



Moral values in the wayang petruk dadi ratu

Ngatmin Abbas ^{a,1,*}, Mukhlis Fathurrohman ^{b,2}, Husna Nashihin ^{c,3}, Muh. Hasbi Khilal Zuhri ^{d,4}
^{a,b} Mamba'ul 'Ulum Islamic Institute Surakarta, Indonesia; ^c INISNU Temanggung, Indonesia; ^d Al Iman University Hadramaut, Yemen

¹ngatminabbas@gmail.com; ²mukhlisfr70@gmail.com; ³aufahuna.lecture2017@gmail.com; ⁴khilalzuhrimuhammadhasbi@gmail.com

*Correspondent Author

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ABSTRACT

This research aims to explore and analyze the moral values embedded in the play Petruk Dadi Ratu in Javanese wayang art. The research method applied is a literature review (library research), focusing on the analysis of wayang texts and the Javanese cultural context. The research findings indicate that the play encompasses moral values such as wisdom, honesty, and fair leadership. The study also reveals how the character Petruk, through his journey to become a queen, represents noble values within Javanese society. The implications of these findings provide profound insights into how wayang art serves as a medium for conveying moral values in Javanese culture.

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Introduction

In the diversity of Indonesian culture, wayang (shadow puppetry) serves as a reflection of noble values embedded within each of its performances. One notable tale is "*Petruk Dadi Ratu*," where a commoner, originally a clown (punokawan), ascends through his struggles to claim the throne as a king (Albiladiyah, 2011). The "*Petruk Dadi Ratu*" play reflects the harmony between wayang values and the essence of democracy within society (Sigito, 2014). Petruk, initially a clown, highlights the potential of every individual regardless of their background, inspiring active participation in the democratic process.

The "*Petruk Dadi Ratu*" play provides a unique perspective on social and political challenges that remain relevant today. Despite democracy being the cornerstone of governance, Petruk's story sheds light on economic inequality, education disparities, and limited opportunities that continue to haunt modern society. The fragmented social structure and growing economic disparities pose real challenges in achieving true equality among individuals.

In the context of democracy, Petruk's tale also reflects the risks of oligarchy and the dominance of power by certain groups, which remain a threat to inclusive leadership development. Like Petruk, who originated from the common people but succeeded in becoming a queen, this story provides inspiration to engage all segments of society in the development process. The play "*Petruk Dadi Ratu*" can serve as a mirror that invites reflection on the challenges of modern times, reminding us of the importance of building fair and representative leadership.

Depictions of commoners, such as the character of Petruk, can provoke controversy depending on the perspective of society. Some see it as a symbol of social justice and opportunities for every individual to achieve high status. Meanwhile, others consider it an overly idealistic portrayal that does not align with social reality. This controversy often arises

in the interpretation and views of the moral and social messages conveyed by characters like Petruk in wayang art (Endraswara, 2014).

In the narrative of "*Petruk Dadi Ratu*," we are reminded of the importance of involving all segments of society in the development process. This story highlights moral values as the foundation that can drive the creation of justice, empathy, and social responsibility to address the main issues of inequality in the contemporary era. Petruk's journey involving and inspiring the community becomes a catalyst for collective efforts to shape a more just and equitable societal foundation. This story is not just a puppetry tale but a reflection of how morality can play a central role in efforts to achieve social justice and equality amid the complexity of modern society (Kushendrawati, 2016).

The play "*Petruk Dadi Ratu*" serves as a symbol of human life depicting one's journey from commoner to king. Every movement of the puppet reflects the complexity of life's twists and turns, presenting a leadership narrative filled with moral values, wisdom, and honesty. Although not part of the "*Pakem Ringgit Purwa*," but categorized as "*carangan or karangan*," the play highlights that even commoners like Petruk have the opportunity to become a king (Effendi, 1977). The spirit of inclusivity and justice in wayang art is reflected, where every individual has the potential to be a hero in the story of life. This play reflects the freedom of creativity and life philosophy in Javanese puppetry art (Abbas, Fatimah, & Rochmawan, 2023).

