



Moral and Social Values in Arjuna Wiwaha's Story and Its Relevance for Literature Learning in High School

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Abstract. This research aims to: (1) describe moral and social values contained in Arjuna Wiwaha's story and (2) explain the relevance of moral and social values in Arjuna Wiwaha's story for Literature Learning in high school. This study uses a descriptive qualitative study. Data collection was done by reading and noting. Data were sentences containing moral and social values in Arjuna Wiwaha's story. Data were analyzed through descriptive analysis using content analysis. The results show that moral and social values in Arjuna Wiwaha's story contain good and bad moral values. Good moral includes persevere in worship, maintain self-respect, respect, responsibility, honest, helpful, dutiful, and saying thank you. While bad moral includes forget themselves, quarrel, splurging, kill. On the other hand, social values include the social value of characters, association, recreation, and physicality. In addition, the book of Arjuna Wiwaha can be used as literary learning material containing moral and social values.

Keywords: Arjuna Wiwaha's Story · Moral Story · Sosial Story · Literature Learning

1 Introduction

There is a valuable component in culture and life in society, the nation, and the state that is crucial for people to acquire. The value of guiding human beings in determining whether something done is good or bad. Cultural goals that will be built either through verbal and non-verbal messages can be achieved in the presence of value. In the past, inter-citizens had a good emotional connection in social life. They strongly uphold a sense of community, mutual respect, and respect. Maintaining values is necessary to ensure that such a harmonious way of life continues with the times. Values must be seen to play a role in the individual and society. Culturing values, especially moral and social values, can be carried out in various stories in literary works.

Literary work is work that prioritizes aspects of human life [1]. Exploring stories focuses on the role of mythological and legendary figures that contain life values. Poets create literary works with an awareness of the importance of moral and social values

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disseminated to society. It is the foundation of the current view that reading classical literature that exists of historical fiction prose is considered a story that is unreal, meaningless, or even nonsense that has no benefit. Whereas classical literary stories, such as stories in wayang, contain noble values for every individual in social life.

One example of a classical literary is the story *Arjuna Wiwaha* by Sunardi D.M. Sunardi D.M. was born in Sala (Surakarta) on July 1, 1923, and died on April 8, 1987. He is a writer whose works retell stories from the world of wayang. Many works have been published, including *Bharata Yudha*, *Ramayana*, *Sumbadra Larung*, and others. In addition, he is also the Chairman of the PARIKESIT Foundation and the Chief Editor and Person in Charge of the Javanese language daily PARIKESIT, published in Sala (Surakarta). The book interested in studying is *Arjuna Wiwaha*'s story published in 1986 and the second book was published in 1993 through the Balai Pustaka publisher. *Arjuna Wiwaha* tells the story of the puppet protagonist Arjuna.

The role of wayang stories as a reference in everyday life, especially among young people, is beginning to erode. Knowledge of the part of classical literature is in danger of being forgotten along with the development of technology [2]. Anticipating wayang stories do not become extinct among teenagers and become a source of reference in classical literary studies. For the public, especially the younger generation, to comprehend the moral and social ideals concealed in wayang stories, it is vital to make them public. Wayang tales impart knowledge and shape attitudes, character traits, and outlooks on life. The moral and social values found can play an essential role for students, especially at the senior high school level, in fighting apathy towards life rules and norms in social life. In modern life, values, especially moral and social values, are starting to be neglected. In line with that, wayang stories provide teachings about living in harmony in society and are also an ancestral heritage that must be maintained and preserved.

Wayang stories also provide knowledge about customs, beliefs, and values prevailing in society at a particular time. In other words, research on classical literature help us learn about the order of life and culture. Literature learning is integrated into four language skills: listening, speaking, reading, and writing [3]. The aim of incorporating literature into the four language skills is that students gain and have direct experience in cultivating students appreciation, connoisseurs, and appreciation of literary works. In addition, Literature Learning aims to gain knowledge that students can apply in everyday life. So, this research that links moral and social values with Literature Learning answers the complex need for the urgency of understanding literature.

