



ACTUALIZATION OF WEDHATAMA SERAT AS THE FOUNDATION OF NATIONAL CULTURE AND POLICY

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ABSTRACT

This research explores the application of the teachings contained in the Wedhatama Fiber as the foundation of national culture and policy. The application of the teachings focuses on the relevance of the principles of ethics, spirituality, and leadership, especially those related to character formation, public service, social discipline, human resources, and strengthening the nation's identity. In the context of increasing globalization, local cultural values have changed, so efforts are needed to revive traditional teachings as a source of morals and ethics for national life. The method used is qualitative descriptive with a hermeneutic approach to gain a deep understanding of the meaning of the text of the Wedhatama Fiber and relate it to social conditions and government policy direction. The research data was obtained through a literature review of the Wedhatama Fiber manuscript, especially pupuh which contains teachings about science, behavior, self-control, and life order. Other data were obtained from various cultural, political, and public policy literature. The analysis is carried out through text editing, translation into Indonesian, and interpretation of meaning with appropriate context. From this study, it was found that teachings, such as self-control, good manners, simplicity, inner maturity, and moral responsibility have a strong relationship in shaping the character of an ethical society with integrity. Values such as social harmony, and respect for others can be used as a cultural foundation in creating a system of life and government that prioritizes the interests of the community. In addition, the application of traditional philosophical values that can be applied to applicable public policies in the midst of modern social changes is also obtained. Therefore, the revitalization of Wedhatama Fiber is very important to strengthen the nation's identity while maintaining the noble values of Indonesian culture.

Keywords: *Wedhatama fibers; cultural foundations, philosophical values; national policy, cultural identity*

Introduction

The social and cultural situation of the Indonesian people in the current era shows that there are increasingly complicated challenges, especially in maintaining national identity in the midst of the phenomenon of globalization, modernization, and technological advancement. Changes

in the order of people's lifestyles that are increasingly pragmatic often have an impact on the erosion of ethical values, social solidarity, and cultural awareness in the life of the nation. In such a situation, local wisdom is important to be re-actualized as a cultural basis that can maintain a balance between the development of the times and the moral values of Indonesian society. One of the cultural heritages that has philosophical value is Serat Wedhatama by KGPA Mangkunegara IV (1853). This classic Javanese literary work not only serves as a literary work, but also as an ethical and spirituality guideline that educates about the formation of human character. In the Wedhatama Fibers, there are teachings on knowledge, behavior, and self-control that emphasize the importance of a balance between intellectual intelligence, mental maturity, and moral action in social life. These values reflect a concept of life that values harmony, responsibility, and respect for others.

In the context of nationality, the teachings contained in the Wedhatama Fiber are relevant to efforts to strengthen the nation's character which has recently become the focus of attention in various national policies, such as character education, human resource development, social discipline, and strengthening national cultural identity. Values such as *consciousness and vigilance*, simplicity, and social responsibility can be the ethical foundation in creating a more integrity and harmonious life of society. In addition, these principles are also in line with the values of Pancasila and the spirit of nationalism which emphasizes morality and common interests as the basis of state life.

However, the application of traditional cultural values in modern society still faces various obstacles. Cultural globalization, changes in lifestyles, and the dominance of materialistic ways of thinking make local philosophical teachings often considered less relevant to the needs of the times. This results in cultural heritage such as Serat Wedhatama is more often seen only as a classic literary work and has not been utilized optimally as a source of value in the development of the nation's character.

Until now, research on Wedhatama Fiber is generally still focused on literary, cultural, and spiritual aspects. Meanwhile, its discussion as the foundation of the nation's culture in the current social and policy context is still very limited. In fact, the values contained in it have great potential to become a source of social and cultural ethics in facing various national challenges today.

With this background, this research aims to examine the application of the teachings in Serat Wedhatama as the cultural foundation of the Indonesian nation. It is hoped that this research can contribute to the development of the study of Javanese culture and philosophy, as well as strengthen the understanding of the importance of local wisdom as a foundation in the formation of Indonesian national character and identity.