Based on the above description, the researcher employs a virtue ethics theory approach to assess moral values in the play "*Petruk Dadi Ratu*" as an effort to cultivate virtues, particularly honesty, courage, and justice as pillars of moral behavior (Graham, 2019). Within the framework of moral development, Petruk's character journey reflects stages of moral development that can be linked to the concept of moral development theory. This story provides guidance for individuals to achieve a deeper moral understanding, alongside the evolution of Petruk's character from commoner to queen. Through this process, the story of "*Petruk Dadi Ratu*" is not only a puppetry entertainment but also a moral reflection tool that provides guidance for character development and ethical understanding (Harini & SI, 2019).

The character of Petruk is composed of moral values such as justice, resilience, and sincerity. These values are not only beneficial in the context of puppetry but also form a solid theoretical basis for developing morals in line with Islamic teachings. The Sufism approach in Petruk's story adds an additional dimension, introducing spiritual values and self-awareness in Petruk's journey towards higher leadership. By combining these two approaches, the character of Petruk creates a strong image of good values, ethics, and spirituality, consistent with theories related to moral education and Islamic teachings.

Based on the above background, the researcher formulates the problems as follows: *First*, how can virtue ethics theory be applied to explore moral values in the story of Petruk Dadi Ratu? *Second*, to what extent can the concept of moral development explain Petruk's journey and be connected to individual moral development?

Method

This research employs the *Library Research* or *Literature Review method*. The first step involves identifying and collecting literature related to the story of "*Petruk Dadi Ratu*," theories of character education, virtue ethics, and moral development concepts (Mustofa et al., 2023; Zed, 2008). Through in-depth analysis of these literatures, the main objective is to understand the moral values inherent in the story of Petruk and to correlate them with existing theoretical concepts in character education and ethics.

The next step involves comparing the moral values in the story of Petruk with theoretical concepts. The research seeks synergy between these values and the principles of character education and moral theories found in the related literature. Additionally, the study explores potential gaps or voids in the literature that could be addressed by further research, particularly concerning the application of moral values from the story of Petruk in the context of character education.

Through this approach, the *Library Research* method forms a solid theoretical foundation, elucidating the interrelation of moral values in the story of Petruk with theories of character education and virtue ethics, and identifying the potential contributions of this research to existing literature.

Results and Discussion

Meaning of Petruk in Wayang

The term "Petruk" is derived from the Arabic word "*fatruk*," which means "leave the bad" or "*nahi munkar*" (E. Purwadi, Niken., 2007). The word "*Fatruk*" originates from an Arabic advice that says: "*Fatruk kulla maa siwallahi*," which means to leave everything that is not the will of Allah (Saputra, 2010). In other words, Petruk originates from the Arabic word "*Fatruk*," which means leaving bad things or "*nahi munkar*" (Adi, Sarjiwo, & Iswantara, 2023).

In the context of Javanese wayang, the origin of the word "*Petruk*" does not have a clear meaning in the Javanese language. However, in terminology, Petruk is a prominent figure in Javanese wayang culture. The name "*Petruk*" likely stems from the tradition and popularity of the character in wayang culture (Nuraini, 2016).

Petruk symbolizes a figure of a clown who teaches moral values and ethics by avoiding bad behavior and promoting goodness. As a character rooted in Islamic teachings, the name "*Petruk*" reflects the principle of avoiding negativity and prioritizing behavior that is good and in line with religious values. Over time, this word became characteristic of the saints and preachers of that era (Purwadi, 2004).

In wayang, "*Petruk*" is known as an intelligent and witty character, often playing the role of an advisor or social critic. Although it does not have a specific meaning in Javanese, in the world of wayang, Petruk plays a significant role in providing entertainment and conveying moral messages to the audience (Aizid, 2015).

