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Qur'anic Morality in the Text of *Serat Pamardining Siwi Wira Iswara KBG 702*

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Abstract

Discussing the values of character education basically involves efforts that are consciously realized to improve attitudes or morals. This paper aims to explain the values of character education in the *Serat* (script) of *Pamardining Siwi Wira Iswara KBG 702*, later known as script of *Wira Iswara* (WI). This is also to see its relevance in the teachings of the Qur'an, through a textual and contextual understanding study. The focus of this research is how the value of character education is in the *Wira Iswara* script which has relevance to the Qur'an. The method used is qualitative with a philological approach. The research data were then analyzed using content analysis. The results of this study indicate that the value of character education contained in *Wira Iswara* script is derived from the values of the Qur'an which include: 1) the value of mutual love or affection, 2) agile, 3) careful, 4) careful, 5) good at counting, 6) diligent, 7) frugal, and 8) seriousness of intention or earnest. These values are qur'ani morality that is implicitly recorded in the *Wira Iswara* manuscript.

Keywords: Charracter Vallues, Quranic Morality, Script of Wira Iswara.

Abstrak

Moralitas Qur’ani dalam Teks *Serat Pamardining Siwi Wira Iswara KBG 702*. Mendiskusikan nilai-nilai pendidikan karakter pada dasarnya menyangkut usaha yang secara sadar diwujudkan untuk memperbaiki sikap atau akhlak. Tulisan ini bertujuan untuk menjelaskan nilai-nilai pendidikan karakter pada teks *Serat Pamardining Siwi Wira Iswara KBG 702*, kemudian lebih dikenal dengan *Serat Wira Iswara (WI)*. Hal ini juga untuk melihat relevansinya dalam ajaran al-Qur’an, melalui telaah pemahaman secara tekstual dan kontekstual. Fokus penelitian ini adalah bagaimana nilai pendidikan karakter yang ada pada naskah *Serat Wira Iswara* yang memiliki relevansi dengan al-Qur’an. Metode yang digunakan adalah kualitatif dengan pendekatan filologi. Data penelitian kemudian dianalisis menggunakan analisis isi. Hasil penelitian ini menunjukkan bahwa nilai pendidikan karakter yang terdapat dalam *Serat Wira Iswara* diderivasikan dari nilai-nilai al-Qur’an yang meliputi: 1) nilai saling mengasihani atau kasih sayang, 2) cekatan, 3) cermat, 4) hati-hati, 5) pandai berhitung, 6) rajin, 7) hemat, dan 8) kesungguhan niat atau sungguh-sungguh. Nilai-nilai tersebut merupakan moralitas Qur’ani yang terekam secara implisit dalam manuskrip *Serat Wira Iswara*.

Kata kunci: Moralitas Qur’ani, Naskah *Wira Iswara*, Nilai-nilai Karakter.

Introduction

Indonesian, especially Javanese in the nineteenth to twentieth centuries, used script as a behavior source or living guidelines in their daily activities. The script is a text or a work of Javanese literature that is generally written by Javanese king or palace poet and also used as the basis or behavior formation (Hendrato Dan Soewignja 1988). Generally, these scripts serve as guidelines for educating the sons and daughters of kings in the past. As a didactic text, the script is interesting to study especially the values of character education taught. Kuntowijoyo argues that *ngelmu* or knowledge created by the court poets is an ethical insight or guideline in behaving in various scientific fields (Kuntowijoyo 1987). This ethical insight was born as a form of control of people's behavior at that time. Thus, the Javanese literary text is not only used as an entertainer but also as a guide in behaving in society.

The script of *Pamardining Siwi Wira Iswara KBG 702*, abbreviated as *Wira Iswara (WI)* script, is one of the scripts written by Pakubuwana IX. Now a collection at the National Library of the Republic of Indonesia with the KBG 702 code. The text of WI script consists of 105 pages using the Javanese language and Javanese script. The paper used is a European paper copied in 1896 by Wasitarukmi (Setyawan 2019). In

physical form, the WI script is still in good condition, some pages are difficult to read because of the age of the manuscript.

