



Accepted: April 2022	Revised: July 2022	Published: August 2022
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**Leadership Values
in the Sapta Sila Text of Pencak Silat Pagar Nusa (PSNU)
Padepokan Jabalahad**

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Abstract

Sapta Sila text is a gist of seat Sastra Gendhing which contains the concept of leadership from the famous figure namely Sultan Agung Hanyakrakusuma who is the third king of Mataram Islam Kingdom. This serat in Pagar Nusa Padepokan Jabalahad was introduced by the caregiver of Padepokan Jabalahad, Gus Iman Widodo. This research uses a literature study method where the research makes library documents as a primary source by using the descriptive approach to provide an overview of an event in a cotext. Based on this study, shows that there are seven leadership concepts in Sapta Sila Pencak Silat Pagar Nusa Padepokan Jabalahad namely : Swadana Maharjeng Tursita, Bahni Bahna Amurbeng Jurit, Rukti Setya Garba Rukmi, Sripandanyasih Krami, Galugana Hasta, Stiranggana Cita, Smara Bhuni Adi Manggala. This concept demand that Pagar Nusa Padepokan Jabalahad not only is active in the world of Pencak silat but be able to keep vows in the Sapta Sila and practice it in their daily lives. There are seven values of leadership contained in Sapta Sila, including the religious value that are embodied in Sapta Sila number four; Visionary on the third and sixth precepts, morals on the first and second precepts; Teladan on the second and seventh precepts; wisdom on the second; fifth and sixth precepts; integrity in the first and seventh precepts; and Responsibility in the first and second precepts.

Keywords: *Sapta Sila; Leadership Values; Pagar Nusa Padepokan Jabalahad.*

Introduction

Pencak silat is a martial art originating from Indonesia, where this martial art has different characteristics, for example, people who live in the mountains and on the beach have different movements that adjust to their respective places and conditions. The definition of *Pencak silat* according to IPSI (*Ikatan Pencak Silat Indonesia*) in 1975 defined it as follows: "*Pencak silat* is the result of Indonesian human culture to defend, maintain existence (independence) and integrity (*manunggal*) towards the surrounding environment to achieve harmony of life in order to increase faith and piety to God Almighty¹." Pagar Nusa is one of the martial arts under the auspices of IPSI, which is under the autonomous body of Nahdlatul Ulama. Pagar Nusa was formed on January 3, 1986, at the Lirboyo Islamic Boarding School, Kediri². with the aim of unifying various martial arts schools in the Islamic Boarding School with NU understanding.

One of the efforts to preserve the diverse science of Pagar Nusa, there is also a padepokan-padepokan system which in the Pagar Nusa environment is usually led by a martial arts teacher who is also a religious teacher in accommodating and preserving the science. Padepokan Jabalahad is one of the forums for various groups who are engaged in martial arts and also as a community pesantren. Padepokan Jabalahad was securely established on November 24, 2012. Padepokan Jabalahad was nurtured by Gus Iman Widodo with the scientific sanad of Pagar Nusa from Gasmi Lirboyo. In padepokan jabalahad is also a forum for efforts to awaken and then instill cultural and Islamic values. Apart from being a forum for learning martial arts, Pagar Nusa Jabalahad also teaches religious and life values so that prospective members who have finished training, then are inaugurated as new members who always hone and have a leadership spirit both for themselves, their families, and the community. One form of this effort is to instill Javanese philosophical values from famous Javanese leaders in the warriors of Pagar Nusa³.

Prominent leaders certainly have an understanding and concept in their leadership to be able to achieve glory for the country he leads. One of the kings who is famous as a figure with his leadership spirit is Sultan Agung Hanyakrakusuma

¹ Sucipto, *Pendekatan Keterampilan Taktis dalam Pembelajaran Pencak Silat: Konsep dan Metode* (Jakarta: Direktorat Pendidikan Nasional Direktorat Jenderal Olahraga, 2001).

