The Philosophical Meanings Contained Serat Sari Swara Entitled Wasita Rini Song by Ki Hadjar Dewantara

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Abstract
Serat Sari Swara is an old literary work (1930) written directly by KHD using Javanese script and in Javanese in the form of tembang (poetry genre). This study of old literary works is important because it is an intellectual heritage of the work of the Father of the Indonesian National Education (KHD), which contains many moral and philosophical teachings that are useful as lessons and knowledge for the current generation. The data analysis method used is the content analysis method through the perspective of literary interpretation. The primary data source of this research comes from the Serat Sari Swara script, especially the Asmaradana Wasitarini songs. The results of the research on the philosophical meaning of the Asmaradana Wasita Rini song are about advice and teaching to women in fighting for their rights to obtain gender equality and women’s independence, as well as the dedication of women (wives) to men (husbands) so that they can live in harmony and happiness. In detail, the contents of Wasita Rini’s philosophical meaning are as follows: 1) teachings to women to always maintain the norms of decency and decency; 2) Protect themselves and their honour; 3) Women need to be respected and respected and do not like being treated arbitrarily; 4) can control themselves; 5) A woman must be conscientious and good at sorting out good and bad things; 6) Women must have the intelligence of creativity, taste, and intention (morals).
Introduction

Literary works are a means of communicating the author's creation of taste and taste to others. This is what Ratna expressed (2004, p. 297), literary works are produced through imagination and creativity as a result of contemplation individually but aimed at conveying a message to others as communication.

Literary works are a series of texts full of meaning. Analyzing literary works is an effort to capture and give meaning to literary texts (Culler, 2002, p. vii). Agree with Culler, Abrams (1979, p. 170) suggests that literary works are a meaningful sign system where language is the medium. To analyze the structure of the sign system as well as understand the meaning of the signs intertwined in the structure, a semiotic theory is needed. To interpret poetry based on semiotic theory, you should pay attention to the following points. First, poetry is a language activity that is different from the use of language in general. Poetry always has other meanings or interpretations of a visible structure or it can be said that the poem expresses something indirectly, by hiding it in a sign (Riffaterre 1978, pp. 1–2). The instability of the expression of the poem was caused by displacing of meaning, distorting of meaning, and creating of meaning.

In this study, researchers tried to examine the philosophical meaning contained in Serat Sari Swara by Ki Hadjar Dewantara. Why this is considered important because Serat Sari Swara there are many noble values containing pituturs / teachings that are still relevant to become moral education for the millennial generation. Moreover, this manuscript is the work of a great figure of the Indonesian Statesman who is the father of National Education, so as a young generation or Young Dewantara it is appropriate to study his work. Why this literary work is studied with a perspective of philosophical meaning because many moral teachings can be applied to children and the millennial generation today. Therefore, as the next generation of his struggle, we need to learn and introduce his noble teachings through scientific study and global publishing.

Serat Sari Swara is one of KHD's literary works actualized in the form of children's songs, macapat songs, and tembang gendhing. His work contains teaching/education in ethics using sastra gending yang poured in the form of song children (tembang lare), Javanese classic songs (sekar gendhing) dan macapat songs, so this literary work can be classified as children's literature. Children's literature is a literary work for children that contains elements of entertainment and moral education (Lukens, 1998), with the same meaning called sweet and useful (Nurgiyantoro, 2010). Serat Sari Swara there are many relevant ethical education values to be taught and internalized in education and in everyday life to realize a society that is piety, noble character, noble character, capable and nationally insightful.

Ki Hadjar Dewantara also added that science has two kinds of influences, namely, the knowledge that is empowered to sharpen or educate intellectuals and knowledge that is empowered to deepen and refine ethics (Dewantara, 2013). The concept of Ki Hadjar Dewantara in the cultivation of ethics can be pursued by Tri-Nga - (ngerti, ngrasa, nglakoni). This is in line with what Lickona said in his book Educating for Character that the character has three interconnected parts, namely moral knowing, moral feeling, and moral action (Lickona, 2015).