The relevant research by Sundari [4] found positive and negative moral values. Many positive moral values can be seen from being wise, obedient, loyal, fair, honest, compassionate, and likes to help. While negative moral values from Yudhistira's appearance as a human embodiment of stubbornness, excessive emotion, and revenge do not want to understand and feel the best. Another study [5] found moral values in the form of responsibility from Parikesit's attitude, Kresna's character advising the community, and Semar's character who gave advice.

Based on the above thought, the research on the book by Sunardi D.M. was carried out, especially moral and social values contained in *Arjuna Wiwaha*'s book. The book presents stories full of moral and social values. In addition, this research relates its relevance to the existing literature on learning in senior high schools. The moral and social

phenomena in Arjuna Wiwaha's book are closely related to the relationship between humans and humans, humans and themselves, and humans and God. Its scope includes issues of life and human dignity. This research aims to: (1) describe moral and social values containing in Arjuna Wiwaha's story; and (2) explain its relevance of moral and social values in Arjuna Wiwaha's story in Literature Learning in high school.

2 Method

This research is qualitative research that does not use numbers but a sense that is studied empirically [6]. The study method is descriptive analysis. The analytical approach is an understanding of an idea in a literary work that begins with explaining to understand. The descriptive method is intended to describe various phenomena at present or in the past [7]. The objects were moral values which are good moral values, bad moral values, and social values in Arjuna Wiwaha's story and its relevance in Literature Learning in high schools. An example of data in this study is found in the sentence "diligently ascetic, always living with concern, always getting closer to the creator," which describes obedience in worship. From the story's start to its conclusion, moral and social elements are calculated in the novel. The moral and social elements' good and bad elements are the elements that are examined.

This research is a text review research with a qualitative descriptive research type using content analysis. The data source was the book Arjuna Wiwaha by Sunardi D.M. The steps in this study included the data acquisition stage in the form of data collection, the data selection stage, and the data analysis stage by displaying the presentation and the analysis following the interactive data analysis model from Miles and Huberman [8]. Data collection techniques used note-taking techniques. The reading technique was carried out by reading Arjuna Wiwaha's book and then carefully determining the form of social and moral values. Record and analyze what is included in the moral values and social values. Meanwhile, the note-taking technique records all the data obtained when reading Rita Arjuna Wiwaha's book.

Data were recorded in the table. The note-taking technique was carried out by recording results related to moral and social values in Arjuna Wiwaha's story during the observation. Data that had been recorded in the table were then analyzed into a sheet. Presentation of data includes tables containing sentences indicating a value, page, and whether the value is good or bad. To explore the meaning of the text, the researcher uses hermeneutic reading. Readers describe the meaning of literary works based on the initial interpretation and continue to get a unity of meaning [9]. Hermeneutic reading is done by examining the implied meaning through reading and all the knowledge one has. The validity of the data is carried out using a triangulation technique, namely a technique for checking valid data by utilizing other subjects outside the data to check the data.

3 Result and Discussion

Arjuna Wiwaha's book by Sunardi D.M. tells about the fight between Arjuna and Niwatakawaca, a giant who wants to marry Dewi Supraba and conquer Kahyangan Suralaya. Previously, Arjuna had gone through a long meditate process and many tests

and temptations. However, he can well pass the test given. One of them is the test of the seven angels who were ordered to seduce him. The battle between Arjuna and Niwatakawaca was won by Arjuna who was rewarded with being crowned king for seven days in Endrabawana.

3.1 Moral and Social Values Containing in Arjuna Wiwaha’s Story

3.1.1 Moral Values

The moral values are presented in line with the opinion of Nurgiyantoro who categorizes moral values within the scope of human relations with God, oneself, others, and the environment [10]. The book Arjuna Wiwaha has both good and bad moral values. The book Arjuna Wiwaha reveals more morally upright people than unethical ones. It is demonstrated in Table 1.

3.1.1.1 Good Moral

Persevere in Worship. Obedience to religion is observed in the sentence, “Persevere mediating, always living with concern, always getting closer to the creator” on page (16) which describes obedience to the religion that a person adheres to the God. Humans must always remember the creator and persevere in worship to be closer to the God and get peace in this world and hereafter. The sentence, “Arjuna solemnly meditated was not at all moved by his heart” is found on page (33). It reflects someone who worships seriously so that he will not be tempted by any disturbance approaching him. The sentence, “Begawan Mintaraga, who is very solemn and diligent in his meditation, is not aroused at all” is found on page (35). Perseverance in worship is a challenge to be disturbed a scarce thing, especially nowadays.