² Moesa, *Gus Maksum: Sosok dan Kiprahnya* (Kediri: Lirboyo Press, 2004)

³ Rahman, Nilai - Nilai Pendidikan Akhlak Dalam Teks Saptasila Pencak Silat Nahdlatul Ulama (PSNU) Pagar Nusa. *Skripsi*. IAINJ, 2016.

who is the third king in the Islamic Mataram kingdom⁴. His concept of leadership is perpetuated in one fiber entitled "Bending Literature". Ghending's Literary Fibers contain two major themes, namely theology and Sufism. In the discussion of theology, it is stated that theology is a unity of aspects consisting of man, nature, and God which is in the triangle and is the source of the other two sides. In terms of Sufism, the fiber is a combination of Sufism 'ammah (layman) to educate the people and royal family of Mataram – Islam to have moral justice and Sufism falsifies to affirm that God is one with man. Although satra Ghending fiber is a piwulang (teaching) that should be done from the king to the common people, this piwulang is specifically intended for leaders as a provision in carrying out their leadership⁵.

Ghending literature became a fiber that was later abstracted into a text of the *Sapta Sila baiat* for members of the Pagar Nusa Padepokan Jabalahad martial arts. The seven sentences in the Text of *Sapta Sila* were introduced by Gus Iman Widodo as the caretaker of Padepokan Jabalahad in August 2011. It was conveyed by Gus Iman Widodo in an interview that the introduction and application of *sapta sila* are part of an effort to resurface ancestral philosophical values⁶. This is done as an effort to revive history by exemplifying the teachings of great figures in ancient times to the younger generation.

As a text that is pledged at the time of the baiat of new members, of course, this text is not only a formality but a principle that must be impregnated and recited by members of pencak silat Pagar Nusa Padepokan Jabalahad in daily life in addition to also applying the prasetya Pagar Nusa. Pencak silat is known as a place to train martial arts skills and becomes very unique when a martial arts container uses the concept of leadership of a historical figure from the past. Based on this background, the researcher will examine what are the leadership principles of Sultan Agung which are then used as a reference for the formation of sapta sila as a promise pledged by the new members of pagar nusa.

Method

This research is qualitative research with a descriptive approach in presenting the data. Qualitative research is research used to examine objects in natural conditions where the researcher is a key instrument with the results of his research

⁴ Partini, *Serat Sastra Ghending : Warisan Spiritual Sultan Agung yang Berguna untuk Memandu Olah Pikirdan Olah Dzikir* (Yogyakarta: PT Pura Pustaka, 2008).

⁵ Sungaidi, Ajaran Tasauf dalam Sastra Ghending. *Jurnal Ilmu Ushuluddin*, 2, 2014, 1 - 20.

⁶ Rahman, Nilai - Nilai Pendidikan Akhlak Dalam Teks Sapta Sila Pencak Silat Nahdlatul Ulama (PSNU) Pagar Nusa. *Skripsi Jurusan Pendidikan Agama Islam*, 2016.

emphasizing meaning more than generalization⁷. The approach used is descriptive, because this approach provides an overview and describes an event/phenomenon in a special natural context⁸. the method used in this study is the Literature Study method where the research is carried out by making library documents into primary sources. Literature Study is research whose data collection comes from library or document sources. In literature studies, literature research is a step in preparing a research framework as well as obtaining research data.

Researchers collect several documents in the form of books and journals as research designs as well as sources of research data. In this study, researchers used a document in the form of a book by Partini (2008) entitled "Serat Sastra Ghending: The Spiritual Heritage of Sultan Agung that is Useful for Guiding the Processing of Thought and Processing Dhikr" and a thesis by Ghulam Abdurrahman entitled "The Values of Moral Education in the Sapta Sila Pencak Silat Nahdlatul Ulama (PSNU) Pagar Nusa Text" as a primary source and complemented by books and journals that discuss leadership and Ghending Literary Fiber as a secondary source. To collect this data, researchers take data from the library, read, record, and process research materials. The collected data is then diligently researched, discussed and recorded, and then compiled and concluded.

Results and Discussion

Leadership Concepts

In the Big Indonesian Dictionary (KBBI), leadership means "about the leader, how to lead" which can be interpreted as a person can become moving earlier, directing others and influencing others with their influence (Big Dictionary Indonesian). Machiaveli, a statesman and western philosopher during the Renaissance, argued that the leader must have expertise in war to keep his power from those who want to interfere, the leader must avoid bad behaviors, be generous, and have compassion and love for his people, but be cruel in the face of enemies⁹. These things must be owned by a leader to maintain his influence and attract attention and a positive view of him.

