

***Dasanama Jarwa* of the Terms for 'Parent' (*Wong Tuwa*) and 'Father' (*Bapak*) in the Manuscript *Sĕstra Agĕng Adidarma*, Pakualaman Collection**

Rahmat

Universitas Sebelas Maret, Surakarta, Indonesia
rahmat_pbj@staff.uns.ac.id

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ABSTRACT

The Javanese linguistic corpus is a field that is constantly being studied and examined, particularly in the context of research. *Dasanama* is a linguistic concept in the Javanese language that refers to synonyms. This study aims to explore the *dasanama jarwa*, or the meanings, of the words *wong tuwa* 'parent/elders' and *bapak* 'father'. The subject of this study is drawn from a manuscript in the Widyapustaka Pakualaman collection titled *Sĕstra Agĕng Adidarma* (Pi. 35), which contains the Ajidipa folktale and explains the meanings of the terms *wong tuwa* and *bapak*. The term *wong tuwa* has a counterpart in *tiyang sĕpuh*, which carries a nuance of meaning that differs from its lexical definition (as found in a dictionary). The term *wong tuwa* implies that a person must be obeyed, whereas *tiyang sĕpuh* implies that a person should be respected even if a misunderstanding occurs. Similarly, the word "*bapak*" has synonyms such as *sudarma*, *rama*, *bapa*, and *yayah*. The word *sudarma* means "blessing from God"; *rama* implies that a father has a duty to teach his children about religion; *bapa* refers to the means by which human life is conceived; and *yayah* which denotes the relationship between father and child, conveys a sense of kinship. Each of these words also conveys an identity—namely, social, spiritual, and natural dimensions. The findings of this study shed new light on the meanings of these words, which may be unfamiliar to the Javanese people today.

Keywords: *dasanama*, *dasanama jarwa*, parent, father, meaning

INTRODUCTION

Javanese society possesses intellectual richness and uniqueness in the field of language, including speech levels or *undha-usuk*, which are commonly known today as the *ngoko*, *krama*, and *krama inggil* registers. Beyond that, linguistic variants such as dialects and linguistic patterns including phonemic, morphological, syntactic, and paramasastra or grammatical aspects including synonyms and antonyms, constitute areas of ongoing scholarly attention. Among these linguistic fields, the study of *dasanama* offers particular potential for research, especially from the perspective of meaning. The literature published thus far has largely focused on vocabulary deemed equivalent (synonymous). However, these seemingly equivalent words may in fact carry different meanings, even when they all refer to the same object or concept.



Dasanama is a branch of linguistics concerned with words and their equivalents. In the Indonesian lexical tradition, *dasanama* corresponds to the concept of synonym. The word *dasanama* likely derives from *dasa* 'ten' and *nama* 'name'. The compound *dasa* + *nama* into *dasanama* literally means 'ten names', or more broadly, 'many names', which in context refers to a word that has numerous equivalent terms.

Several Javanese dictionaries define *dasanama* in connection with *sěrat* 'writings, books, or letters'. A search of the online literary database *sastra.org* revealed eight books on *dasanama*, namely: *Dasanama* (Anonim, 1932), *Dasanama* (Dwijo, 1950), *Dasanama Kawi* (Padmasusastra, 1897), *Dasanama Mawi Jarwa* (Anonim, 1904), *Dasanamajarwa* (Dirjaatmaja, 1913), *Dasanamajarwa* (Tjokrodipuro, 1970), *Kawi Dasanama* (Anonim, 1882), and *Kawi Dasanama* (Winter, 1875). These eight books fall into two categories: those containing words and their equivalents only, and those containing words and their equivalents accompanied by 'jarwa', that is, an explication of the meaning of each synonymous term.

As an example of the first category, the word '*akèh*' meaning 'many' in *Dasanama* (Dwijo, 1950) has the following *dasanama*: *akwèh*, *kèh*, *kwèh*, *ripah*, *gung*, *agung*, and *waha*. This category does not provide the individual meanings of words considered equivalent.