On page (40), there is a statement, “But Arjuna, who was diligent and solemn in meditation, was not at all moved by his heart”. Understandably, the temptation is excellent, given the remarkable tenacity in praising God. It may not be avoided by others who do not make it outwit themselves when worshipping. The sentence, “Meditate, concerned, torture yourself, and solemn silence is the daily work of Raden Arjuna” is found on

Table 1. Good and Bad Moral Values

Good moral values		Bad moral values	
Exists	Page	Exists	Page
Obedient worship	16, 33, 35, 40, 44	Forget self	15
Keep honor	23	Quarrel	42, 63
Honor	57, 73	Spree	44
Responsibility	44	Kill	60
Honest	62		
Helpful	57, 66, 77		
Filial	68		
Be thankful	70		

page (44). Worship is an activity that must be carried out regularly. It is forbidden to be negligent and forget our worship of God. The moral values mentioned in these sentences are the scope of the relationship between humans and God. In everyday life, humans must always remember their God, whether Muslims, Hindus, Christians, or Catholics, as exemplified by Arjuna who always worships and remembers his God and never plays around in worship.

Maintain Self-respect. Maintaining self-respect can be seen in the sentence, "In everyday life, Srikandi always maintains the honor of her husband, both in times of peace and war" found on page (23). This sentence means that each partner must hide the bad things from the other because fellow partners must complement each other's weaknesses. Especially in married life, no one needs to know about someone's family affairs, and one shouldn't be too curious about other people's family problems. It is someone's privacy that should not be violated. In addition, we are not allowed to show disgrace to ourselves or others because this will be considered immoral and shameful. Disgrace is not good; if disseminated will create a bad view of someone being humiliated. The moral value mentioned is the scope of the relationship between humans and others.

Respect. Respect can be seen in the sentence, "Begawan Mintaraga or Begawan Ciptaning who have gradually returned to the form of Arjuna or Janaka quickly threw himself down and performed a solemn worship" found on page (57). Another sentence that reflects respect is, "After arriving in front of Batara Endra, Arjuna and the two nymphs performed their worship" found on page (73). Solemn worship is a word from the Javanese language that can be interpreted as a respectful greeting. Respect will show appreciation for others [11]. Arjuna gave respectful greetings to Batara Endra, his adoptive parent after he arrived. It is respect for others, especially for older people. The moral values mentioned are the relationship between humans and others.

Responsibility. Responsibility is an attitude that dares to accept the burden and is ready to bear something good or bad [12]. The sentence, "All have carried out the duties properly, with full sense of responsibility" is found on page (44). Someone who has been given trust in carrying out the task must carry out the lesson with a complete sense of responsibility. A responsible attitude is a primary moral value [13]. It is exemplified by the seven angels who were given a challenging task but still tried to carry it out well even though they failed. The moral value mentioned is the relationship between humans and oneself, and how to understand what must be done.

Honest. Honesty is an action that must be instilled in each person. The sentence, "He will not straddle the weapons of people who do not belong to him" is found on page (62). In this case, Arjuna gave an example that we should ask permission from the owner before taking or using other people's things. This attitude is honest by not accepting or using other people's belongings unless permitted. The moral value mentioned is the relationship between humans and others. In everyday life, taking or using other people's property is the same as stealing and is dishonorable.

Helpful. Action helping can be observed in the sentence, "Doing good, helping those who need help, eradicating immorality and destroying dangers that threaten the lives of many people is a type of asceticism that can be done solemnly" found on page (57). Arjuna has served as a prominent example of a good deed by constantly battling the evil likened to a giant to protect the nation and its citizens.

In addition, the sentence, “He is determined to spread goodness, do a lot for the common people, protect them against disturbances that come from anywhere” is found on page (66). In this case, Arjuna set an example to do a lot or provide everything people need according to their abilities. In addition, utilizing what has been obtained from asceticism to help eradicate all insolence. The sentence, “For that Supraba must sacrifice for the safety of Suralaya” is found on page (77). As someone who occupies a higher throne than the people, he has to protect and help those in trouble. The moral value mentioned are the relationship between humans and others.

