

MORAL PHILOSOPHY IN *SERAT CENTHINI*: ITS CONTRIBUTION FOR CHARACTER EDUCATION IN INDONESIA

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ABSTRACT

This research is related to the study of moral values and its contribution to the education of character. The purpose of research is: a) to conduct a critical analysis of the moral teachings of the Serat Centhini through the figure of Seh Amongraga, and b) to find its contribution to the moral teachings found in Serat Centhini through Seh Amongraga figure for character education. This study uses qualitative methods. The primary source is the Serat Centhini text, while secondary sources are literature and research results which discussed Serat Centhini. Research plan is to follow the steps of data collection, data reduction, data classification, data display, and conclusion. The analysis of the data uses two basic methods, which are methods of hermeneutics and heuristics. This study the first result is the moral values of Seh Amongraga in Serat Centhini, consisting of rights and obligations, justice, responsibility, conscience, honesty, moral courage, humility, and loyalty are good guides for human behavior. Moral values can be used as a reference norm for a person or a group of people to determine whether the attitudes and actions are good or not. Second, the contribution of moral philosophy in Serat Centhini can enrich the character-forming values in the education of character in Indonesia. Two moral consciences and the modesty can be used as supplementary material forming of the character values, complementing the existing ones.

Keywords: Moral philosophy, *Serat Centhini*, character education

INTRODUCTION

Morality is an attempt to guide the actions of a person with sense. Guiding actions with any sense is to do what is best according to sense, while giving equal weight concerning the interests of individuals who will be affected by the action. This is a depiction of a conscious act of the moral agent. Conscious moral agent is someone who has a concern, indiscriminately against the interests of any person affected by what is done and implications. Such action was based on sound principles (Rachels 2004, 40-41).

Indonesian people have a variety of areas in which there is a cultural richness that is priceless. Such wealth is an old literature containing moral values. Joko Siswanto (2009, vi-vii), states that the excavation of local knowledge (local wisdom) is still scattered, either explicitly or implicitly in the Indonesian cultural treasures which are rich and varied needed greatly. Moral values are the wisdom of life, which is generally passed through literary works. This literary work is full of ideals embodied in the teachings. One of the Javanese literary works that contain moral is *Serat Centhini*¹, work of Sunan Pakubuwana V². *Serat Centhini* according to history was composed by the will of Kanjeng Gusti Pangeran Adipati Anom in Surakarta. This figure was the son of Kanjeng Susuhunan Pakubuwana IV, who

¹ see Karkana Kamajaya, *Serat Centhini Latin* (Yogyakarta: Yayasan Centhini, 1986) for other details analysis of Centhini

² Kraton Surakarta king who ruled from 1820 to 1823. The king was known for skilled in writing literature

later reigned as Sunan Pakubuwana V. *Serat Centhini* contains all sorts of physical and spiritual knowledge of Javanese society.

This study focuses on the moral philosophy in *Serat Centhini* through the character of Seh Amongraga. Seh Amongraga, as mentioned in the introduction to volume one (*pupuh Sinom*), described as a superior human being, *aulia* (holy) or guardian whose teachings contain moral values which are high. The moral values need to be known by the public as a role model to everyday life. The moral values in *Serat Centhini* through Seh Amongraga are expected to strengthen national identity, particularly in the implementation of character education in Indonesia, the guidelines which have been developed by the Ministry of Education and Culture¹.

The purpose of this study is to conduct a critical analysis of the moral philosophy in *Serat Centhini* through Seh Amongraga character and to find the contribution to the moral philosophy in *Serat Centhini* for character education.

THEORETICAL FOUNDATION

The research falls within the scope of ethics or moral philosophy. Bertens (1993, 4) explains that according to the ethical origins the origin of the word *ethos* comes from the Ancient Greek word in the singular form that has many meanings. Some sense of the word *ethos* that is the usual residence; pastures, stables habitat; habits customary morals, character; feelings; attitudes, and ways of thinking. The plural form of *ethos* is *ta etha*, which means customs, and the second meaning is a background term of ethical formation, which has been used by Aristotle to show moral philosophy. Thus, according to the ethical origins of the word, it means the science of what is usually done or knowledge about customs.

