

## Integration of Values in *Serat Wulangreh* with Pesantren's Values in Building Professionalism of *Ma'had* Teachers

Ahmad Dahri<sup>1</sup>, Muhammad Hunsu<sup>2</sup>, Muhammad Adib<sup>3</sup>

<sup>1</sup> STIT Ibnu Sina Malang, Indonesia; dahriahmad13@gmail.com

<sup>2</sup> IAI Al-Qolam Malang, Indonesia; mhusni@alqolam.ac.id

<sup>3</sup> IAI Al-Qolam Malang, Indonesia; madib@alqolam.ac.id

---

### ARTICLE INFO

#### Keywords:

*Serat Wulangreh*;  
Pesantren's Value;  
Teacher Professionalism;  
Value Integration

#### Article history:

Received 2022-09-30

Revised 2022-10-30

Accepted 2023-04-18

### ABSTRACT

This research aims to introduce the idea of incorporating *Serat Wulangreh*'s teachings and the ethos of Islamic boarding schools into the development of educators' professionalism as people and as professionals. A qualitative approach is used as a method in this study. The primary data source is the *Serat Wulangreh* book, with support from other literature data sources such as theories and scientific articles that discuss the values of pesantren or the values of the *Serat Wulangreh*, particularly in relation to teachers and their humanitarian attitudes. This study uses a data analysis technique called domain analysis. This is a step to see one variable as the research objective from the results of the coverage of two or three variables in general. So the result of this research is the epistemological concept of value integration that can build teacher professionalism.

*This is an open-access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.*



---

### Corresponding Author:

Ahmad Dahri

STIT Ibnu Sina Malang, Indonesia; dahriahmad13@gmail.com

---

## 1. INTRODUCTION

Islamic education is not just mentoring and coaching humans in the context of knowledge alone, but it is also based on Islam which includes religious education, reason, intelligence, and soul building a complete human being based on piety to Allah SWT. According to Islam, those who have knowledge and skills can also develop themselves (individuality), socialize and behave based on moral norms (Arifin, 1987).

The progress of the times, and the development of science and technology requires humans to always develop to keep up with changes. Human resources must be more perceptive and critical in environments where dynamics occur too quickly for conscious filtering. Obviously, the most pressing issue in the education setting is being conscious of the polarisation between the education space and the knowledge transformation space. If a teacher doesn't consciously care about their students' mental, emotional, behavioural, motor, and cognitive development, then how can they expect their students to internalise such values?

Cultural aspects also affect awareness and thinking attitudes. In education, it becomes the fastest value transfer event. We cannot deny that developments carry significant risks. Maintaining a culture of teaching ancestral heritage on the one hand and making innovations by providing space for outside knowledge on the other. This will give birth to an acculturative education process. On the other hand, it is very important to know the position of students and educators. In the educator's room, it is necessary to understand how to be aware of the profession, rights and obligations, and human attitude. Because education is not just an arena for the transfer of knowledge but the cultivation of values.

Consciousness, rights and obligations, as well as the attitude of humanity in question, is maturity. The adage "*digugu* and imitated" seems to be an orientation that will be passed on to all students. As humans they must develop, both knowledge and sensitivity. Therefore, educators need to increase awareness, know their rights and obligations, and uphold human values. In this context, the professionalism of an educator is a reflection of future education.

The archipelago keeps a variety of acculturative heritages not only in the context of religious, cultural and social rites. Education cannot be separated from all aspects of life. Therefore, after Islam entered the archipelago and slipped into the royal rooms, there was a discussion between Islam and Javanese civilization. One of the dialogues between Java and Islam appears in the *Serat Wulangreh* composed by Sri Susuhunan Pakubuwono IV. In Pupuh 1:4 with the title *Selecting the Teacher*, it is stated that:

<p><i>Nangin yen sira geguru kaki, Amiliha manungsa kang nyata. Ingkang bęcik martabate, Serta kang weruh ing kukum. Kang ngibadah lan kang wirangi. Sukur oléh wong tapa, Ingkang wus amungkul. Tan mikir pawéwéhing lyan. Iku pantès sira gurunana kaki Sertane kawuruhana.</i></p>	<p><i>If you study, son Choose a real human (Master). Those whose dignity is well preserved (moral) And understand the law (values and norms) And work hard and take care of yourself. Gratitude, if you get an ascetic Those who are diligent in their asceticism. Don't expect anything in return from others. Then you deserve to learn from him, son. That's what you need to know!</i></p>
---	---

In this case, an educator must have an attitude of partisanship, meaning humanism, have morals, understand both social and institutional norms, be diligent in serving (God), and take care of himself. The term ascetic is for those who keep their passions, reduce their pleasures, etc. This means that an educator has the basic principles of human knowledge and fully understands his rights and obligations. A teacher is one who truly masters knowledge physically and spiritually, in theory, and practice, in reason and belief (Al Marie, 2018).

If the *pesantren* is considered the oldest traditional Islamic education, it is clear that acculturation was built and could enter public spaces, at that time the kingdom, through the education space. An educator must *wirangi* (*wira'i*) to guard himself against various lusts, this is based on the hadith of the Prophet Muhammad; *Kun Wara'an takun a'bada an-nās*. Be a person who *wira'i* (take care) then you will become the best worshiper (servant) (HR. Ibn Majah). Therefore, it is very important that the professionalism of an educator is grown and developed. Not only in administrative rooms as supporting quality, but also on aspects of substance, humanity, rights and obligations, mature mentality, and so on, need to be developed.

