

Philosophical Meaning and Educational Values in *Sari Swara* as a Textbook for Appreciating Children's Literature

Sumarlam

Faculty of Cultural Studies, Sebelas Maret University, Surakarta, Indonesia

Retno Winarni

Faculty of Teacher Training and Education, Sebelas Maret University, Surakarta, Indonesia

Budhi Setiawan

Faculty of Teacher Training and Education, Sebelas Maret University, Surakarta, Indonesia

Akbar Al Masjid*

Indonesian Language Education, Sebelas Maret University, Surakarta, Indonesia;

Faculty of Teacher Training and Education, Universitas Sarjanawiyata Tamansiswa, Yogyakarta, Indonesia

Abstract—This study specifically aims to examine the philosophical meaning and educational values contained in the *Serat Sari Swara* by Ki Hajar Dewantara (KHD). *Serat Sari Swara* is an old literary work (1930) written directly by KHD using Javanese script and in Javanese poetry/*tembang* type. Studying old literary works is crucial, considering that many moral teachings and educational values are implicit. Based on the format and character, this descriptive qualitative research used an interactive model of data analysis method, with a literary interpretive perspective content analysis method. The primary data sources of this research came from the *Serat Sari Swara* script and the results of interviews with informants. The research findings revealed the philosophical meanings and values of the five *Serat Sari Swara* poetry as follows. Based on data analysis on the philosophical meaning and educational values of *Serat Sari Swara*, it can be summarized as follows. 1) *Sekar Gula Ganthi* contains philosophical and educational values of religious education and the value of discipline education (discipline in carrying out its duties, hard work and responsibility to carry out the task of completing the mission it carries). 2) *Langen Siswa* contains philosophical meanings and the value of character education of thank God and value togetherness and solidarity. 3) *Tembang Puji Santosa* has philosophical and educational values of obey the teacher, students must be serious if they study, everything must be carried out sincerely, do not like to be sad, do not be lazy, always be grateful, 4) *Tembang Ima-Ima* contains the educational value of decency and politeness in an association. 5) *Sekar Ageng Salyarini* contains the philosophical meaning of nationalist spirit and willing to sacrifice. The results of this study will later be developed into a textbook material for children's literature appreciation for the Elementary School Teacher Education Study Program.

Index Terms—*philosophical meaning, educational values, Sari Swara, textbook appreciating children's literature, content analysis*

I. INTRODUCTION

Serat Sari Swara is one of Ki Hajar Dewantara's (KHD) literary works. His work contains the character teaching/education by using *gending* literature as outlined in children's poetry (*tembang lare*), classical Javanese poetry (*sekar gendhing*), and *macapat* poetry; thus, this literary work can be classified as children's literature. Children's literature is a literary work for children that contains entertainment and moral education elements (Lukens, 1998), which other terms are called sweet and useful (Nurgiyantoro, 2010). *Serat Sari Swara* comprises many characters' education values that are relevant to be taught and internalized in education and daily life to create a pious society, has a noble character, is competent, and has a national perspective.

Ki Hajar Dewantara also added that science has two kinds of influence: effective knowledge in sharpening or educating intellectuals and effective knowledge in deepening and refining character (Dewantara, 2013b). The concept of cultivating Ki Hajar Dewantara's character can be achieved with *Tri-Nga-* (*ngerti- ngrasa- nglakoni*) or understanding, feeling- acting). This is in line with Lickona's statement in his book *Educating for Character* that character has three interrelated parts: moral knowledge, feelings, and actions (Lickona, 2015).

* Corresponding Author. Email: almasjida@student.uns.ac.id / almasjida@ustjogja.ac.id

In addition, Hasanuddin (2015) stated that in a dichotomy, children's literature could be interpreted as literary works that are "worthy" to be read, heard, or consumed by children. Krissandi et al. (2018) also explained that children's literature is conceptually not much different from literature or adult literacy. Both are equal in literature and cover all of life with emotions, thoughts, and insights into life. Children's literature is also a form of imaginative creation expressed in light language, describes the world of imagination, presents understanding and experience, and contains aesthetic value for children, which can be created by adults and by children. Accordingly, there is no need to argue that children's literature is written by adults for children's reading or written by children for their circles.

Furthermore, Hunt (2006) asserted that children's books are different from adult books, where children's books (children's literature) are written for different readers with different skills, needs, and readings. Children's books are often shorter; children tend to prefer active rather than passive treatment, with dialogue and incidents rather than description and introspection; stories develop clear moral schemes and are often overlooked by adult fiction (McDowell, 1973). Children's literature uses simple vocabulary and has a purpose for fun (Babbitt, 1973; Egoff, 1987).

The language employed in children's literature is tailored to children's intellectual and emotional growth, and it is also strongly tied to the world of children. Thus, through children's literature, readers (children) can learn the meaning of life from the values contained in literary works. Currently, children's literature is widely produced through media production, both as remediation of printed stories and originally produced in digital form (Dhayapari Perumal et al., 2021). Through depictions of ethnic nationalism, their research exposed a postcolonial aesthetic that is heavily influenced by the ruling class ideology or culture.

Huck et al. (1987) explained that the benefits of literature for children are to give a sense of joy, develop imagination, arouse children's curiosity, and broaden children's horizons with new experiences. Agreeing with Huck above, Anafiah (2017) suggests six benefits that can be obtained from children's literature: 1) children's literature provides enjoyment, fun, and joy to children; 2) children's literature can develop children's imagination; 3) children's literature provides a new experience for children as if they had already experienced it; 4) children's literature can develop children's knowledge and insight into human behaviors; 5) children's literature can introduce the universality of experience to children's lives; 6) literature can be an effort to pass on knowledge and wisdom from one generation to the next.

One of the literary genres is poetry. Poetry by Kennedy (1971) is defined as a rhythmic arrangement of words that expresses a poet's feelings and thoughts to elicit an emotional response. Perrine and Arp (1963) revealed that poetry is a type of literature that uses language more powerfully (density and full of meaning) than ordinary language (everyday language). In more detail, Sayuti (2014) explained the notion of poetry as a form of language expression that takes into account aspects of the sound in it, expressing 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 in the reader or listener.

In its expression, poetry usually contains a philosophical meaning. Philosophical meaning is looking at a problem from the point of view of philosophy and trying to answer and solve the problem using speculative analysis. Philosophy is radical and universal systematic thinking (Roni et al., 2021). Based on this opinion, it can be synthesized that philosophical meaning is an effort to find a phenomenon's deep meaning to try to answer and solve problems with a philosophical review.