Literature Review

Wedhatama fiber is one of the ancient Javanese literary works that has an important role in cultural heritage and thought in the archipelago. This work, written by K. G. P. A. A. Mangkunegara IV, is not only considered a literary work, but also serves as a means to convey moral values, ethics, spirituality, and the outlook on life of the Javanese people. In the analysis conducted by Syihabuddin and his team (2024), The Wedhatama fiber is understood as an intellectual and moral response to ethical issues that arose due to the impact of outside cultures during the colonial period. The teachings contained in this work highlight the importance of character development through self-control, wisdom, and life balance to create social harmony.

Research on Wedhatama Fiber also shows that there is a strong relationship between Javanese cultural values and Islamic spirituality. According to Afandi and Setiawan (2025) and Putro, et al. (2021), This text contains Islamic educational values such as monotheism, morals, and Sufism combined with local Javanese traditions. This integration shows that the Wedhatama Fiber is not only about social ethics, but also about the development of the spiritual consciousness of the individual. Thus, the teachings in the Wedhatama Fiber are considered relevant to shape the character of modern society, especially in the face of social conditions that have experienced deculturation and a decline in religious values. In this context, this text can be used as a moral guideline that prioritizes a balance between intellectual intelligence, spiritual depth, and social responsibility.

Furthermore, the research conducted by Ningsih and Salayan (2026a; 2026b) emphasized that the relevance of Wedhatama Fiber is increasingly visible in today's digital era. The development of technology and the use of social media have given rise to various ethical challenges such as the spread of misinformation, cyberbullying, and cancel culture, all of which reflect the moral crisis in modern society. In this context, the teachings on self-control, politeness, and wisdom contained in the Wedhatama Fiber are very important to be reapplied as the basis of ethics in digital social life. The study also found that values such as piety and ethics are important foundations for maintaining social harmony in the midst of rapid cultural change.

From a historical and political point of view, Ajiyanto and Faturangga (2024) illustrates that the Wedhatama Fiber is inseparable from the colonial context in the 19th century. This work is considered a form of cultural response to the political situation that suppressed the identity of Javanese Muslims during the colonial period. Through the moral and spiritual teachings contained in it, the Wedhatama Fiber becomes a symbol to maintain the cultural identity and local values of the Javanese people. Therefore, this work not only has literary and religious value, but also carries a socio-political dimension related to cultural resilience and the formation of a community's collective identity.

Other research conducted by Fuady (2022) shows that moral values in Pangkur pupuh have important relevance in shaping peaceful and virtuous community behavior. The teachings in the pupuh emphasize the importance of self-control, simplicity, and social harmony as the basis of life in society. This is strengthened by research conducted by Istikomah and Hardiyanto (2022) which underlines the concept of *tepa salira* or tolerance as the core of moral teachings in the Wedhatama Fibers. This concept is considered very important in building a tolerant, harmonious, and peace-oriented social life.

Based on a number of previous researches, it is known that the Wedhatama Fiber contains a wide variety of values, including ethics, spirituality, character education, and social and cultural awareness. However, the majority of research is still focused on literary aspects, religiosity, and morality in general. There is still very little research that links the values in the Wedhatama Fiber to the context of public policy, the development of the nation's character, and the management of modern government. Therefore, this study seeks to cover these shortcomings by analyzing the application of the values of the Wedhatama Fiber as the foundation of the nation's culture that are relevant in today's social life and public policy.

Exploring the existence of ancient literary works such as *Serat Wedhatama* in today's time, Darmoko (2017) in his dissertation on puppetry and power discourse, he gave the view that Javanese literature and traditions should not be seen as rigid cultural heritage. The meaning contained in it must be revived and changed to keep pace with the socio-political changes that occur in modern society. In this way, the teachings contained in the Wedhatama Fibers, such as self-control, leadership ethics, and social balance, can be realized as a moral basis in today's administration and public policy.

Overall, diverse studies show that the Wedhatama Fiber has broad moral, spiritual, social, and character education values. However, research linking these values to public policy, national character development, and government management is still limited. Based on Darmoko's thoughts (2017), This study seeks to bridge these shortcomings by analyzing the application of the teachings of *Serat Wedhatama* as a cultural foundation in society and public policy in the modern era.

