

The value of local wisdom in children's literature books by Pujangga Mangkunegaran

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Abstract

Children's literature books generally convey values, including local wisdom, making them an educational medium for children. This study aimed to describe the values of local wisdom contained in the children's literature books written by Pujangga Mangkunegaran. This study employed a descriptive qualitative design, which was examined using a content analysis approach. The data source in this study was the children's literature books written by Pujangga Mangkunegaran in 1926. These books were chosen because they presented the values of Surakarta's local wisdom that were starting to be unknown to the younger generation. The data collection was carried out through document analysis. The data validity was tested using theoretical triangulation, while data analysis used a flow model. The results of the study showed that children's literature books by Pujangga Mangkunegaran contained local wisdom values, such as 1) mutual cooperation, 2) religious, love for God, or gratitude, 3) caring for the environment, 4) hard work, 5) cultural preservation and creativity, 6) welfare, 7) social solidarity, 8) honesty, 9) discipline, 10) politeness, and 11) harmony and conflict resolution.

Keywords: Local; Wisdom; Values; Literature; Mangkunegaran

1. Introduction

Indonesia is rich in local wisdom due to its diverse culture. One of the cultures is related to the creation of literary works. Indonesian literature is a cultural product rich in values and plays a role in introducing local wisdom values to the younger generation (Dewi, 2025). Literature can also be said to be a reflection of life in society (Ahmad, 2024). Literary works are works created with meaning and aim to provide spiritual experiences and entertain their audiences (Sukirman, 2021). Literary works can also be considered part of language, whether conveyed orally or in writing by their creators through their use of diction. This includes their style and local wisdom, which can be seen as the content of the story or ideas regarding local wisdom expressed by the author as a literary work.

Local wisdom is defined as a nation's identity and a way of life manifested in various aspects of life. Local wisdom is a way of life passed down from one generation to another through religion, culture, or customs that are common in a society's social system, according to Taylor and de Leo in Chaipar (Chaiphar, 2013: 17). In schools, the values of local wisdom must be instilled in students to build character and foster their love for local wisdom. According to Sibarani, in his view, these local wisdom values are rich in moral and ethical values that are expected to be the basis for forming the character of the nation's children (Sibarani, 2014: 118). Local wisdom can help reduce the negative impacts of social change and filter external influences, according to Riana (2015: 52). Each tribe is a community group that has a variety of cultures that influence their lives. Culture is a way of life of a group of people who own it, which is passed down from generation to generation.

Today, we have entered an era of globalization and modern cultural onslaught, and stories in children's literature are increasingly marginalized. Stories in children's literature are increasingly marginalized as we enter the era of

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globalization and the onslaught of modern culture. The younger generation, especially children, is increasingly distanced from their own cultural wealth due to the dominance of a single culture and the influence of modern media. This has led to a loss of national identity and character. World literature is influenced by the lifestyles of societies that have been changed by technological advances and the times. Many contemporary literary works focus on freedom, which often ignores national identity (Amalia, 2024). Globalization changes education and character (Listiana, 2021). As stated by Farahiba (2017), this immoral behavior destroys the noble values and wisdom that currently color the world of education. Therefore, it is unfortunate if the value of education in relation to local wisdom found in literature, especially children's literature, is lost. This can be used as a perspective to teach and preserve local wisdom values, especially among students.

These local wisdom values can be found and studied anywhere, including in books or novels, particularly those with children's themes or related to the category of children's literature. Children's literature is literary works aimed at children and contains educational and moral values. It can also be used as a resource for educating children. Children's literature is a category of written literary works aimed at children and emphasizes the element of desire. Written literature includes various forms of works, including poetry, fiction, biographies, history, other types of informational books, play scripts, and other forms, often accompanied by attractive illustrations (Rizki, 2022). Children's literature, which emphasizes local wisdom, can be used as a learning resource.