The script in a black ink. The average number of pages is 18 lines. Double spaces between lines. Composed for several curds as like the old script. The current age of the manuscript is estimated at 127 years. Script of *Wira Iswara* is divided into several chapters, namely *Murweng Kidung* (The Beginning of the Story), *Ari Sukra* (Friday), *Murweng Karsa* (The Origin of Will), *Kasmaran Jeng Sri Regent* (Raja Falls in Love), *Gandung Asmara* (Fall in Love), *Wulang Putra* (Teaching for The Sons), and *Pamardining Siwi* (Teachings for children). On this paper, the researcher will focus on analyzing of the text of the *Wira Iswara* script on the chapter of *Pamardining Siwi*.

In existing writings, so far the author has not received any research or analysis on the philological study of the script of *Wira Iswara* which has been studied by looking at its relevance to the Qur'an and hadith . Existing philological studies are only about how to identify the texts of the Qur'an and hadith to determine the authenticity of the two sources of Muslims. Aini's work entitled "Manuscript Identification and Classification of Corrupt Manuscript Mushaf al-Qur'an Library Collections at the Tebuireng Islamic Boarding School" only examines aspects of the manuscripts of the Qur'an and reviews the reduction of some of its incomplete texts (Aini 2020).

Character education in the current era is considered to be a very urgent matter. According to his understanding, education is a process of ways, actions, and education (*Kamus Besar Bahasa Indonesia* 2016). Meanwhile, the character is a character or what is often termed as *al-akhlāk al-karīmah*. So we can understand that character education is a process, method, and act to educate generations to have a good character. Character education is very important to note as in Law of 17th of 2007 concerning the RPJP for 2005-2025 (*Law of the Republik of Indonesian on Long-Term Development Plan* 2007), that one of the priorities in implementing national development is to focus on community implementation to relize a good character, good ethic, good culture, good moral, and philosophy of Pancasila. Physical development without being based on good character will foster greed, corruption, and the destruction of public facilities.

The *Wira Iswara* script in the *Pamardining Siwi* chapter is one of the *piwulang* (education) scripts that contain the value of character education for the youth

generation. Therefore, the Wira Iswara script of *Pamardining Siwi* is very important to be studied and elaborated on framing the concept of character education values. This is also by looking at its relevance to educational values according to the al-Qur'an. So, the formulation of the problem is how are the values of character education in the study of script of *Wira Iswara* text on *Pamardining Siwi* chapter, and discuss its relevance to the al-Qur'an.

Departing from the main objectives of moral education, the role of the al-Qur'an and hadith as the main foundation of Muslims to shape the moral character for children is much needed. The basis of moral urgency in the hadith is reflected in the words of the Prophet PbuH.: "Indeed I was sent only to perfect good morals" (HR Ahmad). The basics of morals contained in the al-Qur'an and hadith are as follows; specifically, the al-Qur'an has also outlined the basics of good morals for the formation of a good generation of nations from this verse:

فَدُ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ (المتحنة ٤).

"Indeed there has been a good role model for you in Ibrahim and those who were with him". (Surah Al-Mumtahanah 4)

Likewise the nature and character of the parents, children can imitate any habit, starting from getting used to praying before eating, brushing teeth before going to bed, and others. This paper will shape the parenting pattern of parents to children. Parents as humans in the universe have the responsibility to educate children in the context of worshipping to Allah almighty. Furthermore, the purpose of this paper is to explain and reveal the values of character education contained in the Serat Wira Iswara Text of Pamardining Siwi and see the relevance of character education in the Qur'an. As is well known, the function of literary works according to Horatio in general is dulce et utile (entertaining and educating) (Endraswara 2017). A literary work is of good value when the work can entertain and educate the public.