According to Ibn Khaldun, leadership will only exist whenever there is an advantage for individual leaders. Next, excellence will only arise whenever it is supported by a feeling of solidarity. A leader is unlikely to perform when no people

⁷ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R&D* (Bandung: Penerbit Alfabeta, 2015).

⁸ L. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2017).

⁹ Machiavelli, *Sang Penguasa* (Jakarta: PT. Gramedia Pustaka Utama, 1991).

are willing to obey him¹⁰. In line with Machiavelli, a leader must have an advantage over the average person, both in terms of heredity, spirituality, science, and war skills to protect the people and their people and be willing to sacrifice for the benefit of their people.

In the Javanese concept of leadership, a King has absolute power over the authority to regulate governmental, military, and religious affairs and occupies the top position of the social class hierarchy. In addition, the king is also at the top of supernatural leadership¹¹. The king is often called God's representative on earth who has Revelation (cue ghaib) in the form of the authority to become the king of the universe¹². The power of the king, in addition to being based on the conception of revelation as a support for the legitimacy of his leadership, also believes in a mystical connection between the king and magical powers, such as the ancestors and also the heirlooms. An ideal king, according to Anderson, means that a king is constantly seeking God's guidance inwardly while ruling or ruling. Thus a king should have a wicaksana (wisdom) nature so that he can be fair in solving a problem. So that the extent to which a society, especially the ability of a king, to carry out the function of maintaining and at the same time harmonizing the balance of the universe (Indonesia.go.id, 2019). Therefore, a leader must have the skills and determination to govern the country, and the earth becomes fertile and prosperous, providing security, comfort, and peace of life for his people¹³.

Some figures explain in detail the leadership values that a leader needs to have. Leadership values are several main traits possessed by a leader to be able to lead effectively and efficiently in achieving planned goals¹⁴. The figure is James C. Sarros who explained that indigo-leadership values consist of 1) integrity and morality regarding a continuity/harmony of words and actions that are intact to be able to bring out the side of authority and 2) responsibility regarding the feelings and efforts of a person to bear all the vision, mission and mandate that has been mandated, 3)

¹⁰ Khaldun, *Mukaddimah*. (M. Irham, M. Supar, & A. Zuhri, Penerj.) (Jakarta: Pustaka Al – Kautsar, 2011).

¹¹ Indonesia.go.id. *Kebudayaan*. Dipetik Maret 21, 2022, dari indonesia.go.id : Portal Informasi Indonesia: <https://indonesia.go.id/kategori/komoditas/890/tafsir-jawa-terhadap-kuasa-dan-kekuasaan?lang=1> 2019, juli 31

¹² Kuntowijoyo. Lari dari kenyataan: Raja, Priayi dan Wong Cilik Biasa di Kasunanan Surakarta, 1900-1915. *Humaniora*, XV, 201, 2003, juni.

¹³ Sutardjo, I, Konsep Kepemimpinan Hasthabrata dalam Budaya Jawa. *Jurnal Jumentara*, V, 2014, 88.

¹⁴ Anugeraheni, S., & Soebijantoro, S. Nilai-Nilai Kepemimpinan dan Pendidikan Karakter: Studi Tokoh Bupati. *Jurnal Agastyia*, II,2021, januari 1, 98 - 107.

Vision as a leader where the leader must have a clear direction from what he leads, and 4) discretion about fair and wise decision.

From the various explanations above personality or character is the most important thing for a leader. Researchers identified several characteristics of a leader consisting of religious, visionary, moral, exemplary, wise, integrity, and responsible. In essence, everyone is a leader, both for himself, his family, the community, and the country. Therefore, statesmen, poets, or kings make rules or lessons that serve as guidelines in being leaders for oneself in the narrow sense and leading others in a broad sense. Thus, it is necessary to instill leadership values into the principles of life that will shape the character of a leader. One of them is through the pledge delivered by the new anggota of the Pagar Nusa Padepokan Jabalahad which is binding and must be applied in daily life without exceptions.