There are three ethical sense of the word, first, ethics mean values and moral norms that set the tone for someone or something to regulate group behavior. This meaning is also defined as a value system that can function in the human individual and social life. Second, ethics means a collection of principles or moral values, which is referred to as a code of ethics. Third, the science of ethics means good or bad. Ethics in the sense that all three are often called moral philosophy.

The word moral is etymologically the same as the word ethics. Moral meaning of the word can be seen as a noun or adjective. As a noun, the word can mean the same moral ethics first, that the values and norms that set the tone for a person or a group in regulating behavior. As an adjective, the word is synonymous with ethical moral (Bertens 1993, 7).

This study uses a normative approach to ethics. Normative ethics is an important part of the ethics and the ongoing discussions about the most interesting moral issues. Normative ethics involve self-assessment by arguing about human behavior. Assessment is established on the basis of the norms. Normative ethics leave a neutral stance by basing its stand on the norm. Normative ethics is not descriptive but prescriptive (command); does not describe it determines whether or not the behavior or moral assumptions. So that, normative ethics aims are to formulate ethical principles that can be justified rationally and can be used in practice². In another reference, Vos (1987, 10-11) states that normative ethical bases itself on the very nature of morality that in the behavior and responses of decency, human beings make moral norms as a role model. Normative ethics show which is good and bad behavior. Kattsoff (translated by Sumargono 2004, 344) describes normative ethics are viewed as a science that

¹ See Ministry of Education and Culture, Master Design for Character Education (Jakarta: Center for Curriculum, 2011) for details guidelines which have been developed by the Ministry of Education and Culture

² *ibid.*, 19-20

sets criteria or principles underlying the assessment of response or action. Science is discussed what should be done and what should have happened, and that allows people to determine what is contrary to that supposed to happen.

Frans Magnis Suseno (1997, 96) states that the aim of normative ethics for the basic principles that enables a person to face moral insights contained in normative society or ideology fighting for by various rationally and critically. Normative ethics will not formulate a normative system of its own that can compete with the moral systems that already exist, but to check out the main views about the basic norms that already exist.

Moral or ethical philosophy is philosophy or critical thinking and fundamental teachings and moral views. The word moral is always referring to the merits of man as a man. Moral field is the field of human life in terms of human kindness. Moral norms are a benchmark for determining the right-wrong attitude and human action in terms of the merits as a human being and not as a specific and limited role of the perpetrator. Moral norm is a benchmark used to measure the goodness of one's community (Frans Magnis Suseno 1987, 14-19).

Frans Magnis Suseno¹ suggests some underlying moral virtue of a steady personality, namely: 1) honesty, 2) willingness to take responsibility, 3) moral independence, 4) moral courage, and 5) self-effacing. Frans Magnis Suseno and Reksosusilo S. (1983, 21-22) on the book *Etika Jawa dalam Tantangan* (Java Ethical Challenges) states the moral value of multicolored, loyalty, generosity, fairness, honesty and many other values. It is a core value of his moral nature. In line with moral virtue, Rachels (2004, 306-322) says the term virtue ethics and ethical right of action, which consists of : 1) courage, 2) generosity, 3) honesty, and 4) loyalty. Bertens (1993, 275) on the two books *Etika*² mentions common ethical themes include (1) conscience, (2) freedom and responsibility, (3) values and norms, (4) the rights and obligations, (5) becoming a good man, and (6) moral system.

Bertens (2001, 152-153) explains that discussion about the value of generally applicable also to moral values. Moral values are not separate from other types of values. Each value can acquire a moral weight, if it is included in moral behavior. Honesty, for example, is a moral value, but honesty itself is empty, if it is not applied to other values, such as for example economic value. Loyalty is a moral value to another, but must be applied to the more general human values, such as love between husband and wife. Values that precede moral stage, but could get moral weight, as included in moral behavior.