The second category indicates that words considered the same or similar, pointing to the same referent, nonetheless carry variant meanings. For example, the word '*ratu*', meaning '*anarambahi*' or 'to bestow abundantly', in *Dasanama Mawi Jarwa* (Anonim, 1904) is listed as having the following *dasanama* and *jarwa*:

Table 1. *Dasanama Mawi Jarwa* for '*Ratu*'

Dasanama 'Ratu'	Meaning (in Javanese)	Meaning (in Indonesian)
<i>raja</i>	<i>agěng</i>	large
<i>nata</i>	<i>amarentah</i>	to rule
<i>pati</i>	<i>aparentah</i>	to give orders
<i>aji</i>	<i>kinurmatan</i>	respected
<i>prabu</i>	<i>sarwa sěmbada</i>	proper, fitting, suitable, capable
<i>pamasa</i>	<i>amisesa</i>	in power
<i>nararya (nara + arya)</i>	<i>wong kang luhur (nara = wong, arya = luhur, padhang)</i>	a person of noble character
<i>narpa</i>	<i>wong kang luhur</i>	a person of noble character

Table 1 shows that the word *ratu* or 'king/ruler' has eight synonyms: *raja*, *nata*, *pati*, *aji*, *prabu*, *pamasa*, *nararya*, and *narpa*. All eight refer to the same profession or rank, that of 'ruler', but when their meanings are examined, differences emerge, particularly in terms of characteristics and function. For instance, *raja* carries the meaning 'large' or 'of grand nature', whereas *nata* carries the meaning 'one who governs'.

In general, the *dasanama* found across these eight books covers names for body parts, family members, animals, the earth, deities, cardinal directions, royalty, and various other uncategorised vocabulary. Based on direct examination of the eight *dasanama* books (via the website *sastra.org*), it

can be noted that not all words in *dasanama* are accompanied by an explication (*jarwa*). It is therefore important to identify, collect, and study any manuscripts, writings, or oral traditions pertaining to *dasanama*.

The object of this research is textual writings from manuscripts. This is significant because manuscripts are the written records of Javanese society from earlier times, and their existence can still be traced today. Accordingly, this linguistic research requires the assistance of philology. Philology is the discipline concerned with manuscripts or texts produced in the past, at a time when the cultural elements surrounding them were no longer understood by contemporary readers (Saputra, 2013). These cultural elements relate specifically to linguistic and compositional aspects (Sudibyo, 2015), or more simply, the script and language used as the medium of the text and manuscript, as well as the environment in which the text and manuscript were produced.

Research on the topic of *dasanama* has been conducted by several scholars. Suwondo (2021) carried out an analysis identifying vocabulary and analysing connotative and denotative meanings, producing findings categorised as *dasanama* covering names for deities, angels (*bidadari*), kings, males, females, envoys (*duta*), people (humans), the sky, stars, the moon, the sun, water, the earth, mountains, wind, thunder, rain, clouds, mist, rainbows, lightning, rumbling thunder, giants, monkeys, elephants, horses, tigers, banteng, cattle, buffalo, goats, pigs, dogs, snakes, horse-drawn carriages (*delman*), and lotus flowers. The data were gathered through library research (puppet theatre books) and interviews (with two puppeteers).

Suwondo (2021) examined the names and meanings associated with the character Arjuna in the Javanese *wayang* puppet tradition. Their findings identified 16 names for Arjuna, each categorised according to genealogical factors and physical factors pertaining to the character's strength and qualities Hartanto & Widodo (2023) studied Javanese personal names influenced by elements of religion, nature, flora and fauna, the *wayang* tradition, the supernatural, entities, numerals, and circumstance. Javanese names influenced by nature were found to employ the concept of *dasanama*—for instance, *bantolo*, *siti*, *bawono*, and *pertiwi*, all of which refer to the word 'earth' (Widodo et al., 2010). This last study demonstrates that the identity of Javanese personal names is shaped by the *dasanama* system.

This study will specifically analyze the terms *wong tuwa* 'parent/elder' and *bapak* 'father' in the Javanese language. This is based on several considerations: that all cultures share similar concepts regarding parents or fathers; that the words *wong tuwa* and *bapak* likely carry meanings closely tied to specific social statuses or identities; and that, structurally, both words are easy to pronounce. Finally, the study of terms for "parent/elders" or 'fathers' aligns with current issues regarding language change; for example, in English, terms such as "single dad," "fatherless," and "generative fatherhood" have emerged. Thus, this research is highly significant for the study of universal semantics, shifts in meaning, and linguistic variations as well as identity.