Within the framework of the use of traditional cultural and literary symbols to reinforce leadership values and policies, Darmoko's research (2017) entitled *Wayang Kulit Purwa, Lakon Semar Mbabar Jatidiri, Sangit and the Discourse of Soeharto's Power*, provides a significant view of the application of Javanese texts and traditions in the context of government politics. This research explains how the series of stories and discourses in puppet performances not only function as entertainment for the community, but also become a strategic tool to strengthen power and form a leader figure that refers to Javanese philosophical values. The character of Semar in the story is described as a representative of the small people and caregivers who have spiritual depth, wisdom, and solid morality. This concept is very much in line with the teachings of self-control and spiritual maturity contained in the Wedhatama Fibers.

Integrating Darmoko's thinking (2017) adding to the academic void that current research seeks to answer. While in the past Javanese traditions such as the Semar story tended to be used hierarchically from top to bottom to maintain political stability and power, this study seeks to reverse this perspective to make it more functional and democratic for today's society. The application of the noble values of the Wedhatama Fiber is no longer seen as a tool of political restraint, but is revived as an ethical system for state apparatus, guidelines in public service, and moral foundations in designing strategic policies. Through the incorporation of the idea of cultural leadership in Darmoko's dissertation and the spiritual moral teachings of the Wedhatama Fibers, this study gains a strong theoretical basis to formulate a policy direction that has integrity and remains relevant in the midst of the changing times.

Method

This research applies a qualitative descriptive method with a hermeneutic approach to analyze and interpret the meaning in the Wedhatama Fiber and relate it to the dynamics of today's public policy. This approach was chosen because the object being studied is a classical text that is rich in symbolic, moral, and spiritual meaning, so it requires a deep understanding. In addition, it is not only about the structure of the text but also about the accompanying social and cultural context.

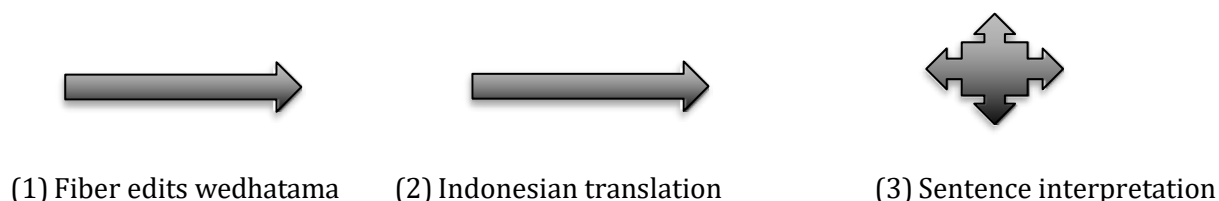
The data used in this study consisted of primary data and secondary data. Primary data is in the form of the Wedhatama Fiber manuscript, especially the Pangkur and Sinom chapters which contain teachings on leadership, self-control, and life ethics. Meanwhile, secondary data was obtained from various scientific articles, including Miriam Budiardjo's thoughts (2008), Clifford Geertz (1973), and Koentjaraningrat (1984), as well as policy documents, official speeches, and public narratives relevant to strengthening the nation's character, social discipline, human resource development, and governance.

The data collection process is carried out by means of literature and documentation studies, by studying related texts, theories, and policies. Discourse analysis is also used to understand how the narrative of leadership and cultural formation in modern government is constructed.

Data analysis was carried out in three steps. The first step is philological-textual analysis, namely a critical reading of the Wedhatama Fiber through transliteration, translation, and identification of key concepts such as knowledge, practice, and self-control. The second step is hermeneutics, which is the interpretive interpretation of meaning using the concept of *thick description* from Clifford Geertz to understand the symbols and socio-cultural background of the teaching. The third step is contextualization, which means connecting the results of interpretation with public policy practices through the perspective of political science from Miriam Budiardjo and cultural anthropology from Koentjaraningrat.

To ensure the reliability of the research, the technique of triangulation of sources and theories was used by comparing texts, literature, and policy statements. Thus, the results of this study are not only interpretive, but also have a strong academic basis to explain the relationship between cultural values and modern government practices.

