

## The Values of Moral Education in Serat Wulangreh Pupuh Gambuh

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### ABSTRACT

This study explores the values of akhlakul karimah contained in Serat Wulangreh Pupuh Gambuh, a classical Javanese literary work composed by Pakubuwana IV that aims to guide moral cultivation within society. The research is motivated by the need to strengthen moral education through local wisdom sources that integrate Islamic ethical principles with Javanese cultural heritage. Using a qualitative library research method, this study analyzes textual elements of Pupuh Gambuh supported by primary manuscripts and secondary scholarly literature. The findings reveal that Pupuh Gambuh contains essential moral values relevant to Islamic education, particularly those related to personal ethics such as honesty, humility, patience, prudence, and vigilance and social ethics, including kindness toward relatives, preserving others' dignity, and maintaining trust. These values demonstrate the richness of Javanese literary tradition in providing ethical teachings that remain significant for contemporary character education.

**Keywords** : Serat Wulangreh; Pupuh Gambuh; moral education; Javanese literature

### ABSTRAK

Penelitian ini mengkaji nilai-nilai akhlakul karimah yang terkandung dalam Serat Wulangreh Pupuh Gambuh, sebuah karya sastra Jawa klasik susunan Pakubuwana IV yang ditujukan sebagai pedoman pembinaan moral masyarakat. Kajian ini dilatarbelakangi oleh pentingnya memperkuat pendidikan akhlak melalui kearifan lokal yang mengintegrasikan tradisi Jawa dengan nilai-nilai Islam. Metode penelitian yang digunakan adalah penelitian kualitatif kepustakaan dengan menganalisis teks Pupuh Gambuh serta didukung sumber primer dan sekunder. Hasil penelitian menunjukkan bahwa Pupuh Gambuh memuat nilai-nilai akhlak fundamental dalam pendidikan Islam, terutama akhlak terhadap diri sendiri seperti kejujuran, menerima nasihat, rendah hati, sabar, cermat, serta hati-hati dan waspada. Selain itu, terdapat pula nilai akhlak sosial seperti berbuat baik kepada saudara, menjaga aib, dan menjaga kepercayaan. Temuan ini menegaskan bahwa sastra Jawa memiliki kekayaan ajaran moral yang relevan untuk penguatan pendidikan karakter pada masa kini.

**Kata Kunci** : Serat Wulangreh; Pupuh Gambuh; Pendidikan Akhlak; Sastra Jawa

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## INTRODUCTION

Islam, as a religion that upholds moral values, always strives to make morality a key principle in life. In its application, many methods are used to spread moral values to the general public, one of which is through literary works. Among its diversity, Javanese literature is a small part of Javanese culture. Literary works are a reflection of a particular socio-cultural situation, and are often used as important material to reveal a past culture that has lost its traces. (Suwardi, 2005).

The historical journey of Javanese literature records its development, which has been influenced by major external cultures reflected in Javanese literature. Human culture is communicated between humans through language. Throughout its history, the Javanese language has been influenced by several languages, namely Sanskrit, Arabic, and languages from European nations. The Javanese language is also recorded in history as Old Javanese, Middle Javanese, and New Javanese to the present day (Suwardi, 2005).

Javanese culture was originally influenced by animism and dynamism. Then, at the beginning of the Common Era, Hinduism and Buddhism entered Java and were well received by the people. In the 10th century, Islam entered Java and remained there until the 14th century. Islam became the majority religion on the island of Java, supported by the development of kingdoms on the north coast, particularly Demak. In the 17th century, Western (European) influence began to be felt with the arrival of trading companies in Java, which led to the development of literature on the island. This resulted in the mixing of foreign cultures with new cultures, commonly referred to as the acculturation of cultures that had visited the island of Java.

The acculturation of cultures in Java has produced many literary works, including the *Wedhatama* manuscript by Adipati Mangkunegara IV, which contains teachings on how to achieve virtue in life, spiritual teachings on the relationship between humans and God, as well as character and moral education. The *Kalatidha* manuscript by the Surakarta palace poet Raden Ngabehi Ronggowarsito describes the chaotic condition of the palace, which was without principles and full of doubt, as reflected in the name of the manuscript, “kala” meaning time, while “tidha” means doubt. *Serat Kalatidha* is filled with teachings related to how humans should behave and act in the face of turmoil in personal and social life, which Ronggowarsito describes with the term “jaman edan” (crazy times).

One of the main objectives of Islamic education is the formation of noble character. This objective is a key point in Islamic education. This objective is as intended by Muslim philosophers such as Ibn Sina, Ibn Maskawaih, Al-Ghazali, and others. They agree that the spirit of Islamic education is aimed at the formation of noble character. Noble character is the reality of the best existence and perfection of human beings. Moral education can prevent moral decadence, degradation of values, and the deterioration of the heart and mind. Morality guides humans towards pure values and peace, as well as mutual respect for one another (Gade, 2019).

