

EXPLORATION OF SOSROKARTONO'S MORAL TEACHINGS AND THEIR RESONANCE WITH THE AXIOLOGY OF ISLAMIC EDUCATION

Nuryanto^{1*}, Supriyanto Abdi²

¹Al-Azhar Yogyakarta

²Universitas Islam Indonesia, Yogyakarta, Indonesia

*nur24847@gmail.com

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Abstract

This study aims to explore and examine the moral teachings of Raden Mas Panji Sosrokartono, an important figure in Javanese moral and spiritual tradition, and their resonance with the axiology of Islamic education. More specifically, the study examines Sosrokartono's moral teachings as reflected in his symbolic names (sinandi) such as "Sang Alif," "Mandor Kloengsoe," and "Djoko Pring," which contain deep spiritual and social values. It also looks at his wider moral teachings as contained in his Ilmu Catur Murti and Ilmu Kantong Bolong that emphasize harmony, sincerity, simplicity, and selfless devotion. This study is library research with a historical-critical-philosophical approach. The study found that the Sosrokartono's moral teachings strongly resonate with the axiology of Islamic education in relation to the values of faith (aqidah), worship (ibadah), morality (akhlaq), and nationalism. The study argues that Sosrokartono's locally rooted moral teachings are highly compatible with the axiological aims of Islamic education to form individuals who are pious, have noble character, and love for their nation. Sosrokartono's holistic moral teachings, combining intellectuality, morality, spirituality, and harmonization with divine, humanistic, and cultural values, are thus very relevant to the development of Muslim personalities and national values.

Keywords: Moral Teachings; Sosrokartono; Axiology of Islamic Education

INTRODUCTION

Culture plays an important role in the development of Islamic teachings. Islam and culture can go hand in hand, and both shape individual behavior in their social life. In Java, in particular, Islam peacefully coexists with local wisdom as expressed in puppets, *gamelan*, traditional dances, and other cultural expressions. This process creates a distinctive and unique cultural blend, where Islamic values are integrated with Javanese traditions through a subtle and symbolic approach.

The acculturation of Islamic teachings and Javanese culture is reflected in the moral teachings of one of the most important Javanese moral teachers in the modern period, Raden Mas Panji Sosrokarsono. He is known for his deep understanding of the values of Javanese wisdom that prioritize harmony, patience, and virtue. He is also known for his spiritual and moral teachings that emphasize simplicity and inner enlightenment, in harmony with the Javanese mysticism tradition that is full of philosophical depth. His moral teachings on harmony, patience, and virtue are articulated in his many famous noble statements (*pitutur luhur*) such as '*sugih tanpa banda*', '*ngluruk tanpa bala*', and '*menang tanpa ngasorake*'.

On a closer look, these noble teachings teach holistic human consciousness that is in harmony with fundamental goals of Islamic education (Absa, 2021, p. 40). As Bajuri asserts, Islamic education is tasked with shaping the personal integrity of Muslims individually, socially, and intellectually (Bajuri, 2020, p. 165). In a similar vein, Arifin suggests that Islamic education has the purpose of shaping the human person from the physical and spiritual aspects based on the principle of God (*ḥablun min Allāh*), relationship to others (*ḥablun min an-nās*), relationship to nature (*ḥablun min-ʿālam*), and love of the homeland (*ḥablun min al-waṭan*) (Arifin, 1991, p. 11).

Against this backdrop, this study seeks to explore and examine the extent to which Sosrokarsono's moral teachings resonate with fundamental values of Islamic education. This study is important because Sosrokarsono's views may

offer a viable model of learning and embracing divinity, humanity, and culture simultaneously, without any opposition between the three. Philosophically, Sosrokartono's teachings also include the intersection of Islam and nationality, opening opportunities for Islamic education to remain in line with national values. The results of the study will enrich the literature on Islamic education, especially from the perspective of culturally rooted spiritual and moral values, offering an important guide for educators in integrating these values into a holistic Islamic education.

METHOD

This study is a library research, which is a series of activities to collect data from various literary sources (Hafni Sahir, 2021, p. 16). This study uses a qualitative content analysis approach (Azwar, 2009, p. 91). In addition, the study also uses a *historical-critical-philosophical approach* to critically trace historical roots to understand the reasons why a character rolls a certain idea, as well as look at the background (Abdullah, 1996, p. 88).

