



## MORAL EDUCATION IN SEMAR CHARACTER REVIEWED FROM A SOCIOLOGICAL ASPECT

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### ABSTRACT

This research aims to explore the moral education contained in the Javanese shadow puppet performance art of the character Semar, with a focus on the socialization aspect. The character Semar is a figure with rich moral values in Javanese culture and has a significant impact on the formation of people's character. This research uses the library research method, namely text analysis, observation, and interviews with Javanese performers and community leaders to identify the social values contained in the character of Semar. The research results show that from Karl Mannheim's sociological perspective, the meaning of sociological events is divided into three acts of meaning, namely objective, expressive and documentary. From the objective meaning, Semar's character plays a role in conveying moral messages, such as wisdom, simplicity and a sense of humor, and also teaches the importance of empathy and mutual respect in Javanese society. From the expressive meaning, Semar's character is depicted with distinctive features with a round and cute face as a source of entertainment and laughter in wayang performances. From the meaning of the documentary, it describes local wisdom and Javanese traditions. Moral education through the character Semar influences viewers, especially children, to internalize these moral values in life. In conclusion, the character of Semar in Javanese shadow puppet performances has a crucial role in moral education and social character formation in Javanese society. This research provides valuable insight into how traditional performing arts can be a means of moral and cultural education in society.

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## Introduction

Moral education is an important aspect in the development of individual character, especially in social and cultural contexts. Morality plays a key role in shaping a person's actions and behavior, as well as in shaping social interactions. In the context of Indonesian culture, the character of Semar becomes an important symbol in everyday life, especially in art, culture, and tradition. The character of Semar is an integral part of Javanese puppetry, and he has distinctive characteristics that reflect moral values in Javanese society.

The social aspect of moral education highlights how individuals understand and practice moral values in their social interactions. In addition, it also focuses on how moral values in a particular culture influence the formation of individual character. Therefore, it is important to understand how the character of Semar, as a cultural and moral symbol, interacts with individuals and society socially. In many European countries, such as Finland, education is intended to support the development of the whole person and not just the cognitive realm of humans. This type of education recognizes the importance of the social and affective realms in student development, including emotional and moral issues (Rissanen et al., 2018). Moral role models have a long-standing role in moral education. For example, teachers themselves can be positive role models (or can invite such role models into the classroom) to express this, which means that students become moral people (Engelen et al., 2018). This section describes how the research was conducted. The primary materials of this section are (1) research design; (2) population and sample (target of research); (3) data collection techniques and instrument development; (4) and data analysis techniques. For research using tools and materials, it is necessary to write down the specifications of the tools and materials. The tool specifications describe the sophistication of the tools used, while the material specifications describe the types of materials used. Qualitative research such as classroom action research, ethnography, phenomenology, case studies, and others, it is necessary to add the presence of researchers, research subjects, informants who helped during the research and ways to explore research data, location and duration of research as well as descriptions of checking the validity of research results.

Wayang is a form of Javanese art that is still alive, still being lived, and giving life. Wayang can also be interpreted as one of the cultural riches that has high artistic value. The presence of wayang in the midst of society is truly able to provide an important role and great benefits for human life, both as a spice for performances and as an infrastructure in conveying messages and morals. Philosophically, wayang is a form of reflection of human character, behavior, and life. One example of wayang that is still alive and is used by Indonesian society as a role model and role model for life is punakawan. It is the original Indonesian wayang world consisting of Semar, Nala Gareng, Petruk, Bagong, which is made in such a way as to approach the conditions of Javanese society with its diverse characters that condition the source of truth and wisdom.

Wayang art is a cultural tradition and also as entertainment that is loved by Indonesian people, especially Javanese people. Wayang art has an important position in Javanese society and the stories in the wayang contain reflections on the extension of human life with God, the relationship between fellow human beings, the relationship with the power of nature, and the power of the supernatural. If people watch a wayang performance, what they see is not the puppet, but the problems implied in the wayang play. For example, when people look in a dressing mirror, they do not see the thickness of the dressing mirror, but see what is implied in the glass. People see reflections in the dressing mirror, therefore, if people watch wayang, they do not see puppets but see reflections (plays) of themselves. Talking about wayang is no different from talking about Javanese philosophy because wayang is a symbol of Javanese philosophy.