Values are traits, things that are important and useful for humanity. According to Semi (1993, p. 54), Value relates to the matter of trying to determine whether something is more valuable than another, desirable or rejected. Value is abstract, but functionally it has the characteristic of being able to distinguish between good and bad. A value if lived by a person, then these values will greatly affect the way of thinking, how to behave, and how to act in achieving his life goals (H. A. Ahmadi & Uhbiyati, 1991, p. 69).

Education is an effort to achieve the goal of life, which is carried out continuously starting from the moment the child is born to his death. (H. A. Ahmadi & Uhbiyati, 1991, p. 73).
According to this opinion, it can be implied that education does not only occur in schools or formal educational institutions but can occur starting from family education, community education and education through the means of books / literary works. That's in keeping with Teeuw's opinion (1984, p. 71) that literary works can serve as teachings, and entertainment, as well as can move the reader to responsible activities so that they are influenced and moved to act. Based on the definition above, it can be synthesized that the value of didactic moral/moralistic education is something related to things of goodness, benefit, and nobleness of mind that need to be studied and infused so that these values can be applied in everyday life, so that these values provide happiness.

The value of education is venerated in literary works. A good literary work always contains noble values that are beneficial to its readers. Literary works that have high value are literary works that contain philosophies or teachings/guidelines for life, human values, and educational values (Waluyo, 2002a, p. 27). Literary works are created not just to be enjoyed, but to be understood and benefited from. Literary works are not just meaningless inanimate objects but contain teaching in the form of life values and messages of kindness that can add to human insight in understanding life. Literary works are also full of mandates and advice in them. To find the noble value contained in the literary work requires deep contemplation, thought and analysis of the literary work.

Hasanuddin (2015) said that in a dichotomy children's literature can be interpreted as a literary work that is "worthy" of reading, hearing, or consumption by children. Krissandi et al., (2018) conceptually explaining children's literature is not much different from adult literature or literacy. Both are the same in the literary field and cover all life with emotions, thoughts and insights into life. Children's literature is a form of imaginative creation revealed in light language, depicting the world of imagination, presenting understanding and experience, and containing aesthetic value for children, which can be created by adults as well as by children. There is no need to argue that children's literature is literature written by adults for children's reading, or written by children for their own circles.

Children's literature is closely related to the child's world, and the language used corresponds to the intellectual and emotional development of the child. Thus, through children's literature, the reader (children) can learn the meaning of life from the values contained in literary works. Children's literature today is widely produced through media production both as a remediation of printed stories and originals produced in digital form (Dhayapari Perumal et al., 2021). Dhayapari’s research reveals a postcolonial aesthetic that broadly operates based on class ideologies or dominant cultures through representations of ethnic nationalism.

Huck et al (1987) explain that the benefits of literature for children are to provide a sense of joy, develop imagination, arouse children's curiosity, and broaden children's horizons with new experiences. Agree with Huck above, Anafiah (2017) put forward six benefits that can be obtained from children's literature, namely 1) children's literature provides enjoyment, pleasure and joy to children, 2) children's literature can develop children's imagination, 3) children's literature provides new experiences to children that seem to have been experienced, 4) children's literature can develop children's knowledge and insights into human behaviour, 5) children's literature can introduce the harmony of experience to children's lives, and 6) literature can be one of the efforts to inherit knowledge and wisdom from one generation to the next.

Poetry by Kennedy (1971) is defined as a rhythmic arrangement of words that express a poet's feelings and thoughts to elicit an emotional response. Perrine & Arp (1963) reveals that poetry is a type of literature that uses language more powerfully (densely and loaded with meaning) than ordinary (colloquial) language. In more detail, Sayuti notion of poetry is a form of language expression that takes into account the aspects of sound in it, which expresses the
imaginative, emotional and intellectual power of the poet which is his individual and social experience and insight so that the poem evokes certain experiences also in the reader or listeners."