Moral values have characteristics: (1) related to the responsibility, (2) pertaining to the conscience, (3) requiring, and (4) formality (Bertens, 2001, 153-158). Moral values relating to responsibility can be drawn that the human person is a responsible person. Moral values lead to a person's guilt or innocence, because it is responsible. Moral values pertaining to the conscience described that embodies the moral values of a plea of conscience, because one of the characteristics of moral values is the cause of conscience. Characteristics can be demonstrated that oblige moral values and the absolute compulsion cannot be bargained for specific unconditionally. Formal characteristics can be explained that moral values do not constitute a type of value that can be placed just beside the other value types. That is, the moral value has no content of its own, separate from the other values, but piggybacking on other values. Moral values are also related to what should not be done as it relates to the principles of morality are enforced (Sutarjo Wiramihardja 2007, 158). It refers also to Soejadi (1999, 21) who defines value in terms of good or true with regard to ethical or moral issues.

¹ *ibid.*, 141-150

² See Bertens, *Ethics* (Jakarta: Gramedia Pustaka Utama, 2004) to understand the ins and outs of ethics

RESEARCH METHODS

Formal object of this research is moral philosophy. Object material is the concept of moral in *Serat Centhini* through the character of Seh Amongraga. Material or objects in the form of the literature research with primary sources manuscript *Serat Centhini*, work of Sunan Pakubuwana V, which consists of twelve volumes (volumes I to XII volumes) collection of the Center for Research of History and Traditional Values of Directorate General of Culture, *Serat Centhini* Volume I-XII which has been Latinized by Kamajaya¹, and *Serat Centhini* Volume I-XII which have been adapted and translated by a team of University of Gajah Mada². Secondary data in this study is a various literature that examines *Serat Centhini*. The course of the research is: (1) data collection using the documentation, the overall reading stage, semantic readings, recording the data, (2) data reduction, (3) the classification of the data, (4) data display, and (5) conclusion. Analysis of the data in this study uses two methods of hermeneutics and heuristics.

FINDINGS AND DISCUSSION

The Principles of Moral Philosophy in Serat Centhini

Normative ethics are based on the assessment of human behavior. Assessment was established on the basis of the norms. Moral norms are the yardsticks to determine the attitude and the right-harm in terms of human action on the merits as a human being and not as a specific and limited role of the perpetrator. Moral norm is a benchmark used to measure the goodness of one's community. There are numbers of moral values that can be used as a guide to how people should live. *Serat Centhini* contains a number of moral values conveyed through Seh Amongraga figure, namely: (1) the rights and obligations, (2) equity, (3) responsibility, (4) conscience, (5) honesty, (6) moral courage, (7) humility, and (8) loyalty.

The rights and liabilities consist of the right and duty to self, family, community, and God. Rights and obligations for yourself are reflected in the efforts to defend their lives and develop themselves. According to Seh Amongraga people should be able to defend themselves in any situation and not give up easily. Seh Amongraga, who was still named Jayengresmi, which is followed by two servants, Gathak and Gathuk left Giri on a very tough journey. This teaching can be a good example of the current generation, so we do not fall in despair quickly under any circumstances. The obligation to develop them, Seh Amongraga was an example of him to explore the advantages that exist and be able to develop himself as *aulia* (a holy man or guardian). Seh Amongraga diligently learned about physical and spiritual perfection and he finally succeeded. Seh Amongraga's diligence in developing his character will be forming a nature of hard work.