RESULTS AND DISCUSSION

Western Perspective on Moral

Moral means a habit or way of life addressed to humans (Berten, 2002, p. 4). Western concepts of morality develop dynamically along with the changing times. The Western concept of morality is very different from one era to another. The concept of the so-called good and bad is an arena of thought that has never ceased by Western philosophers, from the Greek Age to the present day. In Ancient Greece, philosophers proposed many "ethics of virtue" as the basis of a good life. Today, however, morality in the West has become more complex, dynamic, and often open to debate, reflecting a profound shift in the values and moral orientation of its society. The values and moral orientation of Western society reflect the ever-growing openness (Al-Attas, 1993, p. 16).

In the Middle Ages (600-1050 AD), morals in the West were influenced by Church authority. Pope Gregory, for example, could dictate political policies, including the power of the monarchy and the Roman Empire. The Church has the power to excommunicate rulers who do not obey Christian rules by revoking their leadership mandates. Thomas Aquinas (1225–1274 A.D.) in the *Summa Theologiae* stated that the highest happiness comes from contemplation of God, not physical pleasure. He put forward four laws: eternal, natural, civil, and divine law (Russell, 2004, p. 606). Nevertheless, this view is still seen as a focus as a supporter of the church's theology, which is unable to remove man from the authority of the church itself.

In the Renaissance century, thinkers such as Descartes emerged with the concept of free will, and Baruch Spinoza, a rationalist, developed a view of ethics and goodness based on reason (*Amor Dei Intellectualis*) (Hadiwijoyo, 2011, pp. 24–25). In addition, John Locke emphasized more experience (*empiricism*) (Russell, 2004, pp. 803–806). The placement of reason in determining morality continued in the 18th century, the Age of Enlightenment (*Aufklärung*) (Brouwer, t.t., p. 63). Positivism then emerged as a binder of rational and empirical measures of knowledge, with positivist intellectuals such as Auguste Comte limits philosophy to objective phenomena (Russell, 2004, pp. 1013–1014).

Islamic Perspective on Moral

Morality in Islam is better known as *akhlaq* which is rooted in the word *khuluq* which means character, behavior, personality, and many others. In Islam, the source of morality is the Qur'an and the Sunnah, which are the moral and ethical guidelines of Muslim life. Al-Mawardi stated that morality is the core of Islam, encompassing traits such as patience, honesty, and generosity (Rahman Assegaf, 2013, p. 98). Ibn Miskawaih structured his moral thought based on a principle of vision or knowledge preceding action (Miskawaih, 1996, pp. 1–4). Abu Hamid Al-Ghazali is of the view that morality is a process of self-

improvement through the formation of good character and does not oppose the decree of *Sharī'ah*. Although ratio can determine the good or bad of an action, for him the judgment is always illuminated by the teachings of *Sharī'ah* (Al Ghazali, 1927, p. 59).

The views of Ibn Miskawaih and Al-Ghazali above have differences in the emphasis of moral views. Ibn Miskawaih emphasizes morality on virtue or happiness which focuses on intellect or rationality and social integrity, while Al-Ghazali stresses the importance of self-based training efforts and based on the provisions of *Sharī'ah*. Meanwhile, contemporary scholar Fazlur Rahman asserts that morality in Islam must be understood in the context of the objectives of sharia (*maqasid al-shariah*) (Rahman, 1992, p. 165). Muslim scholars place morality as the basis of individual and societal life, balancing intellect, soul, and religion. Their goal is to achieve happiness and well-being through moral improvement and a just social order.

More specifically, Yusuf al-Qardhawi opines that morality in Islam is related to the application of Islamic values in daily life (Qordhawi, 1989, p. 7). Moral values in Yusuf al-Qardhawi's view are formulated in various dimensions, namely; the value of monotheism (*rabbāniyyah*), the value of humanity (*insāniyyah*), the value of universality (*syumūl*), the value of balance (*wasatiyyah*), the value of realistic or contextual (*wāqi'iyyah*), and the value of clarity (*wudhūh*). (2017, p. 54–56).