Moreover, literature, a fictitious reflection of life, contains educational values implied in moral, religious, social, philosophical, and cultural values. These educational values can all be found, either explicitly or implicitly, in literary works. These literary works are not only fictitious, imaginative, and fantastical but also reflect the reality of the life of a character. It explains that literature also contains a mandate or educational value apart from an aesthetic value (Ahmadi & Uhbiyati, 1991; Semi, 1993). In this case, the educational value is closely related to literary works. Noble values that are advantageous to the reader are always present in good literary works. Literary works with high value are also literary works containing philosophy or teachings/guidelines of life, human values, and educational values (Waluyo, 2002). Hence, literary works always contain values or messages comprising mandate or advice.

From some definitions above, it can be synthesized that the educational values in literary works are the values of good and bad in a literary work in the form of philosophy/teachings/or guidelines for life, moral, human, cultural, and educational values. Dwijatmoko's (2018) research revealed that the concept of honesty that Indonesians have, as reflected in Indonesian literature, is influenced by several social and cultural factors. Literary works also contain various values of life that can educate humans, with the intention that humans achieve a better life by adding to the educational values contained in them. Thus, literary works always contain values or messages comprising mandate or advice. Through the results of his work, the creator of literary works tries to influence the reader's mindset.

For this reason, this study specifically aims to examine the philosophical meaning and educational values contained in the *Serat Sari Swara* by Ki Hajar Dewantara (KHD). KHD is known as the Father of Indonesian National Education and the founder of the National *Onderwijs Instituut Tamansiswa*. *Serat Sari Swara* is an old literary work by KHD written and printed in 1930 using Javanese script and in Javanese poetry/*tembang* type. In this case, studying old literary works is vital, considering that they have many moral teachings and educational values implied in this poetry. This analysis can then be developed into a textbook for literary appreciation (children's poetry) based on philosophical meaning and educational values, especially those containing Ki Hajar Dewantara's *Serat Sari Swara*.

II. METHOD

This research belongs to the qualitative descriptive type, using data in a descriptive form in words, which focuses more on the research process than the results (Bogdan & Biklen, 1997; Taylor et al., 2015). This research concerns interpretative meaning (Corbin & Strauss, 2014; Yin, 2015). This inductive research also seeks to develop data-based concepts, insights, and understandings (Sugiyono, 2020).

The object of this research was a literary work, so it can be said that the research could use descriptive qualitative methods. According to Semi (1993), the object of literary research is an effort to seek knowledge and give meaning carefully and critically to literary problems continuously. This qualitative research was based on hermeneutic/interpretative theory, leading to the author's expression interpretation in his work and examining the meaning behind the written text. The hermeneutic study emphasizes that every literary work has a meaning and interpretation of the author, wherein the interpretation and meaning of work will continue to be explored by researchers with an interpretation as close as possible to the author's intention. It is also supported by the opinion of Lingling (2020), Three methods are proposed by frame theory to transmit implicit information: literal translation, free translation based on a coordinated framework, and direct exposure of implicit information.

Based on the target object, this research included document or text research using the content analysis method. This research's target document and data source were the *Serat Sari Swara* by Ki Hajar Dewantara. This research was carried out with the continuous investigation of the study focused on analyzing the data through careful reading and recording and data identification, which was then presented according to the facts in the manuscript. Meanwhile, the data intended in this study was a series of words, poems, and lyrics in the stanzas of *tembang*/poetry. In addition, the data sources of this research were divided into two: objective data sources originating 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 respond to the studies.

The data collection technique for this research used non-interactive technique through content analysis and interactive technique through in-depth interview data mining with resource persons. All data obtained from different sources were classified based on the research problem (Widodo, 2020). To test the validity of the data successfully extracted and collected by the researchers, triangulation techniques were employed. Meanwhile, the triangulation technique to check the validity of the data here utilized the data source triangulation technique. Data source triangulation is a technique used to check the data validity by checking other data sources. In this case, the primary data sources were the Javanese version of *Serat Sari Swara*, the supporting sources of the Latin written version of *Serat Sari Swara*, and the results of in-depth interviews with several resource persons. The data obtained from one source can be re-controlled by other sources (Sugiyono, 2020). Then, the data analysis technique used in this study was an interactive model. According to Miles, Huberman, and Saldana (2014), there are three steps in conducting interactive analysis: (1) the data reduction/ condensation process, (2) the presenting data/data display process, and (3) drawing conclusions or data verification.

III. ANALYSIS RESULT

Analysis of philosophical meaning and educational values in the *Serat Sari Swara* poem by Ki Hajar Dewantara

As a Javanese printed manuscript, *Serat Sariswara* is one of the literary works of Ki Hadjar Dewantara (KHD). There are two versions of *Serat Sariswara*. The first edition was written in Javanese script and published in The Hague, Netherlands, in 1930. The second edition, published in Jakarta by the publisher Pradnjaparamita in 1964, was written in Latin script. He uses *gendhing* literature in the form of children's poetry, traditional Javanese poetry, and song's *macapat* in his teaching and educational approaches. The main points are as follows: "gendhing literature," part of *Sariswara*; *Gendhing minangka Panggulawentah* "Gending exercise as education" (Dewantara, 2013a). The following is an introductory quote from *Serat Sari Swara* by KHD.

...bilih wulangan sekar utawi gendhing Jawi tumpraing murid Jawi punika, miturut wewatoning kawruh panggulawentah, ageng sanget dayanipun tumonja dhateng alusing budi, kamaremaning raos kabangsanipun tuwin lepasing pasinaon kasusastran. Pramila ing nagari pundi kemawon wulangan sekar punika ing salebeting pamulangan kalebet prakawis ingkang sanget dipunwigatosaken. (1930)

Meaning: ...that the teaching of Javanese poetry or *gendhing* to pupils is based on educational science rules, which has a significant impact on refinement/nobility of mind (sensitivity of taste), cultivating a sense of pride in the spirit of nationalism, and literary understanding. As a result, any country should place the highest focus on teaching poetry in the classroom. (1930)

The statement made by KHD in Ki Hadjar Dewantara Volume 1 (Education) that *gendhing* literature is a concept of taste and "refines the mind with art", is relevant to KHD's thoughts on *gendhing* literature (*Sari Swara*). Additionally, teaching youngsters Javanese *gendhing* is beneficial for developing and refining their feeling of national identity. (2013b). It is consistent with the research of Tomczak and Lew (2019), stating that Songs can help children learn vocabulary in an effective way. The song encourages language acquisition. The following is the justification: Songs

have the following qualities: they are simple to find, simple to recall, even simple to memorize, repetitive, link to common human experiences and emotions, and catchy. The arguments in favor of teaching foreign languages through songs have affective, cognitive, linguistic and didactic bases. It seems that using songs as a teaching tool can also bring many positive benefits to students and teachers.