As a clown figure, Petruk has become an icon of wayang art with his intelligence and humorous behavior. With a funny face and distinctive sharp teeth, Petruk reflects the character of ordinary people full of wisdom in every appearance. His role is not only limited to entertainment but also as an advisor and social critic who conveys moral messages through humor (Puryanti & Marzuki, 2020). With his unique character, Petruk has become an integral part of Javanese wayang culture, adding colorful nuances and wisdom to every performance involving him.

The Roles of Bhatara Guru, Bhatara Narada, and Semar

In Javanese wayang, according to (Sucipta, 2010), Bhatara Guru and Bhatara Narada play profound and symbolic roles, often interacting with clown characters like Petruk. Bhatara Guru, as the highest deity in the hierarchy, often acts as a spiritual teacher who imparts wise guidance and teachings to the wayang characters.

Bhatara Narada, the celestial poet and musician, frequently serves as the messenger of the gods, delivering messages or trials to the wayang characters. His role injects dynamics and conflicts into the wayang narrative, while also testing the wisdom and purity of the characters' hearts (Wiyono, 2009).

Petruk, the witty and humorous clown, is often engaged in interactions with Bhatara Guru and Bhatara Narada. Bhatara Guru serves as his mentor, imparting spiritual teachings that guide Petruk in his quest for knowledge and the meaning of life (Wiyono, 2009). On the other hand, Bhatara Narada, with his humor, often serves as a catalyst for comedic situations and tests Petruk's intelligence.

The interactions among Petruk, Bhatara Guru, and Bhatara Narada provide a rich dimension to the wayang narrative. The unique characteristics of each character, from the wisdom of Bhatara Guru, the humor of Petruk, to the mischief of Bhatara Narada, create stories that blend entertainment and moral messages. Through their roles, wayang imparts teachings on the values of life, sincerity in seeking knowledge, and wisdom in facing life's challenges.

Semar, as Petruk's father, provides wisdom in everyday life. Semar's involvement extends beyond being a family figure; he also acts as a wise advisor who imparts advice on life values and morality (Izzati, 2016). His warm and humorous nature creates a rich relationship with Petruk, adding a touch of familial warmth to the story.

Together, Semar, Bhatara Guru, and Bhatara Narada contribute to the richness and complexity of Petruk's story. From everyday wisdom to the search for meaning in life and spiritual trials, their roles shape a rich landscape of wayang that embraces various aspects of human life (Abbas, Suparman, & Suryanto, 2023). In the story of Petruk, the roles of Semar, Bhatara Guru, and Bhatara Narada are interconnected, forming a rich dynamic in Petruk's life journey.

Petruk and the Kalimasada Talisman

The term "*jimat*" originates from "*azimah*," referring to something considered lucky or possessing mystical powers (Akhmad, 2013). Meanwhile, "*sada*" or "*syahadah*" means testimony or self-evidence (Purwadi, 2004). In the context of "*jimat*," its usage often relates to the belief in its magical power or protective properties. Thus, "*jimat*" can be understood as an object believed to bring luck or possess special powers, along with the concept of testimony or evidence of its existence believed by its owner.

In the thrilling tale of the pursuit of the Kalimasada Talisman, Priyambodo and Dewi Mustikaweni confront each other with their respective magical abilities. A fierce battle ensues, where both strive relentlessly to seize the powerful heirloom. Despite their considerable skills, the Kalimasada Talisman remains elusive, continuously changing hands.

As the situation grows more complex, Priyambodo wisely decides to entrust the Kalimasada Talisman to Petruk. This decision is made in the hope that the power of the talisman can continue to serve for good, and Petruk is deemed the rightful recipient. Consequently, Petruk now bears a significant responsibility to safeguard the Kalimasada Talisman and ensure that its power does not fall into the wrong hands (Abimanyu, 2021). It's an exciting tale within the realm of wayang, highlighting the values of courage, wisdom, and responsibility.

After Petruk was entrusted with the Kalimasada Talisman, his determination to become the King of the Sanyowibowo Kingdom grew stronger. Initially concerned about Petruk's use of the talisman, Bathara Guru and Bathara Narada, upon recognizing his goodness and pure intentions, eventually provided assistance and guidance.