Based on previous studies, such as in a journal written by Dyah Kusuma Windrati, values education is the humanization of humans, so that the outcome of the educational process is to make humans noble, have good intentions, and be able to actualize themselves honestly, whether in the family, community, country, or environment in which they live. (Windrati, 2019). Meanwhile, according to Saifullah Idris, in the process of internalizing education, character is one of the factors that enables humans to appreciate religious values combined with educational values as a whole so that they are reflected in attitudes and behaviors in accordance with the expected standards (Idris, 2017). Noble character will lead a person to high dignity. A person's good and bad judgments are largely determined by their character. Education is an important part of human life in developing all human potential, including

spirituality, mind, emotions, imagination, intuition, and physicality, so that a comprehensive, superior, resilient, and dignified personality can grow (Normina, 2019).

Furthermore, the author found several previous studies related to education and literature, such as in a journal written by Siti Aminah. It describes the integration of character education through the medium of literary learning. There are at least six benefits of literary learning, namely providing pleasure and joy, developing children's imagination, providing new experiences that seem to be experienced firsthand, developing children's insight into human behavior, presenting and introducing the universality of experience to children, and serving as the main source for passing on heritage from one generation to the next (Aminah, 2022).

In a thesis written by Renti Septianti, it is explained that in literature in the form of novels, there are at least moral values, such as morals towards Allah (tauhid, thinking positively about destiny, zikir, and tawakal), morals towards oneself (patience, gratitude, honesty, trustworthiness, keeping promises), morals towards fellow human beings (protecting others' dignity, caring, fairness, mutual cooperation, mutual forgiveness), and morals towards family (being devoted to parents, being kind to siblings) (Septianti, 2021).

In addition, the author found previous studies that explicitly related to Javanese literature, such as those found in journals written by Sururin and Moh. Muslim. These studies argue that Islamic teachings are very dominant in Javanese literature. However, on the other hand, pre-Islamic culture is also still preserved, so that in some cases the two teachings merge, resulting in syncretism. From several existing works, it can be seen that mystical teachings or Sufism are more widely accepted by Javanese society. This is inseparable from Javanese culture itself, which tends to be more mystical (Sururin, 2018). In addition, in a thesis written by Izzuddin Rijal Fahmi, this study found that Serat Wulangreh contains piwulang or Sufi moral teachings, including teaching that the Quran is the source of knowledge, encourages the pursuit of knowledge, urges caution in choosing teachers, explains how to choose good friends, distinguishes between good and bad behavior, trains the desires so that they can be controlled, implements sharia, and explains the concept of the unity of servant and God and its relevance to Islamic education (Fahmi, 2017).

Based on these studies, this research occupies a position between the previous ones, particularly in exploring the values of moral education in Serat Wulangreh in Pupuh Gambuh. Serat Wulangreh is one of many literary works from the middle period written by Sinuwun Pakubuwana IV, who was known as a spiritual literary expert. This book is unique in that it was written entirely to guide the morals of Javanese society. This is because, in general, literary works of this era discuss ancient stories or mythology. Studies on moral education in literary works, including Javanese literature, have been conducted extensively, both in the context of character education integration and general analysis of moral values. However, most of these studies remain general in nature and have not specifically examined the textual structure and moral values contained in specific sections of literary works, particularly in the Serat Wulangreh. Furthermore, studies of the Serat Wulangreh tend to treat this work as a single, unified whole, without giving special attention to an in-depth textual analysis of each individual pupuh. In fact, every pupuh in the Serat Wulangreh possesses distinctive characteristics, structures, and moral messages. Therefore, there is a research gap in the form of the absence of a specific and in-depth textual analysis of the Pupuh Gambuh in the Serat Wulangreh, particularly in uncovering the values of moral education contained within it. This study aims to fill this gap by focusing the analysis on the values of moral education in the Pupuh Gambuh in a more targeted and systematic manner.

## RESEARCH METHOD

This study employs a qualitative, literature-based approach, with the text serving as the primary object of analysis. The focus of this study is the Pupuh Gambuh in the Serat Wulangreh, which serves as the primary data source. The data sources in this study consist of two types. First, primary data in the form of the Pupuh Gambuh text in the Serat Wulangreh by Pakubuwana IV. Second, secondary data in the form of relevant literature, including books, journal articles, and previous research discussing moral education, Javanese literature, and studies of the Serat Wulangreh. The selection of secondary data was conducted selectively, taking into account the relevance of the theme, academic credibility, and direct relevance to the research focus. Data collection was carried out through documentation, namely by tracing, reading, and classifying sections of the Pupuh Gambuh text that contain values of akhlakul karimah education. The data analysis technique in this study employs the approach proposed by Miles and Huberman, which begins with data collection, data reduction, data presentation, and drawing conclusions/verification (Abdussamad, 2021). In addition, this study employs a hermeneutic approach carried out through several stages. First, the textual reading stage, which involves understanding the literal meaning of the text through the identification of linguistic structures and key vocabulary in the Pupuh Gambuh. Second, the contextual interpretation stage, which involves interpreting the meaning of the text by considering the historical and social context during the reign of Pakubuwana IV. Third, the meaning-construction stage, which involves formulating the educational values of akhlakul karimah contained in the text based on the results of the interpretation. Thus, the analysis in this study is not only descriptive but also interpretive, systematically linking the text's structure, symbolic meaning, and historical context.