In this instance, children are singing the *tembang dolanan*, a traditional Javanese song, as they play with their pals. Widijanto et al. (2020) explain that this concept means that literary works cannot be separated from the cultural context and dialectical process. It is supported by the opinion of Suherman et al. (2019) that at an early age, children begin to learn a group of motor skills known as Fundamental Motor Skills (FMS). The following is an analysis of the philosophical meaning and educational values contained in the quotation from *Serat Sari Swara*.

DATA 1		
No	Translation of Javanese - Latin Script from <i>Serat Sari Swara</i>	Translate in English
1	<p>Sekar Gula Ganthi <i>Sekaran Lar éminangka pangundhi, sinten ingkang kedhawahhan dhenggungh kedah nyekar</i></p> <p><i>Gula ganthi pantes asinjang loka</i></p> <p><i>Kampuh kendhala jenggi</i> <i>Jeruk gulung anom</i> <i>Jeruk gulung mentiyung kabotan mendhung</i> <i>éwa- éwa anom</i> <i>éwa- éwa kat ða isin émrice</i> <i>Kocar-kacir anom</i> <i>Kocar-kacir si Jaka kak ðhan piker</i> <i>Pari mandi anom</i> <i>Pari mandi mercici pari gol ðkan</i> <i>Sapa ketiban denggungh, macaa angidunga</i> <i>Aninong-nganinga patra rokok</i> <i>dawa tali sutra</i> <i>Rokok cendhak tali blarak</i> <i>bedhang-bedhung tiba sapa</i></p>	<p>Gula Ganthi Songs for children as a lottery (toys), whoever gets a lottery in the form of stones (pebbles) must sing</p> <p><i>Gula ganthi</i> (a kind of empon-empon) It is appropriate to wear earth cloth Cloth (jarit) <i>kendhala</i> to hold a child Large orangeslike young grapefruit Curved grapefruit overcast objection Young people's cheers The cheers of the cassava stuffed with pepper scattered young scattered the trail mostly thinks Padi Sakti Muda Milky rice is like the sought-after rice Who gets the stone, read it sing (bunyinya) <i>aninong-nganinga</i> kerosene cigarettes The length of the rope is silk Cigarette <i>pendhek ropenya</i> old coconut leaves This (rock/pebble) will fall to whom</p>

Song's *Gula Ganthi* is one of the names of songs in *Serat Sariswara* which means that people are obliged to seek knowledge. *Gula* is the epitome of sweet, *ganthi* a kind of empon-empon bitter taste. This means that education is initially bitter but in the end it will become sweet (when it has achieved its goals/ ideals). Ideals are symbolized by *asinjang loka* (intended target). Wearing earth cloth/ *asinjang Loka* is the epitome of ideals. Goals can be obtained if we study at school. *Mendhung* the symbol of misery. It means that if we do not demand knowledge, surely our life forward will be miserable. Therefore, young people must be enthusiastic about school (*ewa-ewa anom*). This poetry also demonstrates the sense of unity not to be divided, and humans cannot live alone. It is related to research Dewi's (2018) research revealed that concern for ecology was still low among most students because they did not understand the impending danger of environmental degradation. Thus, the self-regulation learning approach is suitable for increasing students' social and ecological awareness.

The poem of *Gula Ganthi* song when examined contains the value of **religious education** and the value of **discipline education**. Religious education is covered in the word *macaa - angidunga* (read and pray). Reading religious scriptures, reading signs of God's greatness, reading God's destiny given to him, Praying is a means of remembering God / God, and is a means of believing God's will for the best of his destiny. The value of discipline and responsibility is symbolized by the child who is drawn / appointed as a play, so he must be willing and disciplined to carry out his duties, hard work and responsibility to carry out the task of completing the mission he carries. Here, each translation results from a particular interpretation of the original text, in each case being strongly influenced by the individual translator's cognitive background, beliefs, interests, views, situation, and knowledge (Lahiani, 2020).

DATA 2		
No	Translation of Javanese - Latin Script from <i>Serat Sari Swara</i>	Translate in English
2	<p>Langen Siswa <i>Sekaran Lar ésumrambah</i></p> <p><i>Siswa samya lelangen ing jaba</i> <i>Padhang bulan rangsedheng ngira purnama</i> <i>Iku yogya mang énggar- énggaring driya</i></p> <p><i>*) Sekaran lar épunika sampun dipunbangun dados sekar gendhing, nama: langen gita, ugi kawrat ing buku ngriki.)</i></p>	<p>Langen siswa Songs for all children</p> <p><i>Students together have fun outside</i> <i>The moon shines brightly during the full moon</i> <i>It's better to please the heart</i></p> <p><i>*) This kid's song has been made sekar gendhing (Songs accompanied by gamelan) under the name Langen Gita.)</i></p>

Langen siswa is a song that describes students or children having fun during the full moon. They have fun, playing outdoors or in the front yard under the light of the full moon. The philosophical meaning that can be taken from this song about the beautiful full moon at night emits light making the night atmosphere bright, this contains the philosophical character of the moon that provides peace and happiness for the universe. The shady full moon light gives the meaning of soul shade and peace to those around him. Song's *Langen Siswa* also teaches us about gratitude for God Almighty's creation of the beauty of the full moon and being able to use it in positive things, in addition to contemplating the greatness of the Divine, one of which is the occurrence of the full moon. Philosophical meaning contained in song's *Langen Siswa* are the lives of children interact and socialize a lot with their peers so that in addition to fostering a sense of solidarity, being sensitive to the environment, they also get pleasure from playing with friends.

The value of education that can be taken in the poem above is a message about the importance of the value of **togetherness and solidarity**. Hal it can be shown from the quotation of the poem "*siswa samya lelangen ing jaba*", this gives children the opportunity to enjoy their childhood with fun, excitement, and active play. Playing together can indirectly train cohesiveness and teamwork and care for friends and their environment. Because by playing together, Children can train children's psychomotor skills, hone children's thinking patterns, and learn to solve problems. As a result, the child's world is a world of play, learning activities can be inserted in children's play activities, so that learning can feel fun.