METHOD

This research is descriptive-qualitative in nature, aimed at describing linguistic findings in the form of *dasanama jarwa* by drawing on the results of philological research. The research procedure is as follows. The first step involved reading the transcribed and translated text of the manuscript; this was followed by carefully examining the sections containing *dasanama jarwa* for a given word. The next step was to analyse the data from semantic perspectives.

Semantics is a branch of descriptive linguistics that studies the field of meaning (Soeparno, 2003). Although it is a subdiscipline of linguistics, semantics has connections with other disciplines. This research method examines the relationship between semantics and literature, viewing literature as a space for creativity with language as its medium of expression. Based on the material object to be studied, namely literary texts, the steps taken are to uncover layers of meaning in which literal units of meaning are explicitly represented in the linguistic forms used—in this case, words, phrases, and sentences (Aminuddin, 2003). Thus, this study will uncover the meanings written within the texts.

Based on that explicit meaning, the meanings of the base terms were then categorized at a certain level. To facilitate analysis and interpretation, the data were presented in tabular form, while the verification of meanings was aided by the dictionaries *Baoesastra Djawa* (Poerwadarminta et al., 1939) and *Kamus Basa Jawa* (Balai Bahasa Yogyakarta, 2011)

RESULT AND DISCUSSION

Result

Dasanama has been published in eight books written between 1875 and 1950. Subsequently, 68 years later, in 2018, a book entitled *Dasanama: Kajian Teori dan Estetika Sastra Jawa* (Sulaksono, 2018) was published. There are therefore at least nine publications (books) concerning *dasanama* and *dasanama jarwa*.

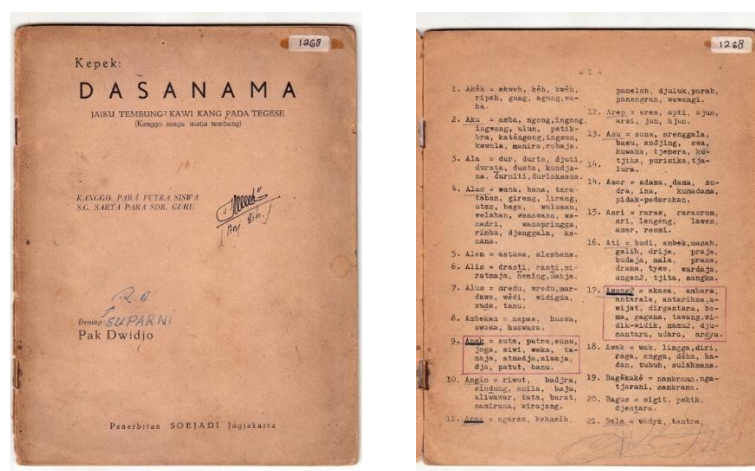


Figure 1. *Dasanama* (Dwijono, 1950)

Figure 1 shows a book on *dasanama* written in 1950. The book contains a list of 431 *dasanama* (vocabulary terms and their equivalents) without any definitions. The book was typeset in the Latin alphabet.

An analysis of nine books on the *dasanama* terms for the words *wong tuwa* “parent/elders” and *bapak* “father” reveals the following meanings. The information is presented in a table to make it easier to check the words. A check mark (√) indicates that the word is in the book, while an (X) indicates that it is not in the book.

Table 2. Publications on *Dasanama* and Their General Contents

No.	Publication	<i>Dasanama 'wong tuwa'/tiyang sèpuh'</i>	<i>Dasanama jarwa 'wong tuwa'/tiyang sèpuh'</i>	<i>Dasanama 'bapa'</i>	<i>Dasanama jarwa 'bapa'</i>
1	(Winter, 1875)	√ <i>wong: tiyang, manusa, manuja, manuwya, jalma, janma, jana, nara, wwanggana, wyajana, wang, wwang</i>	X	√ <i>bapa: rama, yayah, sudarma, ayadi</i>	X
2	(Anonim, 1882)	√ <i>tiyang: janma, janmi, jalma, nara, manungsa, wong tuwa: tuha, warda, wrêda, spuh</i>	X	√ <i>bapa: rama, yayah, sudarma, bapaka</i>	X
3	(Padmasusastra, 1897)	√ <i>wong: nara, tiyang, wyangjana, wang, wwang, wanggana, jana, janma, jalma, manuwya, manuja, manungsa. tuwa: tua, sèpuh, wrêdha</i>	X	X	X
4	(Anonim, 1904)	√ <i>wong: janma, janmi, sujanma, sujanmi, nara, jalma, jana, manusa, tiyang, manuja, manungsa, jalmi, manuswa, manuwya, jama, jami, manusiya, wang, wanggana</i>	√ <i>wong: tégésipun jêjênêng, mong-mongan tiyang: tégésipun pangadég</i>	X	X
5	(Dirjaatmaja, 1913)	√ <i>wong: nara, jana, janma, manusa, tiyang, janmi,</i>	√ <i>wong: tégésipun awak, kajêngipun kalowong tiyang:</i>	X	X