Theoretical Review

a. Value of Character Education

Values mean things that are urgent or useful for humans (*Kamus Besar Bahasa Indonesia* 2016). While education in the National Education System (*Law of National Educational System* 2003) that education is defined as a conscious and planned effort to realize the learning process so that students can develop their potential to have noble character. Character is psychological, moral or character traits that distinguish a person from others; character, character. So, the value of character education can be concluded as a conscious effort to improve attitudes or morals.

Another understanding is conveyed by Mustari (Mustari 2014) that value is a concept, a mental formation formulated from human behavior. Values in education are intended to measure personal skills to achieve the intended goals, in this case, character. According to him, character education is very important to build a nation with character.

As explained by Samani in Ningsih (Ningsih and Ediyono 2018), character education in Indonesia is more urgent currently. Indonesian society are vulnerable to being divided and pitted against hoaxes and hate speech. In addition to the term character, another thing that is no less important in the Islamic world is known as morality. From the point of view of understanding, the terms character and morality do not have different meanings (Azamiyah 2017) Both of these things can be defined with the understanding that character or morality is something that is born from habit. It can be concluded that habits can shape a person's character. Thus, character education or morals is very important to be taught to children. Because in Islam, character education is the foundation of life.

b. Javanese Philology

The concept of culture presented by Koentjaraningrat (Koentjaraningrat 1974) is that one of the cultural concepts is contained in the form of ideas, values , or norms. Then, one of these ideas is in the form of a literary work. Literary works can be said as a social phenomenon at the time their work was written. Through literary works, Javanese society at that time was able to distribute the values or teachings contained in society in general. Through literary works, values or norms that exist in society can be maintained properly. In philology, old literature is a study in the discipline of philology. Old literary

texts, in philology, are also called manuscripts or known as (handwritten) manuscripts (Davidson 2022, p. 456).

Baroroh (Barried 1985) said that philology is the science needed to study handwritten heritage. The manuscript itself has an understanding of the intellectual property values of the Indonesian cultural heritage which includes language, culture, science, values, medicines, and so on. As intellectual property of the nation's cultural heritage, the values contained in the text need to be investigated further. This is because, in philological research, the object of study is the script, while the target is the text (Lubis 2007).

The development of philological research is not only regarding text criticism or comparing, but also includes manuscript analysis. This is intended so that a lot of information in the past related to history can be revealed properly.

By conducting philological research through analysis of ancient texts, it will reveal the educational values contained in the manuscripts. That way, character education through internalizing the values contained in the text becomes very important. By conducting philological research through analysis of ancient texts, it will reveal the educational values contained in the manuscripts (Bongianino 2020, p. 278). That way, character education through internalizing the values contained in the text becomes very important. It is explained by Barried in Dewi (Dewi 2018) that ancient texts can elevate the noble values contained in the text.

c. Living Manuscript

The intended living manuscript is a strategy that seeks to strengthen the description of the relationship between text and context (Christomy, Tommy dan Ayu W 2021). If it is linked to philological research, it can also be adopted regarding the relationship between the content of the text and the context in the philological research text. This is related to the meaning of a text that will reach the problems contained in a particular society. Even though the manuscript contains information about the past, the information intended both in terms of history, the author of the text, and the things contained or surrounding the text, needs to be analyzed regarding the context in the manuscript.

d. Al-Qur'an

Al-Quran is the word of Allah revealed through the angel Gabriel to the Prophet Muhammad SAW. Al-Quran is a holy book that is complete with all instructions covering all aspects of life and is universal. This also makes the Al-Quran also contains educational values. The position of the Qur'an as the main element of education can be described through the word of Allah in the letter An-Nahl verse 64.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ.

Meaning: And We have not sent down to you this Book (Al Quran), except that you may explain to them what they dispute and be a guide and a mercy for the believers.

From the explanation before, in essence, the Qur'an is a means of education and human guidance for the benefit of humans. All the problems of life, there are answers to the Qur'an.