DATA 3

No	Translation of Javanese - Latin Script from Serat Sari Swara	Translate in English
3	<i>Puji Santosa</i>	Puji Santosa
	<i>S ðbet byar para siswa ing pawiyatan, Cantrik c ðk ð manguju lan pra jejanggan, Angadhep risang Begawan, Samya mangajab wangsitana,</i>	Every morning the students at school, Various disciples and priests, Facing the teacher Together hope the word of his fragrance
	<i>Nora suw é sang Dwijawara ngandika, Sarwi sar ðn wedalira kang warsita, Pra-siswa meleng ing cipta, Sang Resi rum sabdanira.</i>	Not long the teachersaid, What plan is pronounced, The students centered their creation, The sage is good to hear his words
	<i>Padha gat ðkna kulup ing sun wewarah, D ðn bisa pasrah lan bungah ajwa susah, Aja wegah lesu lesah, Gulangen panggah ing manah.</i>	All pay attention son, I'll teach you, In order to be sincere and happy, don't be sad Do not be lazy to get tired Soak and imprint it in your heart

Tembang Puji Santosa is a symbol of a teacher's hope for his students to succeed quickly. In addition, it is the obedience and sincerity of students to their teachers in receiving lessons (teacher's words). The teacher gives many teachings to his students that all things should be sincere in all things, do not be sad, do not be **lazy, always be grateful, do not be careful or worry, remember the justice of God**. Living in the world is a balance between joy and sorrow, between luck and woe, man's position in the world is equal in God's eyes whether rich or poor, young or old, officials or people. Do not like to complain, difficult to be happy comes from the heart of each human being, always act well, always process feelings and thoughts so that they run in balance, the heart is always stable and strong, brave if right, do not talk much, dexterous in work, life is always useful for others, always beautify yourself meaning do not make yourself miserable, uphold a sense of loyalty and love, and remember to fellow humans so as not to be arbitrary. Mukhuba (2017) according to the author, poetry is a type of literary work that reflects society. It may be used to critique political, psychological, social, and cultural concerns by using symbols and other natural aspects to conceptualize, construct, and express different thoughts regarding issues of justice.

The educational value that can be learned from this *song* is that students must obey the teacher, students must be serious if studying, everything must be carried out sincerely, do not like to be sad, do not be lazy, always be grateful, do not worry or worry, while remembering that God is most just, life in the world must be Balanced, in the world of the same human degree, don't likes to complain, always do good, always cultivate feelings, think so that it runs balanced, the heart is always stable and strong, dare if it is true, do not talk much, be dexterous in working, life is always useful for others, always beautify yourself meaning do not make yourself miserable, uphold loyalty and love, and remember Seama human being so don't be arbitrary.

DATA 4

No	Translation of Javanese - Latin Script from Serat Sari Swara	Translate in English
4	<p>IMA-IMA <i>Sekaran Lar écengkok Surakarta</i> <i>Kembang Setaman</i></p> <p><i>(Ima-ima) *) kembang mawar,</i> <i>Lir p éndah ratuning sekar,</i> <i>Ya bapak (ya ndara) *)</i> <i>Ngambar-ambar ngambar-ambar,</i> <i>Arum éngebaki latar, (Ndara) *)</i> <i>Alok-alok: hos é!</i></p> <p>**) <i>Sri-asri éndah,</i> <i>Nir su nir sah,</i> <i>Gumregah atin ébungah.</i></p> <p><i>(Ima-ima) kembang menur,</i> <i>tinadur pinggiring sumur,</i> <i>Ya bapak (ya Ndara),</i> <i>Mambak mawur, mambak mawur,</i> <i>Agawe asrining pungkur, (ndara),</i> <i>Alok-alok: hos é!</i></p> <p><i>(ima-ima) Kembang mlati,</i> <i>Lir suweng ceplik kang p éni,</i> <i>Ya bapak (ya Ndara)</i> <i>Ganda wangi-ganda wangi,</i> <i>Rinajut ing rikma putri, (ndara).</i> <i>Alok-alok: hos é!</i></p> <p><i>(Ima-ima) Kembang Kanthil,</i> <i>Kumanthil papan é'inggil,</i> <i>Ya bapak, (ya ndara)</i> <i>Tan pinethil, tan pinethil</i> <i>Tiba dh éw ésarwa gampil, (ndara),</i> <i>Alok-alok: hos é!</i></p> <p><i>(ima-ima) kembang Nangka,</i> <i>Lir godhong ijo warnanya,</i> <i>Ya bapak, (ya ndara),</i> <i>Ngambra-ambra, ngambra-ambra,</i> <i>Agaw ésrining d ésa, (ndara),</i> <i>Alok-alok: hos é!</i></p> <p><i>(ima-ima) kembang waru,</i> <i>Warna asri y éni dinulu,</i> <i>Ya bapak, (ya ndara),</i> <i>Bareng ngambu, bareng ngambu,</i> <i>Wekasan cuwa ing kalbu, (ndara)</i></p> <p><i>Alok-alok: hos é!</i></p>	<p>Ima-Ima Nyanyain Anak Surakarta style Garden flowers</p> <p>(Song of Ima-Ima *) roses, Like the queen of flowers Yes father (yes sir) *) Fragrant smell The smell fills the yard, (master) *) Cheers: hurray! (excited and happy)</p> <p>**) Asri-Asri Beautiful Lost had Resurrecting the heart becomes happy</p> <p>(Song Ima-Ima) flower menur Planted on the edge of the well Yes father (yes sir), Evenly spread, evenly spread Make his asri back, (sir) Cheers: hurray! (excited and happy)</p> <p>(Song of Ima-Ima) jasmine flower, Like beautiful little earrings Yes father (yes sir), Smelling good – smelling good Knitted in the hair of the ladies, (master). Cheers: hurray! (excited and happy)</p> <p>(Song of Ima-Ima) Cantilevers Dangling in high places Yes father, (yes sir) Can't be picked, can't be picked Fall yourself all easy, (sir) Cheers: hurray! (excited and happy)</p> <p>(Ima-Ima song) jackfruit flower, Like green leaves, the color is Yes father, (yes sir), evenly, evenly distributed make the village beautiful, (master), Cheers: hurray! (excited and happy)</p> <p>(Ima-Ima Song) Waru Flower Beautiful colors when viewed Yes father, (yes sir) After kissing, after kissing, Finally disappointed in the heart, (sir)</p> <p>Cheers: hurray! (excited and happy)</p>

Ima-Ima means cloudy or meaning sadness. This song can be used to meghibur people who are being bullied by sadness. The sadness and joy of the heart begin with oneself. So cultivate the heart so that sadness does not come, make yourself happy with gratitude by what is around us and what God has created. If people are happy, then life will be spirited. The value of education that can be learned from the song *Ima-ima* is that in life you must always **be patient and grateful**. Be patient when meeting trials / burdens / sorrows, and be grateful when you get the gift of happiness. Khosravi et al. (2017) said that poems that reflect ethics and represent the important role of humility in shaping the sense of responsibility towards the wild and revealing the ideology of ecocriticism that examines the relationship between humans and nature.