Dutiful. Arjuna is a devoted person who can be seen from the sentence, “Arjuna is a very devoted person to his parents” found on page (68). Devoted to parents is an attitude that Arjuna always shows. Not only to Mrs. Kunti but also to her adoptive parents, namely Batara Endra. In addition, Arjuna obeyed the orders of his teachers and remembered the advice his teachers gave. Be polite when dealing with older siblings. Greetings to the other gods he had met. When dealing with parents, use respect and courtesy and do not say offensive words [14]. Obey and do everything ordered as long as it does not deviate and is not an act of immorality. The moral value mentioned is the relationship between humans and others.

Saying thank you. Thanking is an act that reflects good morals in everyday life. The sentence, “He said goodbye to Hyang Ardi Mount Indrakila, grateful that during that time he was allowed to live in his cave” is found on page (70). You will prove that we welcome someone’s care and affection by saying thank you. Thanking is a simple form of gratitude and makes life lighter. In addition, it can strengthen relationships with others. Saying thank you can also motivate someone to do good and be happy to help others. Saying thank you is a simple thing that can make people feel appreciated for what they have done or given.

3.1.1.2 Bad Moral

Forgot themselves. Self-forgetfulness in this story could be observed in the sentence, “He forgot himself and was desperate to propose to the angel Dewi Supraba and would destroy Suralaya if his proposal was rejected” found on page (15). Prabu Niwatakawaca forgot Hyang Guru’s message and did not believe his warning. It is an attitude that is not commendable. Prabu Niwatakawaca is a picture of a human who forgets one’s services and feels that he is the most righteous and powerful. Every human must never forget every kindness from others given to us. Do not let because of one temptation become negligent.

Quarrel. The existence of a quarrel is known from the sentence, “He briefly quarreled with Gandawati but was soon reconciled by Arjuna”. Found on the page (42). In addition, the sentence “Both lunge at each other, pull each other, push each other, pitted skills, and pitted supernatural powers” is found on page (63). Arguing both small and big fights is a behavior that is not commendable and should not be used to it in everyday life. Fighting will also have a bad impact, hurting each other and not wanting to accept other people’s mistakes.

Splurging. The sentence describing the attitude of splurging is “The one hundred Kauravas continued to live in luxury, in extravagance” found on page (44). In everyday life, extravagances, for example, eating too many snacks, buying luxury goods to show off, and being arrogant, like traveling and vacations, and buying expensive things that are not needed. Spending extravagance is a bad attitude; there is no benefit. It can be

called fun. This kind of attitude is highly disliked and needs to be shunned to be safe in this world and the hereafter. This bad moral value must be avoided because it can harm oneself and others.

Kill. Either murder or plotting to kill is an evil deed. The sentence, “Niwatakawaca ordered Momongmurka to go to Indrakila to find Arjuna who was in meditation and kill him” is found on page (60). Even though Arjuna failed to kill, this was considered a crime. Killing is a heinous act and causes sin. This reflects dishonorable morals and despicable and immoral actions. Moral norms are used as a benchmark for the good and bad of human action [15]. The perpetrators of murder will receive legal threats both in this world and hereafter. Therefore, a person must have good morals before acting and avoiding destructive behavior.

3.1.2 Social Values

The social values identified in Arjuna Wiwaha's book include socioeconomic values, social character, social association, social recreation, and social physicality [16]. Socioeconomic value means the value following market prices. Social character values reflect personal guilt, fairness, willingness to help, self-control, and truth. The social value of the union includes human bonds with friends and family up to the international level. The social value of recreation is the value of welfare or providing physical and spiritual fitness. Physical and social values include knowledge and truth. The social values contained in Arjuna Wiwaha's book can be seen in Table 2.

Table 2. Social Values

Character Social Value	Page
Easily influenced	48
Helpful	57
Self confident	65
Self control	104
Strong determination	106
Union Social Value	Page
Get along	14, 86
Love each other	33, 82
Sacrifice	92
Recreational Social Value	Page
Protect	58
Maintain peace and safety	58, 102
Physical Social Value	Page
Truth	56
Intelligent and knowledge	88
Socioeconomic Value	Page
-	-

3.1.2.1 Social Value of Characters

Table 2 shows that the social values of the characters found are easily influenced, helpful, confident, self-controlled, and firm in their stance.