In its expression poetry usually always contains philosophical meaning. The philosophical meaning is to look at a problem from the point of view of philosophy and strive to answer and solve that problem using speculative analysis. Philosophy is to think systematically radically and universally (Roni et al., 2021). Based on this opinion it can be synthesized that philosophical meaning is an attempt made to find the deep meaning of a phenomenon to try to answer and solve problems with a review of philosophy.

Literature, which is a fictitious reflection of life, contains educational or educational values that are implicated in moral values, religious values, social values, philosophies, cultural values and so on. Those educational values can all be found both expressly and implicitly in literary works. These literary works are not only fictitious, imaginative, and fantastic but also reflect the reality of the life of a character. It explains that literature besides containing aesthetic value also contains a mandate or educational value (A. Ahmadi & Uhbiyati, 1991; A. Semi, 1993). The value of education is very literary works. A good literary work always contains noble values that are beneficial to its readers. Literary works that have high value are literary works that contain philosophies or teachings/guidelines for life, human values, and educational values (Waluyo, 2002b). So literary works always contain values or messages that contain a mandate or advice.

From some of the understandings above, it can be synthesized, the value of education in literary works is the values of good and bad contained in a literary work in the form of philosophy/teachings / or life guidelines, moral values, human values, cultural values, and educational values. Dwijatmoko's research (2018) reveals the concept of honesty that Indonesians have which is reflected in Indonesian literature and is influenced by several social and cultural factors. Literary works contain various life values that can educate humans, with the intention that humans achieve a better life by fulfilling the educational values contained in them. So literary works always contain values or messages that contain a mandate or advice. Through his work, the creator of literary works seeks to influence the mindset of readers.

The purpose of this study is to explain the philosophical meaning of moral teachings contained in *Serat Sari Swara*. *Serat Sari Swara* is an old literary work by KHD written and printed in 1930 using Javanese script and Javanese type of poetry/tembang. The study of old literary works is important considering that there are many moral teachings and educational values implied in them. Through this analytical study, it can then be developed into a textbook of literary appreciation lectures (children's poetry) based on philosophical meaning and educational value, especially those containing *Serat Sari Swara* by Ki Hadjar Dewantara.

**Method**

This research is classified as a type of qualitative descriptive research, which focuses more on the research process than the results (Bogdan & Biklen, 1997; Taylor et al., 2015). This research attaches importance or consensual to the meaning of interpretations (Corbin & Strauss, 2014; Yin, 2015). This research uses a qualitative approach with content analysis techniques, while the primary data source in this study is the text of Ki Hadjar Dewantara's *Serat Wasita Rini*. Content analysis as a research method is a systematic and objective means of describing and measuring phenomena (Downe-Wamboldt, 1992; Krippendorff, 2018; Sandelowski, 1995). It can also be referred to as a document analysis method. In content analysis, researchers test theoretical problems to improve their understanding of the data. Content analysis is a research method of making replicable and valid conclusions from data to its context, intending to provide knowledge, new insights, representation of facts and practical guidance for action (Krippendorff, 2018). In this case, the researcher in addition to careful
reading also records important contents both expressed in the data source and implied meanings based on the researcher's critical attitude.

The object of this study is a literary work. As for the data in this study are words and stanzas in the text Serat Sari Swara. Semi (1993) The object of literary research is the effort to search for knowledge and give meaning carefully and critically to literary problems. This qualitative research is based on hermeneutic/interpretive theories that lead to the interpretation of the author's expression in his work and examine the meaning behind the written text. The study of hermeneutics points out that every literary work has its author's meaning and interpretation, and then the interpretation and meaning of a work will continue to be explored by researchers with an interpretation that is as close as possible to the author's intentions. This is also supported by Lingling's opinion, (2020) in frame theory, three strategies for the transmission of implicit information are proposed, namely through direct exposure of implicit information, literal translation and free translation based on framework coordination.