History and Content of Sapta Sila Text

Sapta sila was introduced by one of the Solo Raya Swordsmen Council who is also the caretaker of Padepokan Jabalahad, Gus Iman Widodo in August 2011 to Pagar Nusa Kartasura before the formation of Pagar Nusa Padepokan Jabalahad. Sapta sila was initiated to induct Islam as well as instill the principles of philosophical values and Sufism of Javanese figures in the younger generation. In its preparation, the content of the sapta sila text has gone through contemplation and a long journey until it was decided to raise a concept of leadership of Sultan Agung Hanyakrakusuma who is famous for his leadership, charitable morals, mystique, and intelligence as evidenced by the Javanese calendar that he compiled. The concept of leadership is adapted in the fiber sheets of Ghending Literature which is then taken as the essence which then becomes the Content of the sapta sila text. The seven leadership concepts that exist in Padda Sapta Sila are then used as baiat texts that will be pledged by the new members of Pagar Nusa Padepokan Jabalahad after the Ijazahan procession.

The seven points of leadership concepts in the sapta sila text are a summary of the book by S. Endraswara (2013) entitled *The Philosophy of Javanese Leadership Throughout the Ages* and the book by Asep Rachmatullah (2013) entitled *The Philosophy of Life of Javanese People*. The seven concepts include:

1. *Swadana Maharjeng Tursita* (always do good actions)
2. *Bahni Bahna Amurbeng Jurit* (prioritizing salvation in every war)
3. *Rukti Setya Garba Rukmi* (determined to maintain loyalty to give birth to glory)
4. *Sripandayasih Krami* (conditioning the soul to always give love to every situation)
5. *Galugana Hasta* (always be brave anytime and anywhere)

6. *Stiranggana Cita* (preparing limbs that are strong in thinking)
7. *Smara Bhumi Adi Manggala* (a solid start is to guard the territory)

Each precept has its own meaning both based on etymology and terminology. In terminology or terminology, the concept of leadership of Sultan Agung according to Partini in his book *Serat Ghending* is among others:

1. *Swadana Maharjeng Tursita*: a leader must be knowledgeable, honest, and good at keeping a name, able to establish communication-based on the principle of independence.
2. *Bahni Bahna Amurbeng Jurit*: always be ahead by setting an example in defense of justice and truth.
3. *Rukti Setya Garba Rukmi*: determined to gather all potentials and potentials for the prosperity and dignity of the nation.
4. *Sripandayasih Krami*: determined to maintain the sources of religious and cultural sanctity so that they can benefit the wider community.
5. *Galugana Hasta*: developing literary arts, sound arts, and dance arts, to preserve the nation's civilization.
6. *Stiranggana Mind*: as a conservationist and cultural developer, the originator of the enlightenment ray of science, and the torchbearer of the happiness of mankind.
7. *Smara Bhumi Adi Manggala*: the determination to be a unifying pioneer of various interests that vary from time to time, as well as to play a role in peace in Mayapada.¹⁵

Based on the presentation of the meaning of each of these precepts, the sapta sila items in the pledge of the new members of the jabalahad also have a specific explanation for a warrior to practice them in life. In the first precept, namely *Swadana Maharjeng Tursita*, means that members who have been improved always prioritize knowledge in every practice of life and always uphold honesty, are good at maintaining a good name, and are able to build communication with anyone. The second precept, *Bahni Bahna Amurbeng Jurit*, means that a member of the Padepokan Jabalahad Pagar Nusa is able to be the one in front and be a good example in defense of truth and justice. The third precept that reads *Rukti Setya Garba Rukmi* means that members of the Padepokan Jabalahad Pagar Nusa must have unanimous determination and totality in exerting all efforts to be able to contribute to the prosperity and preservation of the dignity of the nation. Furthermore, the fourth precept, namely *Sripandayasih Krami*, means that members of the Padepokan

¹⁵ B. Partini, *Serat Sastra Ghending : Warisan Spiritual Sultan Agung yang Berguna untuk Memandu Olah Pikirdan Olah Dzikir* (Yogyakarta: PT Pura Pustaka, 2008).