Easily Influenced. The social value of being easily influenced can be seen in the sentence, “Cooperation in the group began to break down because each angel was affected by his feelings,” found on page (48). This attitude is an act that is not commendable because it can cause divisions among humans. Humans must withstand every temptation, especially temptations that lead to bad things. This angel’s attitude can be an example for humans to always think logically besides relying only on feelings. We must always be vigilant and have a firmness to appear as individuals who are not easily shaken.

Helpful. The social value of a helpful character can be seen in the sentence, “Doing good, helping those who need help, eradicating disobedience and destroying dangers that threaten life” found on page (57). Please help is an excellent action to help other humans [17]. Helping others benefits the person and the helper so that they will have a good relationship or friendship. In addition, a person will also have a favorable view of himself when helping others.

Self-confidence. The social value of self-confidence can be seen in the sentence, “Some additional knowledge and other magic were given so that Arjuna felt like he was a new human being, a wise man and believed in himself” found on page 65). It refers to the proverb of rice which is that the more it contains, the more it ducks. The power that is owned is used to help others and does not make Arjuna forget himself. The existence of self-confidence will make people dare to take risks so that they have more experience and find success in life.

Self Control. The social value of self-control can be seen in the sentence “He began to forget the feeling of disappointment and anger” found on page 104). In this sentence, it can be understood that Prabu Niwatakawaca could control himself when he felt angry and disappointed. He can forget about it and increasingly strengthen his heart on achieving the primary goal. With good self-control, the seat will be calmer, able to think correctly, avoid regrets, and avoid stress or frustration.

Strong determination. The social value of true character can be seen from the sentence “The two twin giants held fast to their stance of dying one by one” found on page 106). In this sentence, it can be understood that the two brothers worked together and sacrificed in the war against Suralaya. Someone with a firm stance is also not easily swayed by the ambition to achieve goals. They have firm principles and are not easily changed, exemplified by the twin giants who always adhere to the code that once one dies, all die. Unaffected by fear or any situation.

3.1.2.2 Social Values of Association

The social values of the association are harmony, mutual love, and sacrifice for others.

Harmony. The value of harmonious association can be seen in the sentence, “Dewi Kamaratih always lives in harmony with her husband, Batara Kamajaya. This goddess always tries to maintain marital harmony in humans” found on page (14). The sentence “The two male and female birds look very harmonious” is found on page (86). It can be understood that harmony is an important thing that is well applied in everyday life between fellow human beings and even among living things. Rukun is a beautiful social attitude and can maintain peace. Harmony is the key to achieving a just, prosperous, safe, and successful society in society [18].

Mutual Love. The value of unions loving one another can be seen in the sentence, "The three main daughters consider Sulastri as the youngest, youngest, and youngest sibling. Everyone loves him." found on page (33). The sentence "I miss my two older brothers, my two younger siblings, and especially my mother" saw on page (82). Among them, all love and miss each other, and no one feels incomparable. Mutual love between fellow human beings and fellow living things is a good act. This can be seen from the attitude of Arjuna's wives who love Sulastri

Sacrifice. The value of the association and sacrificing for others can be seen in the sentence, "It's no joke, you are truly a warrior princess who is willing to sacrifice for the people of Suralaya" found on page (92). In this case, Dewi Supraba has an example of humans always sacrificing for the benefit of the country and society at large. Willing to sacrifice for the survival of humanity and not think about yourself. Dewi Supraba has set an example for us not to think about ourselves and prioritize the community's interests at large.

3.1.2.3 Social Values of Recreation

The social value of recreation contained is nurturing, maintaining peace, and safety. Recreational value is a welfare value. In this case, it means the world's welfare and safeguarding the world's security from various kinds of insolent disturbances.

Protect. The social value of nurturing can be seen in the sentence, "I want to protect this universe and want the priests to be protected and protected from any form of interference" found on page 58). This attitude can be emulated especially by people who occupy positions as leaders to prosper the community. Usually, the leader will provide direction, protect, assist, and serve the community so that they have a better life. An attitude of caring and protecting each other will create love [19].