Research methods

The method used is a descriptive qualitative analysis which is a literature study. Qualitative descriptive research is research that expects the final result in the form of a deep understanding. The technique used in this research is a literature review. A literature review is a data collection technique by examining various required literature studies (Putrihapsari and Dimiyati 2021). The researcher conducted a literature review by searching for the script of *Pamardining Siwi Wira Iswara KBG 702*, part XLV, *Pupuh Dandhanggula Pamardining Siwi* with the theme of character education in the manuscript catalog of the National Library of the Republic of Indonesia. Then, after getting the script text of *Wira Iswara*, the researcher described what character education values were obtained and taught through the script. After knowing the values of character education, then, these values are connected to find out their relevance to the knowledge of the Qur'an.

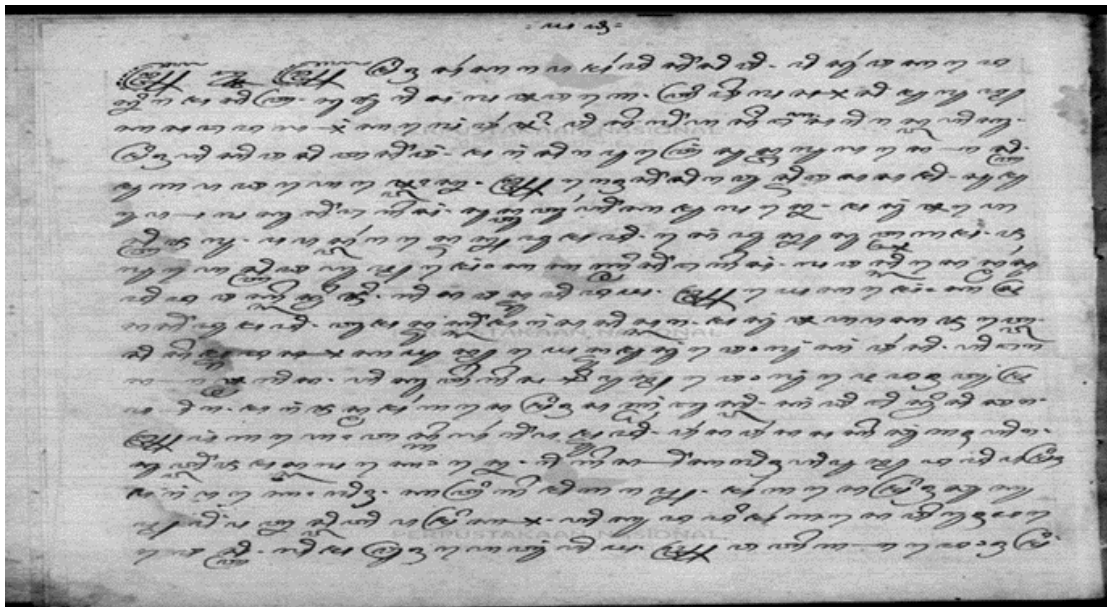
KBG 702 is Wulang Pakubuwono IX (*Serat* (script) *Wira Iswara*) consisting of 105 pages, which consists of several chapters, including *Murweng Kidung* (beginning of the story), *Ari Sukra* (Friday), *Murweng Karsa* (Muawal Will), *Kasmaran Jeng Sri Regent*

(The king fell in love), *Pamardining Siwi* (Teachings for Children), and others.(Setyawan 2019). On this occasion, the researcher only focuses on the text of the XLV section of Dandhanggula Pamardining Siwi 'Teachings for Children'. This consideration is related to the technical analysis of the study so that the exploration of the analysis of the study can be more focused on the topic of discussing the values of character education for children. From the results of the analysis, the value of character education will be obtained, then the researcher connects it by looking at its relevance to the teachings that exist in Islam through the Qur'an.