The surgical process includes three phases:



In this study, data analysis was carried out through three main interconnected stages, namely editing the text of the Wedhatama Fibers, translating into Indonesian, and interpreting sentences. These three stages are used to gain an in-depth insight into the philosophical values contained in the Wedhatama Fiber and relate them to the current socio-cultural and public policy context. With this process, the research not only views the Wedhatama Fiber as a classic literary work, but also as a source of relevant cultural value to shape the nation's character and ethics in

modern life.

The first stage is the editing of the text of the Wedhatama Fibers. In this phase, examination, adjustment, and critical analysis of the Wedhatama Fiber manuscript are carried out in order to obtain a clear text form and ready for analysis. The researcher examined the structure of pupuh, word choice, spelling, and sentence structure in classical Javanese with the aim of ensuring the accuracy of the meaning of the text. This phase is important because traditional Javanese literary works contain many symbolic and metaphorical elements that require precision in philological studies. Therefore, the editing of the text is not only technical, but also an important foundation in maintaining the authenticity of the teachings contained in the Wedhatama Fibers. Through this stage, the researcher tries to ensure that the text used in this study has strong academic validity and can be scientifically accounted for.

The second stage is the translation of the text into Indonesian. In this phase, the text of the Wedhatama Fiber is translated with a contextual and interpretive approach. The translation is not done directly, but by taking into account the cultural context, philosophical values, and symbols in the Javanese tradition. The purpose of this step is so that the main meaning of concepts such as *ngelmu*, practice, self-control, and social harmony is maintained when understood in modern Indonesian. In this process, language is understood not only as a means of communication, but also as a cultural means that contains societal values. Therefore, the translation is carried out carefully so that the substance of the teachings in the Wedhatama Fiber remains relevant and understandable in the context of today's life.

The third stage is sentence interpretation. This phase involves an in-depth analysis of the meaning contained in the text that has been edited and translated. The interpretation aims to understand the values of ethics, spirituality, and outlook on life that exist in the Wedhatama Fibers. The analysis not only focuses on the literal meaning of sentences, but also explores their symbolic meaning and relevance to today's social life. In this phase, the researcher relates the content of the text with cultural theory, ethics, and political science to analyze the relationship between cultural values and the practice of national life. Values such as self-control, social responsibility, simplicity, and social harmony are then associated with contemporary issues, such as character education, social discipline, human resource development, and an ethical-based system of governance.

These three stages of planned analysis are able to combine philological precision with depth of philosophical thought in context, thus creating a powerful method that is appropriate for the reality of Indonesian society today.

Results and discussion

The results of the analysis show that the ethical principles in Serat Wedhatama are very relevant to the implementation of public policy and current government leadership practices. In Pangkur 1, the concept of *mingkar mingkuring angkara* emphasizes the importance of self-control as a moral basis in leadership. From the point of view of Javanese ethics, Franz Magnis-Suseno (1984) menjelaskan bahwa pengendalian diri adalah inti dari kebijaksanaan yang mendasari terciptanya harmoni sosial. This value is reflected in the policy of efficiency and savings of the state budget which aims to minimize waste and direct resources to programs that are a priority for the community. From the perspective of political science, Miriam Budiardjo (2008) emphasizes that the legitimacy of power is not only determined by official procedures, but also by the government's ability to manage resources effectively and responsibly. In the context of cultural anthropology, Clifford Geertz (1973) Seeing policies as a symbol of social action, so that budget efficiency can be understood as a step to control the tendency of *crime* in the modern bureaucracy. However, Koentjaraningrat (1984) explains that cultural values cannot always be applied directly in the modern system due to structural and administrative challenges.