Young people who must know how to communicate by applying three things—maintaining a decent face, smooth speech and not bothersome, and not hurting other people's hearts, much alone being critical and arrogant—are considered as receiving moral education. On the other hand, his behavior needs to be admirable, straightforward, unassuming, and agreeable to people who witness or interact with him. It is also supported by the opinion of Winarni and Lutan (2020) that the values of empathy and tolerance can be developed through cooperative learning compared to classical learning models, considering tolerance is a character representation to respect or accept opinions, ideas, attitudes, habits, or even beliefs that harmoniously opposite.

DATA 5

No	Translation of Javanese - Latin Script from Serat Sari Swara	Translate in English
5	<p><i>Salyarini</i> *) <i>Sekar Ageng ingkang sumrambah dados Sekaran Lar é</i></p> <p><i>ájing bidhal gumuruh, Saking nagri Wiratha, K ðh ingkang bala kuswa, Abra busananira, Lir surya wedalira,</i></p> <p><i>Saking ing Jalandhi Arsa madhangi jagad, Duk mungup-mungup an ðng, N ðng pucak ingkang wukir, Sumirat sumamburat, K ðging soroting surya, M ðga lan gunung-gunung.</i></p>	<p><i>Salyarini</i> *) <i>Sekar Ageng (Tembang in Kawi language) the commonplace menjadi children's singing</i></p> <p>The morning leaves crowded, Dar Wirata country, Many armies / soldiers, Glittering her clothes, Like the sun coming out/rising,</p> <p>From the ocean That illuminates the highway, When it looks out, On the top of the mountain, Glittering radiating Gets sunlight, Mega and mountains.</p>

Sekar Ageng Salyarini, his poem describes the soldiers of Wirata State who traveled/left in the morning. The soldiers are many and crowded. Her clothes glittered like the rising sun. Its luster emits a ray like illuminating the universe. Especially if you get sunlight, mega, and if you walk in the mountains, it adds to the chirp. The educational value that can be gleaned from this song is the nationalist spirit because of the depiction of soldiers who serve their king by departing en masse from the land of Wiratha. In addition, it also contains the value of loyalty, devotion to the country that is sincere and willing to sacrifice. The actualization of puppet figures and stories, according to Nurgiyantoro and Efendi (2017) argue that the actualization of puppet characters and stories is generally used as a cultural reference in terms of naming, comparison (metaphorical), and children's education. Then, the values in stories and puppet characters are widely taken as a source of reference and a means of educating children by parents.

Sekar Ageng Salyarini's educational principles center on the spiritual importance of approaching God as one's own servant. It is described in the poetry's text as occurring in the middle of the night due of the puppet scene's early morning timing (Anggoro, 2018; Diwan et al., 2019). The educational value that can be gleaned from this song is the **national and nationalist spirit** because of the depiction of soldiers who serve their king by departing en masse from the land of Wiratha. In addition, it also contains the value of loyalty, devotion to the country that is **sincere** and **willing to sacrifice**.

IV. DISCUSSION

The cause of the failure to teach literary appreciation in elementary schools is due to the absence of guidelines or basis for teaching literature in schools and the decline in the ability of literary appreciation in students. This is also due to the lack of books or teaching materials for children's literary appreciation which are guidelines for teaching literary appreciation at the elementary school level. In addition, many teachers have difficulty in learning literature because of lack of knowledge, ability, and skills in appreciating literature (Saefuddin, 2022). Furthermore, he also said that literary teaching is expected to be a medium for ethical education, moral education, or character education. This is very appropriate and supports the purpose of this research, namely the development of literary appreciation textbooks containing philosophical meanings and the value of character / ethics education.

Hafizah et al. (2022) suggest that the implementation of character growth in elementary school children through children's literature can be done through three things, namely learning subjects, teaching materials, and learning strategies. Children's literature teaching materials that will be taught to children must contain elements of character education. This shows how important the analysis of the needs and conditions of the textbook to be developed must be in accordance with the learning and character growth of students. The development of Literary Appreciation textbooks that are more applicable, representative, and in accordance with the background and needs of students can improve the quality of literary appreciation learning (Ridlwani & Hamsia, 2019). The stages of textbook development carried out by Ridlwani & Hamsia include: *define, design, and development*.

Research that supports this paper was also conveyed by Gunansyah (2015) which states that children literature is developed based on local cultural excellence with moral cultivation orientation. This local culture is a very valuable relic and a reflection of the nation's character. Thus, it is hoped that through local culture-based children's literature it can be a means of cultural inheritance to the next generation of the nation (Gunansyah, 2015).

Textbooks have an important role in supporting the learning process and development of science, this is as the opinion conveyed by Desiani et al. (2023) states that the success of the learning process is influenced by textbooks. Therefore, a good textbook must pay attention to important aspects ranging from the suitability of the material content with the curriculum, the coherence of the material, the depth and breadth of the material.

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.

Waluyo (2011) asserted that literary appreciation activities include activities to understand children's literary works and action appreciation activities, such as reading poetry, reading short stories, and others. Furthermore, Winarni (2014) explained the notion of appreciation as a series of activities to explore literary works to grow understanding, appreciation, and sensitivity of one's critical mind in evaluating or appreciating literary works. In line with the opinion above, Kurniawan (2013) described that literary appreciation consists of activities regarding the interpretation, analysis, assessment, and production of literary works. Thus, it can be synthesized that literary appreciation is an activity of providing an assessment and appreciation of a literary work. Howard and Major (2014) further elucidated that a good textbook must contain the following requirements: 1) according to learning needs, 2) according to the curriculum and context, 3) functioning as a learning resource that facilitates the learning process, 4) able to guide learning independently to achieve competence, 5) having interrelated and integrated materials, and 6) having clear operational guidelines.