		<i>manusiha</i>	<i>têgêsipun warananing dewa, utawi jêjêr</i>		
6	(Anonim, 1932)	√ tiyang: <i>janmi, janma, jama, manusa, wyang, uwong</i>	X	X	X
7	(Dwijjo, 1950)	√ wong: <i>wang, jana, janma, jalma</i> tuwa: <i>tuha, wrêdha, sêpuh, jimbun</i>	X	X	X
8	(Tjokrodipuro, 1970)	√ wong: <i>nara, jana, janma, manusa, tiyang, manusia</i>	√ wong: <i>têgêsipun awak, kajêngipun kalowong</i> tiyang: <i>têgêsipun, warananing dewa, utawi jajêr</i>	X	X
9	(Sulaksono, 2018)	√ wong: <i>jana, janma, jalma, nara, tiyang, wyangjana, wang, wwang, wanggana, manuwya, manuja, manungsa, manus, priyantun</i> tuwa: <i>gêrang, daplok, jimbun, tua, sêpuh, wrêdha, kalpak, yuswa</i>	X	√ <i>bapak: rama, sudarma, sudarmi, yayah</i>	X

Data from Table 2 show that the phrase *wong tuwa* appears as two separate entries: *wong* and *tuwa*. The *dasanama* of the word *wong* include: *jalma, jama, jami, jana, janma, manuja, manungsa, manus, manusa, manusia, manusiha, manusiya, manuwya, nara, priyantun, tiyang, uwong, wang, wwanggana, wwang, wyajana, wyang, and wyangjana*. The *dasanama* of the word *tuwa* are: *daplok, gêrang, jimbun, kalpak, sêpuh, spuh, tua, tuha, warda, wrêda, wrêdha, and yuswa*. The *dasanama* of the word *bapa* are: *ayadi, bapak, bakaka, rama, sudarma, sudarmi, and yayah*.

With regard to *dasanama jarwa*, the word *wong* carries the meanings *jêjênêng, mong-mongan* and *awak, kajêngipun kalowong*, while the word *tiyang* carries the meanings *pangadêg* and *warananing dewa, utawi jêjêr*.

A reading of the manuscript from the Widyapustaka Pakualaman collection entitled *Sěstra Agěng Adidarma*, collection code Pi. 35 (Saktimulya, 2016), yielded information on a description of the meaning of the term 'parent' (*wong tuwa*), followed specifically by the term 'father' (*bapak*). Although not stated explicitly, the descriptive pattern constitutes a form of synonym accompanied by

explication. It can therefore be stated that this description represents a type of *dasanama jarwa*. This manuscript was written in 1841 in Javanese script and language. It contains several texts, one of which is a folktale. Physically, this manuscript measures 28 x 42.5 cm and consists of 346 pages. The manuscript is written on European-style paper. The text written in the macapat poetic genre.

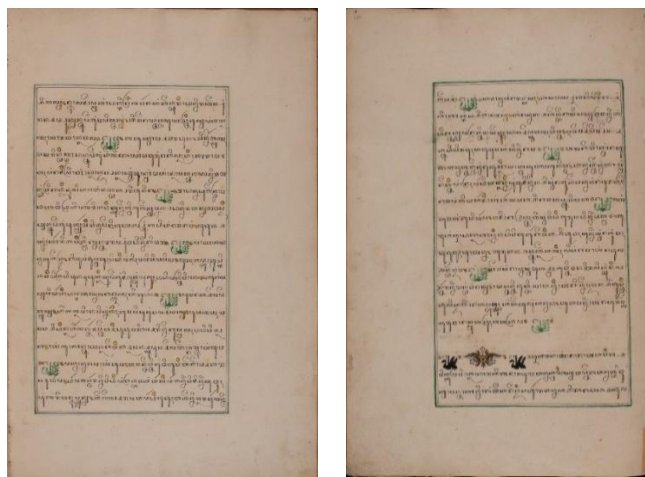


Figure 2. Manuscript of *Sěstra Agěng Adidarma* (Pi.35, part of *Ajidipa* text)