Wayang performances contain life values and noble living that in every ending of the story or the actor wins good and defeats evil. It teaches that good deeds will excel, while evil deeds will always be defeated. Wayang is seen as a symbolic language of life and life that is more spiritual than physical. Traditionally, wayang is the essence of Javanese culture that is inherited from generation to generation, but verbally it is recognized that the essence and purpose of human life can be seen in the stories and characters of wayang figures. Philosophically, wayang is a reflection of human character, behavior, and life. Although the contents of wayang stories come from India which in their area of origin are considered to have really happened in the path of myths, historical legends, in Indonesia these stories tell the behavior of human characters in achieving life goals, both physical and spiritual with the understanding of creation-feeling-intention-work.

According to research by cultural historians, wayang culture is an indigenous culture of Indonesia, especially in Java. Its existence in wayang has existed for centuries before Hinduism entered Java. Although the wayang stories that are popular in today's society are adaptations of Indian literary works, namely the Ramayana and Mahabharata. Both of these main stories in wayang have undergone many changes and additions to adapt to the original Indonesian philosophy. The adjustment of this philosophical concept also concerns the philosophical views of Javanese society regarding the position of the gods in wayang. The gods in wayang are no longer something that is free from error, but like other creatures of God, sometimes act wrongly, and can be mistaken. The presence of the Punakawan figure in wayang was deliberately created by Indonesian cultural figures (specifically Javanese cultural figures) to strengthen the philosophical concept that in this world there are no creatures that are truly.

In the history of puppetry, the term Punakawan is also known, which comes from the words Puna and Kawan. Puna means difficult: while kawan means kanca, friend or sibling. So the meaning of Punakawan can also be translated as friend / sibling in difficult times. There is another interpretation of the words Punakawan. Puna can also be called Pana which means bright, while kawan means friend or sibling. So another interpretation of the meaning of the word Punakawan is a friend or sibling who invites to the bright path. Another interpretation, Puna or Pana means mortal. So Punakawan can also be interpreted as a friend / sibling who invites to the path of mortality. So if combined, the meaning of the characters Semar, Nala Gareng, Petruk, Bagong has the meaning 'hurry up to get goodness, leave bad things behind'. Therefore, puppetry art can also be enjoyed by all levels of society. That is what makes puppetry a cultural tradition that is accepted as a religious myth.

Wayang art contains local wisdom that is useful for building the character and identity of the Indonesian nation which is depicted through the characters in the puppets (Jiwandono & Khairunisa, 2020a). Educational media in Purwa shadow puppets are not only found in the stories, the way they are performed or performed, the instruments and the art of puppetry, but also in the manifestation of each puppet image. The puppets are depictions of human characters. No less than 200 human characters are depicted in approximately 200 types of Purwa shadow puppet images. Moral education that focuses on the character of Semar provides a deeper understanding of how Javanese moral values are reflected in the daily lives of the community. It also helps in identifying the role of the character of Semar in shaping the character and behavior of individuals in Javanese society. Through this understanding, we can consider ways to improve moral education by utilizing the character of Semar as a means to convey better moral values to the younger generation.

This study aims to explore more deeply how Moral Education in the character of Semar is reviewed from a sociological aspect. This will provide deeper insight into how the social characteristics of Javanese society and the moral values reflected in the character of Semar can influence the formation of individual character. Thus, this study has relevance in advancing moral education in Indonesia, especially in the context of Javanese culture, which can help in building a better and more ethical society.

## Methods

The qualitative approach is the type of research used in this article, namely research that explores the quality of individual interactions, activities, circumstances, or various materials. This means that rather than comparing the results of various treatments, attitudes or behaviors of individuals, qualitative research pays more attention to comprehensive descriptions that can describe in detail what activities or scenarios occur (Fadli, 2021). The research method used in this study is the library research method which involves analysis and testing of various scientific books to collect data. Finding sources and collecting information from various sources, including books, journals, and previous research, is a research method in collecting this data. Furthermore, it is analyzed using descriptive analysis with the aim of dismantling and revealing the problems raised by the author in this study.

## Result and Discussion

### Moral Education

Education is a conscious and planned effort to create learning, environment and learning process so that students actively develop the potential of spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state (Wisudayanti, 2022). Therefore, education is not only related to learning capacity, but also the formation of student character. A person's success depends not only on insight and technical competence (hard skills), but also on self-management skills and others (soft skills). This shows that improving the quality of a person's moral education is very important.