Based on the target object, this research includes document or text research with the content analysis method. The document that was targeted as well as the source of data for this study was Serat Sari Swara by Ki Hajar Dewantara. This research is carried out with a continuous investigation of the focus of the study to analyze the data through careful reading and record and identify the data and the expose it according to the facts in the manuscript. The data referred to in this study are a series of words, verses, and lyrics in stanzas/poems. The data sources of this study are divided into two, namely objective data sources derived from the Serat Sari Swara manuscript, and affective data sources in the form of informants from literary critics or academics as key informants who are expected to be able to respond to studies in this study.

Data collection techniques for this study used two techniques, namely non-interactive techniques through content analysis and interactive techniques through in-depth data mining interviews with resource persons. All data obtained from different sources are classified based on research problems (Widodo, 2020). To test the validity of data that have been successfully excavated and collected by researchers can be used triangulation techniques. As for the triangulation technique used to check the validity of the data here, researchers use the data source triangulation technique. Data source triangulation is a technique used to check the validity of data by checking other data sources. In this case, primary data sources are from the Javanese version of Serat Sari Swara and supporting sources, the Latin version of Serat Sari Swara and in-depth interviews with several sources. The data obtained from one data source can be re-controlled by another data source (Sugiyono, 2020). The data analysis technique used in this study used an interactive model. Miles, Huberman, and Saldana (Miles et al., 2014) there are 3 steps in conducting interactive analysis, namely (1) data condensation; (2) data display; dan (3) drawing and verifying conclusions.

Results and Discussion

Literary works are a series of words full of meaning. Analyzing literary works is an attempt to explain the meaning contained in them (Culler, 2002). Agreeing with Culler, Abrams (1979, p. 170) posits that literary works are a system of signs full of meaning and interpretation that uses language as its medium. To analyze the sign system and understand the meaning in the literature, an interpretive theory is needed. To interpret poetry based on interpretive theory, you must pay attention to the following points. First, poetry uses a different language from the use of language in general. Poetry always has another meaning or interpretation of the visible structure or it can be said that the poem expresses something indirectly, by hiding it in a sign (Riffaterre, 1978, pp. 1–2). The implications of expression in the poem are caused by displacing meaning, distorting meaning, and creating meaning.
Wasita Rini is a literary work of poetry that contains moral teachings that are used as a medium or means of providing education to women and giving independence to women (the struggle for gender equality). Fill out advice Wasita Rini reflects an ideal and advice from the author (Ki Hajar Dewantara) for women to have a free spirit while sticking to their norms and nature as a woman of noble character.

Wasita Rini is a literary work of Ki Hadjar Dewantara which was created at the end of 1928 precisely on December 3, 1928 and launched on December 22, 1928 just at the time of the commemoration of the first Indonesian Women's Congress. Wasita Rini the fruit of Ki Hadjar Dewantara's work, as quoted by Sunardi, the literary work was created in 1928 on December 3 (Buntarsono, 2017; Swasono, 2016). This was strengthened by the argument that in the period 1900 - 1930, at the time of the implementation of the Ethical Politics of the Dutch East Indies, there was a social and cultural revolution. Economic and educational progress opens up opportunities for social mobility to a higher social status for a large population, especially those residing in cities (Istiq'faroh, 2020; Sari et al., 2018). The expansion of Western education threatened the traditional stratification in Javanese society with the emergence of a new "Priyayi" Group that occupied social and economic status because of the results of the effort, not because of the descendants of kings or nobles. The efforts of the ethical people carried out the "Westernization" of Indonesian society so that the Western Imperialists could get a market for their industrial products in Indonesia. That is what underlies Ki Hadjar Dewantara to respond to the development of the times by creating a teaching that is covered in "WASITA RINI".