V. CONCLUSION

Literary works are created not only to be enjoyed but also to be understood and taken advantage of. Literary works are not just meaningless inanimate objects but contain teaching in the form of life values and goodness messages that can increase human insight in understanding life. Literature also contains many messages and pieces of guidance. It aligns with the research results of Novianti (2017), demonstrating how character identification and literary appreciation exercises can help students internalize the importance of virtue in literary works. It takes careful contemplation, consideration, and literary work analysis to discover the noble values in literary works. Based on the findings and discussion, it can be concluded that of the five universities of the Yogyakarta Special Region Province, literary appreciation textbooks containing philosophical meanings and educational values are crucial and need to be developed.

Based on data analysis on the philosophical meaning and educational values of *Serat Sari Swara*, it can be summarized as follows. 1) *Sekar Gula Ganthi* contains philosophical and educational values of religious education and the value of discipline education (discipline in carrying out its duties, hard work and responsibility to carry out the task of completing the mission it carries). 2) *Langen Siswa* contains philosophical meanings and the value of character education of thank God and value togetherness and solidarity. 3) *Tembang Puji Santosa* has philosophical and educational values of obey the teacher, students must be serious if they study, everything must be carried out sincerely, do not like to be sad, do not be lazy, always be grateful, don't likes to complain, and always does good 4) *Tembang Ima-Ima* contains the educational value of decency and politeness in an association. 5) *Sekar Ageng Salyarini* contains the philosophical meaning of nationalist spirit and willing to sacrifice.

ACKNOWLEDGEMENTS

First of all, we would like to express my gratitude, thank God, We give thanks to Allah SWT who has given guidance and grace so that I can complete this work. This work is supported by Non-APBN Funds from the Institute for Research and Community Service, Universitas Sebelas Maret Surakarta 2022. We also thank the leadership of Universitas Sarjanawiyata Tamansiswa for giving permission and support.

REFERENCES

- [1] Ahmadi, A., & Uhibiyati, N. (1991). *Ilmu Pendidikan*. Jakarta: Rineka Cipta.
- [2] Anafiah, S. (2017). Sastra Anak Sebagai Media Penanaman Pendidikan Karakter. *Jurnal Akademik, Universitas Sarjanawiyata Tamansiswa Yogyakarta*. Agustus.
- [3] Anggoro, B. (2018). "Wayang dan Seni Pertunjukan" Kajian Sejarah Perkembangan Seni Wayang di Tanah Jawa sebagai Seni Pertunjukan dan Dakwah. *JUSPI (Jurnal Sejarah Peradaban Islam)*, 2(2), 257–268.
- [4] Babbitt, N. (1973). Happy endings? Of course, and also joy. *Children and Literature: Views and Reviews*, London: Bodley Head.
- [5] Bogdan, R., & Biklen, S. K. (1997). *Qualitative Research for Education*. Allyn & Bacon Boston, MA.