Abuddin Nata explains in (Mualif, 2022) that the word education means providing guidance, knowledge, experience, skills, growing and developing talents, interests, physical, intellectual, spiritual, social, artistic, moral and spiritual potentials that exist in each person, so that various potentials, interests, talents and tendencies can be actualized in reality, so that they can help themselves, their families, society, nation, people, country and the world. While the word Islam behind the word education can mean values that direct these educational activities, so that they are not misguided, and remain in line with the values of Islamic teachings.

The purpose of education is basically to develop intellectual and moral abilities. In life, education is something that is needed because there are many benefits provided by education. This is in accordance with the function of national education regulated by Law No. 20 of 2003, Article 3 concerning the National Education System (Sisdiknas), which reads: "National education aims to develop the potential of students to become human beings who believe in and obey God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The word "moral" comes from the Latin word "mores" which means convention. When discussing morals, we often use expressions such as values, norms, ethics, politeness, manners, morality, and customs that have conceptual implications comparable to morals. These expressions usually refer to the concept of human behavior that is considered right, proper, and reasonable (Hadi & Hadi, 2023). Morals are principles of good and bad that are inherent in a person. While the quality of a person's judgment of good and bad is called morality. Morality can be traced from the way individuals who have morality obey and comply with moral values and rules. So the concept of morality refers to human behavior about practical morality in action. This means that morality is a demand for good behavior that individuals have as morality, which is reflected in their thoughts/concepts, attitudes, and behavior.

Al-Ghazali also argues in (Fajrussalam et al., 2022) that morality is not a behavior that appears and is visible, but a psychological or soul condition that gives birth to behavior reflexively or automatically without requiring judgment and thought. So to measure the good or bad of a behavior, it cannot be observed from the external dimension alone, but must also be observed from the spiritual dimension, in the form of motives and goals for doing it. Moral education is a conscious effort to instill good moral principles, such as behaving and acting well according to normative rules. This also teaches someone about human attitudes and behavior in everyday life, both as social beings and individuals in interacting with society. A person's character is largely determined by their moral education. Children in particular need orientation when learning moral principles, such as real examples and treatments that can be felt, before doing or behaving in a certain way (Oruh & Agustang, 2021). Character education is based on moral education, namely the individual's efforts to further shape and define himself as a moral being.

A person learns about himself and the people around him through the process of moral education. Morals are a barometer for determining a person's goodness as an individual, member of society, and citizen. Moral education is needed to develop good morals. When viewed in the current context, the implementation of moral value education has experienced ups and downs. The moral standards of the younger generation have developed due to advances in information and technology, as well as the entry of foreign cultures into Indonesia. This can be seen from the lack of politeness in behavior, speech, tolerance, mutual respect, and respect. The loss or absence of Pancasila values in everyday life also contributes to moral degradation. Changes in a person's behavior are caused by a lack of implementation (Ainun et al., 2021).

Moral education is basic and important because the relationship between intellectual education and moral education is directly based on the understanding that the purpose of education is to improve the quality of self through understanding the nature, purity, and good qualities that exist within us (Fathurrohman, 2019). One strategy that is considered the main movement in comprehensive value education is moral education. Knowledge, attitudes, beliefs, conflict resolution techniques, and morally upright and caring behavior are all included in moral education.

The main goal of moral education is to create independent human beings who understand moral principles and are dedicated to acting morally. Knowledge of morality, moral reasoning, sympathy and putting others first, and moral tendencies are all part of moral education. In this era of globalization, moral education is very important to implement. The next generation will have a strong character thanks to moral education to face the challenges of the times. Moral education is expected to help the next generation develop resilience while still upholding religious teachings. Morals are defined as values that reflect how humans interact with God, fellow humans, and the environment. These values are expressed in patterns of thought and behavior that are certainly in line with applicable norms. Morals are characteristics or habits in linguistics. A system of beliefs or behaviors that serve as guidelines for the behavior of each individual human being is what is meant by morals from a psychological perspective (Casika et al., 2023).

So from the description above, it can be analyzed that moral education is how a person tries to improve their personality, character and habits in life, with moral education we can know bad behavior well. And a person can change from initially having immoral behavior with discipline and perseverance in efforts to improve themselves, then slowly morality will be embedded and become a tradition in us.