Jabalahad Pagar Nusa are steadfast in maintaining the sources of religious and cultural sanctity in order to be able to benefit the wider community.

The fifth precept, Galugana Hasta, means that members of the Padepokan Jabalahad Pagar Nusa must be able to develop pencak Silat with all aspects that exist to improve the nation's civilization. The sixth precept, Stiranggana Cita, means that members of the Padepokan Jabalahad Pagar Nusa must take on the role of pelestasi and developer of the Ahlussunnah wal jama'ah culture, become the originator of the enlightenment ray of knowledge, as well as the bearer of the torch of happiness for the wider community.

The seventh precept that bears Smara Bhumi Adhi Manggala means that members of the Padepokan Jabalahad Pagar Nusa must take on the role of a pioneer – the unifiers of various community groups also seek peace wherever they are.¹⁶ From this meaning, it can be seen that all cadres of Padepokan Jabalahad Pagar Nusa are required not only to be active in the world of martial arts but also to be involved in society by upholding their pledges in sapta sila.

Leadership Values in Sapta Sila Pencak Silat Pagar Nusa Padepokan Jabalahad

Based on the previous two discussions, it can be identified what leadership values exist in the *Sapta Sila* which is supported by the findings of Rahman (2016) about the presentation of each precept in the *Sapta Sila* perspective of Pagar Nusa Padepokan Jabalahad by Gus Iman Widodo. The values of leadership together with these precepts include:

1. Religius

God arranges man's life to stay away from what is forbidden and to live what He commands. In each of his prohibitions, God includes threats to those who violate them. These prohibited things are things that either directly or indirectly will have a bad impact on the person who violates them. Without being based on devotion to God, the leader will justify all means of exercising and maintaining his power for personal and class gain, without regard to the interests of the crowd. A religious leader will rely all his actions on the faith so that he will feel afraid to do bad things both in daily actions and in making policies. In the fourth sapta sila it is stated that the members of the Pagar Nusa are religious but respect other faiths because all religions proclaim peace. The

¹⁶ Rahman, G. A. Nilai - Nilai Pendidikan Akhlak Dalam Teks Sapta Sila Pencak Silat Nahdlatul Ulama (PSNU) Pagar Nusa. *Skripsi Jurusan Pendidikan Agama Islam*, 2016.

religiosity of a leader forbids to make religion to legitimize bad policies or away from public benefit.

2. Visioner

Visionary character is the life of leadership, as conveyed by James C. Sarros (2006), a vision of the clear direction of the one he leads. Meanwhile, in kbki it is stated that the definition of a visionary is a person who has a view or insight into the future. two precepts identify the visionary element as the desired character in the sapta sila, the third and sixth precepts. The third precept, which reads Rukti Setya Garba Rukmi, has several explanations from the perspective of padepokan one that is in line with the visionary character, namely the members of pagar nusa always strive for measurable achievements and have clear minds, members of pagar nusa believe that their success will contribute to raising the standard of living of the people around them and be able to become community leaders who encourage the progress of the surrounding community both morally and morally Materially

3. Moral

While in the sixth precept, *Stiranggana Cita*, the visionary character lies in the explanation that a member of the Padepokan Jabalahad Pagar Nusa is a pioneer in the development of NU activities and a driver of progress in *Banom* NU by *likeing* to pass on the skills and general knowledge he has to the younger generation in his environment. Meanwhile, in the second precept, it is explained that members of pagar nusa are the first to respond to impossibilities and injustice and in responding to it members of pagar nusa will coordinate and communicate with other fellow members and parties concerned besides that members of pagar nusa in the actions of amar ma'ruf nahi mungkar do not feel pretentious or pretentious of heroes because all their actions are based on the benefit of many people. This indicates that members of the Padepokan Jabalahad Pagar Nusa always put goodness first by going through a good path as well.

4. Exemplary

A leader is a person who can be followed and is able to influence others. Then a leader has a responsibility to set a good example for his followers. Because without a good example, the leader will be abandoned by his followers over time. And if a leader can be a good example to his followers then he will always be an inspiration & remembered, even though the leader is gone. As explained in the second sapta sila, a leader must be the most sensitive person to defend the injustices and vices that occur around him, in addition to the seventh

precept it is explained that a member of the Padepokan Jabalahad Pagar Nusa can also set an example to stay away from any unkind acts.