Furthermore, on Sinom 15, Concepts that read *Nulada laku utama, / Tumrape wong Tanah Jawi, / Wong agung ing Ngeksiganda, / Panembahan Senopati, / Kepati amarsudi, / Sudane hawa lan nepsu, / Pinesu tapa brata, / Tanapi ing siyang ratri, / Amamangun karyenak tyasing sesami.*) reflects a vision of leadership that focuses on the welfare of the community. In a political view, Miriam Budiardjo stated that the main responsibility of the state is to ensure the general welfare which is the basis of the legitimacy of the government. This value is reflected in social policies, such as free

nutritious meal programs that prioritize the interests of the community. This policy is not only administrative, but also contains humanitarian values and social concern. This is in line with the view of Clifford Geertz who considers policy as part of the system of meaning in people's lives. In addition, Niels Mulder (1984) emphasized that leadership in Javanese culture should be directed to achieve harmony and social balance. However, the technical and bureaucratic challenges that arise in the implementation of policies show that there is a tension between ideal values and social reality, as expressed by Sartono Kartodirdjo.

On Sinom 20, teachings (*prajanjian abipraya*, / *Saturun turuning wuri*, / *Mengkono trahing ngawirya*, / *Yen amasah mesu budi*, / *Dumadya glis dumugi*, / *Iya ing sakarsanipun* / *Wong agung Ngeksiganda*, / *Nugrahane prapteng mangkin*, / *Trah tumerah dharahe padha wibawa*). emphasizing the importance of long-term vision and concern for future generations. From a cultural point of view, Koentjaraningrat considers culture as a value system that continues to be inherited so that leadership must have future goals. This value is reflected in the policy of human resource development and strengthening character education as part of the nation's long-term development vision. In the context of the sociology of knowledge, Karl Mannheim (1936) explained that ideas and policies are always related to the future orientation of society. On the other hand, Niels Mulder also emphasized that Javanese wisdom is not only practical, but also contains spiritual and futuristic dimensions. However, challenges in policy sustainability, budget constraints, and social dynamics point to the gap between ideal values and the reality of policy implementation, which Clifford Geertz understands as the difference between cultural symbols and social reality.

Basically, there is an important structural and ethical relationship between the noble principles in the Wedhatama Fiber and the public policy framework today, especially in terms of collective self-control, improving people's welfare, creating social harmony, and setting a long-term strategic vision for the nation. However, to apply the ideal values of 19th-century classical texts into 21st-century public policy, a flexible and contextual approach is needed. This process is in line with the theory of Javanese textology by Darmoko (2026), which states that the reinterpretation of historical texts must go through a phase of acceptance and transformation. With this perspective, traditional values are not applied directly, but are managed dynamically in order to adapt to the demands of bureaucracy, technological advancements, and challenges in the field, so that they can become an effective cultural foundation for the management of the current Indonesian government.

Data 1

Pangkur 1

Mingkar mingkuring angkara, / *Akarana karenan mardi siwi*, / *Sinawung resmining kidung*, / *Sinuba sinukarta*, / *Mrih kretarta pakartining ngelmu luhung*. / *Kang tumrap neng tanah Jawa*, / *Agama ageming aji*.

To distance oneself from the lust of the soul / because it is willing to educate the son, / through the means of poetry and song, / which are decorated full of variety, / so as to animate the noble knowledge that is intended. / In the land of Java (Indonesia), the essence is religion as a good handle.

Data 2

Sinom 15

Nulada laku utama, / *Tumrape wong Tanah Jawi*, / *Wong agung ing Ngeksiganda*, / *Panembahan Senopati*, / *Kepati amarsudi*, / *Sudane hawa lan nepsu*, / *Pinesu tapa brata*, / *Tanapi ing siyang ratri*, / *Amamangun karyenak tyasing sesami*.

Exemplify the main practice, / for the Javanese (Indonesian), / the great people in Mataram, / namely Panembahan Senopati, / who is diligent, / reduces lust, / with the way of concern (matiraga, asceticism), / as well as day and night, / Always try to make others happy (build affection).

Data 3

Sinom 20

Prajanjine abipraya, / *Saturun turuning wuri*, / *Mengkono trahing ngawirya*, / *Yen amasah mesu budi*, / *Dumadya glis dumugi*, / *Iya ing sakarsanipun* / *Wong agung Ngeksiganda*, / *Nugrahane*

prapteng mangkin, / Trah tumerah dharahe padha wibawa.