Wasita Rini or WR for short is one of the contents in Serat Sari Swara contained in the manuscript collection of the Dewantara Kirti Griya Library (Yogyakarta). WR is written in Javanese with metrum tembang macapat Asmaradana consisting of five stanzas tembang with 1 senggakan (verses sung repeatedly with every verse change). Asmaradana Wasita Rini which is arranged in the form of a tembang macapat Asmaradana which has a metrum or special rules that must be obeyed, yes it is about the rules guru gatra (number of lines in each stanza), guru wilangan (number of stamps/syllables in each line), and guru lagu (vowel sounds found at the end of each line). As for metrum tembang macapat asmaradana in serat Wasita Rini this is as follows. Guru gatra: consists of 7 lines in each stanza; guru wilangan dan guru lagu: 8i, 8a, 8e, 8a, 7a, 8u, 8a.

The next discussion in this article is about the contents of Wasita Rini. Wasita Rini indirectly gives women the freedom to fight for their rights so that they can be respected and appreciated as men. But on the other hand, Wasita Rini also advises that women (especially wives) must be filial to their husbands and can maintain their self-esteem and decency. This appears on the text excerpt Wasita Rini in the section senggakan, the following.

**Quote from Wasita Rini**

\[
\text{"Heh pra kena kang ulah mardikeng rara/}
\text{Aywa lali kalane lelangen padha/ Ing reh solah tingkah ywa lirweng susila/"}
\]

**Meaning:**

O girls who aspire to women's independence, do not forget when rejoicing, in behaving do not forget about decency.

This quote contains her advice for women/women in general as well as for women in terms of being wives. The above quote can be understood together as the recognition of women's human rights (their independence) and their existence while still prioritizing the norms of manners or decency of Eastern cultural customs.
The Philosophical Meanings Contained Serat Sari Swara Entitled Wasita Rini Song by Ki Hadjar Dewantara

The Philosophical Meaning of the Moral Message Towards Women

1. Moralist Teachings Decency Norms.

The moral message that can be conveyed in this tembang Asmaradana Wasita Rini by Ki Hajar Dewantara, first: a woman should be able to maintain the norms of decency and **decency** so that she can survive and avoid danger (sexual harassment disorder). Especially in association with the era of globalization and liberals who are all free, if women are not good at taking care of themselves and their skills can be despicable and useless. This is as seen in the section **senggakan Wasita Rini Song** (**senggakan is a verse sung with repeated changes in verse**) and in the first stanza of lines, 6-7 here's the quote.

**Quote from Wasita Rini**

*Heh pra keny a kang u lal mardikeng rara*
*Aywa lali kalane lelangen padha*
*Ing reh solah tingkah ywa lirweng susila*

*Mrih suci miwah rahayu*
*Luputa ing sambekala* (Bait 1 baris 6-7)

*Dene kausulan iku*
*Pager rahayuning raga* (Bait 5 baris 6-7)

**Meaning:**

- O aspiring girls
- Women's Independence
- Do not forget, in times of rejoicing
- In behaving do not forget about decency
- To be pure and safe,
- Avoided dangerous advances
- As for decency is
- Security fence for you

Ki Hadjar Dewantara implicitly states in his verse that women have the right to "independence" meaning that their existence/position can be recognized as "valued" and aligned with the human rights of men, for example in terms of getting an education, getting a job, getting a decent livelihood and so on. However, Ki Hadjar Dewantara also warned women, should with their independence a woman still prioritize decency and maintain decency to survive their life and avoid harm (e.g. sexual harassment). A woman who can place herself (polite and maintain moral norms) will certainly be respected by others and will not be "demeaned/harassed" by others.

2. Take Care of Yourself and His Honor

*Wasita Rini* serves as a reminder for women to always take care of themselves and their honours so that they are safe to be born and mentally and avoid danger. This is as stated by Ki Hadjar Dewantara in stanza one Wasita Rini, below.