The rights and obligations of the family found no moral right and obligation to siblings and to fulfill its obligations to the wife. Seh Amongraga older sibling to look for the two younger siblings, Jayengsari and Rancangkapti. If viewed from a moral right, then in this context Seh Amongraga had granted protection to the lives and rights of his biological sister named Jayengsari and Rancangkapti. It is something that is a moral right of a brother to get protection from his brother. Seh Amongraga not only met his obligations to locate and protect a younger brother, but had given the right to protection and right to life of her younger siblings. Instead, after Seh Amongraga fulfilled his obligations and provided the right

¹ Serat Centhini in Latin, Karkana Kamajaya (Yogyakarta: Foundation Centhini, 1986)

² Centhini Tambangraras-Amongraga Vol. I-IV, Daru Suprpto (Jakarta: Balai Pustaka, 1992) and Centhini Tambangraras-Amongraga V-XII, Marsono (Yogyakarta: Gama Press, 2005)

protection to her sisters, Seh Amongraga had a moral right to be respected by the two younger siblings, because the obligation to protect the sister had already accomplished.

The rights and obligations of the wife is the consequence of duty as a husband to his wife. Seh Amongraga's discourse is about the science of physical and spiritual knowledge, even the duty as a husband to provide for a new inner redeemable on the night of the thirty-nine. Moral values about the rights and obligations started from what is necessary in life, *ngelmu*¹ which is *muktamad* (trustworthy). *Ngelmu* and living are just as important. Discourse about *ngelmu* relates to shari'a, congregations, nature, and makrifat (makrifat is one level of perfection of life to be able to know God closely so the heartstrings could see him. Perfection of life sciences of the shari'a, congregations, nature, and *makrifat* are described at length in various facets of life with real examples. Seh Amongraga giving sermon to his wife on rights, when viewed from the side of Tambangraras as a wife, as a wife Tambangraras had earned the right of her husband. Rights that had been accepted by Tambangraras as rights as described by Poedjawijatna (1982, 64-83) were the right to life which recognized and respected the right to life, the right to marry which already married to the Islamic religion after going through the process of mutual recognition of love and a statement to live together in the family.

Moral value of the rights and obligations of the society reflected that as a member of society, people are obliged to the man which is called whole community. Seh Amongraga moral values are about the rights and responsibilities to the societies shown in Seh Amongraga's obligations as trustee inviting people he encountered to the teachings of the perfection of life. Moral rights have been attached to the liability, if the obligation fulfilled, then the moral rights will follow, as described also by Fudyartanta (1974, 75), of that right is always associated with something, and something that was subjected to the right is called the right objective.

Rights and obligations to God that human rights are not absolute, as a man he also limited his rights, even in the limited practice once, that he is limited by his humanity. Man with all the power is God's creation, the creator of the worlds. Human is human and personal God who is the divine persons are also related and thus there are right and obligation as contained in human relations. Obligations have been fulfilled by Seh Amongraga to God, both in his capacity as a person which has the obligation to worship Allah SWT (Almighty) and in his capacity as a trustee who spread the religion of Islam. In his capacity as a person, Seh Amongraga anywhere, even on the way or visiting, if the prayer time has arrived, along with his two *santri*.² Seh Amongraga always performed prayers first. Seh Amongraga taught true worshiping ways. Similarly, when he started the family with Niken Tambangraras, which it was appeared early on does his duties as *aulia* (guardian). On the first night, as brides generally fulfill the obligation as husband and wife, he rather taught the science of perfection that comes from Islam. What Seh Amongraga did, both as a person and in his capacity as trustee was a good moral teaching to guide manners. In the present environment, where humans are preoccupied with worldly purposes, sometimes the obligation to God becomes number two, or even abandoned.

Rights and obligations to self, family, community, and God as described above, are in line with what was said by Driyarkara (2006, 555) that the obligation is basically the goodness which our will must be charged to independent to be implemented. Why goodness it should,

¹ Javanese society aligns science as a knowledge, while *ngelmu* is a form of gnosis as a form of spiritual which is not only intellectually but intuitively (Suwardi 1996, 33)

² *Santri* are students who study the Koran and Islam in schools

that should not be denied, and if the violation, then the wrong people, because carrying out the demands of the goodness of human nature. According to Poedjawiyatna (1982, 60), to act as they should, people should perform it as obligatory.