A promise that is well-intentioned, / for posterity in the future, / That is how noble people, / if they sharpen their hearts, / will soon reach the goal, / which is intended by the great people of Mataram, / The reward is developing until now, / all children and grandchildren are authoritative.

Actualization of the Value of Self-Control and Morality (Pangkur 1): The teachings of *mingkar mingkuring angkara* in Pangkur 1 emphasize the importance of self-control and rejection of destructive behavior. In the context of the current President's leadership, this principle is seen in policies that strengthen national stability and improve the efficiency of state spending. In fact, the government has cut the budget by around Rp306.6 trillion through state spending efficiency measures, with the intention of allocating these funds to priority programs that are more beneficial to the community. This policy shows a control over the nature of *crime* that arises in the form of administrative waste and unproductive spending. Furthermore, the focus on national security stability can be observed from the President's directive to the TNI, which wants the apparatus to be the "front line of the nation" and have a real impact on the people. This reflects efforts to mitigate potential social conflicts and maintain order as part of the application of moral values in the Wedhatama Fibers. However, the challenge faced is that these moral and spiritual principles have not been fully integrated in all bureaucratic practices, so they still face obstacles in their equitable implementation.

Actualizing Key Practices and Well-Being-Based Leadership (Sinom 15) :The teachings on *the main practices* in Sinom 15 emphasize example, self-mastery, and prioritizing the good of others. This principle is evident in the government's flagship program, namely the Free Nutritious Meal Program (MBG). The MBG program will begin in January 2025 to improve the nutritional intake of residents, especially children and pregnant women, in order to reduce stunting and improve the quality of human resources. The program has reached millions of recipients and is aimed at serving more than 80 million people. In addition, this policy has a good impact on the local economy by opening up job opportunities and empowering MSMEs and farmers in the food supply chain. This reflects the value of *amamangun karyenak tyasing sesami*, which is to build prosperity and joy for citizens. However, critically, the implementation of this program also faces several problems, such as food poisoning cases and issues with the state budget. This shows that the application of noble values still clashes with technical and structural complexities in modern public policy.

Actualization of Long-Term Vision and Leadership Legacy (Sinom 20): Sinom 20 emphasizes the importance of long-term orientation (*abipraya covenant*) for future generations. In the context of government policy, this is reflected in the focus on human resource development and national health. In addition to the MBG program, the government also launched a free health check-up program to improve people's quality of life and prevent chronic diseases. This policy shows a preventive and long-term orientation in Indonesia's human development. Furthermore, MBG itself is positioned as a strategic investment to create a superior generation towards the vision of Golden Indonesia 2045. This is in line with the teachings of *amasah mesu budi*, which is to sharpen wisdom for the future of the nation. The main challenge is to maintain fiscal stability and consistency in the implementation of this expensive and complex program.

Rating Table

Number	Pola	Percentage
1	Self-control and efficiency of the national budget	30%
2	Social welfare (MBG & health programme)	40%
3	Long-term vision (HR & Indonesia Gold 2045)	30%

The assessment mechanism for the distribution of the proportion of 30% in the field of self-control, 40% in social welfare, and 30% in long-term vision is designed with a methodological approach that combines political science, cultural anthropology, Javanese philosophy, and public policy analysis. The purpose of this mechanism is to ensure that the philosophical principles in the Wedhatama Fiber are not only understood as theoretical norms, but can also be implemented as practical analytical tools to understand modern government policies. Therefore, the evaluation system applied does not only rely on numbers, but also combines interpretive methods to preserve the cultural meaning present in the text.

In terms of concept, the initial step begins with the determination of the three main dimensions of analysis taken from the teachings of Serat Wedhatama by KGPA Mangkunegara IV,

(1853), namely the dimension of ethics-self-control, the dimension of social welfare, and the dimension of long-term vision or culture. These three dimensions were chosen because they are considered to represent the essence of Javanese leadership teachings that emphasize a balance between personal morality, social responsibility, and a view of the future. In this context, policy evaluations are judged not only by administrative outcomes or technical efficiency, but also by their underlying moral qualities and values.