5. Wisdom

Wisdom is believed to be able to be a means or vehicle or medium of leadership. wisdom can be interpreted as the cleverness of using one's intellect (experience and knowledge) or the ability to act when facing certain difficulties or conditions. The precepts that fit this character are the second precept of Bahni Bahna Amurbeng Jurist, the keeneam which is Smara Bhumi Adhi Manggala, and the fifth precept which reads Galugana Hasta. According to the presentation of the jabalahad padepokan perspective presented by the caregiver of the padepokan Gus Iman Widodo, namely in the second precept shows that when dealing with the difficulties of members of the Pagar Nusa, they are not grusa - grusu in taking action but completing their understanding of the existing problems by communicating and coordinating with others who are able to provide direction, it is also in line with the sixth precept which shows how members of the Pagar Nusa always try to temper every issue and slander and encourage prudent action in addressing it. In the fifth precept, it was stated that members of pagar nusa who have been equipped with knowledge and experience try their best to run the Pagar Nusa exercise and maintain and instill the values of Pagar Nusa in the place where they train through programs that are carried out periodically and systematically.

6. Integrity

The qualities of a leader are summarized in one character, namely integrity. Integrity is a higher level than loyalty and commitment. As for kbii, integrity can be interpreted as honesty, quality, trait, or condition that shows complete unity so that it has potential and ability that exudes authority. The precepts that correspond to this character are the first precept and the seventh precept. The first precept, *Swadana Maharjeng Tursita*, in addition to equipping themselves with adequate knowledge, members of the Pagar Nusa also have a strong and firm personality so that they are not easily influenced and swayed by anyone. As for the seventh precept, with all his knowledge, vision, and wisdom, a member of the Pagar Nusa voices peace and togetherness wherever he is.

7. Responsibility

A leader as a person who is given the mandate of his followers must have a sense of responsibility for what he carries. This is in line with the second explanation of sapta sila that members of the Pagar Nusa carry out their mandate earnestly and dare to bear all the risks of the deeds committed. They always carry out their duties to the

best of their ability and strive all their might for the benefit of the crowd and put aside personal interests.

Conclusion

Being a leader is the goal of all human beings, but the spirit of leadership is not easy to have it needs sincerity and habituation. From the research above, it can be concluded that the leadership values in Pencak Silat Pagar Nusa Padepokan Jabalahad have important criteria arranged in Sapta Sila which are expressed from the content of Gendhing Literature by Sultan Agung Hanyakrakusuma. The leadership values in Sapta Sila which are used as pledges for members of the padepokan jabalahad Pagar Nusa are one of the efforts to form a leading figure among the younger generation. The desired criteria for the existence of sapta sila are by leadership values.

Based on the results of the research, it shows that in Sapta Sila Pencak Silat Pagar Nusa Padepokan Jabalahad there are seven leadership concepts, namely: Swadana Maharjeng Tursita, Bahni Bahna Amurbeng Jurit, Rukti Setya Garba Rukmi, Sripandanyasih Krami, Galugana Hasta, Stiranggana Cita, Smara Bhuni Adi Manggala. This concept requires that the martial arts warriors of Pagar Nusa Jabalahad are not only active in the world of pencak but are able to hold the pledge in Sapta Sila in their daily lives. There are seven leadership values contained in the Sapta Sila, including the Religious value that is contained in the sapta sila number four; Visionary on the third and sixth precepts; morals on the first and second precepts; Exemplary of the second and seventh precepts; Wisdom on the second, fifth and sixth precepts; Integrity in the first and seventh precepts; and Responsibility on the second precept.

Thus, sapta sila is appropriately used as a guide for the younger generation to forge themselves into qualified leaders, especially the generation of a warrior who is trained both physically and mentally. In addition, for internal fencing, jabalahad after having these strong guidelines, needs to be supported by a continuous program or habituation to realize it. Of course, the program and habituation are also adapted to the times, because what is formed is a generation of leaders who will take part in the future with all the challenges that exist.

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