Moral values of justice are essentially given to anyone what they are entitled. Awareness and implementation of justice is to give to the other party something that should have been received by the other party, so that the respective parties have an equal opportunity to exercise the rights and obligations without any hindrance or coercion. *Serat Centhini* gives an overview of the culture and the way people view Java as *Serat Centhini* was written in 1814-1823. One perspective is the perspective on gender justice. Seh Amongraga in *Serat Centhini* successfully seated Javanese woman in Javanese culture with positioning equals between women and men. The view that the culture of Java is not gender sensitive, awakened from their traditional expressions in the Javanese life as wives simply as *kanca wingking*¹ and *swarga nunut neraka katut*.² Seh Amongraga was fair to the men and women. According to the Fudyartanta's theory of justice embodiment (1974), Seh Amongraga's attitude is a manifestation of social justice. Seh Amongraga moral teachings on justice as well as the principles of justice as stated by Dien (2011, 14-15), consists of the principles of freedom, the difference principle, and the principle of equality of opportunity.

Moral values are the obligation to bear the responsibility for that act was committed by a person in accordance with the demands of human nature. Moral values of responsibility Seh Amongraga consists of legal responsibility and moral responsibility. At the time of *Serat Centhini* was written, King still has full power in the government as it is said Linus Suryadi AG (1995, 2) that in the prevailing concept of the word *sabda pandhita ratu, tan kena wola-wali*³, which means the salutation of the king is the law that all should say so directly. Legal responsibility can be seen in times of moral chaos as Seh Amongraga in Kanigara Gunungkidul⁴. Seh Amongraga was punished by Sultan Agung for negligence, Seh Amongraga let two servant violated religious law, and Seh Amongraga should be responsible for the actions of the servants. Seh Amongraga was later surrendered to serve a sentence. Seh Amongraga accepted it willingly, because he felt responsible and guilty of not watching what was happening around him. What was done by Seh Amongraga is an example of the law abiding citizens of the country. Attitude shown by Seh Amongraga is in accordance with the definition of responsibility, which is willing to be blamed and will never throw the responsibility for a mistake which he has done to subordinates (Frans Magnis Suseno 1987, 145-146).

Conscience is the "agency" within us that judging the morality of our actions, directly, now, and here. Conscience commands or forbids us to do something here and now, not to follow one's conscience destroy our personal integrity and betray our deepest dignity. Seh Amongraga moral conscience reflected on what was done by Seh Amongraga and Tambangraras. Seh Amongraga who was still in difficult circumstances at the memory of his father, mother, and her sisters have not taken the decision because of his doubts, but rather his wife with an intelligent look at the state of Seh Amongraga who is in distress who have made up their minds based on his conscience, which is received from Seh Amongraga. This is a moral conscience that is taught by Seh Amongraga to his wife.

Moral values of honesty are divided into two views, first, someone who is honest and never lie both honest person never lie except in the opportunities that very rarely, when there is a

¹ Kanca Wingking is a wife who works as a work friend at the back

² Swarga Nunut, Neraka Katut is a wife when her husband enters the surge, he will go in surges, so she will also.

³ A king will hold firmly what is being said

⁴ Gunungkidul is a district in Special Province of Yogyakarta

reason why he should be forced to do so. Seh Amongraga in *Serat Centhini*, is described as an honest man. Seh Amongraga honest personality depicted in *Serat Centhini* never has hidden intentions in delivering any teaching. Seh Amongraga was also true in relationships. Seh Amongraga when he connected with his *santri* always upholds religious orders. Seh Amongraga never cheated, lied, betrayed, and the others. At the time Seh Amongraga would leave his wife, he is honest and forthright telling her. Seh Amongraga intended to look for his younger siblings who lost their way. Seh Amongraga promised to come back again to see her, if his siblings had been found. Finally, when he was in a state of *anranga sukma*.¹ Seh Amongraga met his wife who had also left her body which was renamed Selabranta or Selabranti. Moral values honesty exemplified by Seh Amongraga will be able to contribute to society now of the importance of the character of honesty.