**Quote from Wasita Rini**

*Jatine Wasita Rini*
*Ing jaman kuna lan mangky a*
*Yekti tan ana bedane*
*Karone harsa rumeksa*
*Marang para wanita*
*Mrih suci miwah rahayu*
*Luputa ing sambekala* (Wasita rini: bait 1)

**Meaning:**

- The subject of female teachings
- In the past and present
- It makes no difference
- The two were about to guard
- In the women
- To be holy and safe
- Avoiding harm

At the beginning of the temple *Wasita Rini*, Ki Hadjar Dewantara affirmed the main teachings for women, that from the past until now women should always take care of themselves and their honour to be safe in birth and mind and avoid danger. Likewise, a man should respect the dignity of a woman and not act arbitrarily.
3. Women, do not like to be treated arbitrarily
As with men, women also do not like to be treated arbitrarily. This is conveyed by Ki Hadajar in Wasita Rini in the second stanza.

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<tr>
<th>Quote from Wasita Rini</th>
<th>Meaning:</th>
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<tr>
<td>Bedane ing jaman mangkin</td>
<td>The difference in era later</td>
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<tr>
<td>Kang aran jaman mardika</td>
<td>The so-called independent era</td>
</tr>
<tr>
<td>Saliring dumadi kebeh</td>
<td>All the people</td>
</tr>
<tr>
<td>Sawala marang wasesa</td>
<td>Disobedient to power</td>
</tr>
<tr>
<td>Tan karsa pinurbeng lyan</td>
<td>Don't want to be arranged by others</td>
</tr>
<tr>
<td>Mangkono istri tan purun</td>
<td>That's how women don't want to</td>
</tr>
<tr>
<td>Ginawe sakarsa karsa</td>
<td>Treated as intended</td>
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(Wasita Rini, Bait 2)

In the second stanza text Wasita Rini, Ki Hadjar Dewantara (KHD) argued that in the later days (the current context) women are disobedient to power, do not like to be governed by others and do not want to be treated arbitrarily. This is what is happening today freedom, independence and gender equality are increasingly being vigorously campaigned. The point here is that KHD, given to us that women do not like to be restrained and restrained so much that we should respect the rights of women, want to be recognized for their extensions, and be treated on an equal footing with men (in their respective capacities).

This second piece of advice seems expressly contradictory which teaches that women should be obedient to their husbands, but this is not the case. The advice in Wasita Rini is that woman may not obey the rules of/her husband if he (husband) treats them arbitrarily curbing and does not give freedom, but if her husband has done justice / wisely, the woman (wife) should also obey and be devoted to the husband.

4. Can Control yourself.
A "free" woman like what is discussed above is not only about breaking away from a rule/commandment but also about how she can control the nasfu and ego that is in her, this is what is called freedom. This is as the third stanza of Wasita Rini's quote follows.

<table>
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<th>Quote from Wasita Rini</th>
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<tr>
<td>Elinga para pawestri</td>
<td>Remember the women</td>
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<tr>
<td>Mardika iku jarwanya</td>
<td>Freedom means</td>
</tr>
<tr>
<td>Nora mung lepas ing pangreh</td>
<td>Not only lepas from the command</td>
</tr>
<tr>
<td>Ning uga kiat kuwasa</td>
<td>But also strong and capable</td>
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<tr>
<td>Amandhiri priyangga</td>
<td>To master yourself</td>
</tr>
<tr>
<td>Wit saka iku den emut</td>
<td>Hence it remembers</td>
</tr>
<tr>
<td>Wenang lan wajib tan pisah</td>
<td>Rights and obligations are not separate</td>
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</tbody>
</table>

(Wasita Rini, Bait 3)

This reminds women of a humble character (andhap asor). Humility is part of self-control, namely positioning oneself with a friendly attitude, not being arrogant, not easily emotional, and being able to control their passions and ego. As in the quote about women's independence, it is not about detaching herself from the restraints of the rules, but more than that a woman must also be strong and able to control herself and always remember her rights and obligations "nature" as a woman's commandment.

