

# DEVELOPMENT OF SEMAR PHILOSOPHY PHILOSOPHY LEADERSHIP MODEL PRINCIPAL AT VOCATIONAL HIGH SCHOOLS IN SPECIAL REGION OF YOGYAKARTA

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## ABSTRACT

The purpose of this research are generating the Semar Philosophy Leadership Model Principal at Vocational High Schools in Yogyakarta Special Region and knowing the implementation of Semar's Philosophy Leadership model at Vocational High Schools in Yogyakarta Special Region. This research uses the Research and Development (R&D). Data collection techniques used in this study include: observation, interviews and study documentation. Analysis of qualitative data with an interactive analysis model. The results of this study are: (1) Semar Philosophy Leadership Model which is a series of activities of principals that are oriented to the implementation of three Semar characters, there are: pamomong, pamomot and pamangku. (2) The implementation of Semar Philosophy Leadership Model Principal at SMK N 1 Godean are: pamomong soul is 84.69%, pamomot soul is 100% and pamangku soul is 100%. The implementation of Semar Philosophy Leadership Model Principal at SMK N 4 Yogyakarta are: pamomong soul is 74.56%, pamomot soul is 90% and pamangku soul is 100%. The implementation of Semar Philosophy Leadership Model Principal at SMK IT AL-Furqon are: pamomong soul is 77.92%, pamomot soul is 100% and pamangku soul is 100%. The implementation of Semar Philosophy Leadership Model Principal at SMK Ma'arif 1 Wates are: pamomong soul is 88.63%, pamomot soul is 100% and pamangku soul is 100%. The implementation of Semar Philosophy Leadership Model Principal at SMK N 1 Nglipar are: pamomong soul is 82.69%, pamomot soul is 100% and pamangku soul is 100%.

**KEYWORDS:** Philosophy Leadership, Semar

## I. INTRODUCTION

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state. In Greek, education is called paedagogik, the science of guiding children. In Javanese, education means processing, changing the psyche, maturing feelings, thoughts, volition, and character that can change the personality of the child.

Philosophy Leadership is the ability to influence, direct, mobilize, develop, and empower the behavior of the people they lead or the groups they lead. One group is a school led by a school principal. The principal acts as the leader in the school to achieve the vision, mission and goals of the school. In essence, Philosophy Leadership is the interaction between the leader, who is led, and the situation to achieve the vision. The core of Philosophy Leadership related to learning programs, culture, and human resource management collectively can be characterized as Philosophy Leadership for learning. This Philosophy Leadership for learning requires the principal to focus on providing support for student learning.

In DIY Province Regulation Number 5 of 2011 concerning management and organization of culture-based education, mandates the national education system by upholding cultural noble values. Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the

skills needed by themselves, society, nation and state. Education is also a process of transferring values and life skills that are carried out between generations. In addition, education also has a function to develop the noble values of culture in the life of the present and the future.

DIY as a center of education and a cultural center is expected to be *Candradimuka* for the wider community, so that it can produce civilized people who are noble in character for good, virtue, prosperity and happiness, and mutual prosperity for the present and the future. Therefore it is necessary to make efforts to develop cultural noble values in education so that management and implementation of culture-based education is realized. This development is expected to produce people who are responsive to their environment, have high competitiveness, understand diversity for unity and make culture an inspiration for progress that is solutive. The success of an intrinsic school lies in the efficiency and effectiveness of the principal in leading the organization in the school which can be realized through a culture-based Philosophy Leadership model that is practical to be applied in each school environment. One of the cultural base Philosophy Leadership models that is effectively applied in the school environment, especially in SMK DIY is Semar leader.