Moral values of the courage showed itself in a determination to maintain the attitude that has been believed to be a liability. Moral courage is a loyalty to the inner voice that expresses itself in the willingness to take risks. Teachings of Seh Amongraga demonstrated moral courage when he was named Jayengresmi in the presence of his father Sunan Giri. Jayengresmi who ventured to face his father Sunan Giri for the good of the kingdom of Giri, Jayengresmi reminded the father that they should be subject to the King Sultan Agung of Mataram, Sultan Agung is a hearted- decency king, dignified, perfect, truly noble, and silent. To fight against Sultan Agung was not a good decision, unless Giri was attacked first, Giri soldiers are required to retain. This was in accordance with what is stated by Rachels that the courage is a good thing. Frans Magnis Suseno (1989, 47-48) also states that any the moral courage constitutes fidelity against the voice of the heart who declared themselves in willingness for take risks.

Moral value of an act of humility is to see ourselves in accordance with reality. Modesty teaches man to be really willing to pay attention and respond to any suggestion of opponent, even for necessary to change our own opinion. We are aware that we do not know everything and that our moral judgment is often influenced by the emotions and fears that still exist within us. Moral values humility demonstrated in behavioral of Seh Amongraga's humility, though as he as a guardian, mastered the perfection of life. Seh Amongraga never showed his arrogance. What is indicated by Seh Amongraga is in accordance with what is expressed by Frans Frans Magnis Suseno Susena in the front that humility does not mean that we must be humble to ourselves, but that we see the truth of ourselves. Here, Seh Amongraga can always put himself in the context of family and community. Humility, we are truly willing to pay attention and respond to any suggestion of opponent, even for necessary to change our own opinion. Seh Amongraga's humility demonstrated through real behavior in daily life, only on vol XII which it was clearly seen that Seh Amongraga gave discourse about humility, specifically that of *tawaduk* (humility).

The last moral value is loyalty. Loyalty is essential in friendships which are bound to one another. Seh Amongraga's moral teachings of loyalty are reflected in the behavior of other figures that are associated with Seh Amongraga, among others, Tambangraras' loyalty to Seh Amongraga. Niken Tambangraras was determined to marry Seh Amongraga. Tambangraras felt compassionately happy, she had earned a scholar who has the benefit. Indeed, as a wife who should have a genuine loyalty, she should not be ambiguous, not turn her sight a bit as told by Ki Bayi Panurta² to Tambangraras so she would respect her husband, to love her husbands, to know what the will of the husband, obedient, submissive, and dutiful to husband. Instead, Seh Amongraga also else had high devotion to Tambangraras. This was

¹ Anranga sukma: the body dies, but the spirit is still there and continues to live

² Ki Bayi Panurta is a education leader in Wanamarta who was the father of Tambangraras

evidenced by Seh Amongraga, despite in the state of *anranga sukma*, he still fulfilled his promise to reconnect with Tambangraras. Loyalty to one's friends described that one does not treat his friends as a someone that treats foreigners. One example of the moral teachings of loyalty to a friend was pointed out by both men of Seh Amongraga, namely Jamal and Jamil as Seh Amongraga was still named Jayengresmi and the second man was named Gathak and Gathuk, who are bound by love and affection.

Contribution Moral Philosophy Seh Amongraga for Character Education

Understanding of the characters in Character Education Parent Design, Ministry of Education and Culture is [unique values-both inside and undeniably imprinted in behavior. Coherently, radiates character of the result of a thought, though the heart, though the feeling and intention, as well as sports person or group of people] (Ministry of Education and Culture 2011, 7). It is also explained that if the result of thought, though the heart, though the feeling and intention, as well as a sporting character configuration in the context of the totality of psychological and sociocultural processes. Fourth psychosocial process (though thought, though the heart, though the feeling and intention, as well as sports) that have a coherent and holistic interconnectedness and complement each other, which leads to the formation of the character that became the embodiment of the noble values.¹

Character-forming values identified by the Center for Curriculum and of Books, the Ministry of Education and Culture are eighteen values derived from religion, Pancasila, culture, and national education goals, that is to say (1) religious, (2) fair, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) independent, (8) democratic, (9) curiosity, (10) the national spirit, (11) patriotism, (12) appreciating achievements, (13) friendly/ communicative, (14) love peace, (15) likes to read, (16) environmental care, (17) social care, and (18) responsibility.²

Seh moral values in *Serat Centhini* through Seh Amongraga which are in accordance with the values of the characters forming which are developed by the Ministry of Education and Culture are six, to be exact, (1) the rights and obligations, (2) justice, (3) responsibility, (4) honesty, (5) moral the courage, and (6) faithfulness.