## RESULTS AND DISCUSSION

### A. Education in Morality and Javanese Literary Heritage

According to Al-Ghazali, having noble or praiseworthy character means eliminating all despicable customs that have been outlined in Islam and distancing oneself from such despicable deeds, then cultivating good customs by practicing and loving them (Zainudin, 2013). If the deed is good and praiseworthy according to reason and Islamic law, it is called praiseworthy morals, but if the deed is not good, it is called despicable morals. Thus, there are akhlakul karimah (praiseworthy morals) and akhlak mazmumah (despicable morals) (Daulay, 2022). Morality is necessary for humans because they have the intellect to do things and determine what is good and what is bad. (Gade, 2019) Syabuddin Gade, in his book on instilling noble character in early childhood education, states that akhlakul karimah can be classified into four categories: character towards Allah, character towards oneself, character towards others, and character towards nature. (Marzuki, 2009).

Java has a rich cultural diversity, one of which is Javanese literature. New Javanese literature emerged with the arrival of Islam in Java. The literary works of this era are divided into oral literature that developed within the community and written literature created by poets in the form of Serat (Wiratama, 2015). Each historical period has its own characteristics. In the New Javanese period, Javanese literature underwent a shift in orientation from Hindu-Buddhist deities to the oneness of Allah in accordance with Islamic teachings. In the present day, Islamic-inspired writings have flourished, such as Serat Wedhatama by Mangkunegara IV, Suluk Malang Sumirang by Raden Panggung, and so on.

According to Widiyono, serats are Javanese literary works written by Javanese poets in the form of Javanese songs. The content of serats describes the culture or life at the time the literary work was created. Serats are divided into two forms, namely prose (*guncaran*) and

poetry (*tembang*) (Pramulia Panani, 2019) *Tembang* is a literary creation that is bound by certain rules and is read aloud in a melodic manner. *Tembang* is constructed from a summary of words called *cakepan*. To understand *tembang*, it is necessary to understand the terms *pedhotan*, *andhegan*, and *cengkok*. *Pedhotan* refers to the place where one pauses to take a breath when singing *tembang*. *Andhegan* refers to the place where one pauses to take a breath when singing a *tembang*, but the pause is longer than that of *pedhotan*. *Cengkok* is the way of singing a *tembang* based on a certain pitch or tone (Priyo, 2015).

*Macapat* is a type of song that emerged during the Majapahit era after the emergence of *Tengahan* songs. The language used is also Middle Javanese. *Tengahan* and *Macapat* songs are bound by the requirements of *guru gatra*, *guru wilangan*, and *guru lagu*. *Guru gatra* is the number of sentences in one *pupuh*, *guru wilangan* is the number of vowels in one *guru gatra* or sentence, while *guru lagu* is the last vowel in one *guru gatra* or sentence. The types of *Macapat* songs include *Kinanthi*, *Pucung*, *Asmaradana*, *Mijil*, *Maskumambang*, *Pangkur*, *Sinom*, *Dhandhanggula*, and *Durma*. *Guru gatra*, *guru wilangan*, and *guru lagu* (Priyo, 2015).

Manuscripts are valuable repositories of the past. In Islam, elements of Sufism were adapted and combined with Javanese traditions (*kejawen*). This gave rise to three types of *Kejawen* Islamic literature, namely *suluk*, *wirid*, and *primbon*. According to *Kejawen* tradition, *wirid* and *primbon* are mystical teachings that are generally written in prose (*jarwa*). Meanwhile, *suluk* is written in poetry (*sekar*). Javanese mystical teachings initially developed and were preserved in various types of *wirid* and *suluk* texts, such as *Wirid Hidayat Jati*, *Maklumat Jati*, *Centhini*, *Wedhatama*, *Wulangreh*, *Suluk Suksma Lelana*, *Malang Sumirang*, *Suluk Wujil*, *Sastra Gendhing*, *Jati Swara*, *Kunci Swarga*, and others. All of these are books that bring together Javanese tradition with Islamic elements, especially Sufism.

Some Javanese manuscripts (literature) also contain *piwulang* (teachings) or *pitutur* (advice). According to Sudewa, such works are referred to as *sastra piwulang*, based on their content. *Wulang* means teaching. Both *sastra piwulang* and other types of literature serve the same function of teaching, informing, or increasing the reader's knowledge. Both aim to convey the truth. However, in *piwulang* literature, the truth is presented explicitly, while in other types of literature it is explained using representations. Among the *piwulang serat* are the *wedhatama serat*, the *kalatidha serat*, and the *Wulangreh serat*.

The *Wedhatama* manuscript by Adipati Mangkunegara IV contains teachings on how to achieve virtue in life, spiritual teachings on the relationship between humans and God, as well as character and moral education. One of the famous verses from this text reads, “*Ngelmu iku kalakone kanthi laku, lekase lawan kas, tegese kas nyantosani, setya budya pangekese dur angkara,*” which means that knowledge is obtained through a process, and that process must begin with the will, the will to bring prosperity to others, to conquer evil.