5. A conscientious nature and is good at sorting out good and bad things
A woman should also have a conscience that can distinguish between good and bad things. This is as revealed by KHD in the fourth stanza of Asmaradana Wasita Rini, below.
In this stanza, Ki Hadjar Dewantara affirms in the context that women should be ready in all things both physically and inwardly before committing actions and should be thought carefully, carefully and carefully, not grusa-grusu. Because after all, a careful person will be able to consider and distinguish between right and vanity.

6. Women are required to have Cipta, Rasa, and Karsa (morals)
A woman who has a free spirit should also be accompanied by cipta, rasa and karsa (moral), this is the message conveyed by Ki Hadjar in the following verse of Wasita Rini fifth stanza.

In achieving the ideals of women's independence, it should also be rivalled by processing cipta ‘kasarjanan’, olah rasa ‘kasujanan’ dan olah karsa ‘kasusilan’. This can be interpreted as a woman must continue to hone her intellect, and emotional intelligence to obtain the well-being of her life and still maintain the decency of her 'spiritual intelligence' to maintain her physical and mental safety.

Discussion
Textbooks can be one of the media or learning resources commonly used in teaching and learning activities. It is as stated by Sitepu (2014) that textbooks are used as a source of learning in the teaching and learning process for students. The information contained in the textbook should be able to help achieve competence or learning objectives. Therefore, this study will be used as a textbook in Elementary Indonesian Language and Literature lectures, especially in the material for appreciation of children's literature for the Elementary School Teacher Education Study Program. It confirms the statement made by Puspita et al. (2019) that textbooks containing character education values are assessed as effective learning instruments at the tertiary level.

Chen (2013) stated that in Taiwan, textbooks are considered one of the important learning resources, similar to teachers in supporting the success of learning activities. Textbooks are everything (materials, teaching materials, and learning resources) that can facilitate teachers and students in teaching and learning activities (Tomlinson, 2012). Textbooks can also be interpreted as one type of printed teaching material containing the main teaching materials used in learning (Su’udiah et al., 2016). Based on the statements put forward by several experts above, it can be synthesized that textbooks are vital in supporting learning.
activities containing teaching materials used as references or learning resources following basic competencies in certain disciplines or subjects so that they can support the achievement learning objectives. In this case, this textbook applied the basic needs of users, i.e., lecturers and students in Yogyakarta Special Region Province, with exploratory studies through interviews and focus group discussion activities.

**Conclusion**

Wasita Rini's Text content is about fighting for women's independence and gender equality while sticking to the original culture and norms of intimacy/decent. Judging from the purpose or content of the text, Wasita Rini's literary works contain her advice to women in general about human rights recognized for their existence and independence while still prioritizing the manners and decency of Eastern customs. Thus the work belongs to the type of *wulang literature* meaning a literary work whose content is about advice/piwulang or didactic moralistic. The results of this study are the didactic moralistic values contained in the Wasita Rini Fiber as follows: 1) Let a woman always maintain the norms of decency and decency; 2) Guarding herself and her honour; 3) Women, do not like to be treated arbitrarily; 4) can control themselves; 5) A woman must have a conscientious nature and be good at sorting out good and bad things; 6) Women are obliged to have intelligence cipta, rasa, and karsa (susila).

**References**


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<th>Retno Winarni ³</th>
<th>Budhi Setiawan ⁴</th>
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<td>Sebelas Maret University</td>
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<tr>
<th>Trisharsiwi ⁵</th>
<th>Suhailee Sohnui ⁶</th>
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<td>Fathoni University</td>
</tr>
<tr>
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<td>Thailand</td>
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<th>Arya Dani Setyawan⁷</th>
<th>Endah Marwanti ⁸</th>
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