- [6] Chen, J.-Y. (2013). An Analysis of Elementary School Science and Technology Textbooks: An Examination of Causal Explanation and Predictive Explanation. *Journal of Textbook Research*, 6(1), 57–85.
- [7] Corbin, J., & Strauss, A. (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage publications.
- [8] Desiani, K. M., Surip, M., & Lubis, M. (2023). Analisis Kelayakan Buku Teks Fiksi Puisi Kelas VIII SMP Negeri 7 Medan. *BAHASA*, 34(1), 1–15.
- [9] Dewantara, K. H. (1930). *Serat Sari Swara (versi Aksara Jawa)*. Den Haag: Weltevreden.
- [10] Dewantara, K. H. (2013a). 2. *Kebudayaan: Pemikiran, Konsepsi, Keteladanan, Sikap Merdeka*. Yogyakarta: UST Press.
- [11] Dewantara, K. H. (2013b). *Ki Hadjar Dewantara (Jilid 1 Pendidikan): Pemikiran, Konsepsi, Keteladanan, Sikap Merdeka*. Yogyakarta: UST Press dan Majelis Luhur Persatuan Tamansiswa.
- [12] Dewi, N. (2018). Ecohumanism in Teaching Poetry for EFL Students in Indonesia. *GEMA Online Journal of Language Studies*, 18(2), 168–181. <https://doi.org/10.17576/gema-2018-1802-12>
- [13] Dhayapari Perumal, P., Pillai, S., & Perry, M. S. (2021). Semiotic Technology as Material Resonance of Postcolonial Aesthetics in Digital Children's Picture Book Apps. *GEMA Online Journal of Language Studies*, 21(4), 125–146. <https://doi.org/10.17576/gema-2021-2104-07>
- [14] Diwan, D., Kiriana, I. N., & Sujanayasa, I. (2019). Ajaran Susila pada Tokoh Bima Lakon Dewa Ruci dalam Pertunjukan Wayang Kulit untuk Meningkatkan Mutu Pendidikan di Abad 21. *Adi Widya: Jurnal Pendidikan Dasar*, 4(2), 151–160.
- [15] Dwijatomoko, B. B. (2018). Honesty in Indonesian literature: Its social and cultural factors. *GEMA Online Journal of Language Studies*, 18(4), 95–105. <https://doi.org/10.17576/gema-2018-1804-07>
- [16] Ego, S. (1987). Inside and out: a Canadian's view of trends in contemporary children's literature'. *A Track to Unknown Water: Proceedings of the Second Pacific Rim Conference on Children's Literature*, 337–355.
- [17] Gunansyah, G. (2015). Bahan Ajar IPS SD Melalui Sastra Anak Berbasis Keunggulan Budaya Lokal. *Jurnal Ilmiah PGSD*, 7(1), 43–52.
- [18] Hafizah, H., Rahmat, A., & Rohman, S. (2022). Pembelajaran Sastra Anak Dalam Membentuk Karakter Di Sekolah Dasar. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, 7(2), 137–144.
- [19] Hasanuddin, W. S. (2015). *Sastra Anak Kajian Tema, Amanat dan Teknik Penyampaian Cerita Anak Terbitan Surat Kabar*. Bandung: Angkasa.
- [20] Howard, J., & Major, J. (2014). Guidelines for Designing Effective English Language Teaching Materials. *The TESOLANZ Journal*, 12(10), 50–58.
- [21] Huck, C. S., Hepler, S., & J. Hickman. (1987). *Children's Literature in the Elementary School (Fourth Edition)*. New York: Holt, Rinehart and Winston, Inc.
- [22] Hunt, P. (2006). *Understanding Children's Literature*. Routledge.
- [23] Kennedy, X. J. (1971). *An Introduction to Poetry*. Boston: Little, Brown and Company.
- [24] Khosravi, G. D., Vengadasamy, R., & Raihanah, M. M. (2017). Ecoethical significance of wilderness in Pablo Neruda's selected poems. *GEMA Online Journal of Language Studies*, 17(3), 55–69. <https://doi.org/10.17576/gema-2017-1703-04>
- [25] Krissandi, A. D. S., Benedictus Febriyanto, S., K. A. C., & Radityo, D. (2018). *Sastra Anak: Media Pembelajaran Bahasa Indonesia*. Sanata Dharma University Press.
- [26] Kurniawan, H. (2013). *Sastra Anak: dalam Kajian Strukturalisme, Sosiologi, Semiotika, hingga Penulisan Kreatif*. Graha Ilmu.
- [27] Lahiani, R. (2020). Poetry in Translation: Traveling Pleonasm and Beyond. *3L: Language, Linguistics, Literature*, 26(3), 96–109. <https://doi.org/10.17576/3L-2020-2603-08>
- [28] Lickona, T. (2015). *Educating for character: Mendidik untuk Membentuk Karakter*. Jakarta: Bumi Aksara.
- [29] Lingling, L. (2020). A Study on the Transmission of Implicit Information in Chinese Tang Poetry Translation under the Guidance of Frame Theory. *International Journal of Applied Linguistics and English Literature*, 9(5), 62. <https://doi.org/10.7575/aiac.ijalel.v.9n.5p.62>
- [30] Lukens, R. J. (1998). *A Critical Handbook of Children's Literature*. New York: Diane Publishing.
- [31] McDowell, M. (1973). Fiction for Children and Adults: Some Essential Differences. *Children's Literature in Education*, 4(1), 50–63.
- [32] Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. California: Sage publications.
- [33] Novianti, N. (2017). Teaching Character Education to College Students using Bildungsromans. *International Journal of Instruction*, 10(4), 255–272. <https://doi.org/10.12973/iji.2017.10415a>
- [34] Nurgiyantoro, B. (2010). Sastra anak dan pembentukan karakter. *Jurnal Cakrawala Pendidikan*, 1(3), 25–40.
- [35] Nurgiyantoro, B., & Efendi, A. (2017). Re-actualisation of Puppet Characters in Modern Indonesian Fictions of the 21st Century. *3L: Language, Linguistics, Literature*, 23(2), 141–153. <https://doi.org/10.17576/3L-2017-2302-11>
- [36] Perrine, L., & Arp, T. R. (1963). *Sound and sense: An introduction to poetry*. Harcourt, Brace & World.
- [37] Puspita, O. W., Andayani, Waluyo, H. J., & Rohmadi, M. (2019). The Effectiveness of Poetry Appreciation Textbook for Character Education Implementation at Higher Education. *International Journal of Instruction*, 12(1), 685–700. <https://doi.org/10.29333/iji.2019.12144a>
- [38] Ridlwan, M., & Hamsia, W. (2019). Pengembangan Buku Ajar Apresiasi Sastra Berbasis Pendekatan Kontekstual Prodi Pendidikan Bahasa dan Sastra Indonesia UMSurabaya. *Stilistika: Jurnal Pendidikan Bahasa Dan Sastra*, 9(1).
- [39] Roni, A., Badarussyamsi, B., & Mubarak, Z. (2021). *Makna Filosofis Tradisi Pampeh Luko (Studi Di Kecamatan Muara Siau Kabupaten Merangin Provinsi Jambi)*. UIN Sulthan Thaha Saifuddin Jambi.
- [40] Saefuddin, N. F. N. (2022). Kebutuhan Para Pendidik terhadap Materi Penyuluhan Apresiasi Sastra di Kalimantan Selatan. *UNDAS: Jurnal Hasil Penelitian Bahasa Dan Sastra*, 18(2), 79–94.
- [41] Sayuti, S. A. (2014). *Berkenalan dengan Puisi*. Yogyakarta: Gama Media.
- [42] Semi, A. (1993). *Metode Penelitian Sastra*. Bandung: Angkasa.
- [43] Sitepu, B. P. (2014). *Pengembangan Sumber Belajar*. Jakarta: Rajawali Pers.

- [44] Su'udiah, F., Degeng, I. N. S., & Kuswandi, D. (2016). Pengembangan Buku Teks Tematik Berbasis Kontekstual. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 1(9), 1744–1748.
- [45] Sugiyono. (2020). *Metode Penelitian Kualitatif*. Bandung: Alfabeta.
- [46] Suherman, W. S., Dapan, Guntur, & Muktiani, N. R. (2019). Development of Traditional Children Play Based Instructional Model to Optimize Development of Kindergarteners' Fundamental Motor Skill. *Cakrawala Pendidikan*, 38(2), 356–365. <https://doi.org/10.21831/cp.v38i2.25289>
- [47] T Mukhuba, T. (2017). An Analysis of Jack Mapanje's Poetry with Particular Reference to his use of Obscuring Devices. *International Journal of Applied Linguistics and English Literature*, 6(7), 30. <https://doi.org/10.7575/aiac.ijalel.v.6n.7p.30>
- [48] Taylor, S. J., Bogdan, R., & DeVault, M. (2015). *Introduction to Qualitative Research Methods: A Guidebook and Resource*. John Wiley & Sons.
- [49] Tomczak, E., & Lew, R. (2019). "The Song of Words" Teaching Multi-word Units with Songs. *3L: Language, Linguistics, Literature*, 25(4), 16–33. <https://doi.org/10.17576/3L-2019-2504-02>
- [50] Tomlinson, B. (2012). Materials Development for Language Learning and Teaching. *Language Teaching*, 45(2), 143–179.
- [51] Waluyo, H. J. (2002). *Pengkajian Sastra Rekaan*. Salatiga: Widyasari Press.
- [52] Waluyo, H. J. (2011). *Pengkajian dan Apresiasi: Prosa Fiksi*. Surakarta: UNS Press.
- [53] Widijanto, T., Waluyo, H. J., Suyitno, & Sayuti, S. A. (2020). Ramayana Myth Retold in Hubbu and Kitab Omong Kosong. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 12(1), 1–12. <https://doi.org/10.21659/rupkatha.v12n1.28>
- [54] Widodo, S. T. (2020). Norms and Teachings in the Art of Lovemaking of Kings in Ancient Javanese Manuscripts. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 12(1), 1–12. <https://doi.org/10.21659/rupkatha.v12n1.30>
- [55] Winarni, R. (2014). Kajian Sastra Anak. *Yogyakarta: Graha Ilmu*.
- [56] Winarni, S., & Lutan, R. (2020). Emphaty and Tolerance in Physical Education: Cooperative vs. Classical Learning. *Cakrawala Pendidikan*, 39(2), 332–345. <https://doi.org/10.21831/cp.v39i2.31851>
- [57] Yin, R. K. (2015). *Qualitative Research from Start to Finish*. Guilford publications.