The objectives of moral education are as follows (Wisudayanti, 2022):

1. A person is able to understand moral values in the family, local, national, and international environment through customs, laws, and laws.
2. A person can consistently develop character or habits in making behavioral decisions amidst the complexity of modern social life.
3. A person is able to respond to social problems rationally and make the best decisions after considering them according to moral norms.
4. A person can develop awareness and responsible behavior patterns by using good moral experiences.

Furthermore, the purpose of moral education is an effort to develop the cognitive structure of children's morals (especially children and adolescents) in the school environment. Some contemporary moral education experts claim that the highest virtue is shown by a person through certain habits, perceptions, desires, and choices. According to this view, a person is said to be truly good, or kind, if he can think of how they can help people around him or people who need help. The concepts of moral education and character education are different, but both have a close relationship with each other and are even difficult to separate (dichotomy). The difference is that moral education is more theoretical, while character education combines theoretical and practical aspects, so that character education becomes a very eclectic field by combining several moral education.

### Semar Wayang Character

Semar comes from the Arabic word, which means nail. to stick upright, strong and has no other name, comes from the word stability and that effort based on that belief is stuck. Simaar or Ismarun Nail is a tool for an item, so that it is shaky. Semar is also called Ismaya, which is my name or a symbol of steadfastness. Because it must be done strongly so that the effort takes root. Semar comes from the word Samara (hurrying). Semar is the center of Punakawan itself and the origin of all Punakawan itself. Semar is respected by friends and enemies alike. Semar is a respected figure, but remains humble, not arrogant, honest, and still loves others. Full of advantages but does not forget himself because of the advantages he has (Jiwandono & Khairunisa, 2020).

In Javanese myth, there are two versions that tell the origin of Semar, as follows: The first version states that heaven and earth are ruled by Sang Hyang Wenang with one son named Sang Hyang Tunggal who then married Dewi Rekatawati, the daughter of a giant crab named Rekatama. One day, Dewi Rekawati laid an egg and immediately the egg flew into the sky towards Sang Hyang Wenang. Upon arriving before Sang Hyang Wenang, the egg hatched itself and took the form of three anthropomorphic creatures that emerged from the Egg Shell named Tejamantri, the Egg White named Ismaya and the Egg Yellow named Manikmaya. Then Sang Hyang Wenang changed their names, Tejamaya became Togog, Manikmaya became Bathara Guru, while Ismaya became Semar. The second version states that the universe appeared as something that was created at once. It is said that an egg held by Sang Hyang Wenang hatched by itself and the sky, earth, and light or Teja appeared, as well as two anthropomorphic creatures, namely Manik and Maya. The transformation that occurred from the White Egg named Maya, who was later called Semar, was made the guardian and protector of the earth or world.



Wayang Semar is the most important punakawan character in Javanese puppetry, even in Sundanese and Balinese puppetry. This figure is considered as a caregiver and advisor in the wayang kulit performance. Semar in the Javanese view is one of the first three characters created by Dewa Awang Uwung (God of the Empty Realm) as a special symbolic figure. Because this figure has an interesting connection with various values and beliefs in Javanese culture. The meaning of Semar is discussed through observing his behavior in the context of Javanese puppetry by presenting the hypothesis that Semar's strength lies in his wise leadership including his selfless nature and belief in the importance of justice. Where this wisdom is born from an understanding of the universal principle of the existence of various organisms that are interdependent with each other.

A person in making a decision, if his mind is not inspired by wisdom, can cause a disaster whether political, social, cultural, economic or environmental damage. This kind of disaster causes the starting point of an event that leads to "Gara-Gara" as in every wayang kulit performance. "Gara-Gara" is a depiction that power can give birth to disaster, if the person holding power does not have balance. This is why Semar prefers to be a servant. In his form as a servant, Semar can always maintain his humble nature. Semar illustrates that people who have a low degree in society should still be appreciated and respected. Whatever form a person takes, with his wisdom he is able to restore social and ecological stability from social problems or natural disasters.

Semar represents a simple, calm, humble, sincere, not hypocritical character, never too sad and never laughs too cheerfully. Semar is also nicknamed Badranaya, meaning badra is the moon, naya is the face. Semar's character is reflected in various quotes depicted in the Pandawa Menggunggat novel. One of them is Semar's friendliness when Abimayu, Amarta's son, visited the house (Rissanen et al., 2018).