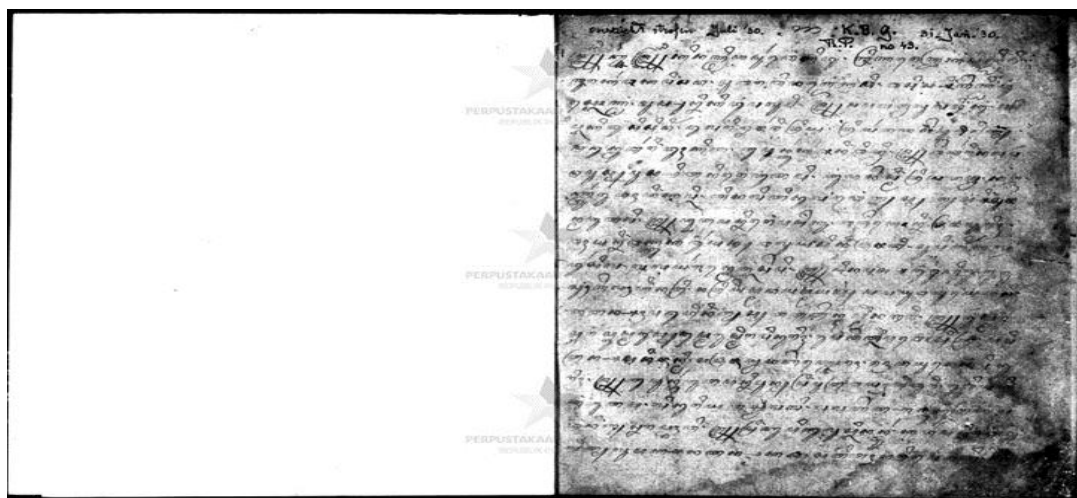
RESULTS AND DISCUSSION

Script Wira Iswara text Pamardining Siwi including the Dandhanggula XLV pupuh. The genre includes 19th-century Javanese literature which is classified as Serat Piwulang for children and grandchildren. The Piwulang script uses Javanese script and Javanese language, using European paper, which was copied in 1896 by Wasitarukmi, R. This script belongs to the type of Piwulang literature, which contains entertaining and educational content. This script is interesting to review because it has character education value aimed at posterity.

Picture 1. Wira Iswara Script Page 1 in National Library of Indonesia Collection



Picture 2. Pamardining Siwi Text in National Library of Indonesia Collection



As it is known that character education is very important at this time. The value of character education will not appear by itself in every child. Many factors affect the character of each child. Islam uses the word morality to describe the character. Noble morality in the Islamic perspective is the fruit resulting from the process of applying sharia (*aqidah* and *muamalah*) and is also based on a solid *aqidah*.

From this description, the researcher wants to analyze the text of the script *pamardining siwi* and see the correlation between the quranic morality. From the results of the analysis of the *pamardining siwi* text, there are values of character education that have correlations in the Koran. The following is a description of the existing character education values.

A. Love each other

*Reh ning sira wus diwasa sami sumurup palakuning agesang sun tutu ring
kamulane manungsa estri jalu pepantaran denya dumadi
neng dunya nut agama
jalu estri dhaup mongka kanthing ngagesang
lawan kinen marsudi dawaken wiji
ginawa(n) budi daya*

Meaning: Your behavior is all grown up, knowing the journey of life, I advise at the beginning, human women and men, the same age by him are resolved, in the world follow religious instructions, men and women who marry become friends in life, and are told to try to prolong their offspring, brought effort.

In the description, it is explained that a child, will later grow up. Becoming the same woman and man or the same age at a sufficient age. At that time, it is hoped that children who turn into adults must follow religious instructions, and these men and women should marry and become friends in life.

If you look at the context, it can be explained that every human being, be it a woman or a man, who is old enough, will grow up together to become friends for life. Friends live in a state of joy and sorrow. In religion, the command to marry and have a household is stated in Surah Arrum verse 21 which means:

"And among the signs of His power is that He created for you wives of your kind, so that you may tend and find peace in them, and He created between you love and compassion. Verily in that are signs for a people who think." (Surah Arrum: 21).