Axiology of Islamic Education

Axiology comes from the Greek word, *axios*, which means value, and *logos*, which means science (Gatriyani (ed)., 2019, p. 108). John Sinclair explains that axiology is a branch of philosophy that studies values. The focus of axiology is the question of good and bad, right and wrong, and how these values affect various human actions in the context of life (N., 2019, p. 5). Axiology is a theory of value

related to the usefulness of science in the form of social responsibility in building civilization (Gatriyani (ed.), 2019, p. 103)

The value of virtue is universal and applies everywhere. For example, honesty is good everywhere, while lying is bad everywhere. Values are open and free from single-truth claims (Abadi, 2019, p. 190). Bremel in Suseno divides the values in axiology into three parts, namely: 1) *Moral conduct*, which is a moral action, which gives birth to a special discipline called ethics. 2) *Esthetic expression*, which is the expression of beauty, which gives birth to aesthetics. 3) *Socio-political life*, which will give birth to social philosophy (Suseno, 1993, p. 65). These three things will always be related to the world of education.

The axiology of Islamic education is closely related to moral, aesthetic, and socio-political life. Islamic education is rich in values that not only form character and morals but also influence the mindset and actions based on the principles of goodness and justice. This is due to values such as truth, justice, and wisdom, which are an integral part of Islamic education (Tafsir, 2012, p. 30). The main goal of Islamic education is the internalization of morals and ethics that are balanced between this world and the hereafter. Knowledge must encourage piety and get closer to Allah. According to Al-Ghazali, the purpose of Islamic education is to get closer to Allah, not to seek position or materiality (Al-Ghazali, 2015, p. 9).

The Moral Teachings in the Symblic Names (*Sinandi*) of Sosrokartono

Sang Alif

Sang Alif is a nickname of Sosrokartono. This nickname was given to describe his spiritual depth. This epithet symbolizes spiritual consciousness that emphasizes a direct relationship with God, free from pride and worldly interests (Priyanto, 2018, p. 4). Conventionally, *alif* is the first letter in the Arabic alphabet,

shaped perpendicular without variation. As the first letter, *alif* is considered to be the main and has a high position (Priyanto, 2018, p. 91).

According to Ciptoprawira, in *Pengetan Pengalaman Darussalam* by Sutanto, *Alif* is interpreted as "God + I = Ana," which means *Jumbuhing Kawulo Gusti* (unity between servants and God). Although "*jumbuh*" and "*manunggal*" have different meanings, they are often equated, which means the union of man with God (Ciptoprawiro, 1991, p. 15). *Alif* has a very sacred meaning for Sosrokartono. This is reflected in a letter he sent from Tanjung Pura on October 26, 1931.

"Masang Alif poeniko inggih kedah mawi saron lampah. Mboten kenging kok ladjeng dipoen tjentelaken kemawon ladjeng dipoen tilar kados mepe rasoekan." (Aksan, 1995, p. 20)

"Installing *Alif* must also be done with an effort to 'experience'. It is not allowed to just hang it, then leave it, like drying clothes".

In December 1925, Sosrokartono met with K.H. Hasyim Asy'ari, talking about the Arabic language, the Javanese people, and various other matters. From that meeting, Sosrokartono was given the nickname "*Sang Alif*," which means *ma'rifatullah*, which led him to create amulets, *rajah*, and *hizb* (Irawan, 2018, p. 323–324).

Mandor Kloengso

"*Mandor*" means someone who heads and supervises workers. However, there is a view that "*mandor*" is derived from the Arabic words "*man*" (human) and "*dour*" (circle without beginning and end). Meanwhile, "*klungsu*" is the seeds of sour fruits. The word "*asem*" is considered a metaphor for the Arabic word "*asma*," which refers to the name of Allah. Sosrokartono teaches that humans must continue to believe in Allah SWT and do good deeds without stopping, reflecting the meaning of life that has no beginning and no end (Priyanto, 2021, p. 106). Sosrokartono began to use "*Mandor Kloengso*" in his letter from Medan,

May 12, 1931. These terms vary, such as "*Mandor Kloengsoe*" (July 5, 1931) and "*Pak Kloengsoe*" (July 9, 1931) (Suxmanto, 1996, p. 6–12).

There are various values in interpreting *Mandor Kloengsoe*. Some of them are the value of divinity and servitude to God by serving His creation (*ngawoelo dateng kawoelaning Goesti*) (surrender to God's will) (Priyanto, 2021, p. 106). *Kloengsoe* also appeared along with the humble attitude possessed by Sosrokartono. He often called himself an ordinary person with the rank of *mandor* (*tijang bijoso kemawon ingkan namoeng pangkat mandor*) (Priyanto, 2021, p. 105-106).