The description of the *dasanama jarwa* for the terms 'parent' and 'father' is contained in the text entitled *Ajidipa*, located on pages 319–336 (see Figure 2). The text *Ajidipa* is a narrative text written in two *tembang macapat* metres: *dhandhanggula* (39 stanzas) and *sinom* (57 stanzas). The text specifically concerns a father's bequest to his two children. The elder child receives a material inheritance, while the younger child, who sincerely accepts an inheritance of counsel, attains a prosperous end of life. At the close of the text, it is stated that filial devotion requires obeying the commands of and showing affection to one's parents under all circumstances. The text therefore places strong emphasis on the meaning of 'parent', and specifically 'father'.

The portion of the text that explicates the meaning of the terms for 'parent' and 'father' is found in the second *pupuh* (*sinom*), stanzas 53 and 54. The relevant stanzas and their translations are as follows:

Table 3. Excerpt of Stanzas Containing the Explication of Meaning

Stanza	Text	Translation
53	<i>Maknané nama wong tuwa, apantěs tinuwi-tuwi, tęgěsė aran sudarma, darma ganjaraning Widi, mangran bapa kang arti, marganing wijining tuwuh, munggėng ri dalėm dunya, tęgěsė rama adarmi, nuduhakėn niskara wuryaning (h. 336) gėsang.</i>	The meaning of the name <i>wong tuwa</i> 'elder/parent' is that it is worthy of obedience. The meaning of the name <i>sudarma</i> (from the root word <i>darma</i>) is a blessing from God. Called <i>bapa</i> , meaning 'as the means by which the seed comes into being (so that one) lives in the universe'. The meaning of <i>rama</i> for father is to manifest the existence of God.

54	<p><i>Karané mangaran yayah, kaya mèmprě kadi mirib, sangking kodrating Pangéran, anganakakěn bėbayi, dadya wrananing ghaib, tandya mangran tiyang sěpuh, dènsěmya salah cipta, rěsěp-rěsěpěn saktuding, sira puh anusu pakartining bapa.</i></p>	<p>The reason for being called <i>yayah</i> is (that it is) akin and similar to the divine decree of God who brings forth a baby, becoming a mystical substitute. Called <i>tiyang sěpuh</i> 'elder/parent', (one is) to be greeted with a smile if there is a misunderstanding. Follow all of his commands wholeheartedly. You draw upon and absorb all the deeds of the father.</p>
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The two stanzas from Table 3 present the explications of the terms for 'parent/elders' and 'father': *wong tuwa*, *sudarma*, *bapa*, *rama*, *yayah*, and *tiyang sěpuh*. The words *wong tuwa* and *tiyang sěpuh* are both translated in Indonesian as 'orang tua' (parent/elder), and in several dictionaries both terms refer to *wong sing wis tuwa*, *bapa biyung*, and *dhukun/guru ngèlmu* (Poerwadarminta et al., 1939), meaning 'an elderly person, father and mother, and a traditional healer or a person regarded as a teacher of a particular body of knowledge'. In Javanese, *wong tuwa* belongs to the *ngoko* register, while *tiyang sěpuh* belongs to the *krama* register.

The words *sudarma*, *bapa*, *rama*, and *yayah*, on the other hand, refer to the term 'father' (*bapak*) (Poerwadarminta et al., 1939). The word *sudarma* is a *kawi* term borrowed from Sanskrit. The word *bapa* belongs to the *krama-ngoko* register. The word *rama* belongs to the *krama inggil* register, while *yayah* is a *kawi* term.

In the text, the word for “bapak” is rendered as *sudarma*, *bapa*, *rama*, and *yayah*, which lexically (in the dictionary) mean “father,” for example, the word *sudarma* means ‘father’ but can also mean ‘good’, *bapa* means ‘father’, *rama* means ‘father/dad’, and *yayah* means ‘father’ or ‘similar’ (Poerwadarminta et al., 1939). The *Kamus Basa Jawa* (Balai Bahasa Yogyakarta, 2011) states that the word *bapak* refers to the word *rama* (formal register), which also means *bapa*, while the word *bapa* carries a primary meaning of *wong tuwa sing lanang* ‘father’ and a secondary meaning of *panyeluk marang wong sing kaprenah tuwa* ‘a term for an older person’.