Also in the hadith, the apostle also recommends young people keep their private parts by getting married. He said: From Abdullah bin Mas'ud -*radīyallāhu 'anhū-marfū'*, "O young men! Whoever among you can get married, let him get married immediately because it lowers the gaze and protects the genitals more. If he is able, then let him fast, because fasting is a shield for him (stifling his lust)" (Narrated by Bukhari Muslim).

B. Deft

ping kalihipun

Dadi pamrih marang pakolih

Meaning: Agile, both of which are self-interested in the results.

From the description, it can be explained that a child must be nimble. Agile here means quick to understand. Quick to understand whether it's in terms of learning, in terms of playing, or behaving. This will make a child grow up to be a good person and have a noble character. Through maximum learning later a child will get good

achievements. Achievements cannot be obtained at once. Children must study seriously so that the knowledge obtained is easy to learn. Do not forget that it is also necessary to pray and worship.

As a Muslim, lifelong learning does not have to go through formal education, non-formal education is also important. This has been said by the Prophet Muhammad SAW in his hadith:

طلب العلم فريضة على كل مسلم ومسلمة

Seeking knowledge is an obligation for every Muslim and Muslimah" (HR. Sunan Ibn Majah 224)

Science will change the face of the country. If the education of the nation's children is strong, all aspects of life, whether economic, social, or cultural, will also be strong. The obligation to seek knowledge is not only the obligation of one or two people but all Muslims are obliged to carry out great responsibilities in studying.

If a child has good knowledge, then the child will change his future, the future of his family, and even the future of his family. The child will grow up to become the leaders of the nation, who are not only good at the knowledge of the world but also the knowledge of the hereafter. Thus, the obligation to study is not just an obligation, but a necessity that must be done for every child.

As a Muslim, caution is also needed in carrying out daily actions, as stated in the verse of the Qur'an Surah Al Asyr verses 1-3

وَالْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ ۗ وَتَوَّصَوْا
بِالصَّبْرِ.

Meaning: For the sake of time, indeed, man is at a loss, except for those who believe and do good deeds and exhort one another to truth and exhort one another to patience.

C. Accurate

Katri gemi garapnya

Margane mrih cukupa

Meaning: The three work carefully, so with enough.

Next, the third character education value is Careful. Careful actions or actions are very important to be applied to oneself. One's prudence will determine the success of a child in school. It can be likened to a social relationship, for example, if a child is careful in socializing, he will succeed in the ideals he wants.

This is in accordance with the words of the Prophet in his hadith:

التَّائِي مِنَ اللَّهِ وَالْعَجَلَةَ مِنَ الشَّيْطَانِ. (رواه أبو يعلى).

"Accuracy comes from Allah, and carelessness comes from the devil" (HR. Ya'la from Anas bin Malik)

A Muslim is required to be careful in everything he does. Careful in studying, reading the Koran, reading social media news, doing school and college assignments, and many more require a Muslim to be careful. A person who is not careful and tends to be careless will bring harm to himself and others.

Carelessness will certainly bring things that are negative for individual children in daily interactions. This will also bring disaster for him when he grows up. Because careless attitude is a trait that comes from Satan, an attitude that is formed without thinking long.

This is stated in surah al-Ra'd verse 28 which explains that people who believe will be calm by remembering Allah, and accurate in their actions. Accurate attitude is needed to be trained in children so that their lives will be successful in the future. While a careless attitude will only make them accustomed to not being careful.

D. Be careful

ping pat nastiti pamriksa

Iku dadi margane weruh pawestri

Meaning: The four are carefully examined, it is an attempt to know women.

The fourth value of character education is caution. Caution is a vigilant attitude to prevent accidents or disasters. So, the value that can be taught to posterity is that every human being starts from an early age and must have an alert nature. Vigilance is

here to equip children before entering elementary school age. Cultivating vigilance, especially not easily trusting others, especially strangers.

In addition, children who believe are also expected to have an attitude of caution in receiving news or news. filter before sharing becomes important to avoid harm in their life. As explained in the Qur'an Surah Al Hujurat verse 6 that if a wicked person comes to you with news, then examine the truth. Thus, wanting to explain the position of being careful is very important.