Djoko Pring

Djoko Pring comes from "*jaka*," which means single or unmarried man. Some associate it with the Arabic word "*zakka*," which means sacred (Priyanto, 2018, p. 108). Word *pring* can also be found in a letter from Bindjai dated November 12, 1931. In this letter, the verse entitled "*Adji Pring*" is conveyed as follows:

"Adji Pring"

Soesah podo soesah/Equally difficult

Seneng podo seneng/Equally happy

Eling podo eling/Equally remember

Pring podo pring/Equally made of bamboo

(Suxmanto, 1971, hlm. 88–89)

Pring podo pring, weruh podo weruh, eling podo eling emphasizes human equality. The word "podo" means "same," reflecting the view of Sosrokartono that human beings are equal and must remind each other of kindness, even though they are far away (*eling tanpa nyanding*) (Priyanto, 2018, p. 109).

Moral Teachings on *Ilmu Catur Murti*

Ilmu Catur Murti was developed by Sosrokartono and used as a life guide to achieve the goal of being a servant of Allah. *Catur Murti* means four incarnations, namely thoughts, feelings, words, and deeds. This philosophy emphasizes the

harmony of the four through truth in thoughts, feelings, words, and deeds to achieve perfection of life and virtue (Aksan, 1995, p. 70). The emotional stage is the beginning of all actions, in the form of an impulse to act. The mind stage then processes the impulse, determining whether to manifest it or reject it. The speech stage is the first step to verbally express the decision of the mind, as a tangible manifestation of the will that has been considered (Moesseno, 2018, p. 91).

"Wajib tiyang gesang sinau anglaras panginten saha raos," (Suxmanto, 1996, hlm. 34)

"Man must learn to harmonize thoughts and feelings."

In the above statement, Sosrokartono emphasizes feeling and logic. For him, the two must go in harmony, complementing each other in human life. Logic is necessary for clear and rational thinking while feeling serves as a moral and humanitarian guide. When the two are balanced, one can face life wisely without being easily caught up in negative emotions or unfair decisions (Priyanto, 2018, p. 15).

The Moral Teachings on *Ilmu Kantong Bolong*

Sosrokartono's *"Ilmu Kantong Bolong"* teaches sincerity, simplicity, and sincerity. This teaching emphasizes the importance of helping others selflessly, with sincerity as the main key.

"Noeloeng pedadane ora nganggo mikir wayah, wadoek, kantong yen ono isi loemoentoer marang sesami" (Suxmanto, 1996, hlm. 87)

"Helping the troubled without thinking about time, energy, or the contents of the pocket; If you have anything, let it flow to others."

Ilmu Kantong Bolong teaches selflessly helping others as a form of devotion to God, by prioritizing the interests of others and rejecting selfishness. Each individual is invited to help unconditionally and distribute sustenance to those in need (Mulyono, 2018, p. 30). The teachings of Sosrokartono emphasize that trust in God must be realized concretely, one of which is by helping others selflessly.

This action frees a person from fear and gives inner freedom, similar to the views of Sufis and mystics in religion (Mulyono, 2018, p. 5).

The Resonance of Sosrokartono's Moral Teachings with the Axiology of Islamic Education

Islamic education forms individuals who are pious, diligent in worship, and active in charity, based on divine and human values as a guideline for life (Abudin, 2008, p. 2). Divine values come from belief in God, while human values come from human cultural interactions, both individuals and groups (Isna, 2001, p. 98–99). Ki Musa Al Machfoeld refers to Sosrokartono as *mutashawwif*, a scholar of Sufism, who is classified as *a khos* because of his spiritual depth and highest attainment in Sufism (Al Machfoeld, 1971, p. 1). In *Priagung Dar Oes Salam*, the levels of Sufism are divided into *awam*, *khos*, *khawasul khawas*, and *A khos* as the peak. This is in contrast to Al-Ghazali, who added the *khawasul khawas* level. The meaning of *A khos* is difficult to understand in general Sufism terminology, so its interpretation is limited (Maftukhin, 2012, p. 16).