Maintain peace. The social value of maintaining peace can be seen in the sentence, "I feel that I must protect what is called Rohita, that is to protect the peace of the people of the entire country" found on page (58). The sentence "His beloved angel had indeed done too much and was almost beyond his capacity for carrying out his duties, the safety of Suralaya, the sake of winning the battle, and saving the world" found on page (102). Maintaining peace must be realized by all people, not just one or a few people, and then life will be prosperous. The primary manifestation of maintaining peace can be realized by the participation of the community in maintaining security.

3.1.2.4 Social Values of Physicality

The physical social values contained are truth and intelligence or knowledge.

Truth. The value of truth can be seen in the sentence, "You forget that humans live in this world only as puppets, I mean shadow puppets. So there is a mastermind who has set it in motion" found on page (56). In this sentence, it can be understood that there is a truth about humans living in this world only controlled by the creator and will not live if they are not desired. The Almighty has arranged everything; humans only live according to the religious laws they believe in. Therefore, humans must always worship their God who has given life in this world.

Knowledge. The value of knowledge can be seen in the sentence, "'For the umpteenth time, Arjuna became fascinated by the intelligence of the angel's brain'" found on page 88). The angel in question is Dewi Supraba who has extensive knowledge and has

many tactics and instructions to save Suralaya. Dewi Supraba is the most intelligent angel and is able to capture all the explanations or knowledge given by Batara Endra. We must have extensive knowledge and not be limited to one or two fields. Someone with extensive expertise like Dewi Supraba can be relied on by many people, especially those close to her.

3.2 Its Relevance of Arjuna Wiwaha's Story to Literature Learning in High School

A teacher may apply the substance of the book *Arjuna Wiwaha* by Sunardi D.M. in Literature Learning and fits into the world of education. In *Arjuna Wiwaha's* story, there are many good moral values, especially obedience to religion. On the other hand, it reflects respect for others, filial piety to parents, admiration, thanks, and help. The commendable attitude exemplified by Arjuna can become an example for students. In addition, the bad moral values contained in it can also be used as learning material so as not to display these bad attitudes in everyday life. *Arjuna Wiwaha's* book can be used as literary learning material containing moral and social values that apply in society, nation, and state life.

Learners can understand the form of value in a context [20]. Many moral and social attitudes exist among humans that can be applied in everyday life and can be used as an example for teachers when teaching. Teachers who use wayang stories in learning are rarely found, mainly using modern novels, short stories, or folklore, often used as learning materials. The story *Arjuna Wiwaha* is suitable in the world of education which can add variety to students in Literature Learning. Material feasibility according to the stages of learning age is something that should be highlighted in a study of literature [21]. *Arjuna Wiwaha* is considered the story of the heroism of an Arjuna for the nation or state. In addition, it can introduce classical literature as wayang stories to students.

The wayang stories in *Arjuna Wiwaha's* book are part of classical literature that contains many life values, especially moral and social values. Its noble values need to be preserved and used as literature learning materials in secondary schools. The good moral values in the *Arjuna Wiwaha* story are obedience to religion, respect for parents, responsibility for duties, helping, devotion to parents, and gratitude. The bad moral values in *Arjuna Wiwaha's* story include forget themselves, quarrel, splurging, and kill. The social values contained in the *Arjuna Wiwaha* story are social values of character, social values of the association, social values of recreation, and social values of physicality. The social values of character include being easily influenced, helpful, confident, self-controlled, and firm. While the social values of the association include harmony, mutual love, and sacrifice. The social value of recreation includes protect and maintain peace. In addition, physical social values have truth and knowledge. The book *Arjuna Wiwaha* by Sunardi D.M. can be applied to literature learning and fits into the world of education. Many moral and social attitudes exist among humans that can be applied in everyday life and can be used as an example for teachers when teaching.

4 Conclusion

Based on the results above, moral and social values in Arjuna Wiwaha's story contain good and bad moral values. Good moral includes persevere in worship, maintain self-respect, respect, responsibility, honest, helpful, dutiful, and saying thank you. While bad moral includes forget themselves, quarrel, splurging, kill. On the other hand, social values include the social value of characters, association, recreation, and physicality. In addition, the book of Arjuna Wiwaha can be used as literary learning material containing moral and social values that are good to be an example for students.

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