By reviewing the translation of the text above (see Table 3) and comparing it with the lexical meanings (in the dictionary), it can be concluded that the *dasanama* ‘synonyms’ for the words *wong tuwa* and *bapak* have different meanings. The following are the meanings according to the text.

Table 4. *Dasanama* of *wong tuwa* 'parent/elder' and *bapak* 'father'

<i>Dasanama</i>	<i>wong Jarwa</i>	'Meaning'	Translation	Level
<i>tuwa</i> 'parent/elder' and <i>bapak</i> 'father'				
<i>wong tuwa</i>	<i>apaněs tinuwi-tuwi</i>		worthy of obedience	social
<i>tiyang sěpuh</i>	<i>densěmya salah cipta</i>		(merely) smiled at if there is a misunderstanding	social
<i>sudarma</i>	<i>darma ganjaraning Widi</i>		a blessing from God	spiritual

<i>bapa</i>	<i>marganing wijining tuwuh</i> <i>munggeng ri dalĕm dunya</i>	the means by which the seed comes into being (so that one) lives in the world	natural
<i>rama</i>	<i>adarmi nuduhakĕn</i> <i>niskara wuryaning gĕsang</i>	obligated to manifest the existence of God	spiritual
<i>yayah</i>	<i>kaya mempĕr kadi mirib sangking</i> <i>kodrating Pangeran anganakakĕn</i> <i>bĕbayi dadya wrananing ghaib</i>	resembling and akin to the divine decree of God who brings forth a baby as a mystical substitute	natural

Data in the Table 4 demonstrate that the meanings associated with each *dasanama* word or phrase for *wong tuwa* 'parent' and *bapak* 'father' reflect distinct levels. These levels are derived through interpretation of the accompanying meanings. The words *wong tuwa* and *tiyang sĕpuh* operate at the social level in terms of meaning, as figures who are worthy of obedience and who are (merely) smiled at if there is a misunderstanding. 'Worthy of obedience' means that children ought to follow the commands or prohibitions of their parents. If a disagreement or misunderstanding arises with someone, it should be met with a smile. Here, a smile signifies respect, not the opposite. This social level reflects a relationship between human beings.

The *dasanama* of the word *bapak* 'father', based on their explications, reflect two levels: spiritual and natural. The words *sudarma* and *rama* belong to the spiritual level, reflecting a relationship between human beings and God. *Sudarma* points out that a father is a blessing from God, but it also implies that by honoring him, a child will receive blessings. The word “*rama*” carries the meaning of a responsibility: a father must show his children that God exists. Meanwhile, the words “*bapa*” and “*yayah*” relate to the natural order—specifically, nature, authority, and innate abilities. The word “*bapa*” indicates that a father is the means by which a seed is sown, resulting in a person’s birth into the world, whereas the word “*yayah*” signifies a resemblance between a father and his child, whether in physical appearance or character. This resemblance may also be interpreted as a genetic or DNA similarity.

CONCLUSION

Dasanama is one of the linguistic elements of Javanese society that demonstrates a wealth of vocabulary with the same or similar meanings, while also exhibiting a diversity of meaning. Based on a reading of the existing literature and the findings of this study, it can be concluded that *dasanama* comprises two levels: *dasanama* and *dasanama jarwa*. The *dasanama* level refers to synonymy or equivalence of meaning, while the *dasanama jarwa* level reflects a more detailed or philosophically inflected explication. Namely, a worldview (*falsafah*) in which every word contains an idea or inner disposition. The worldview embedded in *dasanama jarwa* reveals that a word may have synonyms whose meanings are arranged across different levels (social, natural, and spiritual). The social level concerns relationships between human beings. The natural level relates to inherent or innate

characteristics. The spiritual level pertains to the inner life (the psychological, spiritual, or soul dimension). Thus, it can be said that the Javanese people's worldview regarding linguistic aspects reflects a structured way of thinking and possesses a distinct identity. Linguistic research on *dasanama*, conducted through written sources (manuscripts), broadens the range of synonyms and their associated meanings. These findings will reclassify synonymous terms according to their meanings, ultimately revealing their identities. Thus, it is crucial to rediscover alternative meanings of words in the field of *dasanama*.

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