The *Kalatidha* manuscript, written by the Surakarta palace poet Raden Ngabehi Ronggowarsito, describes the chaotic condition of the palace, which was without principles and full of doubt, as reflected in the name of the manuscript, “*kala,*” which means time, and “*tidha,*” which means doubt. *Serat Kalatidha* is filled with teachings related to how humans should behave and act in the face of turmoil in their personal lives and society, which Ronggowarsito describes with the term “*Jaman edan*” (crazy times).

Despite the richness of theoretical perspectives on *akhlak* and the broad landscape of Javanese literary traditions outlined above, this study does not aim to reiterate general moral concepts or provide a descriptive overview of Javanese literature. Instead, it specifically narrows its focus to the textual analysis of *Pupuh Gambuh* in *Serat Wulangreh* as a representative unit of *sastra piwulang*. By doing so, this research shifts from a general exposition toward a text-centered interpretation, examining how moral values are constructed,

articulated, and contextualized within the linguistic structure of the pupuh. In particular, the analysis emphasizes key diction, poetic structure, and implied meanings in relation to the socio-historical context of Pakubuwana IV, thereby allowing the identification of akhlakul karimah not merely as abstract ethical concepts, but as culturally embedded and historically situated moral formulations.

## **B. The History of Serat Wulangreh and Pupuh Gambuh**

The Wulangreh manuscript was born from the experiences and insights of Pakubuwana IV, as a tool to preserve the identity of his people, due to the chaotic situation in Surakarta at that time, which was caused by internal factors, namely problems arising from family conflicts within the palace, such as power struggles and rebellions, and external factors, namely the interference of the VOC, which appeared to be facilitating assistance during the war, but in fact took advantage of the conflict. This can be referred to as palace ideology (Oktaviani, 2018).

The chaos that occurred in the Surakarta Palace began with the relocation of the center of government from Kartasura to Sala, known as *palihan nagari*, due to the Chinese uprising led by Sunan Kuning (Surakarta, n.d.). This relocation was initiated by Sunan Pakubuwana III because he saw that the Kartasura palace had been destroyed by the invasion of Sunan Kuning. Later on, the Surakarta Sultanate was faced with the Giyanti Agreement, which divided Surakarta into two palaces, namely the Surakarta Palace and the Ngayogyakarta Palace. The VOC's divide and rule policy continued with the Salatiga Agreement, which then divided Surakarta into three powers, namely: the Surakarta Sultanate, the Yogyakarta Sultanate, and the Mangkunegaran Duchy (Departemen Pendidikan Dan Kebudayaan RI, 1999).

During the reign of Pakubuwana IV, the Vorstenlanden region experienced a period that increasingly damaged the dignity of the kingdom. In 1799, the VOC collapsed, and its assets were taken over by the Dutch state and sent to Java by H.W. Daendels, who was given the authority to reorganize the government and strengthen the defense of the Dutch East Indies (Ricklefs, 2008). In the Kingdom of Java, Daendels treated the native kings harshly, stripping them of all their attributes of sovereignty. This was because Daendels wanted to show that the highest authority lay in Batavia. Daendels ordered the residents (who were given the title of minister) to use royal symbols such as golden umbrellas. Raffles maintained Daendels' policy by beginning to force agreements with the kings, both in Surakarta and Yogyakarta (Ricklefs, 2008). In Surakarta, this resulted in further reduction of the kingdom's territory and income, as well as a reduction in authority over internal governance. The coronation of subsequent rulers was always accompanied by agreements.

Moral decline, national division, power struggles, and rebellions were the backdrop for the creation of the Wulangreh manuscript. His Majesty Pakubuwana IV wanted the people and poets of Surakarta to be moral individuals. On September 29, 1788, Raden Mas Subadya ascended the throne of the Surakarta kingdom and was given the title “Sahandhap Dalem Sampeyan Dalem Ingkang Sinuhun Kangjeng Susuhunan Pakubuwana Senapati ing Ngalaga Abdurrahman Sayyidin Panatagama Khalifatullah Ingkang Jumeneng Kaping IV” or more popularly known as Susuhunan Pakubuwana IV, also known as Sunan Bagus, because he ascended the throne at a young age and was handsome. He became the king of Surakarta at the age of 20 until his death on October 2, 1820, at the age of 52 (Harsono, 2010).

Sinuwun Pakubuwana was known as a devout Muslim and often preached at the Grand Mosque of Surakarta. He was also famous for his close relationship with Islamic scholars, which made the Dutch unhappy. The Dutch were afraid that a rebellion would break out when Sinuwun was close to the scholars because the scholars considered the Dutch to be “infidels” who must be fought against (Departemen Pendidikan Dan Kebudayaan RI, 1999). The Dutch



then asked Pakubuwana IV to hand over the six trusted clerics to be tried. Initially, Sinuwun refused the Dutch request, and the Dutch moved to surround the palace. Because he was surrounded and had no other choice, he finally handed over the six trusted clerics (Departemen Pendidikan Dan Kebudayaan RI, 1999). It was also Sinuhun Pakubuwana IV who gave permission to Kyai Jamsari to establish an Islamic boarding school, which later became known as Pondok Jamsaren.