Literary stories can encourage and educate children to control their emotions. Undoubtedly, literature aimed at children should encompass themes such as happiness, joy, pleasure, desire, and adventure. Children's literature is essentially a "face of literature" focused on children's development. It reflects the diversity of life that children can understand, depicts children's feelings, and reflects children's thoughts (Lita, 2017). Children's literary works also have genres or types, namely fantasy groups, traditional stories, realistic stories, non-fiction stories, science fiction stories, and poetry. Children's literature also contains educational aspects that can be applied in learning. This aligns with education, which requires learning that includes literary elements, for example, in children's literature.

Children's literature lessons often include traditional stories as themes. This can certainly raise public awareness and encourage the preservation of these stories. Children's literature based on traditional stories also contains local wisdom. The noble values instilled and followed by communities in a particular place or environment are called local wisdom (Maguna, 2023). As a cultural heritage, local wisdom is an important part of national identity. In education, local wisdom serves as a reinforcement for character development in students at school. This demonstrates that the values of local wisdom can teach the importance of moral and social values, religious values, cultural values, national values, hard work, patience, and environmental stewardship.

Sibarani (2014) also stated that local wisdom contains noble values such as togetherness, mutual cooperation, tolerance, honesty, discipline, and responsibility that are passed down from generation to generation. Local wisdom, according to Sibarani's view, is categorized into 17 forms, namely 1) welfare, 2) hard work, 3) discipline, 4) education, 5) health, 6) mutual cooperation, 7) gender management, 8) cultural preservation and creativity, 9) caring for the environment, 10) peace, 11) courtesy, 12) honesty, 13) social solidarity, 14) harmony and conflict resolution, 15) commitment, 16) positive thinking, and 17) gratitude. These values play an important role in maintaining social harmony and encouraging people to live in harmony with their environment. Therefore, local wisdom is also called not only a form of cultural heritage, but also a relevant source of learning for national character building and value education.

Previous study considered in line with this study was conducted by Anggi Beta Kinanti entitled "The Dimensions of Local Wisdom of the Sumba Community in the *Melangkah* Novel by J. S. Khairan" by showing the results that in the novel, there are dimensions of local knowledge, dimensions of local values, dimensions of local skills, dimensions of local resources, dimensions of local decision-making, and dimensions of local group solidarity (Kinanti, 2022). Then, a study conducted by Hendra Kasmi entitled "The Values of Local Wisdom in the *Tempat Paling Sunyi* Novel by Arafat Nur" by showing the results of local wisdom in the city of Aceh, which is closely related to Islamic (religious) elements including regulating the responsibilities of family leaders, adultery laws, and obedience in carrying out worship (Kasmi, 2019). Related to the previous study that has been described. This study also shares similarities, namely its focus on local wisdom values. The difference lies in the research object, which is a children's literature book (novel) written by the Pujangga Mangkunegaran.

This study uses children's literature books by Pujangga Mangkunegaran as a data source. This is used to solve the research question regarding the values of local wisdom contained in children's literature books by Pujangga Mangkunegaran. The children's literature books contain several stories and aim to reintroduce events or a series of traditional activities in ancient times, written by Pujangga Mangkunegaran. The novelty of this study is the use of

children's literature books written by Pujangga Mangkunegaran, where the books are originally in Javanese and then translated into Indonesian. In this study, a content analysis approach is used to dig deeper into information about children's literature books. This study has never been studied by other researchers. This study is conducted with the aim of analyzing the values of local wisdom contained in children's literature by Pujangga Mangkunegaran.

2. Methods

This study aimed to describe the values of local wisdom contained in children's literature by Pujangga Mangkunegaran. This study employed a qualitative descriptive method and a content analysis approach. A qualitative descriptive research approach involved reviewing the object and aspects used by the researcher as the primary research material. This qualitative descriptive study examined the research by explaining a topic and providing final results from its validity test (Ramdhan, 2021: 7). Content analysis was a qualitative research method that emphasized the content of communication, its meaning, how symbols are interpreted, and the symbolic interactions that occur in communication (Bungin, 2011).