Semar's figure in wayang has another name namely Bodronoyo Village Chief, Janggan Smarasanta, Ismaya bambang. Semar is located in Padepokan Karang Kedanmpel, his wife is Dewi Kaniraras or Kanastren, his father is Sanghyang Tunggal and his mother is Dewi Wirandi (Tofani, 2013). In another version, Purwadi explained that Semar was the grandson of Batara Ismaya, who was given the task by Dewa to become the guardian of the virtuous Witaradya satriya (2013). Semar's functions as a guardian include: chivalrous advisors, encouragement when the knight is in a state of despair, as a savior when a knight is in danger, as a deterrent/ controller when ksatria is carried away by angry emotions and as friends, worshipers, entertainers of knights in distress. This Semar Philosophy Leadership model will be developed as a culture-based Philosophy Leadership model for the head of the DIY Vocational School.

## II. METHOD

This research aims to develop the Semar Philosophy Leadership model. To achieve these objectives, research and development (R&D) methods are used. This research model refers to the model written by Borg and Gall. The program management model includes a conceptual narrative model in the form of organized thinking from the beginning (planning), implementation to the end of the program (evaluation of results). The steps of developing the model written by Borg & Gall (2003) are as follows: (1) data and information collecting, (2) planing, (3) developing the preliminary form of product. (4) preliminary field testing, (5) main product revision, (6) main field testing, (7) operational product revision, (8) operational field testing, (9) final product revision and (10) dissemination and implementation.

## III. RESULT

The level of implementation of Semar Philosophy Leadership implementation at SMK N 1 Godean for each component as follows: the spirit of the principal greeting the teacher to 93.33%, 92.86% employees, 73.33% students, 70.58% committee and 93.33% community. The principals soul of the school principal applied to teachers, employees, students, committees and the community are 100% and the spirit of the principals the principal must apply to teachers, employees, students, committees and the community are 100%. While the average performance of *pamomong* soul 84.69%, *pamomot* soul 100% and *pamangku* soul 100%.

The level of implementation of Semar's Philosophy Leadership implementation at SMK N 4 Yogyakarta for each component as follows: the principal's greeting to teachers was 76.67%, employees was 67.87%, students were 66.67%, committees were 88.24% and the community was 73.33%. The principals' life spirit applied to teachers is 100%, employees are 87.5%, students are 62.5%, committees are 100% and the community is 100% while my uncle's souls must be applied by principals to teachers, employees, students, committees and the community, 100% each. While the average achievement of *pamomong* soul 74.56%, *pamomot* soul 90% and *pamangku* soul 100%.

The level of implementation of Semar's Philosophy Leadership implementation at SMK IT Al-Furqon for each component is as follows: the spirit of the principal greeting the teacher is 76.67%, employees are 85.71%, students are 70.00%, committees are 70.58% and the community is 86.67%. The principals soul of the principal applied to teachers, employees, students, committees and the community are 100% each, while the unclean souls that the principal must apply to teachers, employees, students, committees and the community are 100% each. While the average attainment of *pamomong* soul 77.92%, *pamomot* soul 100% and *pamangku* soul 100%.

The level of implementation of Semar Philosophy Leadership implementation at SMK Ma'arif 1 Wates for each component is as follows: the principal's spirit to the teacher is 80%, employees are 100%, students are 100%, committee is 76.47% and the community is 86.67%. The principals soul of the principal applied to teachers, employees, students, committees and the community are 100% each, while the unclean souls that the principal must apply to teachers, employees, students, committees and the community are 100% each. While the average performance of the *pamomong* soul 88.63%, *pamomot* soul 100% and *pamangku* soul 100%.

The level of implementation of the Semar Philosophy Leadership implementation at SMK N 1 Nglipar for each component as follows: the principal's greeting to the teacher was 93.33, 92.86% employees, 73.33% students, 70.59% committees and 93.33% community members. The principals soul of the principal applied to teachers, employees, students, committees and the community are 100% each, while the unclean souls that the principal must apply to teachers, employees, students, committees and the community are 100% each. While the average performance of *pamomong* soul 82.69%, *pamomot* soul 100 and *pamangku* soul 100%.