King Pakubuwana IV's literary works include Serat Wulang Sunu, Serat Wulang Putri, Serat Wulang Reh, Serat Wulang Tata Krama, Cipta Waskita, Panji Sekar, Panji Raras, Panji Dhadhap, Serat Sasana Prabu, and Serat Polah Muna-Muni (Purwadi, 1970). Serat Wulangreh is one of the works of Sinuwun Paku Buwana IV that contains moral education for the Javanese people with an Islamic perspective. Serat Wulangreh. This work contains piwulang or lessons for families and the wider community of its time. However, this work can be re-examined and its values can be used as teaching materials and moral guidance for future generations. The word wulang means teaching. Meanwhile, the word *reh* comes from Old Javanese, which means path, rules, and practices to achieve or guidance. Wulangreh can be interpreted as teachings to achieve something. What is meant in this work is the practice of achieving a harmonious or perfect life in this world and in the hereafter.

The teachings of Serat Wulangreh provide a code of conduct for humans to discover their true essence. This moral code states that people should not pay attention to their personal abilities and must avoid the traits of Adigang, Adigung, and Adiguna. This is explained through macapat songs, which advise avoiding pampering the body by reducing food and sleep (*cegah dahar lan guling*) and controlling one's desires.

The teachings of Wulangreh are not merely theoretical reasoning, but preparation in the human endeavor to achieve perfection and the highest knowledge through *Manunggaling kawula-Gusti* (the unity of servant and master) by internalizing the contents of the Qur'an so that one can live righteously and justly. The essence of the teachings of life from Serat Wulangreh found in mocopat songs is to prioritize good character, understand the secrets of life, sharpen one's inner eye, avoid arrogance, fulfill one's obligations in life, and be devoted to one's parents (Sukadari, 2020).

In the fourth stanza of the dhandanggula poem, which reads, "*Nanging yen sira ngguguru kaki, amiliha manungsa kang nyata, ingkang becik martabate, sarta kang wruh ing chukum, kang ngibadah lan kang wirangi, sokur oleh wong tapa, ingkang wus amungkul, tan mikir pawewehing liyan, iku pantes sira guonana kaki, sartane kawruhana*" In that verse, "But when studying, my child, choose a teacher who is truly genuine, who has good character, who understands the law, who is skilled in worship and can control himself. You will be very fortunate if you find someone who is detached, who no longer thinks about what others give him. That is the kind of teacher you should study under and be devoted to." (Fahmi, 2017) This section discusses how students should be careful in choosing a teacher, because a teacher is someone who will impart knowledge to their students, so it is important to find a competent teacher.

The Wulangreh manuscript, born from the experiences, thoughts, and understanding of Pakubuwana IV, was a tool for maintaining the identity of his people due to the chaotic situation in Surakarta at that time, caused by internal factors, namely problems arising from family conflicts within the palace, such as power struggles and rebellions, and external factors, namely the interference of the VOC, which appeared to be facilitating assistance during the war but was actually taking advantage of the conflict, can be referred to as palace ideology (Oktaviani, 2018).

Serat Wulangreh is a literary work that raises the concerns of Sinuwun Pakubuwana IV about moral values that are beginning to be abandoned. Morality is a commonly accepted teaching about good and bad deeds, attitudes, obligations, and so on. Morality has the same meaning as Akhlak, which means the boundary between good and bad, between the best and the despicable, regarding the words or deeds of humans, both outwardly and inwardly (Marzuki, 2009). Serat Wulangreh is a literary work that describes how a nobleman should behave morally. This work is written in prose and consists of 13 sections, namely dhandanggula, kinanthi, gambuh, pangkur, maskumambang, megatruh, durma, wirangrong, pocung, mijil, asmarandana, sinom, and girisa. Each section has its own characteristics.

Pupuh Gambuh is one of 13 pupuh in Serat Wulangreh, which is filled with moral teachings for the community to apply. Pupuh Gambuh itself consists of 17 pupuh or verses. In macapat poetry, there are rules for composing a poem. Gambuh itself has 5 guru gatra, a guru wilangan pattern of 7, 10, 12, 8, 8, and a guru lagu pattern of u, u, i, u, o. Guru gatra is the number of sentences in a pupuh, guru wilangan is the number of vowels in a guru gatra or sentence, while guru lagu is the last vowel in a guru gatra or sentence. For example, in the first pupuh,

*“Sekar gambuh ping catur, kang cinatur polah kang kalantur, tanpa tutur katula-tula katali, kadaluwarsa katutuh, kapatuh pan dadi ewuh.”*

Here is the first teacher of gatra, *Sekar gambuh ping catur*, second teacher *kang cinatur polah kang kalantur*, third teacher *tanpa tutur katula-tula katali*, fourth teacher *kadaluwarsa ing tutur* and the fifth teacher *kapatuh pan dadi ewuh*. In each musical phrase, there is a teacher of rhythm and a teacher of melody. For example, in the first phrase, *“Sekar gambuh kaping catur”* There are eight syllables: e, a, a, u, a, i, a, u, while the last vowel is “u”.