This study used children's literature books by Pujangga Mangkunegaran as data sources. The data in this study contained dialogue excerpts containing local wisdom values from 3 children's literature books by Pujangga Mangkunegaran, namely *Bocah Mangkunegaran* (Yasawidagda), *Kisah Bocah Kampung* (Kamsa Wirjasaksana), and *Bocah di Gunung* (M. Soeratman Sastradiardja and K.M. Sasrasoemarta). The sampling technique used was a purposive sampling technique. This data collection technique used a document analysis technique. Document analysis technique was carried out by searching for data in children's literature books by Pujangga Mangkunegaran. The data validity testing was carried out through theoretical triangulation testing, while data analysis used a flow model. To check the validity of the data, triangulation used something different than the data itself to compare it with the data (Moleong, 2014:330). This study used Miles and Huberman's interactive analysis method, which included data reduction, data presentation, and drawing a conclusion (Miles, 2014). Next, a collection of descriptive reports was processed from the data set that had been created.

3. Result and discussion

The findings of this study include a description of the data collected through document analysis. The discussion section contains the content of local wisdom values in children's literature books by Pujangga Mangkunegaran. The values of local wisdom are a form of regional identity passed down through generations by the community to achieve a harmonious life and address various existing problems. The content of local wisdom values in this study uses document analysis from 3 book titles, namely *Bocah Mangkunegaran* (Yasawidagda), *Kisah Bocah Kampung* (Kamsa Wirjasaksana), and *Bocah di Gunung* (M. Soeratman Sastradiardja and K.M. Sasrasoemarta). The following local wisdom values are found in these three children's literature books.

3.1. Mutual Cooperation

Mutual cooperation is a form of cooperation carried out by a group of individuals to achieve certain goals agreed upon through deliberation and consensus. The value of mutual cooperation has existed since ancient times and is a fundamental principle in national and state life in Indonesia. Every citizen is expected to have the awareness to help others and work together to overcome various problems through deliberation and consensus. The value of mutual cooperation is the foundation of Indonesian society based on a spirit of togetherness, which is also one of the basic values of The Five Principles (Pancasila) as the main foundation of the Indonesian state. The following are several excerpts about mutual cooperation in children's literature books by Pujangga Mangkunegaran.

"When harvesting rice, the work is done by mutual cooperation of about twenty people." (Bocah Mangkunegaran, page:4)

"The girls who were cooking, pretended to be 'sambatan' (working together to build a house)." (Bocah Kampung, page:92)

"The two boys, Djamin and Gumbreg, then dug together, digging a well. They worked hard, so that, soon they could see the depth, and the water came out." (Bocah di Gunung, page:10)

The three excerpts from children's literature books above illustrate that mutual cooperation is not only a technical habit but also a means of strengthening social bonds, teaching solidarity, and maintaining harmony in village life. Therefore, this value serves as a foundation for local cultural wisdom that is relevant for shaping the character of the younger generation.

3.2. Religious, Love for God, or Gratitude

Religiousness is an attitude and behavior that adheres to religious teachings, encompassing belief in and respect for God, as well as a positive relationship with fellow human beings and the universe. Love for God, also known as deep religiosity, is a sincere desire to remain close to, obedient to, and content with all of His decrees, manifested through obedience, gratitude, and patience in facing all of life's trials. The following are several excerpts about religion or love for God in children's literature books by Pujangga Mangkunegaran.

"Ujube (prayer requests) can make offerings to those who guard the Earth, the spirits who watch over day and night." (Bocah Mangkunegaran, page: 15)

"Come on, let's circle around the ambeng, Darma as Pak Kaum (Religious Leader)! ... Darma prayed, but his prayer was mediocre, as best as Darma could, all that could be heard was, 'Hala Uma Saliwa Sali Ngala.' The children in the circle agreed together. After finishing their prayer, they pretended to eat their ambeng." (Kisah Bocah Kampung, page: 107)

"Who drew it? God, I think." (Bocah di Gunung, page: 32)

The three excerpts from children's literature books above illustrate the religious nature of actions that consistently remember the Giver of life. These three books also illustrate that this religious or spiritual activity is manifested in communal prayer and respect for religious traditions, even though it is presented in a simple and innocent manner, typical of children.