The first dimension is the ethics and self-control dimension which gets an assessment allocation of 30%. This dimension comes from the teachings "*mingkar mingkuring angkara*" in the Pangkur 1 which emphasizes the importance of leaders' ability to control lust, self-interest, and propensity to abuse power. In the Javanese tradition of ethics, self-control is considered the main basis of wisdom and social harmony. Therefore, this dimension is used to assess the extent to which public policies reflect the principles of efficiency, prudence, integrity, and moral responsibility in government management. Assessments in this dimension include several indicators, such as budget use efficiency, policy transparency, alignment between program goals and implementation, control of bureaucratic wasteful practices, and policy orientation that is not excessive and not exploitative.

The theoretical basis of this dimension is strengthened by the view of Franz Magnis-Suseno who considers self-control to be the core of Javanese ethics and a condition for creating social order. In addition, the concept of morality as the basis for the formation of the nation's character is also strengthened by Hardiyanto's research which shows that moral values in the Wedhatama Fiber have significant relevance in the development of the character of today's society. From a political science perspective, this dimension relates to moral legitimacy in leadership, which is how power is exercised responsibly and not only focusing on practical interests.

The second dimension is the social welfare dimension that gets the largest portion, which is 40%. This allocation is given because community welfare is considered the main goal of state management and is the most tangible manifestation of the application of leadership values. In this case, public policies are evaluated based on the extent of their influence on improving people's quality of life, equitable distribution of development benefits, and protection for vulnerable community groups. The welfare dimension includes indicators such as public access to education and health, equitable distribution of social assistance, improving the quality of human resources, policy alignment with the interests of the people, and the success of programs in creating social and economic stability.

The theoretical framework for this dimension rests on Miriam Budiardjo's thinking which highlights that the legitimacy of power in the modern state does not only come from formal procedures, but also from the government's ability to produce policies that have a real impact on the welfare of the community. From the point of view of cultural anthropology, Clifford Geertz considers policy as a symbolic practice that describes a system of meaning in a society. Therefore, welfare policy is understood not only as an administrative tool, but also as a reflection of social values, solidarity, and shared responsibility. In the context of the Wedhatama Fibers, this is related to the teachings of amamangun karyenak tyasing sesami, which is the effort to create happiness and harmony for others as the core of ideal leadership.

The third dimension is the long-term vision or cultural vision which gets a proportion of 30%. This dimension is based on the teachings of the covenant of abipraya in Sinom 20 which emphasizes the importance of orientation to the future and responsibility to future generations. In policy assessment, this dimension is used to evaluate the extent to which existing policies have sustainability, strategic direction, and the ability to establish a long-term foundation for the nation. The indicators used include human resource development, investment in education, environmental sustainability, strengthening national cultural identity, readiness to face global challenges, and consistency in the direction of development in the long term.

Theoretically, this dimension is reinforced by Koentjaraningrat's view that sees culture as a value system that is inherited from one generation to the next. From this perspective, ideal leadership not only solves the problems that arise today, but also maintains the continuity of values and people's lives in the future. Niels Mulder's thinking also supports this idea by emphasizing that Javanese wisdom always has an inner dimension and an orientation to the future. Furthermore, the sociology approach of knowledge influenced by Karl Mannheim's thought shows that public policy

is always connected to the forward orientation and social construction around the ideals of society.

In the practice of evaluation, these three dimensions are transformed into indicators that can be measured through a quantitative scoring system, such as using a value range of 1 to 5 or 1 to 10. Each indicator is assessed based on the success rate of policy implementation, which is then calculated using a 30%-40%-30% proportional weighting system. However, this study did not only focus on statistical numbers. To maintain the depth of the analysis, the quantification results were verified with interpretive and contextual approaches. The thick description approach introduced by Clifford Geertz is used to understand the symbolic meaning of policy in the cultural context of society, while the historical approach of Sartono Kartodirdjo is used to trace the continuity of cultural values in social and political developments in Indonesia.

Furthermore, this evaluation mechanism also considers social, bureaucratic, and global changes that affect policy implementation. In this way, the evaluation not only measures administrative success, but also assesses the extent to which the policy is able to maintain the ethical dimension, social balance, and orientation to the future. This approach suggests that integrating the values in the Wedhatama Fiber in public policy evaluation can serve as an alternative ethical framework that connects local wisdom and modern governance practices.