In Pupuh Gambuh, we are taught how we should behave. From the first stanza to the last, Pupuh Gambuh is filled with messages about morality, such as in the second stanza, which reads:

*“Aja ngasi kabanjur, barang solah ingkang nora jujur, yen kabanjur sayekti kojur tan becik, becik ngupaya a iku, ing pitutur kang sayektos”*

The verse means, “Do not rush into dishonest deeds, for if you do, you will surely be destroyed and it will not be good. It is better to seek good advice.” (Fahmi, 2017). It is very clear here that the message is that we must have good character, namely honesty, because dishonesty will bring destruction. This second stanza serves as an example that the Gambuh stanza has concrete moral educational value.

### C. Moral Education Values in the Wulangreh Pupuh Gambuh Manuscript

Morality is an integral part of Islam because the sources of morality are the Quran and the Sunnah of the Prophet. Good and bad morals are measured according to these two sources, not according to human standards, because human standards of good and bad are relative. Through these two sources, we can understand good and noble traits, as well as despicable traits.

According to the author, the Gambuh stanza from the Wulangreh manuscript contains several moral values, including morals towards oneself and morals towards others. First, morals towards oneself. These moral values can be divided into at least six morals, such as honesty, accepting advice, humility, patience, diligence, and caution and vigilance. The value of honesty in the second stanza of the first and second gatra is stated as follows, *“Aja nganti kabanjur, Barang polah ingkang nora jujur.”* which means, “Do not be hasty in committing dishonest

acts.” (Harsono, 2010). Honesty is an important trait for a person to have. Honesty is important because it shows consistency between words and deeds and is a sign of sincerity, so do not be dishonest. This is in line with Allah's words in Surah al-Ahzab (33): 70.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O believers! Be mindful of Allah, and say what is right.”

Honesty is a commendable behavior and is the core of success in daily activities. Honesty was one of the main characteristics of the Prophet Muhammad, a trait that is so valuable because only a few people can practice it. Many people, for various reasons and even interests, always lie. Yet lying goes against one's own conscience. On the contrary, honesty is actually expressing the actions of the heart, because the conscience cannot lie (Madani, 2021). This habit of dishonesty is very dangerous, not only for others, but also for the liar himself. In addition to losing trust and authority, the liar's illness will increase and grow within him (Madani, 2021). Textually, the phrase “kebanjur” indicates an emphasis not only on the prohibition against dishonesty, but also an awareness of a gradual moral process—that moral deviations often begin with small habits that are allowed to persist. When read within its historical context, this teaching cannot be separated from the socio-political conditions during the reign of Pakubuwana IV, which were marked by internal conflicts among the nobility and colonial intervention. Such a situation had the potential to give rise to manipulative practices, power intrigues, and dishonesty within the elite structure. Therefore, the teachings on honesty in the Pupuh Gambuh can be understood not merely as individual moral advice, but also as a cultural critique of social conditions undergoing ethical degradation. In this regard, the text functions as a medium for the formation of the collective moral consciousness of Javanese society at that time.

The value of accepting advice in the third stanza is stated as follows, “*Pitatur bener iku, sayektine apantes tiniru, nadyan metu saking wong sudra papeki, lamun bener nggone muruk, iku pantes sira anggo.*” which means, "Good advice is indeed worth following, even if it comes from an ordinary person. If the content of the advice is good, it is very good for you to use it (Harsono, 2010)” Being open to advice means being receptive to criticism and suggestions. Advice is important as a reminder, so if someone gives you advice, accept it if it is good, even if it comes from an ordinary person. Advice is useful words spoken intentionally or unintentionally by parents to their children, friends to their friends, or teachers to their students (Nafarozah et al., 2022). Advice can be defined as comprehensive words that contain good intentions for the person receiving the advice. The willingness to accept advice reflects an awareness of one's own shortcomings as an imperfect human being. This applies whether the person receiving the advice is an ordinary person or a scholar, because all of Adam's descendants are prone to error.

The value of humility is found in several pupuh, which can be summarized in pupuh four, six, seven, and eight.

“*Ana pocapanipun, adiguna adigang adigung, pan adigang kidang, adigung pan esthi, adiguna ula iku, telu pisan mati sampyuh.*” “*Iku upamanipun, aja ngandelaken sira iku, suteng nata iya sapa ingkang wani, iku ambeke wong digang, ing wasana dadi asor.*” “*Adiguna puniku, ngandelaken kapinteranipun, samubarang kabisan dipun dheweki, sapa bisa kaya ingsun, togging prana nora enjoh.*” “*Ambek adigang iku, angungasken ing kasuranipun, para tantang candhala anyenyampahi, tinemenan nora pecus, satemah dadi geguyon.*”

The verses above mean, "There is a saying that goes, *adiguna adigang adigung*, where *adigang* is a deer, *adigung* is an elephant, and *adiguna* is a snake, all three of which die together.