#### IV. DISCUSSION

*Pamomong* soul has the meaning of a spirit of encouragement/ motivation, an advisor, easy to get along with, patient and a builder of body and soul. If this is compared to the facts that occur in the field through research activities carried out, the actual spirit of this guide can be applied by the School Principal well. It's just that in each school it has not been able to optimally implement the spirit of the greeting.

The findings that occur in schools, the spirit of greeting that is owned by the Principal in 5 schools studied both at SMK N 1 Godean, SMK N 4 Yogyakarta, SMK IT Al-Furqon, SMK Ma'arif 1 Wates and SMK N 1 Nglipar has actually fulfilled the criteria of Semar's soulless spirit, although it has not been implemented 100% to the maximum.

All five schools have a different level of performance of the spirit of speech This is due to the different conditions of the school so that there are several points of implementation table that cannot be implemented by the Principal in each school. In addition it is possible that there are other factors that hinder the performance of school principals in carrying out their duties at school. Overall in table 14 it can be seen that the level of mental achievement of greeting principals in the 5 SMKs that were studied the highest was the level of achievement at SMK Ma'arif 1 Wates with a percentage of 88.63% and the lowest level of achievement at SMK N 4 Yogyakarta with a percentage of 74.56 %.

From the results of interviews with teachers in 5 vocational schools in the study, it can be seen that the principal in SMK N 1 Godean can carry out examples of the implementation of the spirit of self-help as many as 28 activities. In SMK N 4 Yogyakarta as many as 23 activities, in SMK IT Al-Furqon Bantul as many as 24 activities, in SMK Ma'arif 1 Wates as many as 24 activities and in SMK N 1 Nglipar as many as 25 activities. From the above data it can be seen that the implementation of the spirit of greeting principals to teachers in SMK N 1 Nglipar is more done than the 4 other Vocational Schools, meaning that the level of achievement of the implementation of the spirit of speechlessness in SMK N 1 Nglipar is more than the 4 other Vocational Schools.

The results of interviews with employees at 5 vocational schools in the study, it can be seen that the principal at SMK N 1 Godean can carry out examples of the implementation of the spirit of guidance as many as 28 activities. In SMK N 4 Yogyakarta as many as 24 activities, in SMK IT Al-Furqon Bantul as many as 26 activities, in SMK Ma'arif 1 Wates as many as 28 activities and in SMK N 1 Nglipar as many as 26 activities. From the above data it can be seen that the implementation of the spirit of greeting principals to employees in Ma'arif 1 Wates is more done than the 4 other Vocational Schools, meaning that the level of achievement of the implementation of the spirit of *pamomong* implementation in Vocational Ma'arif 1 Wates is more than the 4 Vocational Schools which other.

The results of interviews with students in 5 vocational schools in the study, it can be seen that the principal at SMK N 1 Godean can carry out examples of the implementation of the spirit of tutoring as many as 21 activities. In SMK N 4 Yogyakarta as many as 20 activities, in SMK IT Al-Furqon Bantul as many as 22 activities, in SMK Ma'arif 1 Wates as many as 30 activities and in SMK N 1 Nglipar as many as 22 activities. From the above data it can be seen that the implementation of the spirit of greeting principals to students in Vocational School Ma'arif 1 Wates is more done than the 4 other Vocational Schools, meaning that the level of achievement of the implementation of the spirit of social counseling in Vocational Ma'arif 1 Wates is more than 4 Vocational Schools another.

The results of interviews with the committees in 5 vocational research sites, it can be seen that the principal at SMK N 1 Godean can carry out examples of the implementation of the spirit of self-guidance as

many as 12 activities. In SMK N 4 Yogyakarta as many as 15 activities, in SMK IT Al-Furqon Bantul as many as 12 activities, in SMK Ma'arif 1 Wates as many as 13 activities and in SMK N 1 Nglipar as many as 12 activities. From the above data it can be seen that the implementation of the spirit of the headmaster's greeting to the committee at SMK N 4 Yogyakarta is mostly done compared to the 4 other Vocational Schools, meaning that the level of achievement of the implementation of the spirit of the implementation of the speechless teachers at the 4 Yogyakarta Vocational Schools is more than the 4 other Vocational Schools.