3.3. Caring for the Environment

Caring for the Environment refers to attitudes and actions aimed at preventing damage to the natural environment around us, as well as making efforts to repair damage that has already occurred. The character of caring for the environment includes the attitude of individuals who strive to care for and manage the surrounding environment properly, so that the environment can be enjoyed sustainably without causing damage, and still maintain and preserve it so that it provides sustainable benefits. The following are several excerpts about caring for the environment in children's literature books by Pujangga Mangkunegaran.

As explained in the novel *Kisah Bocah Kampung*, values of caring for the environment are evident in the behavior of village children who are familiar with nature and make their surroundings a part of their daily activities and play. For example, when the character Djangga takes the initiative to plant sapodilla seeds after eating the fruit, this demonstrates a concern for environmental sustainability through replanting. The following excerpt illustrates this:

"After eating the sapodilla, Djangga found five sapodilla seeds, he said: 'Hey, I'll plant them. Tomorrow, when they grow and bear fruit, we can pick them.' ... Djangga looked for a hoe, after finding it, he struggled to lift it... After he finished digging, each hole was filled with sapodilla seeds and then covered with soil again." (Kisah Bocah Kampung, page: 70)

In addition, Djangga's environmental concern is also reflected in his routine watering of the plants and weeding around the garden. This demonstrates his awareness of caring for the plants so they can grow well.

"The next day, Djangga woke up, immediately got out of bed, and headed to the garden. He watered his sapodilla plants. There, he spent some time pulling weeds." (Kisah Bocah Kampung, page: 81)

These two excerpts demonstrate how village children are trained from an early age to interact positively with nature. Planting and caring for plants not only has productive value but also embodies a dimension of local wisdom in the form of concern for environmental sustainability.

As explained in the novel *Bocah Mangkunegaran*, the values of caring for the environment can be found in the village cleaning tradition, which is a collective effort by the community to maintain the cleanliness, sacredness, and sustainability of the surrounding environment. This tradition involves all villagers in prayer, offerings, and community service activities. The following excerpt confirms this:

"The village cleansing rituals in this hamlet differ from those in other hamlets. The sacred ancestral sites are the hermitage in Pringgadani and the relics of Prabu Baka in Pancot. The day used for the slametan ceremony is Anggara Kasih, falling in the Mandhasiya wuku... The offerings consist of corn rice and other corn-based dishes. Complements include shallots and garlic, locally sourced from the hamlet, and badeg is sprinkled on Sela Gilang... The sacrifices are goats and chickens, the result of a collective effort by many residents." (Bocah Mangkunegaran, page:58–59)

In addition, environmental awareness is evident in the descriptions of the natural landscape surrounding the village and the wise use of water resources. For example, the presence of reservoirs, rivers, and trees not only provides well-being but is also maintained to ensure sustainability.

"Around the mountain, prosperous villages, rivers flow, there are also reservoirs that irrigate rice fields, galengan, embankments that decorate the mountain, flowing with the blessings of the Almighty, who maintains peace." (Bocah Mangkunegaran, page: 15)

These two excerpts demonstrate that the Mangkunegaran community views the environment not only as a source of life but also as an integral part of its cultural fabric that must be cared for collectively. The values of caring for the environment within this local wisdom are passed down through tradition and literary narratives, thus teaching children to appreciate and preserve nature.

As explained in the novel *Bocah di Gunung*, the values of caring for the environment can be found in the community's habit of cultivating vacant land and turning it into gardens to grow various types of plants. The following excerpt confirms this:

"For the past few weeks, Gumbreg has been managing the garden and planting various plants." (Bocah di Gunung, page: 23)

3.4. Hard Work

Hard work is an effort made by someone to achieve a desired goal through genuine effort and sincerity. Hard work is part of the human spirit for success, characterized by determination and resilience in the face of various obstacles. Motivation and a clear sense of purpose are essential factors in this endeavor. Hard work also plays a crucial role in developing character and positive habits, which ultimately can have a positive impact on society and the nation as a whole. The following are several excerpts about hard work from children's literature books by Pujangga Mangkunegaran.

As explained in the novel *Bocah Mangkunegaran*, the value of hard work is depicted through the results of someone's diligent hard work, which produces good results.