This is a metaphor, so do not be arrogant, because who among the king's sons would dare to be? It is the arrogance of those who feel strong that will ultimately lead to defeat. Agility relies on skill; one possesses all skills oneself. Who is as skilled as I am? In the end, one can do nothing. Those who rely on agility rely on their speed, enjoy challenging what is not good, and enjoy wishing for evil. If this is stated, one can do nothing, thus becoming a laughingstock." (Harsono, 2010)

The verse above describes the characteristics of adigang, adigung, and adiguna. Adigung is the trait of boasting about one's power. Adiguna is a trait of boasting because of one's intelligence, while adigang is a trait of boasting because of one's courage or strength. All of these traits of arrogance are not good to have, but one should possess humility so that there is no arrogance within oneself. Humility or tawadu is showing humility towards something that is revered. In fact, some also interpret tawadu as the act of honoring people for their virtues, accepting the truth, and so on, as well as acknowledging the truth from others and referring to the truth from mistakes (Fauziah & Mahpudz, 2022). Humility is a trait that is neither arrogant nor haughty. Tawadu is a trait of a Muslim that shows simplicity and humility towards others (Fauziah & Mahpudz, 2022). In QS. al-Baqarah (2): 206 Allah says:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهَا جَهَنَّمُ وَلَيْسَ الْمَهَادُ

*"When it is said to them, "Fear Allah," pride carries them off to sin. Hell will be their proper place. What an evil place to rest!"*

A Muslim must be humble in order to be elevated in status, and must not be arrogant lest his status be lowered. It is sunatullah that Allah elevates those who are humble to Him, and lowers those who are arrogant (Husnaini, 2018). Humility is maintaining relationships and interactions with fellow human beings, without feeling superior to others. In addition, humility also means not belittling others. Humility will not make a person lowly and dishonorable; on the contrary, it will cause one to attain greatness and glory (Syukur, 2020).

The value of patience in the ninth stanza, third verse, states, "*angangoa rereh ririh ngati-ati*," which means "be patient, careful, and cautious" (Harsono, 2010) Currently, we will focus more on the word rereh, which means patience. Patience must also be instilled in oneself to form a character that can restrain emotions. Patience can be interpreted as restraining the soul from things that can be justified by logic and revelation, such as restraining oneself/soul when facing something one desires (Yusuf, 2017) Patience is the ability to endure trials, not to be easily angered, not to be easily discouraged, not to be easily heartbroken, and to be steadfast. In Surah al-Baqarah (2): 153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ - ١٥٣

*"O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient."*

Patience comes from the word "*shabara-yasbiru*," which means to endure. According to the term, patience is refraining from hardship and responding to it in accordance with Sharia law and reason, guarding one's tongue from slander, and refraining from committing other sins. One meaning of patience is to have a calm, steadfast, and resilient attitude with sincerity and strength to accept and face all trials.

The value of careful character in the ninth stanza, third verse, is stated as follows, "*angangoa rereh ririh ngati-ati*," which means, "be patient, careful, and cautious" (Harsono, 2010) The focus here is on the word ririh, which means careful. In our behavior, we must instill a careful attitude, which is thorough and meticulous, paying attention to small details in order

to minimize the possibility of mistakes. This attitude is in line with Allah's words in QS. al-Hujurat (49): 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ  
 “O believers, if an evildoer brings you any news, verify ‘it’ so you do not harm people unknowingly, becoming regretful for what you have done”

Meanwhile, the values of caution and vigilance in the ninth stanza, third verse, are described as follows, “*angangoa rereh ririh ngati-ati, den kawangwang barang laku*” which means “be patient, careful, and cautious, pay attention to all behavior” (Harsono, 2010) One must be careful in one's behavior in order to be safe. In the ninth stanza, fifth line, it is said “*kang waskitha solahing wong.*” which means, “be wary of other people's behavior.” Here, it is said that we must be wary of other people, because what we see may not necessarily be the reality, therefore, always be cautious. Caution and vigilance are essential for a Muslim because of the importance of prudence in action and vigilance. This moral value is in line with Allah's words in QS. al-Maidah (5): 92

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُبِينُ  
 “Obey Allah and obey the Messenger and beware! But if you turn away, then know that Our Messenger’s duty is only to deliver ‘the message’ clearly.”

Second, morals towards fellow human beings. In this section, the author finds at least three moral education values, namely the moral values of doing good to others, protecting others' honor, and maintaining trust. Regarding the value of doing good to others, stanza 17 states, “*Aja sedy a tiru, kalakuwan kang mangkono iku, nora wurung tinitenan den cireni, mring pawong sadulur, tan ana ingkang pitados.*” The verse means, “Don't act like that because such behavior will definitely be noted and remembered by your relatives, and they will no longer trust you.” (Harsono, 2010) There are many ways to do good to others, including maintaining good relations, doing good and helping others, forgiving mistakes, and controlling anger. Allah says in Surah an-Nisa (4): 36

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْأَجْنَبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

“Worship Allah ‘alone’ and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, ‘needy’ travellers, and those ‘bondspeople’ in your possession. Surely Allah does not like whoever is arrogant, boastful”

As humans, we are always in contact with other humans, especially our own relatives. We should treat our relatives well by maintaining good relations with them and helping each other when in need, as instructed to maintain good relations with relatives. One way to honor relatives is to advise one another. Mutual advice is a moral act (praiseworthy character) that reflects the beauty of brotherhood while demanding trustworthiness and honesty from someone who understands the importance of giving good advice to their siblings. This kind of moral character is capable of strengthening love among fellow human beings, including increasing trust. Advice is a comprehensive statement that encompasses the desires or good deeds of an advisor towards the person being advised.