Rights and obligations as found in this study are in accordance with the values of religious character and patriotism. The rights and obligations of the God associated with religious values, which is the realization of obligation to God (away from His prohibitions and execute His commands). This value gives a significant contribution in the implementation of character education in particular in the development of religious values. What was done by Seh Amongraga and the two servants of duty to God as in the findings of this study may be an example in the implementation of character education. Moral value of the rights and obligations to the community as shown in liabilities of Seh Amongraga as an *aulia* (guardian) was to urge people who happened to live the teachings of perfection. Here, Seh Amongraga fulfilled his obligations to the public as a form of love for people and his homeland. Seh Amongraga's attitude that acts by placing the interests of the nation above self-interest and group value is the love of country.

Suitability moral values of justice in accordance with the values of the characters are reflected in the value of democratic character and social care. Character values that developed the Ministry of Education and Culture are not explicitly mention the value of justice, but justice values are reflected on democratic values and social care. Democratic values are

¹ *ibid.*, 9

² *ibid.*, 10

interpreted as a way of thinking, being, and acting the same rights and obligations judging himself and others, while the value of the character of social care is the attitude and actions have always wanted to help other people and communities in need.

Character of responsibilities values developed by the Ministry of Education and Culture is defined as a person's attitudes and behaviors to carry out their duties and obligations, which should be carried out, for themselves, the community, the environment (natural, social and cultural), country, and God Almighty. The concept of this responsibility has a meaning equal to the responsibility of the findings of this study, namely legal responsibility and moral responsibility. What was found in this study can be used as an example embodiment of responsibility in the value of character education.

Honesty is developed by the Ministry of Education and Culture is defined as behavior that is based on an attempt to make him as one who can always be trusted in words, actions, and employment. This concept has a similarity of meaning, in which both emphasized that the honest man is one who can be trusted. In the present study found a variety of teaching honesty, that is truthful in speech, honest in their dealings, honest in the will, the promise honest, and honest in fact. Value honesty portrayed by figures in Fiber Centhini Amongraga Seh can be used as a reference and examples in the implementation of character education.

Value of moral the courage findings of this study are not found in the values of the characters are developed by the Ministry of Education and Culture, which is there, just the in the same breath with the moral teachings of moral the courage, namely independence. Character of self-reliance values, developed by the Ministry of Education and Culture is defined as the attitudes and behaviors that are not easy to depend on others to complete tasks. Seh Amongraga's moral courage in the findings showed Seh Amongraga's independence in making decisions, which are not influenced by others. Thus, the moral teachings of the moral courage in the findings of this study can be used as an example of the implementation of the value of character independence.

Moral values faithfulness in the findings of this study cannot be found literally the same words that the word faithfulness, but when viewed from the suitability of the elements forming the character value, then the value of character in accordance with the teachings of faithfulness is a peace-loving values in the model developed by the Ministry of Education and Culture. Love is a peaceful attitude, words, and actions that make other people feel happy and safe on her presence. Compassion and concern is the attitude and behavior of people who show an act of love and attention to others and to the environment and the processes that occur in the vicinity.

Seh Amongraga's moral values that are not contained in the values forming the character of the model developed by the Ministry of Education and Culture are two; heartily- conscience and humility. Both of these moral values can be used to further develop the character-forming values developed by the Ministry of Education and Culture. Moral values are the real contribution of these findings for the development of character education in the future.