Petruk's journey to the Sanyowibowo Kingdom was not easy. He faced various trials and obstacles, but with perseverance and courage, Petruk succeeded in reaching his goal. Upon his arrival in the Sanyowibowo Kingdom, Bathara Guru and Bathara Narada entrusted Petruk by appointing him as the King. The title bestowed upon him was "*Prabu Belgeduwelbeh Tongtongsot*" (Abimanyu, 2021; Effendi, 1977).

However, Petruk's desire to become King was not well received by the other Kings of the Sanyowibowo Kingdom, namely the Kings Ngastina, Dwarawati, and Ngamarta. They united to defeat Petruk and test his courage and leadership. With wisdom and bravery, Petruk managed to overcome all obstacles and set an example of fair and wise leadership in the Sanyowibowo Kingdom (Endraswara, 2014).

Prabu Kresna, recognizing Petruk's success and fair leadership, decided to seek assistance from Petruk's family, namely Semar (Petruk's father) and Nalagareng (Petruk's brother). Prabu Kresna sought their support and contribution to maintain Petruk's leadership as the King of the Sanyowibowo Kingdom.

Despite being under the supervision of Bathara Guru and Bathara Narada, Petruk remained steadfast in his adherence to the wisdom of the Kalimasada Talisman. Petruk's courage and steadfastness faced trials and obstacles from the Kings Ngastina, Dwarawati, and Ngamarta. However, with the support and assistance from Semar and Nalagareng, Petruk was able to uphold justice and integrity as a King. Prabu Kresna, Semar, and Nalagareng united to support Petruk and maintain peace in the Sanyowibowo Kingdom. With faith in the power of

the Kalimasada and Petruk's bravery, they endeavored to uphold peace and justice in the kingdom (Firdaus, 2023).

Petruk, initially known as a clever and humorous punakawan character, undergoes a character transformation towards justice and fair leadership (Nadjib, 2015). The leadership crisis in the kingdom presents an opportunity for Petruk to demonstrate his prowess and wisdom. Possessing the Kalimasada Talisman grants him magical strength and extra protection, making him recognized by many as a worthy leader.

Through Petruk's character journey, moral values such as justice, wisdom, and fair leadership are realized. Petruk is not just a funny character but also a leader capable of overcoming crises and carrying out leadership responsibilities effectively. This conveys a moral message that leadership should be based on justice, prowess, and wisdom, rather than just appearance or comedic style. Petruk's transformation into a respected figure, acknowledged by many, also illustrates that moral values can shape one's character, even in challenging situations (Mulyasana, 2020).

The story "*Petruk Dadi Ratu*" reflects deep moral values. Petruk's courage in facing challenges, honesty as the foundation of his integrity, and steadfast commitment to justice are all moral values reflected in his character journey. Similarly, spiritual values such as gratitude, awareness of God's role, and sincere attitudes are reflected in the symbol of "*Kanthong Bolong*."

The Kalimasada Talisman, possessing magical power, not only serves as a means of Petruk's prowess but also teaches spiritual values and blessings that can provide extra protection. The entirety of this story serves as a representation that courage, justice, and other moral values are a solid foundation for fair leadership and have a positive impact on society.

Moral Values in the Story of Petruk Dadi Ratu

The play "*Petruk Dadi Ratu*" encapsulates several moral values that provide inspiration and valuable lessons. Petruk's transformation from a commoner to a king highlights values such as honesty, loyalty, and perseverance (Huda, 2023). Through his principles, Petruk conveys important messages about integrity in leadership. The story also illustrates that opportunities for success and leadership are not limited by social backgrounds, teaching inclusivity and equality.