The results of interviews with the community at 5 vocational schools in the study, it can be seen that the principal at SMK N 1 Godean can carry out examples of the implementation of the spirit of self-help as many as 13 activities. In SMK N 4 Yogyakarta as many as 11 activities, in SMK IT Al-Furqon Bantul as many as 14 activities, in SMK Ma'arif 1 Wates as many as 13 activities and in SMK N 1 Nglipar as many as 14 activities. From the above data it can be seen that the implementation of the spirit of greeting the headmaster towards the community at SMK IT Al-Furqon Bantul and SMK N 1 Nglipar is more done compared to the 3 other SMKs, meaning that the level of achievement of implementing the implementation of the spirit of greeting in 2 SMKs is more than 3 Another Vocational School.

Pamomot soul has the meaning of patience and wisdom. This if compared with the reality that happened in the field through the research activities carried out, actually the spirit of the pamomot has been able to be applied properly by the School Principal. It's just that in each school it has not been able to optimally implement it.

The findings that occur in the field, the *pamomot* owned by the Principal in SMK N 1 Godean, SMK N 4 Yogyakarta, SMK IT Al-Furqon, SMK Ma'arif 1 Wates and SMK N 1 Nglipar actually meet the criteria of the pamomot soul Semar owned even though not all Principals had achieved the 100% target.

All five schools have different levels of performance of the life coach. This is due to the different conditions of the school so that there are several points of implementation table that cannot be implemented by the Principal in each school. In addition it is possible that there are other factors that hinder the performance of school principals in carrying out their duties at school. Overall in table 14 it can be seen that the level of mental achievement of principals in 5 SMKs that were studied the highest was the level of achievement in 4 SMKs namely SMK N 1 Godean, SMK IT Al-Furqon, SMK Ma'arif 1 Wates and SMK N 1 Nglipar with a percentage of 100% while the lowest level of achievement in SMK N 4 Yogyakarta with a percentage of 90%.

From the results of interviews with teachers in 5 Vocational Schools where it is known that principals in 5 Vocational Schools can carry out examples of the implementation of mentomotives as many as 8 activities, so that it can be seen that the level of achievement of the principals' implementation of principals towards teachers in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon IT Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational High School 1 have been reached to the maximum.

The results of interviews with employees at 5 Vocational Schools where it is known that 4 Vocational High Schools (SMK N 1 Godean, IT Vocational Al-Furqon Vocational School, Ma'arif 1 Wates Vocational School and Vocational School 1 Nglipar) VOCATIONAL SCHOOL can carry out examples of the implementation of life motivation as many as 8 activities, so that it can be concluded that the level of achievement of the principals' life implementation of principals towards employees at SMK N 1 Godean, SMK IT Al-Furqon, SMK Ma'arif 1 Wates and SMK N 1 Nglipar had been reached to the maximum. While the example of the implementation of pamomot souls for SMK N 4 Yogyakarta was carried out in 5 activities, so it can be concluded that the level of achievement of the implementation of mentomotives souls of principals to employees at SMK N 4 Yogyakarta was not yet maximum.

The results of interviews with students in 5 vocational research sites, it can be seen that the principals in 5 vocational schools can carry out examples of the implementation of mentomotives as many as 8 activities, so it can be seen that the level of achievement of the principals' implementation of principals towards students in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational School 1 have been reached to the maximum.

The results of interviews with the committees in 5 Vocational Schools where it is known that principals in 5 Vocational Schools can carry out examples of the implementation of the spirit of the life of the committee as many as 7 activities, so that it can be seen that the level of achievement of the implementation of the soul of the school principals towards the committee in SMK N 1 Godean, Vocational School N 4 Yogyakarta, Al-Furqon IT Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational School N 1 have been reached to the maximum.