Sosrokartono practices divine and human values through devotion to God and service to others, preaching with *da'wah bil hāl* – practice without words (Al Machfoeld, 1971, p. 2). Sosrokartono prioritized simplicity and universal brotherhood, viewing meaningful life through the role of easing the burden of others, not from wealth or status.

“Ancas koelo boten sanes namoeng moegi-moegi kaparengo kiyat saget urun budi, memayoe ayoening oerip, memayoe awonipun gesang, nyoewito kawoelo, bekti dhateng sesami” (Suxmanto, 1996, p. 16)

"My goal is none other than to benefit, preserve life, improve living conditions, save others, and serve others."

Sosrokartono believes that universal brotherhood transcends the boundaries of ethnicity, religion, and state, with love and empathy as the basis of human relationships. For Sosrokartono, differences can be overcome with sincere

humanity. He believes that a peaceful world is realized through selfless love, acceptance, and respect for differences.

“Wajib tiyang gesang sinahoe anglaras batos saha raos. Mila sanget anggen koelo moejoedaken soepados para sedherek kaparengo saget anggen among roekoen, among goeyoep” (Suxmanto, 1996, p. 17)

"It is mandatory for everyone to live by prioritizing the heart and feelings. Therefore, we need to show how we should behave towards our brothers and sisters so that we can take care of each other and help each other."

In Islam, humans are called *al-insan* or *al-basyar*. *Al-insan* means "happy, docile, harmonious" (from *uns*) or "forgetful" (from *nasiya*) (Shihab, 1997, p. 87). *Al-insan* refers to the psychological aspects of humans, while *al-basyar* refers to biological aspects, such as eating, drinking, and other physical needs (Buzrizal, 2022, p. 24). Islamic education aims to build human beings and humanity by respecting the dignity and equal rights of every individual. Education is an effort to understand the universe and humanity, as well as to prepare maturity, skills, personality, and morals through guidance (Saleh, 2005, p. 3). Zakiyah Daradjat in Abdul Rahman Saleh asserts that Islamic education is a guidance so that students can understand and practice Islamic teachings as a view of life (Saleh, 2005, p. 6). In the perspective of Sosrokartono, there is a phrase "*tiyang gesang sinahoe anglaras batos saha raos.*" This phrase means that human beings must live in harmony with their minds and feelings. This concept shows the relationship between mind and feelings.

Resonance with Faith (*Aqidah*) Values

The value of *aqidah* is rooted in a belief in Allah, faith in angels, His books, messengers, and the last day, as well as *qada'* and *qadar*, which are the basis of Islamic education. *Aqidah* does not include philosophical schools such as idealism or existentialism (Sa'adillah et al., 2021, p. 44). Abu Bakr Jabir al-Jazairy, as quoted by Yunahar Ilyas, states that *aqidah* is the truth accepted by human beings based on reason, revelation, and *fitrah*, which is imprinted in the heart and

believed to be valid, and rejects everything that contradicts it (Ilyas, 1993, p. 1–3).

Aqidah education based on the Qur'an and Sunnah aims to form a solid foundation of monotheism so that students carry out Allah's commands and apply the value of *aqidah* in life. Tawhid is the core of Islamic teachings and the main element of *aqidah*. The value of *aqidah* according to Buseri is a form of awareness of the Divine (monotheism). These Divine values include the value of attitude and belief (*ilahiah-imaniah*), the value of worship (*ilahiah-ubudiah*), and the value of relationships with others (*ilahiah-muamalah*). Meanwhile, the concept of divinity in the view of Sosrokartono is reflected in the name sinandi "*Sang Alif*," which means *God = I = Ana*. This meaning describes the unity of divinity and humanity in a universal and humanist perspective (Aksan, 1995, p. 16).

In various records, Sosrokartono more often refers to the name of God as "*Gusti*." The following are same examples:

"Jumbuhing Kawula-Gusti" (Suxmanto, 1996, p. 6)

"Servant's Surrender to God"

"Ngawulo dhateng Kawulaning Gusti" (Suxmanto, 1996, p. 7)

"Serving the servant of God"

"Kulo mboten gadah ajrih sebab payung kulo Gusti kulo" (Suxmanto, 1996, p. 7)

"I don't feel afraid because my protector is my God"

In Javanese society, "*gusti*" is an honorary title that symbolizes majesty, holiness, and power, especially used in the palace or aristocratic circles. Literally, "*gusti*" means "master" or "the noble" (Riyadi, 2014, p. 79). In his letters, the mention of the word "*gusti*" is often associated with serving others. This is reflected in the phrase *"ngawulo dateng kawoelane Gusti"*. Linguistically, this phrase means "*serving the servant of God*". He included this text in the third paragraph of the Letter from Medan, May 12, 1931 (Suxmanto, 1996, p. 7).