Therefore, the distribution of the proportion of 30%-40%-30% is not subjective, but rather the result of theoretical operationalization that considers the balance between leadership morality, the achievement of community welfare, and the vision of long-term development. Through this mechanism, the philosophical values in the Wedhatama Fiber can be used as a relevant evaluative instrument in assessing the quality of public policy and governance in modern Indonesia.

Conclusion

Based on a series of text analysis, hermeneutic understanding, and context placement processes that have been carried out on the classic work of Serat Wedhatama by KGPA Mangkunegara IV, this study succeeded in drawing strong theoretical and practical conclusions. The research findings clearly show that these texts from the nineteenth century should not be seen simply as aesthetically pleasing literary objects or ancient spiritual doctrines that do not move. On the contrary, Serat Wedhatama is a manifestation of local wisdom that holds philosophical values that are very dynamic, relevant, and have a great influence in strengthening the nation's identity and directing the management of modern government in Indonesia.

In more detail, the results of this study confirm that the main concepts in the Wedhatama Fiber are *ngelmu*, which means deep knowledge that leads to truth, practice, which describes the internalization of moral values in real actions, self-control, simplicity, and moral responsibility, not just abstract thinking in the realm of theory. These noble values can provide real practical benefits if transformed into an ethical basis in the formulation of public policies, strengthening bureaucratic reform, and developing the nation's character. By applying these teachings, the system of government can be directed towards an ideal balance between the intellectual intelligence of the employees, the inner maturity of the leader, and social actions that are entirely focused on the interests and welfare of citizens.

The objective analysis in this study also succeeded in confirming that there is a close relationship and significant common ground between the priorities of modern public policy in Indonesia and the pillars of teachings contained in the Wedhatama Fibers. Various national policies that are now the government's concern, such as the enforcement of social discipline, improving the quality of human resources, strengthening character education, bureaucratic efficiency, and distributing public welfare, all have a philosophical basis that is in line with the script.

As an illustration, the teaching of *mingkar mingkuring angkara* which underlines the importance of critical awareness and precision in concrete terms can be seen in measures to improve the efficiency of state spending and reduce non-priority budgets in order to reduce administrative waste. The value of *amamangun karyenak tyasing sesami* or efforts to build peace and comfort for fellow human beings becomes a strong ethical foundation for social policies that touch the marginalized, such as free nutrition programs and social safety nets. Meanwhile, the idea of the *abipraya* covenant which contains promises and visions for the future for posterity objectively reflects a visionary leadership model that is in line with the long-term sustainable development goals

towards the vision of a Golden Indonesia 2045. Thus, Serat Wedhatama has proven to function as a source of cultural value that provides normative ethical guidance that is very practical for government management.

However, on the other hand, the study also deeply reveals that efforts to incorporate traditional cultural values into public policy today still face a variety of complex structural and cultural challenges. Rigidity and complexity in the bureaucracy, the rapid development of modern technology, the strong pressures of globalization, and the dominance of a pragmatic materialistic mindset in today's government often create obstacles at the practical level. Therefore, the emergence of a clear gap between the ideal values that cultural moral teachings seek to achieve and the reality of policy implementation on the ground is often stuck in mere administrative routines.

Thus, as a strategic recommendation, this study emphasizes the need for a more contextual, flexible, and dynamic approach in the process of reviving local wisdom. Transforming the ideal values of classical texts into modern public policy requires a critical acceptance phase as well as a profound transformation. Traditional teachings should not be applied crudely or dogmatically, but must be reprocessed, interpreted interdisciplinarily, and dynamically adapted to the constraints of rational bureaucracy and the increasingly diverse demands of modern society.

Overall, actualizing the Wedhatama Fiber as the basis of the nation's culture is an urgent important step to strengthen national identity in the global era. The integration of these values will not only result in efficient and administratively accountable governance, but can also build a leadership ethics that has integrity, responsiveness, and strong moral depth rooted in Indonesia's indigenous local wisdom.

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