E. Good at Counting

lima weruh etung iya

Meaning: The fifth knows the count.

This text also teaches the fifth value, which is good at counting. The ability to count is very important so that children can have the ability to count in worship such as the number of days in fasting, the number of prayers, the distribution of inheritance, and so on. In the Qur'an, Allah SWT also teaches about the ability to count, namely the ability to reduce, as in Surah Al An Kabuut verse 14 it is explained that Noah 'Peace be upon him lived with his people, which is 1000 years minus 50 years or 950 years.

So, the ability to count or do math is important. When a child cannot count, then he cannot worship properly. This of course will make the child feel inferior when the child grows up.

F. Diligent

Kaping nenem taberi tatanya ngundhaken marang kawruhe

Meaning: The six are diligent usually, adding a lot to the mastery.

The sixth value of character education is Diligent. Diligently with the same thing seriously. Really can be interpreted diligently, wholeheartedly and not playing games. Being serious in seeking knowledge or worship is an attitude that must be carried out by every human being. This is as expressed by the words of the Prophet PBUH:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ دَأْرٍ حَرِصٌ عَلَى مَا
يَنْفَعُكَ وَأَسْتَعِينُ بِاللَّهِ وَلَا تَعْجِزْ.

Meaning: "The strong believer is better and more beloved to Allah than the weak believer, and each one has goodness. Be serious in (doing) things that benefit you, seek help from Allah, and do not be weak". (Hr. Muslim).

From this understanding, it can be seen that when a child has steadfastness and is not easily swayed in carrying out the good, he will become a child who is loved by Allah. Children must be diligent, and willing to work hard to get the goals he wants. If the child is easily discouraged then he will not achieve his goals.

These crafts are implemented in daily habits, for example diligently going to school, diligently praying, diligently reading the Koran, diligently practicing when there are things that are not mastered, and so on. Diligence is a reflection of the attitude of a good believer. As the hadith of the prophet a strong believer is better and more loved by Allah SWT.

From this statement, Allah has explained through the hadith of Muslim history. So when children are easily discouraged and do not want to proceed in a better direction, then the results obtained are not good either. Desperation is closer to Satan. low self-esteem and self-conscious attitude are a reflection of a bad Muslim.

This is also conveyed in the Qur'an surah At Taubah verse 105 that is serious in your work then Allah and the Messenger will see you. Diligence is the hallmark of a good Muslim, especially if taught from a young age.

G. Save

Ping pitu nyegah kayuh pepenginan kang tanpa kardi tan boros marang arta sugih watekipun

Meaning: Seventh, prevent hugs, prohibitions without work, not wasteful of wealth, rich in character.

The seventh value of character education is frugality. Thrifty is an attitude not to overdo it. In the text, it is explained that a child should not be wasteful of property and must be rich in character. This is also following what is taught in Islam as the religion of

Muslims, that Islam regulates its people through the Qur'an in Surah Al Isra 'verse 27 which explains that spenders are brothers of Satan.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا
 إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا.

From the verse, it is explained that the spenders are the brothers of Satan. If it refers to this, then the child must be taught not to be wasteful, in any case. For example, time, if a child is disciplined, and does not waste time playing games, or watching tv, then he will grow up to be a good person. In addition, he will easily concentrate on terms of lessons, he will get school achievements, and he will focus on achievements in both academic and non-academic fields.

H. Sincerity of Intention

Ping wolu nemening seja

Watek ira sarwagis ingkang kinapti yen bisa kang mangkana

Meaning: Sincerity of intention, your character is intact, no less seriousness

Next, the eighth is the earnestness of intention. What matters here is having the character intact, not easily swayed. The value of sincerity of intention here can be explained that intention is the key to every charity and worship. The seriousness of intention needs to be taught from an early age to posterity so that it becomes an encouragement for a child to do something. For example, when a child has a serious intention to learn, he will gain knowledge in a lesson.