"Welha..., there's no mistake, this is my grandson Raden Abimayu. No wonder the prenjak bird whistled melodiously to inform me that there will soon be a distinguished guest coming to visit here, hehehe.... Welcome to Karang Kabolotan, Gus..." Semar was the first to greet the guest in a friendly manner". (Kresna, 2012:8)

In addition to being friendly, Semar is also wise and prudent in providing solutions so it is natural for Abimayu to ask for Semar's help when she is being troubled by problems that she cannot solve on her own. The solutions provided by Semar are also not given in a hurry. He always thinks carefully about the consequences that will arise from the decisions he makes. This can be seen in the following quote.

"I will try to think so that the problem can be solved. However, to make them aware of the wrong path, a clever mind is needed..." Semar gives advice. Abimanyu only answers with a nod (Kresna, 2012:19).

The philosophy of Semar is: with the index finger as if pointing, symbolizes KARSA/a strong desire to create something. The narrowed eyes also symbolize the precision and seriousness in creating.



In Indonesia, education is actually a clash of two philosophical products that have their respective poles. It is very often compared to capitalism which can easily exchange goods with each other, because education is one of the most massive providers of labor in Indonesia, and has a close relationship to objects found in the market system, such as books, uniforms, and shoes. However, socialist understanding will provide the basis that in education, everyone must receive equal treatment without involving social status.

According to Karl Mannheim, the sociological theory of knowledge is a theory that attempts to analyze the relationship between society and knowledge. While the knowledge of society differs from one another because it has specific characteristics and the history that forms it. While the knowledge that is understood is about ideas and ideologies that are truly real. The task of the sociology of knowledge is to reveal what is considered knowledge in society and how that knowledge is developed, transferred, and maintained in various social situations in that society. Karl Max is the most influential figure in Mannheim's foundation of thought. The basic principle of the sociological thought of knowledge is that no way of thinking can be understood if its social background has not been clarified. Mannheim in his theory states that human actions are shaped by two dimensions, behavior and meaning.

#### 1. Behavior

According to Karl Mannheim, to understand social action, scientists must study two things, including:

##### a. External behavior.

This type of external behavioral factor has a role in influencing a person's behavior. These external factors include the environment, groups, and culture.

##### b. The meaning of behavior.

Studying the meaning of behavior aims to explain subjective text, namely the author's intention, the psychological dimension as a process of changing something from ignorance to knowledge. Behavior does not arise by itself. Behavior arises because of the stimulus that affects it.

#### 2. Meaning

Meaning is an important concept to understand how a person copes with life and maximizes potential. Every life situation or event experienced by a person has meaning and humans need to find that meaning because meaning is a person's existence. Mannheim classifies human actions into three. Namely, first objective meaning, this meaning is determined by the social context of the action taking place. Second, the expressive meaning that exists in the actor's actions. And third, documentary meaning is the implied meaning of the actor that reflects the culture as a whole. The application of each of the three points is:

##### a. Objective Meaning

Objective meaning is related to the basic meaning or true meaning of the character Semar in the context of Javanese wayang kulit performances. Semar is one of the characters in wayang who is usually depicted as a wayang kulit character who is funny, wise, and wise. He often plays the role of a *punakawan*, a character who has a role to provide humor and advice to the main characters in the story. The objective meaning of Semar is as a complementary character in wayang performances that provides entertainment.

Education (in the model of idealism or everyday pragmatism) is shown by Semar's movements and character, which are simple but full of wisdom and protection, and sometimes full of terrible anger. From here, education can transform into a form, and is bound to a model with various shortcomings. However, all its shortcomings can actually help humans to absorb it. As one of the most important puppet characters, we can more easily accept Semar as the best example of universal values around us. Although not from a world accepted by rationality, he is continuously striving for progress, improving the order of life that is not harmonious, showing what is wrong and must be fought, and forbidding fear.

#### b. Explicit Meaning

The explicit meaning is related to how the character of Semar is expressed in the wayang kulit performance. Semar is often depicted with special characteristics, such as a round and smiling face, and a funny way of speaking and moving. Semar's expressions and characteristics are used to create comedy and entertain the audience. The explicit meaning of the character of Semar is as a source of entertainment and laughter in the wayang performance.

Semar's appearance, which looks imperfect, short, round, white-faced, hunched, and looks weak, actually makes him closely associated with the imagination of society itself, which is never far from imperfection. Even this imperfection will continue to be felt in an era where social and economic conditions continue to change, modernity is growing, globalization is pressing, and ancient wayang tales only remain on old bookshelves.