"Look at his hard work, especially when he was young. He never took a break from work, working in the ricefield and tending his garden. He also weaved and made bird cages on the side. His wife raised chickens, selling eggs at every market, and also sold the kanthil flowers from the garden. That's how he was able to buy a ricefield and is now a worthy example." (Bocah Mangkunegaran, page: 6)

As described in the novel *Kisah Bocah Kampung*, the value of hard work is illustrated by the character of Djangga, who diligently plants and cares for plants. He works hard to dig the soil, plant sapodilla seeds, and care for them, even though they are still small and his strength is limited.

"After eating the sapodilla, Djangga found five sapodilla seeds, he said: 'Hey, I'll plant them. Tomorrow, when they grow and bear fruit, we can pick them.' ... Djangga looked for a hoe, after finding it, he struggled to lift it... After he finished digging, each hole was filled with sapodilla seeds and then covered with soil again." (Kisah Bocah Kampung, page:70)

In addition, his hard work is evident in his consistency in watering the plants every morning. Even though the results are not yet visible, he persists in patiently caring for them.

"The next day, Djangga woke up, immediately got out of bed, and headed to the garden. He watered his sapodilla plants. There, he spent some time pulling weeds." (Kisah Bocah Kampung, page:81)

These two excerpts demonstrate that the value of hard work has become part of the local wisdom of rural communities, passed down through the daily practices of children. Children are not only trained to play, but also to work hard in productive activities, which will be useful in their lives. Thus, the value of hard work in this novel reflects the local wisdom of Javanese society in the past, which emphasized the importance of effort, patience, and perseverance as life's provisions.

As explained in the novel *Bocah di Gunung*, the value of hard work is illustrated through the characters Djamin and Gumbreg, who help each other dig a well to obtain water. The actions of these two characters reflect hard work, carried out together, and yielding good results.

"The two boys, Djamin and Gumbreg, then dug together, digging a well. They worked hard, so that, soon they could see the depth, and the water came out." (Bocah di Gunung, page: 10)

3.5. Cultural Preservation and Creativity

Cultural preservation and creativity are intended to encourage communities to maintain and preserve the values, traditions, and unique knowledge of a region (local wisdom), while simultaneously developing them innovatively to remain relevant amidst changing times and globalization. The following are several excerpts about cultural preservation and creativity from children's literature books by Pujangga Mangkunegaran.

"The village cleaning rituals in this hamlet differ from those in other hamlets. ... The offerings consist of corn rice and other corn-based dishes. ... The sacrifices are goats and chickens, raised by the community." (Bocah Mangkunegaran, page: 58-59)

"The two puppets were held and engaged in battle. Djangga's mouth continuously emitted gamelan sounds, occasionally interspersed with dialogue. Djangga won the puppet on the right side, and the puppet on the left side lost. The losing puppet was placed down, while the winning one remained on screen." (Kisah Bocah Kampung, page: 79)

"Hey, young man, it turns out it's the Reog Ponorog. Young and old, children, big and small, gathered at the Reog performance venue during the parade." (Bocah di Gunung, page: 26)

The three excerpts from the children's literature books above illustrate the power of preserving and showcasing cultural creativity in various traditional traditions, including village cleaning procedures, puppet games, and *reog*. Therefore, this book is quite influential in encouraging readers to maintain cultural preservation and creativity.

3.6. Welfare

Welfare is a process or level in the standard of living, such as economic, social, and cultural levels. Furthermore, welfare itself is rooted in a sense of security in life. This is demonstrated by a life free from hardship or disaster. According to Sibarani (2014: 115–116), the value of welfare in local wisdom is measured not only by economic prosperity but also by a sense of security, peace, a sufficient standard of living, and social happiness. Welfare is understood as a harmonious condition involving human relationships with nature, fellow human beings, and their leaders. The following are some excerpts about welfare from children's literature books by Pujangga Mangkunegaran.

"Mbok Jaya: 'That's why people have to be careful in life, we have to look at our own abilities, and not follow other people's lifestyles. ...I learned to be frugal after experiencing hardship. My husband diligently takes care of the yard. We get our daily food from the produce from the yard.'" (Bocah Mangkunegaran, page: 83-84)

"Your mother is working at the market to earn money, Son. When she gets home, she'll buy you food. Come on, let's go to the well. I'll bathe you, and then I'll buy you some rice for snacks." (Kisah Bocah Kampung, page: 1-2).