The sincerity of one's own intentions in Islam, was stated by the Prophet Muhammad through the hadith:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولٍ فَهِيَ حُرَّةٌ
 إِلَى اللَّهِ وَرَسُولِهِ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى الدُّنْيَا يُصِيبُهَا إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِيَ حُرَّةٌ إِلَى مَا هَاجَرَ
 إِلَيْهِ.

Meaning: In fact, the value of every practice or form of a person's work depends on the intentions of the perpetrator, if the goal is "high" that is to gain the pleasure of God and His Prophet then he also achieves a high value in the sight of

God and His Prophet, and if the goal is "low" that is only to reach the world or the woman he wants to marry, then he has a "low" value that he gets.

Thus, sincerity of intention becomes the main and most important door for every child when they want to do something. If he needs to go to school, he intends to seek knowledge. If he goes to a madrasa, he also intends to recite the Koran.

It is also explained in the Qur'an surah al-Insyirah verse 7 that do something seriously. This verse reminds us to concentrate, focus, and be serious in carrying out something, such as worship, so it is not only a matter of this world but also of the hereafter.

Table 1. Quranic Morality

No	Teks	Morality	Quranic Value
1	<i>Reh ning sira wus diwasa sami sumurup palakuning agesang sun tutu ring kamulane manungsa estri jalu pepantaran denya dumadi neng dunya nut agama jalu estri dhaup mongka kanthing ngagesang lawan kinen marsudi dawaken wiji ginawa(n) budi daya</i>	Love each other	In religion, the command to love one another is stated in the Qur'an, Surah al-Rum, verse 21
2	<i>ping kalihipun Dadi pamrih marang pakolih</i>	Deft	In religion, an agile attitude is stated in Surah al-Asr verses 1-3 that a good Muslim is a deft Muslim

No	Teks	Morality	Quranic Value
3	Katri gemi garapnya Margane mrih cukupa	Accurate	In the Qur'an, Surah al-Ra'd verse 28, accurate attitude is important because with an accurate attitude the heart becomes calm
4	<i>ping pat nastiti pamriksa</i> <i>Iku dadi margane weruh pawestri</i>	Be Careful	in the Qur'an Surah al-Hujurat verse 6 that if a wicked person comes to you with news, then examine the truth. Thus, wanting to explain the position of being careful is very important
5	<i>lima weruh etung iya</i>	Good at Counting	In the Qur'an surah al-Ankabut verse 14, it is implied that the ability to count a child is very important, especially for calculating

No	Teks	Morality	Quranic Value
			matters of worship related to numbers.
6	<i>Kaping nenem taberi tatanya ngundhaken marang kawruhe</i>	Diligent	In the Qur'an in Surah al-Taubah verse 105, it is implicitly explained that one must be diligent in work, then Allah will see your work.
7	<i>Ping pitu nyegah kayuh pepenginan kang tanpa kardi tan boros marang arta sugih watekipun</i>	Save	The Qur'an Surah al-Isra' verse 27 it is explained the importance of being frugal because wasteful is a brother of Satan
8	<i>Ping wolu nemening seja Watek ira sarwagis ingkang kinapti yen bisa kang mangkana</i>	Sincerity of Intention	In the Quran, Surah al-Insyirah verse 7 reminds the importance of doing something seriously

CONCLUSION

Based on the results of the research and discussion, several moral values in the Qur'an can be described which correlate with educational values in the script of *Pamardining Siwi Wira Iswara KBG 702*. There are eight values of character education in the *Wira Iswara* text and have a correlation with the values in the al-Qur'an, namely one love for each other, deft, accurate, careful, good at accounting, diligent, save, and sincerity of intention. Based on the results of the analysis, it can be seen that the content of character education values in the *Wira Iswara* text correlates with the moral message contained in the surah of the al-Qur'an. With the character education values contained in the *Wira Iswara* text, it is hoped that the text will become an alternative reading for children because it teaches moral messages. The function of literary works is to entertain and educate.

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