Thus, Semar, as the embodiment of educational and popular values, is actually a profile that is not bound by any protocol and system. He is free. He releases his dissatisfaction and inconsistency without fear of the position of other characters who are more vertical. He is depicted as always smiling even with a sad face. He is present in almost every title of any story stage (regardless of the rules of the original story), which sometimes plays only as an interlude but provides impact and encouragement. Semar is not a perfect character, but with the influence given in many moments and a character that is favored by many people, he can beat other characters who are more perfect.

#### c. Documentary Meaning.

The documentary meaning is related to the role of the character Semar in representing Javanese cultural values and traditions. The character Semar is one of the figures that symbolizes local wisdom and Javanese traditions. He is often used in stories that contain moral messages and Javanese cultural teachings. In this context, the character Semar has a documentary meaning as a guardian of Javanese cultural heritage and values in the art of wayang kulit performances.

Then, the play "Semar Mbangun Kayangan" can also describe the prototype of a country. We can imagine kahyangan as a country, complete with administrators, people and all its properties. The people, (a word that according to Goenawan Mohamad has magical powers) will be represented by the character Semar (who is no less magical). Semar is a messenger from the gods who is assigned to be a servant of the lower class but has the power that Bathara Guru fears, and fights against the ruler who is incompetent in managing the country. Although only a figure of speech, this is the most perfect replica of something that is imperfect.

## Discussion

Several previous studies have shown that Wibowo (2019) found that the values of Samar embody the principles of socialist egalitarianism within a service ethos, which is highly relevant for character development in modern-day students. Priyanto (2022) demonstrated that Samar teaches moral education through transmission, namely education that emphasizes not only formal education but also fosters social sensitivity and empathy between people. The character of Semar as a local symbol that is full of values, has the potential to become a relevant moral education tool while strengthening national identity amidst the flow of global values.

The following moral education is reflected in the meaning of the Semar character:

### 1) Be sincere

Sincerity or sincerity, namely, that in every action is aimed solely at God. Meanwhile, according to Abu Farits (2006, p. 16), sincerity in Islamic law is pure intentions, a clean heart from shirk and riya and only wanting Allah's approval in all beliefs, words and deeds. The value of sincerity is reflected in the character Semar. Semar always expressed his benevolent character when giving advice anywhere and to anyone. As depicted in a quote from Semar's teachings about sincerity, "Mimbuhana patient character miwah sincere anggone mother of the trahing witaradya." Translation: "Increase a patient and sincere character in guiding the noble families."

The indications or signs of sincerity based on the Qur'an and the hadith of the Prophet SAW are as follows: Sincerity means not expecting anything from creatures, carrying out obligations not seeking status, no regrets, no difference if responded positively or negatively, not distinguishing between situations and conditions, making wealth and position not a barrier, integrating the physical and spiritual, far from sectarian attitudes or group fanaticism, always looking for gaps to do good deeds (Al-Banjari, 2007, pp. 61-75).

### 2) Tolerance

Everyone has differences, whether they are aware of it or not. Differences imply the need for mutual tolerance between each other. Subhani defines tolerance as a social principle that allows others to express opinions and do things that are different from the opinions of others (Subhani, 2013, p. 126). According to Ali Anwar Yusuf (2002, p. 84) Tolerance is basically an open-minded attitude towards the principles held or adopted by others, without sacrificing one's own principles. Tolerance is a form of respect for what other people do.

One example of the value of tolerance taught by the character Semar is: "You really want to be polite. Respect anyone. Indeed, it is more valuable to respect than to be respected" (Purwadi, 2014, p. 27).

### 3) Freedom/Democracy

The main issue of democracy is the recognition of human dignity which has implications for the recognition of human rights. In a state life that adheres to democracy, the people's right to protection occupies the most important position. Therefore, a country is said to be democratic when the people's rights are recognized. Khoiriyah (2013, p. 220) defines democracy as power that is in the hands of the people. The most important principle of a democracy is the existence of freedom of opinion, freedom of choice and the like. In the play Semar Boyong, there are points of wisdom expressed by Semar: "Sayektosipun kenging kinarya cihna manunggaling kawula lan gusti, pamong kaliyan ingkang kedah dipun mong kanthi manunggal kabuat badhe ageng dayanipun, wewangun pambanguning nagari saya badhe lancer.