As Petruk learns from Batara Guru and Narada, elements of religious and spiritual character education are represented in the story. Dialogues with Batara Guru about "*His blessings and grandeur*" teach gratitude and acknowledgment of God's blessings (Sunaryo, 2020). With the expression "*berkah pangèstunipun*," Petruk reflects the appreciation of Sufi values. Through these words, Petruk not only expresses gratitude to God but also depicts aspects of spirituality and acknowledgment of His existence. Sufi values such as sincerity, gratitude, and devotion to God are reflected in this expression, providing a profound spiritual dimension to Petruk's character journey. Thus, the story of Petruk becomes not just an ordinary wayang narrative but also incorporates Sufi nuances as a form of spiritual approach in everyday life.

In the dialogue beginning with "*jagad déwa bathara*," a profound meaning is revealed that Batara Guru is considered the protector of the entire universe. The use of the word "*Bhatara*" as a protector provides an understanding that in Hinduism, God plays the role of protector for all His creations (Effendi, 1977). This dialogue serves not only as a form of communication among wayang characters but also as a means to convey moral and religious values inherent in Javanese Sufi tradition. Thus, the story of Petruk not only reflects everyday events but also contains profound spiritual messages, linking Petruk's character with Sufi teachings in his life journey (Sunaryo, 2020).

Religious morals are reflected through expressions of gratitude and acknowledgment of God's role as a protector in every aspect of life. This dialogue is not just a form of communication among wayang characters but also a medium to convey that spirituality and religion are not separate aspects but integral parts of character formation (Ruastiti, ST,

Sudirga, Kar, & Yudarta, 2021). Thus, the story of Petruk is not just a narrative but also highlights the importance of spiritual and religious values in his character journey.

The moral value in the story of Petruk is manifested through the mention of Kanthong Bolong, which literally means a perforated pouch symbolically teaching the attitude of sincerity and willingness to share with others. In this context, every individual is expected to have a generous heart like a perforated pocket, without any barriers or specific conditions in providing assistance to others. This sincere attitude serves as a strong moral foundation, especially when Petruk promotes the principle of *nahi munkar* sincerely and without self-interest (Jaliani, 2018).

The moral values in the story of Petruk are closely related to the concepts of *ammar ma'ruf and nahi munkar*, which symbolize opening the human mind towards virtuous actions. Petruk's principle of *nahi munkar* goes beyond condemning wrongful acts; it also encourages people to abandon actions that are not in accordance with human nature. The hope is that every individual will act sincerely and responsibly, making this teaching a reminder for those who tend to be influenced by negative things. Petruk, to the best of his ability, acts as a guide, inviting those around him to choose the right path and behave morally. (Roziqin, 2020)

Honesty is the cornerstone of Petruk's character. For Petruk, honesty is not just a principle but a key element reflecting true goodness. In his envisioned ideal state, Petruk places honesty as an unwavering foundation, a primary pillar supporting all aspects of community life. He firmly rejects and distances himself from negative traits such as envy, ridicule, revenge, and envy. This action is not just a form of self-defense but also an active effort to uphold integrity and morality in all actions and decisions. By making honesty the primary principle, Petruk sets a positive example in building strong personalities and morals for the surrounding community. (Desanto S, 2016)

In his dialogue with Bathara Guru, Petruk elaborates on his intention to become a leader by affirming that honesty is the primary foundation in the phrase "*badhé kula gantos titah ingkang jujur lan wungkul*," meaning that Petruk wholeheartedly agrees to obey orders that are honest and sincere. This dialogue not only teaches the value of honesty but also urges leaders to avoid negative traits such as unfaithfulness, deception, wickedness, blind rage, and maliciousness. Thus, Petruk not only provides guidance on honesty but also calls on leaders to avoid traits that can harm society. (Nuraini, 2016)

The value of honesty in Petruk's character is closely related to the value of justice, which is the main point of view for Petruk. Justice requires a strong foundation, and honesty is considered the basis that forms that foundation. In his envisioned state, Petruk makes honesty the primary foundation, which aligns with the principles of justice. (Mulyasana, 2020) Thus, Petruk not only emphasizes honesty as a moral value but also links it to the principles of justice in creating a fair and equitable social order.