Conscience can be felt that every human being has a conscience and thoughts about the experience were the most obvious encounter with morality as fact. Conscience is the "agency" within us that judging the morality of our actions. Conscience is intended as appreciation of good or bad behavior related to our concrete. Conscience commands or forbids us to do something; he did not talk about the general, but of a very concrete situation. Conscience can be said as well as the moral consciousness, "agency" that makes us realize the morally good or bad in our behavior and therefore conscience can guide our actions in the field of morals. Conscience has a strong position in our moral life, even if in the light of the

subject, conscience can be interpreted as a final norm for our actions. We are always obliged to follow conscience and should never do anything against conscience.

Humility shown by Seh Amongraga, though as a guardian who mastered the science of perfection in life, he never showed his arrogance. At the time Seh Amongraga great-grandfather met with Ki Wasibagena and Seh Suksma Sidik, Seh Amongraga did not show his cleverness in knowledge of perfection, in particular it was great-grandfather Ki Buyut Wasibagena and Seh Sidik Suksma who put Seh Amongraga as a person who have mastered the knowledge because Seh Amongraga was calm, polite, and appeared to have had a high skill. Finally, it was Ki Buyut who studied to Seh Amongraga.

CLOSING

In closing, as it is described in the conclusions as follows. First, moral values Seh Amongraga in *Serat Centhini* were crystallization of the values that live and thrive in the era *Serat Centhini* was written, because *Serat Centhini* holds in a trip report of a Surakarta court poet whose literary works written in the form of song¹. The rights and obligations of moral values, justice, responsibility, conscience, honesty, moral courage, humility, and loyalty is a good guide human behavior. Moral values can be used as a reference norm for a person or a group of people to determine whether or not the attitudes and actions. The rights and obligations of moral values to achieve the ultimate goal of human life are balanced in accordance with the principles of decency. Justice values lead people to provide recognition and treatment of the rights of others. Responsibility for guiding human values in everyday behavior in order to perform duties is in accordance with its responsibilities. Value of conscience according to a Javanese is an *ngelmu rasa*², which can lead something that should be implemented based on his conscience. Seh Amongraga's personality as a person who was honest in deed and word may be an example of honesty that is now eroded. Seh Amongraga's attitude of courage in bringing peace between Giri and Mataram can be an example of the current generation has started to fade the values of moral courage. Value of humility is a Seh Amongraga's moral message that men should not be arrogant and always showed himself as a man who is *tawaduk* (humble). Value of loyalty will carry humans to manifest him in maintaining harmony among family and friends. Second, the contributions of Seh Amongraga's philosophy of moral in *Serat Centhini* for character education enrich the character values in character education developed by the State University of Yogyakarta and the Ministry of Education and Culture. The rights and obligations of moral values, justice, responsibility, honesty, moral courage, and loyalty can enrich the character-forming values such as religious values, honest, disciplined, independent, democratic, patriotism, friendship / communicative, peace-loving, social care, and responsibility. Conscience and moral values humility can be used as additives to develop character-forming values, values complement the existing character.

Based on these conclusions, suggestions can be put forward; first, *Serat Centhini* is one of the greatest literary works in the literature of the New Java. The breadth and depth of knowledge and Javanese culture embodied in *Serat Centhini*, enable *Serat Centhini* can be assessed through a variety of related science. This new research took Seh Amongraga's figure from the standpoint of Moral Philosophy. Other researchers are suggested that in the can further research with material object of *Serat Centhini* through a different point of view e.g. from the standpoint of human philosophy and metaphysics. Second, the Ministry of Education and

¹ See Pigeaud (1968, 83) for further information on the forms of traditional Javanese poetry (song)

² attempts to get *ngelmu* with the efforts through inner and supernatural appreciation taste and or intuitive (Suwardi 2006, 33-34)

Culture is advisable to use Seh Amongraga's Moral Philosophy of moral values in order to enrich the findings of this research in developing a character-forming value. In particular character-forming values that already exist, it is advisable to include the value of forming the character of conscience and humility.

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