The divine value of Sosrokartono is based on essential humanity, seeing others as servants of God (*kawoelane Gusti*). For him, serving (*ngawoelo*) means

serving sincerely, responsibly, and faithfully to God, without expecting anything in return. This statement is in line with the next statement of Sosrokartono, namely:

"Lan memayoe hayoening oerip, tanpo pamrih, tanpo ajrih; jejeg mantep, mawi pasrah" (Suxmanto, 1996, p. 7).

"And protect the safety of life, selflessly, without fear; firm and steady, accompanied by submission."

Sosrokartono proposed the concept of "*Jumbuhing Kawula Gusti*," which means the harmony of human beings with God, similar to "*Manunggaling Kawula-Gusti*. The concept of "*Manunggaling Kawula-Gusti*" itself developed in the Sufistic Javanese Islamic tradition and Javanese mysticism. This concept was popularized by Ronggowarsito, but it is believed to have originated from the Giripuro era in Gresik before the collapse of Majapahit. This concept reflects a blend of Hindu and Islamic mysticism, as seen in *Suluk Sheikh Siti Jenar* and *Suluk Wali Songo*, which are thought to have been composed during the Mataram period (Riyadi, 2014, p. 79).

Sosrokartono also inserted *tahmīd* (*alhamdulillah*) in several places. For example:

"Yen Alhamdulillah, wonten poeloeng kehormatan dhumawah ing saliro koelo..." (Suxmanto, 1996, p. 7)

"If Alhamdulillah, there is an honorary award bestowed on me..."

The word *alhamdulillah* reflects the Islamic side of Sosrokartono. The word *al-hamd* consists of three letters, namely *ha*, *mim*, and *dal* which means praise to Allah (Sahabuddin, 2007, p. 279). The use of *Gusti* and *alhamdulillah* reflects the spirituality of Sosrokartono who harmonizes Javanese traditions with Islamic values. Sosrokartono certainly contains a deep understanding of divine values. The understanding of submission (*pasrah*), and confidence (*mantep*) implies every action that acknowledges and believes in the majesty of God. Faith in God teaches absolute confidence in the existence and oneness of God. This is in line

with the surrender to God. The majesty of God (*Gusti*) is the center of belief. Sosrokartono emphasizes the importance of understanding and respecting God's will in all things, which is in line with the concept of tauhid in Islam. Sosrokartono combines the perspective of Javanese culture with Islamic principles. While there are similarities with the pillar of faith (*arkan al-iman*), especially in faith in God and destiny, its approach is more based on local values, suggesting a blend of the two frameworks.

Resonance with Worship (*Ibadah*) Values

Ibadah as an integral part of Islamic teachings, has a binding aspect to people who are legally bound (*mukallaf*). Muslim scholars categorize worship into two: 1). '*ibadah mahḍoh* and 2). '*ibādah ghairu mahḍoh* (H. Saleh, 2008, p. 6). '*Ibādah mahḍoh* is related to *muamalah ma'a al-khaliq* (worship in the sense of the relationship between the servant and Allah). Meanwhile, '*ibādah ghairu mahḍoh* relates to interaction with fellow human beings (*ḥabl min al-nas*) (Saleh, 2008, p. 2).