The moral value of protecting one's reputation in Pupuh Gambuh stanza 13 states, “*Dene kang padha nggunggung, pan sepele iku pamrihipun, mung warege wadhuk kalimising lathi, lan telese gondhangipun, reruba alaning uwong.*” The verse means, “As for those who

enjoy flattery, their desires are very simple, namely a full stomach, a wet tongue, and a wet throat by selling the badness of others.” (Harsono, 2010) People who talk a lot usually have ulterior motives, such as satisfying their hunger and quenching their thirst. They will even resort to bad means to achieve their desires, such as exposing the mistakes of others to make themselves look good. In the words of the Prophet,

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

“Whoever covers the shame of a Muslim, Allah will cover his shame in this world and the hereafter.” (HR Muslim)

No human being in this world is perfect. For fellow Muslims who know someone's shameful deeds, do not spread them to others. A person can keep those deeds secret and not discuss them with anyone. If they can do so, Allah will cover their shame both in this world and in the hereafter. In another hadith, it is mentioned that,

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

“A Muslim is a brother to another Muslim. He does not oppress or wrong him. Whoever fulfills (helps) the needs of his brother, Allah will fulfill his needs. And whoever covers the shame of a Muslim, Allah will cover his shame on the Day of Judgment.” (HR. al-Bukhari, no. 2442).

In another hadith recorded in the books of Sahih Bukhari and Muslim, the Prophet Muhammad also said, “Every Muslim is forbidden to insult the blood, property, and honor of his brother” (HR. Bukhari and Muslim). In this hadith, the Prophet Muhammad emphasized that insulting or exposing someone's shame is strictly prohibited in Islam, just as it is important to protect the honor, property, and lives of fellow Muslims. These teachings show that Islam as a religion teaches respect for privacy, dignity, and honor of individuals. The prohibition against exposing the faults of others is not only a moral prohibition, but also part of religious teachings that must be obeyed by Muslims. By protecting the faults of others, Muslims are expected to create a social environment full of respect, compassion, and justice (Sultan, 2024). From the two hadiths above, it is explained that we are forbidden by the Prophet to spread the shame of friends or relatives, because it is a form of injustice to others. Shame is considered a bad thing, and if we can cover up the shame or badness of others, Allah will cover our shame in the eyes of others.

As for the moral value of maintaining trust, in stanza 17 it is said, “*Aja nganggo sireku, kalakuwan kang mangkono iku, nora wurung cinirenen den titeni, mring pawong sanak sadulur, nora nana kang pitados.*” The verse means, “Don't act like that because such behavior will definitely be noted and remembered by your relatives, and they will no longer trust you.” (Harsono, 2010) The verse states that one must not behave badly, because people will remember and pay attention to it, so that no one will believe you. Maintaining trust is important, including by not doing bad things so as not to harm others. Allah says in Surah al-Anfal (8): 27,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَكُمْ وَأَنْتُمْ تَعْلَمُونَ

“O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly”

As a conclusion or final stanza in the Gambuh stanza in the Wulangreh manuscript, it closes with advice not to imitate the bad deeds that have been described throughout the Gambuh stanza. Every bad deed that is done will definitely be noticed by others and remembered,

therefore we should be careful in what we say and do because what people remember about our bad deeds will continue to be remembered. If we have wronged someone, then ask for their forgiveness because we live in this world and definitely need other people, so that when we are viewed negatively by others, it will affect other people's trust in us.

## CONCLUSION

This study demonstrates that the Pupuh Gambuh in the Serat Wulangreh does not merely present normative values of akhlakul karimah, but rather offers a structured and contextual ethical framework. Through textual hermeneutic analysis, it was found that the moral values in the text do not stand in isolation but form a relational pattern that can be classified into three main typologies: personal-internal morality, intellectual-reflective morality, and social-relational morality. This finding simultaneously confirms that the Pupuh Gambuh functions as a medium for moral reflection that responds to the historical conditions during the reign of Pakubuwana IV, particularly in addressing social crises, internal conflicts, and ethical degradation within the court environment. Thus, the moral values contained within it are not merely individual teachings but also represent cultural criticism and efforts toward the moral reconstruction of Javanese society during that era.

The primary contribution of this study lies in the shift in approach from descriptive-normative analysis to hermeneutics-based textual-interpretive analysis, while also developing a typology of akhlakul karimah values in the Pupuh Gambuh, a topic that has not been specifically examined in previous research. Thus, this study fills a research gap regarding the lack of in-depth analysis of specific textual units in the Serat Wulangreh. The implications of this study are both theoretical and practical. Theoretically, these findings reinforce the position of Javanese literary works as a source of cultural ethics that can be analyzed through a hermeneutic approach in the study of Islamic education. Practically, the resulting value typology model can serve as a framework for developing character education based on local wisdom, particularly within the context of contextual and reflective learning. Thus, this study not only identifies moral values but also offers a conceptual framework that integrates text, historical context, and value construction.



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