"Her mother was busy selling food at the market. Every morning she sold cooked rice, sawut, and getuk; around 7 a.m., she was already on her way to the market." (Bocah di Gunung, page: 64)

The three excerpts from the children's literature books above demonstrate the value of welfare, as they depict parents working in the market to meet their family's needs (food and snacks for their children). Welfare, in local wisdom, is not only about material things, but also encompasses efforts to fulfill basic needs, such as food, health, and family happiness. (Parents work to meet the family's needs, children receive food from their parents, and mothers return home with food for the family).

3.7. Social Solidarity

Social solidarity can be defined as an attitude of caring, self-sacrifice, solidarity, and harmony. This can be considered a legacy that has existed since the time of our ancestors. Essentially, social solidarity is part of a cultural tradition that is still preserved in attitudes and behavior in society. These attitudes and behaviors are based on an individual's understanding, awareness, responsibility, and social participation according to their abilities in community life. These

abilities are carried out based on a spirit of togetherness, self-sacrifice, mutual cooperation, and kinship. The following are several excerpts about social solidarity from children's literature books by Pujangga Mangkunegaran.

"When harvesting rice, the work is done by a team of about twenty people. It's a customary practice among rural communities that when there's work to be done, they work together, collectively." (Bocah Mangkunegaran, page:5)

"Moer dini: 'The girls who were cooking, pretended to be "sambatan" (working together to build a house).'" (Kisah Bocah Kampung, page:92)

"The magic trick was to help me... that's how it was. Mingun was seriously ill, and his parents were poor. Oh, yes, it's good that your wish can come true, it's good that your wish can come to fruition." (Bocah di Gunung, page:47)

The three excerpts above illustrate that social solidarity is a manifestation of Javanese local wisdom, where people place togetherness, mutual assistance, and collective work as part of everyday life. This local wisdom also reflects the philosophy of *urip iku urup* (life should benefit others).

3.8. Honesty

Local wisdom in the context of honesty is a cultural heritage passed down from our ancestors. Honesty is a philosophy of life, values, and practices that emphasize honest behavior and actions without deceit. This honesty is a spiritual strength, noble morals, and a personality trait instilled from childhood or passed down through generations, shaping the character and identity of a community. The following are some excerpts about honesty from children's literature books by Pujangga Mangkunegaran.

"Mr. Suta's profit calculation: Sales f 6.05, Wholesale f 3.75, Profit f 2.30." (Bocah Mangkunegaran, page: 107)

"Moer dini: 'Okay, just return these pieces of wood. If Dad finds out, he might get angry. Don't just laugh at what you're doing!'" (Kisah Bocah Kampung, page: 94)

"Is it true what you said, Tra?... If there are any mistakes, you can ask Mr. Nayapanukma..." (Bocah di Gunung, page: 30)

The three excerpts from the children's literature books above teach children to be honest in their behavior and to be open with each other to avoid misunderstandings. Furthermore, these books also encourage children to prioritize honesty in all matters as early as possible, such as not taking or using someone's belongings without permission.

3.9. Discipline

Discipline is a legacy of wisdom passed down through generations to regulate people's behavior and adhere to social norms. In Indonesian culture, discipline encompasses not only formal rules but also obedience to and adherence to customs, traditions, and the wisdom of living together as a harmonious social being. The following are some excerpts about discipline from children's literature by Pujangga Mangkunegaran.

"At least, to be a soldier, you have to be fit, tough, dependable, and obedient to the rules. Look at your Uncle Rangga Sendhang, he is a former corporal. Initially, Sendhang Village was chaotic, but after your Uncle Rangga took over, it became peaceful, and criminals became afraid. Now everyone respects your Uncle Rangga's authority." (Bocah Mangkunegaran, page: 43)

"In the morning before the sun rises, the villagers are already awake and preparing to look for food...." (Kisah Bocah Kampung, page: 1)

"In rural areas, loud snarling sounds could be heard, indicating that many people had gotten up to fetch water to wash." (Bocah di Gunung, page: 23)

The three excerpts from children's literature books above reflect that local wisdom shapes social character through the instillation of noble values, one of which is discipline. Discipline is a social mechanism that maintains order, both within the family and in social interactions. This value serves to shape children so they grow into orderly individuals, adhere to norms, and are able to control themselves in everyday life.