The moral teachings of Sosrokartono are connected to *ibadah*, both *mahḍoh* and *ghairu mahḍoh*. His concept of "*pasrah datheng Gusti*" describes the importance of submission to God, while his "*ngawoelo dhateng kawoelaning Gusti*" teaches devotion to fellow humans, reflecting equality between humans. "*Ganjarane Ayu lan Aruming Sesami*" is another Sosrokartono's important concept that teaches that goodness and beauty in life come from good relationships with others. Good rewards ("*Ayu*") are obtained through mutual respect, help, and maintaining harmony between individuals ("*Aruming Sesami*"). This concept emphasizes the importance of coexistence in affection and cooperation, where the beauty of life is measured not only by personal achievements but also by the quality of the social relationships we build with others. This concept has a deep philosophical meaning describing how *ibadah* is not only about the vertical connection between servants and God but also the

horizontal relationship between human beings that is reflected in kindness and mutual respect. This reflects the integration between *ibadah mahdhoh* (ritual worship) and *ibadah ghoiru mahdhoh* (social worship) in Sosrokartono's teachings. *Ibadah* for Sosrokartono is not only limited to ritual forms such as prayer or fasting but also includes a way of life in interacting with fellow humans. For him, devotion to God is reflected in devotion to others. Thus, *ibadah* in the view of Sosrokartono is a picture of the balance between submission to God and devotion to others.

Resonance with Moral (Akhlak) Values

According to Al-Ghazali, morality is a trait that is embedded in the soul, encouraging actions without consideration of the mind (Jamaludin.,(ed), 2018, p. 3–4). Sosrokartono is a simple figure. Although he was a nobleman, he introduced himself as *Joko Pring* or *Mandor Klungsu*. *Joko Pring* is a dynamic simplicity, which is very strong and can withstand a variety of conditions. While the *Mandor Klungsu* is humble like a small *klungsu*, it produces many things (Aksan, 1995, p. 37–41).

In Al-Ghazali's *Ihya Ulumuddin*, the virtues of morality are divided into four main types which include: (a) wisdom (*hikmah*), (b) courage (*shaja'ah*), (c) self-preservation (*iffah*), and (d) balance (*'is*). These four points are considered to be able to summarize all branches and types of moral virtues (Al-Ghazali, 1964, p. 50). Sosrokartono, humbly admitted that he had no students, even though many people studied directly from him.

Sosrokartono taught that true learning comes from the experience of life and suffering of others, resulting in beauty in human relationships ("*arume sesami*"). The value of "*lila*" or "*rilo*" (willing) and the teaching of "*suwung pamrih tebih ajrih*" teach sincerity without selflessness and courage without fear, as written in a letter from Tanjung Pura, October 26, 1931 (Suxmanto, 1996, p. 30). Sosrokartono's teachings also emphasize honesty through the term *bares* and

determination through the term *manteb* (Suxmanto, 1996, p. 56). Regarding honor, Sosrokartono places honor not on property, things, and positions but on humanity itself (Aksan, Surabaya, p. 44).

Sosrokartono taught the principle of *sugih tanpa banda* (being rich without wealth), emphasizing that true wealth is inner wealth (*innerlijke rijkdom*) (Pa' Soesno, n.d., p. 38). Sosrokartono also put honor and independence, *ngaluruk tanpa bala* (invading without troops). *Menang tanpa ngasorake* (winning without condescending) is the principle of placing honor according to Sosrokartono. One can get victory without having to demean others. In this case, he teaches us about the importance of collaboration in the direction of victory (Pa' Soesno, n.d., p. 39).

Meanwhile, regarding justice, Sosrokartono firmly taught "...*Tan Ngusak Adil*" (It is not permissible to undermine justice), as well as "*Adil, Jejeg, Jeneng*" ("Fair, steadfast, known") (Aksan, Surabaya, p. 52). "*Adil, Jejeg, Jeneng*" reflects the principles of Islam, where *Jejeg* (teguh) means *istiqamah* in carrying out religious teachings, and *Jeneng* (good name) is the result of living a just and firm life, reflecting a good reputation as an obedient servant of God and a man of noble character.

Resonance with the Values of Nationalism

Sosrokartono showed loyalty to Javanese culture since childhood. He gave great importance to Javanese customs and respected the advice of his parents and the aristocratic environment. Even when he was in school, even though he lived with a Dutch family in Semarang, he still upheld Javanese customs while respecting Western culture (Priyanto, 2021, p. 8–9).

