⁷ Faza Fauziyyah, "Analisis Isi Serat Pepali Karya Ki Ageng Selo dan Manfaatnya Untuk Generasi Masa Kini", *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, Vol. 19 No. 1, (2022), ISSN 0216-5937, E-ISSN 2654-4598 DOI: 10.15575/al-tsaqafa.v19i1.18118. h. 62-75.

⁵⁸ Rondli, "Pepali Ki Ageng Selo sebagai Konsep Etika Kewarganegaraan". *Jurnal Rontal Keilmuan PKn*, 7(1), Tahun (2021), h. 128–129.

waspodo, which is important for making people cautious in modern digital literacy that is filled with hoaxes, manipulation, and fraud; and values of politeness, harmony, and mutual cooperation, which are essential for global reputation in building communication networks and promoting humanitarian awareness in this global era.

CONCLUSION

The values of character education in *Serat Pepali Ki Ageng Selo* Grobogan include: *Aja akarya angkuh* (do not behave arrogantly), *Aja ladak* (do not be rude), *Lan aja jahil* (and do not be mischievous), *Aja ati serakah* (do not be greedy), *Aja buru aleman* (do not seek excessive praise), *Aja mangan ngiwa* (do not take a deviating path). These values remain highly important in the global era and contribute to moral development, personal competence formation, and religiosity. As an effort to preserve deeply rooted cultural traditions, these values serve as alternative approaches to character education that are more grounded in national identity and aligned with technological advancements in the global era.

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