Sumarlam Born in Klaten, March 9, 1962. He earned an Sarjana degree at the Department of Regional Literature, Sebelas Maret University (UNS) Surakarta (1985). Magister (1992) and Doctoral (2001) in Linguistics at Padjadjaran University, Bandung. Inaugurated as Professor at UNS in the field of Linguistics expertise (2011).

He is a professor of linguistics at the Faculty of Cultural Studies, Sebelas Maret University, Surakarta. In addition, he also serves as Secretary of the Academic Senate of FIB UNS (2020 - 2023); Secretary of Commission III of the UNS Professorship Council (2020 - 2023).

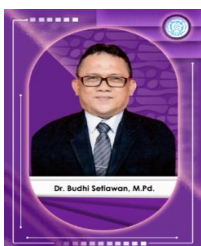
Several books have been produced: *Pemahaman dan Kajian Psikolinguistik* [Understanding and Study of Psycholinguistics] (2020); *Lanskap Linguistik Kota Malang* [Malang City Linguistic Landscape] (2021); *Rekomendasi Kebijakan Realisasi Eksistensial Humanistik untuk Pembelajaran Kesantunan Berbahasa Indonesia di Kawasan Urban dan Rural* [Humanistic Existential Realization Policy Recommendations for Learning Indonesian Politeness in Urban and Rural Areas] (2022).



Retno Winarni born in Surakarta, January 21, 1956. She earned a bachelor's degree (S-1) at the Indonesian Language and Literature Education Program FKIP UNS Surakarta (1984), a master's degree (S-2) at the IKIP Jakarta Postgraduate Education Program (1998), and a doctoral degree (S-3) at the Postgraduate Education Program at Jakarta State University (2005).

Currently, she teaches in S1 and S2 of the PGSD Study Program of FKIP UNS and the Indonesian Education Program of S2 and S3 Postgraduate UNS Surakarta. Starting from April 1, 2010, she has received the highest promotion as Professor at the Faculty of Teacher Training and Education (FKIP) UNS in the Field of Indonesian. She is a professor at the Faculty of Teacher Training and Education (FKIP-UNS) specializing in Indonesian Language Studies. She also serves as Coordinator for Indonesian Language Studies at PGSD FKIP UNS (2008-present). Awards ever received: Satyalancana Karya Satya from the Ministry of National Education (2014).

Several books have been produced: *The Ways to Develop Indonesian Learning Material Enriched by Local Culture for Foreign Students* (2020); *Ecological Damage in the novel of Mata dan Manusia Laut by Okky Madasari*, *International Journal of Multicultural and Multireligious Understanding* (2021); *Development of Indonesian Language Text Books with Multiculturalism and Character Education to Improve Traditional Poetry Writing Skills* (2021).



Budhi Setiawan. Born in Surakarta, May 24, 1961. He is a lecturer and Head of the Department of Language and Arts Education, Language and Literature Education Study Program (FKIP - Sebelas Maret University, Surakarta. S-1 education was taken at Sebelas Maret University, Surakarta in the Indonesian Language and Literature Education Study Program (1987); S-2 was taken at the Jakarta State IKIP Postgraduate, Field of Language Education (1997); and engaged in the same knowledge in S-3 Education at the Postgraduate Program of Jakarta State University (2002). Organizations followed: Association of Indonesian Language and Literature Lecturers (ADOBSI) since 2014 – present.

Books ever produced: *Saya Mahir Berbahasa Jawa* diterbitkan UNS Press (2008); *Bahasa Indonesia untuk Mahasiswa*, Penerbit Widya Sari (2010); *Analisis Wacana*, Penerbit Widya Sari (2011); *Analisis Wacana dan Pembelajaran Bahasa*, penerbit Widya Sari Press (2011); *Pragmatik Sebuah Pengantar*, penerbit Widya Sari Press (2012).



Akbar Al Masjid, born in Klaten, October 5, 1990. Education from kindergarten to high school is completed in Klaten Regency. Kindergarten in TK Pertiwi (1996), Primary School in SD N Kahuman 3 (2002), Junior High School in SMP N 1 Polanharjo (2005), and High School in SMA N 1 Karanganyar (2008). S-1 and S-2 education at Sebelas Maret University, Surakarta. A bachelor's degree (S-1) in Javanese Literature was obtained in 2012, then continued the Postgraduate Program at UNS by taking the Education program Indonesian the main interest of Javanese Language and Literature Education obtained a master's degree in education (S-2) in 2014. Started his career as an honorary teacher at SMA N Polanharjo in 2014 – 2016.

In addition, he has been a member and researcher at the Elementary School Teacher Education Study Program (PGSD) of Sarjana Wiyata Tamansiswa, Yogyakarta (since 2015 until now). Since 2020, he has returned to study at Sebelas Maret University in the Doctoral Program (S-3) of Indonesian Language Education at Sebelas Maret University.

Scientific papers that have been published include: Nilai Didaktik Moralistik Dalam Serat Wasita Rini Karya Ki Hadjar Dewantara (2021) *Wacana Akademika's Journal* Vol.5; No.1. Exploratory Study of Need Analysis for Literature Appreciation Text Books Based on The Meaning of Philosophy and The Value of Characteristics Education in Yogyakarta (2021) *ICHSS Proceeding* Vol.1. The Philosophical Meanings Contained Serat Sari Swara Entitled Wasita Rini Song by Ki Hadjar Dewantara (2023) *TIJES* Vol.4, No.2.