In a letter from Bindjai dated November 12, 1931, Sosrokartono affirmed his love for his own nation. Sosrokartono gave the title "*Lampah and Maksoedipoen*" which has six points where the fourth point inserts a message about the teachings of exalting one's own culture (*Budoyo Jawi*):

"Angloehoeraken bongso kito; tegesipun anyebar wineh boedi Jawi, Gampilaken margining bongso ngoepoyo papanpanggesangan." (Suxmanto, 1996, p. 88)

"Upholding our nation, means spreading the seeds of Javanese, facilitating the nation's path, getting a livelihood"

In the same letter, told by Sosrokartono told about the life of the Javanese people on the island of Sumatra and how Sumatrans treat Javanese people who seek a living there. In his notes, Javanese and Sumatran people have been able to coexist, need each other, and work hand in hand in seeking a livelihood. Sosrokartono taught the Javanese people in Sumatra to realize that what they had obtained could not be separated from the generosity and kindness of the king and sultan in Sumatera (Priyanto, 2021, p. 91).

At that time, Indonesia had not yet been formed. So it is not surprising if the spirit of Sosrokartono's love for water is addressed to the Javanese people. This statement was corroborated by a letter from Medan on May 12, 1931.

"Yen Alhamdulillah, wonten poeloeng kehormatan dhumawah ing saliro koelo. Para sederek koelo atoeri anggagas mekaten. Mugi poeloeng kehormatan waoe sampoen dipoen anggepo dhoemoenoeng dateng koelo. Namoeng dipoen anggepo, lan dipoen tampio dhumawah dhateng bangsa kito, angluhoeraken asma jawi dan bangsa jawi" (Suxmanto, 1996, p. 7)

"*Alhamdulillah*, there is an honorary award bestowed on me. To my brothers and sisters, I encourage you to think so. Hopefully, the honor will not be considered as my personal property, but will be considered and accepted as belonging to our nation, to make the name of Java and the Javanese nation proud."

This letter confirms that Sosrokartono loves his homeland very much as the identity of nationalism, namely the Javanese nation. This is emphasized in the same letter in the next paragraph which reads;

"Ingkang dadhos polanipun lampah kulo inggih puniko; jawi bares, jawi deles, jawi sejati" (Suxmanto, 1996, p. 7)

"What guides my life is: firm Java, straight Java, true Java."

Sosrokartono taught the importance of maintaining the good name of the Javanese nation and cultural identity. Even though he studied in the West, he still wore a *baju takwo* (takwo shirt) as a symbol of pride and respect for Javanese culture. *Baju takwo* is a reflection of confidence and commitment to upholding the values of nobility, politeness, and simplicity (Suxmanto, 1996, p. 8). Wearing *baju takwo* gives a sense of confidence because it respects the identity of the nation. *Baju takwo* is not only a garment, but a symbol of the greatness of Javanese culture that remains relevant in the modern era. Proudly wearing a *baju takwo*, someone emphasizes that local culture can be on par with global values without losing the essence of Javanese culture. *Baju takwo* is a statement that the Javanese nation can preserve and revive cultural heritage with confidence.

CONCLUSION

The moral teachings of Sosrokartono can be found in his symbolic names (*Sinandi*), namely *Sang Alif*, *Mandor Kloengsoe*, and *Djoko Pring*. The moral teachings of Sosrokartono can also be found in his *Ilmu Catur Murti*, which teaches harmony in thoughts, feelings, words, and deeds, and his *Ilmu Kantong Bolong* which teaches sincerity, simplicity, and sincerity in living life.

The moral teachings of Sosrokartono resonate a lot with the axiology of Islamic education in terms of the goals, objectives, and values to be achieved through the Islamic education process. This includes the resonance with the *aqidah* values, reflected in his spiritual interpretation of *Sang Alif*; resonance with *ibadah* values, reflected in his teaching about *ibadah mahdhoh* through the concept of the servant of God (*ngawulo datheng Gusti*) and *ibadah ghoiru mahdhoh* through the concept of *ngawoelo dhateng kawoelaning Gusti*; resonance with moral values, reflected in his teachings about simplicity in life and equality in looking at and understanding fellow human beings; and resonance with the value of nationalism, indicated by his devotion to Javanese cultural customs (*ngoegemi adat jawi*).

The moral teachings of Sosrokartono show ethical and moral values that an important contribution to Islamic education. The teachings of Sosrokartono which prioritize the principles of humanism, simplicity, and spirituality strongly resonate with the axiology of Islamic education. The integration of these moral teachings in the Islamic religious education curriculum can enrich the learning approach to achieve a more holistic educational goal, namely the development of a balanced character integrating physical, spiritual, and social qualities in students' lives.

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