Lan badhe langkung racket supeket manunggaling kawula gusti, kanthi sesanti hayu rahayu ingkang tinemu, peaceful peace, justice and prosperity." Translation: "Indeed, it can be used as an example as a form of manunggaling kawula gusti, between the leader and the people. With this unity, the power will be greater, the development of the country will be smoother. The stronger the unity of manunggaling kawula gusti, with the motto of safe, peaceful, just and prosperous" (Purwadi, 2014, p. 14) It can be understood that the advice delivered by Kyai Semar contains the meaning that the unity of a leader and the people can strengthen the life of the nation and state. Freedom and openness between leaders and people give rise to democratic conditions.

### 4) Honesty

The figure of Semar is always depicted as a person who upholds the values of truth and justice. When society experiences unfair and helpless treatment, Semar's presence is highly anticipated. Although always surrounded by his spiritual children, Semar is always alone with very high mobility, so that he can be among the people as usual, but at other times he is behind the just power and ambeg parama arta (Purwadi, 2014, p. 36). Meanwhile, according to Zaairul Haq (2009, p. 110) symbolically, Semar's one hand is holding, this illustrates that Semar always tries to hold fast to the principles and mandates that he must carry out and tries to maintain the truth that he believes in. The symbol of Semar's hand holding also illustrates that upholding the truth and defending it is not an easy thing, but it is the most difficult thing, even life is at stake. Upholding the truth is a point in the values of honesty.

### 5) Brotherhood

Brotherhood is the main pillar of social life. Because in life it cannot be denied that everyone needs the presence of other people, so there is a need for good relationships with each person. Semar gave advice to Arjuna, son of Prabu Pandu Dewanata, when he felt anxious about the trials of his life after the death of his father. Semar, who knew Arjuna's anxiety, was also concerned and gave advice using the Pancawisaya teachings. The dialogue between Semar and Arjuna discussing the Pancawisaya teachings is as quoted below: Permadi: "Kakang Badranaya, kapriye mungguh wijange Pancawisaya, kakang, mara pratelakake kang trewaca." bebaya utawi baya pakewed gangsal perkawis." Wijangipun makaten (1) Rogarda, tegesipun sakit ingkang sinandhang tumraping badan. Manawi ketaman sakiting tubuh, angestia temen, trima lan legawa.

The brotherhood depicted in Semar's behavior is very important without seeing any differences that exist. Because the obligation of every human being is to establish a relationship of brotherhood between each other, just like Semar who realizes his role as a servant as well as a nurse, guide, protector, director to the truth.

#### 6) Wise

In the great dictionary of the Indonesian language (2002, p. 205) Wise is an attitude that always uses one's intellect (experience and knowledge) wisely. It is described that Semar has no desire for worldly wealth or desire to hold worldly power as humans in general do. This shows the symbol of wisdom possessed by Semar, Semar is not influenced by the character of other humans, situations, and conditions in which he is (Kresna, 2010, p. 34). Semar's wisdom is also carried out with the term "tapa ngrame, meaning that he carries out the discipline of asceticism (meditation) not in a room and a quiet and alone place, but rather in active social interactions (Kresna, 2010, p. 43). This practice is actually very difficult because self-control must be really strong and firm, because meditation involves things that have meaning and are related to spirituality.

## Conclusion

The conclusion of this study is that the meaning of sociological events is divided into three acts of meaning, namely objective, expressive and documentary. From the objective meaning, the character of Semar plays a role in conveying moral messages, such as wisdom, simplicity, and a sense of humor, also teaching the importance of empathy and mutual respect in Javanese society. From the expressive meaning, the character of Semar is depicted with distinctive features with a round and funny face as a source of entertainment and laughter in the puppet show. From the documentary meaning, it depicts local wisdom and Javanese traditions. Moral education through the character of Semar influences viewers, especially children, to internalize these moral values in everyday life. In conclusion, the character of Semar in the Javanese shadow puppet show has a crucial role in moral education and the formation of social character in Javanese society. This study provides valuable insights into how traditional performing arts can be a means of moral and cultural education in society.

Further suggestions for this research :

#### 1. Analysis of Student Responses to Semar's Character Values

Future research could explore students' and teachers' perceptions of the values taught by Semar, whether they are still relevant or outdated—and how they respond to them in practice.

## 2. Contextualization in Contemporary Moral Challenges

It would be interesting to examine how Semar's values (such as simplicity, honesty, and devotion) could provide an alternative solution to modern moral crises such as hedonism, individualism, and the degradation of public ethics.

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