
THE STUDY OF GENDER AND CHARACTER EDUCATION VALUES ON THE LITERATURE OF MORAL TEACHING IN THE MANUSCRIPTS WRITTEN IN JAVANESE LANGUAGE

The objectives of this research are to explore and to introduce the studies of text, gender, and education values that are reflected in nine texts.

The data of this research were gathered from nine texts which consisted of five texts of moral teaching and four texts of history (babad). The texts were Serat Sandi Wanita, Serat Candra Rini, Serat Darma Wasita, Serat Wulang Putri, Serat Centhini, Babad Demak of volume II, Serat Babad Bedhahing Mangir, Babad Nitik Mangkunegaran, and Serat Kanjeng Surya Raja.

The results of this research are as follows: 1) the nine texts reflect the gender equality of which existence needs to be studied; 2) the seriousness of Javanese women in showing attitude to the teachings that they receive is found in Serat Sandi Wanita, Serat Candra Rini, Serat Darma Wasita, Serat Wulang Putri, and Serat Centhini in such a way that their potencies can be established. One example of their potencies is their custom to the advices which can make them mature so that they can help, give, and need their husband in reciprocity; 3) the texts of history reflect the potencies of women in accordance with their own ability, for example: i) the history of Queen Kalinyamat. In spite of her status as a woman, she is able to cope with the huge problems in her country, to create employment for her people, and to make the harbor of her country as a large harbor for the native and the foreign traders. The abilities of Queen Kalinyamat have made her people prosperous and they can feel happy in their life. Her abilities have also made her parents and her extended family proud of her and their pride has unconsciously reflected gender equality; and ii) the history of Retno Pambayun, who is the daughter of Panembahan Senopati, from Mataram kingdom. She is able to carry out her duties to conquer her enemies without using any gun and to cause her soldiers to be able to conquer the enemies as well so that her father can maintain his power in Mataram; 4) many problems in dividing inheritance are found in the case of King Surya Amisesa from Purwagupita kingdom when he will divide inheritance to his two sons, Raden Danakusuma and Raden Jayakusuma; 5) Babad Nitik, in addition to Babad Demak and Babad Mangir, contains the struggle of Javanese women as well. This text of history is different from the other texts of history since this text is a record of the activities of Kanjeng Gusti Pangeran Arya Adipati (KGPAA) Mangkunegara I but
the person who recorded it was a female clerk royal servant whose name is still anonymous. This text of history basically points out Mangkunegara I’s intention to eliminate the assumption that regards women only as the inferior partner to men and such stigmas.

A conclusion can be drawn that gender equality, women’s potency, and character education can be found in the Javanese literature of moral teaching.

**Keywords:** gender, potencies, and education.