In practice, justice requires honesty as a key component in decision-making. A leader who is honest will be able to provide fair treatment to all parties, without bias. Petruk's dialogue with Bathara Guru, reflecting a commitment to obey honest and sincere orders, mirrors how justice can be realized through integrity and honesty. Honesty forms the basis for justice, as without honesty, it is difficult to achieve equality and fair treatment for all. Thus, Petruk's character, which firmly holds onto the value of honesty, can be interpreted as a real contribution to shaping the character of justice in a society.

Concept of Moral Development and Individual Moral Growth

The moral character development journey of Petruk in the puppet story reflects an interesting moral development concept that can be elaborated with the concept of moral development. This concept can help us understand how Petruk's character undergoes moral growth throughout the story and to what extent this can be connected with the general moral development of individuals.

Pre-Conventional Moral Stage: In the early phase of the story, Petruk may experience the pre-conventional stage, where his moral considerations are primarily based on punishment and reward. For example, his wisdom and good deeds may be influenced by

expectations of reward or fear of punishment. (Afroni, Puspitasari, Burhan, & Widyaningrum, 2022)

Conventional Moral Stage: As the story progresses, we can see Petruk evolving towards the conventional stage of moral development. His actions may be more influenced by social norms and societal views. For instance, in leading and carrying out his duties as a leader, Petruk may consider the prevailing social norms. (Yuningsih, 2014)

Post-Conventional Moral Stage: At this stage, Petruk may reach the post-conventional stage where his moral considerations are more related to abstract ethical principles and justice. This may be evident when Petruk, as a leader, makes decisions based on principles of fairness and truth, even if it may involve risks or difficulties. (Nurul Islami, 2016)

Influence of Environment and Social Interaction: In Petruk's moral journey, his environment and social interactions play a key role in shaping his values and morals. Encounters with various characters, both good and evil, can significantly influence his moral development. Relationships with fellow puppet characters, such as Bhatara Guru and Narada, may provide deep moral insights and teachings.

Moral Conflict and Decision Making: Petruk, in his roles as a leader and an individual, may face various moral conflicts. (Wahab, 2020) How he resolves these conflicts, what ethical principles he firmly holds onto, and how his moral decision-making evolves can all be explained through the concept of moral development. This reflects his evolution of thought from simpler considerations to more complex moral considerations.

Role of Moral Guides and Exemplars: In puppet stories, characters like Bhatara Guru and Narada may serve as moral guides who play a crucial role in shaping Petruk's character. (Tugiah & Hendriani, 2022) The moral examples provided by these characters can propel Petruk's moral development, inspiring higher values and guiding his steps towards moral maturity.

Learning Through Experience: Life experiences, both successes and failures, can be effective moral teachers. (Suyanto) How Petruk learns from these experiences and how he integrates his moral learning can be reflected in the concept of moral development. This includes understanding the moral consequences and adjusting values in facing various situations.

Through observation and analysis of Petruk's moral journey, we can understand how the concept of moral development helps explain the transformation of his character from early stages to moral maturity. This journey can also provide reflection on the complexity of moral development in real life.

Conclusion

The moral values in the tale of Petruk in wayang stories can be interpreted through the perspective of the concept of moral development. Initially, Petruk may follow pre-conventional moral considerations, guided by rewards or punishments. However, as the story progresses, his transformation towards conventional and post-conventional stages reflects the dominance of social norms and ethical principles in his considerations. The environment and social interactions play a central role in shaping Petruk's morals, while complex moral conflicts and decision-making reflect his moral maturity. Bhatara Guru and Narada as moral guides provide guidance and serve as role models, influencing the values adopted by Petruk. The importance of learning through experience is reflected in Petruk's response to moral consequences and his ability to adapt to the values he faces. The overall journey reflects the complexity of the concept of moral development, where character development is not always linear but filled with nuances and adjustments.

Thus, Petruk's moral journey not only provides wayang entertainment but also serves as a reflection of the moral journey commonly experienced by individuals in everyday life. As a valuable lesson, the tale of Petruk highlights the importance of moral growth and the values that shape character throughout life's journey.

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