The results of interviews with the community in 5 vocational research sites, it can be seen that the principal in 5 vocational schools can carry out examples of the implementation of the spirit of life to the community as many as 7 activities, so that it can be seen that the level of achievement of the implementation of the soul of the

principals's Philosophy Leadership to the community in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon IT Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational School N 1 have been reached to the maximum.

*Pamangku* soul has a savior meaning. If we compare this to the facts that occur in the field through the research activities carried out, in fact *pamangku* soul is capable of being applied by the Principal well.

The findings that occur in the field, *pamangku* soul that is owned by the Principal both in SMK N 1 Godean, SMK N 4 Yogyakarta, SMK IT Al-Furqon, SMK Ma'arif 1 Wates and SMK N 1 Nglipar have reached the maximum target. The application of the spirit of *pamangku* owned by the Principal with the level of achievement of each SMK is 100%. This means that of all the components in the Semar Philosophy Leadership implementation table, it has been implemented by the School Principal and has an impact on all stakeholders in the school such as: teachers, employees, students, committees and the community. This happened because all the principals in the 5 vocational high schools had implemented *pamangku* soul optimally.

From the description above it can be concluded that the five schools have the same level of mental performance of *pamangku* and overall in table 14 it can be seen that the level of mental achievement of the principals of the principals in the 5 SMK studied were all at the 100% level of implementation.

The results of interviews with teachers in 5 vocational research sites, it can be seen that principals in 5 vocational schools can carry out examples of the implementation of *pamangku* soul as much as 2 activities, so it can be seen that the level of achievement of the implementation of my uncle's principals toward teachers in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon IT Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational High School 1 have been reached to the maximum.

The results of interviews with employees at 5 vocational research sites, it can be seen that the principal at 5 vocational schools can carry out examples of the implementation of *pamangku* soul as much as 2 activities, so it can be seen that the level of achievement of the soul implementation of my principals' principals towards employees at SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon IT Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational High School 1 have been reached to the maximum.

The results of interviews with students in 5 vocational research sites, it can be seen that the principal in 5 vocational schools can carry out examples of the implementation of *pamangku* soul as much as 2 activities, so it can be seen that the level of achievement of the soul implementation of my principals' principals towards students in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon IT Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational High School 1 have been reached to the maximum.

The results of interviews with the committees in 5 Vocational Schools where it can be seen that the principal in 5 Vocational Schools can carry out examples of the implementation of *pamangku* soul as much as 2 activities, so that it can be seen that the level of achievement of the soul implementation of my principals' principals towards committees in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational School 1 have been reached to the maximum.

The results of interviews with the community at 5 Vocational Schools where it is known that the principal in 5 Vocational Schools can carry out the example of the implementation of *pamangku* soul as much as 2 activities, so that it can be seen that the level of achievement of the implementation of the soul of principals towards the community in SMK N 1 Godean, SMK N 4 Yogyakarta, Al-Furqon Vocational School, Ma'arif 1 Wates Vocational School and Nglipar Vocational School 1 have been reached to the maximum.

## V. CONCLUSION

*Semar* Philosophy Leadership Model which is a series of activities for principals who are oriented to the implementation of three Semar characters, namely soul of *pamomong*, *pamomot* and *pamangku*. The Semar Principal Philosophy Leadership Model of DIY Vocational School will be implemented by Vocational School principals in each school and it is hoped that the results of this implementation will have an impact on school stakeholders (teachers, employees, students, school committees and the community). Results of the Semar Philosophy Leadership implementation achievement above, it can be concluded that the highest level of achievement in SMK Ma'arif 1 Wates with an average achievement for the number of *pamomong* soul 88.63%, *pamomot* soul and *pamangku* soul 100%.

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