3.10. Politeness

In local wisdom, it is believed that politeness is a noble value essential for maintaining social relationships, such as mutual respect, etiquette, and creating harmonious social relationships within the community. Through politeness, people are guided to maintain their own honor and respect others. This means that with good manners, people can build harmonious interactions, strengthen a sense of togetherness, and preserve cultural identity. The following are several excerpts about good manners from children's literature books by Pujangga Mangkunegaran.

"Karta: 'When I speak, I feel a bit awkward with Mr. Demang, or he'll think I'm impolite.'" (Bocah Mangkunegaran, page: 5)

"Moer dini obeyed his mother's orders... after the coconut was hollowed out, he gave it to Djangga." (Kisah Bocah Kampung, page: 102)

"Excuse me..., ... Who is that?" (Bocah di Gunung, page: 38)

The three excerpts from children's literature books above demonstrate that politeness is not only understood as outward etiquette, but also as a form of inner awareness to respect those of higher status or authority, as well as a sense of privacy. This is illustrated in the etiquette of visiting, where guests must first say "excuse me" or "greet." Local wisdom in the form of politeness is a social strategy for creating harmony in society. Politeness serves to maintain balance in interpersonal relationships, prevent conflict, and strengthen social cohesion.

3.11. Harmony and Conflict Resolution

Harmony and conflict resolution, from the perspective of local wisdom, are solutions for creating and maintaining harmonious community relations and resolving disputes within local rules and traditional values. Local wisdom is beneficial in regulating social interactions, both to maintain harmony and to mitigate disputes. This is typically achieved through traditional deliberations, traditional rituals, and other cultural practices, enabling communities to manage conflicts peacefully and strengthen a sense of togetherness without resorting to violence. The following are several excerpts about harmony and conflict resolution from children's literature by Pujangga Mangkunegaran.

"Priyayi pangreh prajalah are the ones who organize and maintain the lives of the village community, motivate them to work hard, ensure peace and order, and prevent riots... when there are violations, fights, thefts, and so on, they are handed over to the police." (Bocah Mangkunegaran, page: 74)

"When Ragil cried and wanted to seize the salak seeds, Moer dini gave them to Ragil. Djangga and Kedana gave in to Ragil, even though they were a little disappointed in their hearts." (Kisah Bocah Kampung, page: 25-26)

".... Okay, go in there, don't fight... (after listening to Sumitra's story) ... Now go out there, and Sumitra's compassionate nature can be an example for all of you." (Bocah di Gunung, page: 28-30)

The three excerpts from children's literature books above reflect harmony and conflict resolution, which must be based on the rules that apply in society, so that society is able to manage conflicts peacefully without disputes.

4. Conclusion

Based on the results and discussion above, it can be concluded that these three children's literature books written by Pujangga Mangkunegaran contain local wisdom values that are important to preserve and continue to characterize the Indonesian nation, which is rich in wisdom, expressed in actions and deeds. The values of local wisdom in children's literature books are found in 11 categories, namely 1) mutual cooperation, 2) religious, love for God, or gratitude, 3) caring for the environment, 4) hard work, 5) cultural preservation and creativity, 6) welfare, 7) social solidarity, 8) honesty, 9) discipline, 10) politeness, and 11) harmony and conflict resolution. These eleven findings are expected to teach every individual to preserve local wisdom, especially since the Indonesian people are famous for their rich culture and local wisdom. In addition, these findings can be used as an educational tool for children to develop good character and behavior in their surroundings.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed. This research paper was written without involving any conflicts from any party.

Credit author statement

Dea Rahmanita Ayuningtyas: the lead author from the initial abstract writing process to the final conclusion. Andayani: serves as a supervisor and provides direction for the article writing. Muhammad Rohmadi: serves as a supervisor and provides direction for the article writing.

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