*Ma'had* is an Islamic educational institution which is usually located in a formal educational institution as a supporter of religious knowledge. A study from Wulandari (2020) explains that *Ma'had* is part of a religious-based educational institution with the image of a *pesantren* in which there are patterns of system integration between the traditional *pesantren* system and the current system. Where the results of his research are the integration of the *pesantren* system and curriculum in formal education, in this case, the research location is at SMK al-Munawwir Krapyak, which makes students have additional

religious knowledge above average, students have character and morals, and the rest have broader insight, so it is not easy to blame others. In other words, the research conducted by Wulandari (2020) focused on the object of the students, while the educator aspect was not touched at all. It only explained the use of the pesantren system and curriculum but had not touched on how the pattern of teacher education was related to the integration of pesantren values.

So in this study, the focus of integration is how a teacher can grow his professionalism through an approach to the integration of pesantren values and the values of teachers and students in *Serat Wulangreh*, where the teacher in question is a *Ma'had* teacher in a formal educational institution. Therefore, the researcher raised the theme of Integration of Teacher and Student Teaching Values in *Serat Wulangreh* with Islamic Boarding School Values, as an effort to develop the professionalism of *Ma'had* teachers.

## 2. METHODS

This study uses a qualitative method. Creswell in Ahmadi (2017) states that qualitative research is an inquiry process for understanding based on clear methodological inquiry traditions and exploring social and human problems. Creswell (1998) emphasizes that qualitative research emphasizes social conditions and existing social realities, then narratively explores them with a literature approach and attractive ideas.

The source of data in this study refers to the characteristics and components of qualitative research, so the most dominant data is literature data. However, interviews and observations are still common sources that are also used to explore data (Ahmadi, 2017). The primary sources in this research are the *Serat Wulangreh* by Pakubuwana IV and various Islamic boarding schools literature for the comparison of teacher values in the educational aspect. While the secondary data is literature and theoretical reinforcement from various scientific articles or open-source seminars.

The data analysis technique in this study refers to the importance of integration using domain analysis techniques. Where the domain analysis is part of the analysis of the qualitative approach which includes all term variables. According to Ahmadi (2017), in data analysis techniques with a domain approach, there are several things that become the basis; Among them are include a term or covered, Semantic relation or semantic relationship and cover term or cover term." Thus, the data obtained through a literal study related to this research variable will be analysed through several aspects above. Where the professionalism of teachers is semantically related to the values in the *Serat Wulangreh* and the values of Islamic boarding schools. So that the data analysis does not come out of the domain of teacher professionalism.

## 3. FINDINGS AND DISCUSSION

### 3.1. Value of Teacher and Student Teachings in *Serat Wulangreh*

#### a. Authorship

*Serat "Wulangreh"* is an ancient Javanese literary work with beautiful *purwakanthi swara* and *purwakanthi guru swara*, in Indonesian terms known as rhythm and rhyme. *Wulangreh* comes from two Javanese syllables *wulang* and *reh*, which means *pitutur* or teachings and the way. Pakubuwana IV or B.R.M Gusti Subadya (1768 – 1820) as a *Serat* writer of *Wulangreh* certainly has a mission to convey knowledge that will be useful for the next generation. The king who has a high enthusiasm for the teachings of Islam as the basis for the journey of life in Surakarta Sunanate. As the fourth king in Surakarta, he was very close to the kiai of the archipelago, even having a *mushaharah* relationship with the kiai of Kasan Besari Ponorogo. He also appointed kyai as servants in the palace; Wiradigda, Brahmin, Panengah and Kyai Nur Salih, in other words, he is also very close to the world of pesantren (Muslich, 2006).

The closeness to the *kyai* seems to have triggered the emergence of Pakubuwana IV's idea to give a legacy to the next generation in the form of *Serat* that contains knowledge and wisdom; *Wulangreh*. Although actually *Wulangreh* is a way of life for the sons and daughters of the king and

the sentana dalem (relatives) but far from it all, *Wulangreh* is proof that knowledge is something important in life. His attention to science, literature, arts, culture and religion is a manifestation of his alignment with education (Harsono, 2005). This partisanship then gave spirit to his relative Yosodipuro II and later continued by Raden Mas Burhan Bagus or Ranggawarsita. So don't be surprised if there are Javanese philosophical movements and so on. Where the goal is none other than to shape and build humanity; Human Resources.

#### **b. Content and Interpretation**

*Serat Wulangreh* is a type of Javanese literary work that uses stanzas and begins with Pupuh and Dandanggula stanzas, then ends with Girisa stanzas. A study on the study of themes, aesthetic values and education in the *Serat Wulangreh* by Sri Susuhunan Pakubuwana IV conducted by Yuli Widiyono (2010) concluded several themes, including the teachings of choosing a teacher, wisdom in socializing, personality, manners, teachings of devotion to others, divinity, devotion to the government, self-control, kinship, safety, sincerity and patience, worship well, and the teachings of nobility.

In this study, the focus of the discussion is on the theme "Choosing a Teacher". In the fourth stanza of *Dandanggula* which contains knowledge to choose a teacher, a teacher must know his rights and obligations as a subject of knowledge transfer and value transformation. Where a teacher is a servant, so education is useful so that the wider community can advance and develop themselves and their civilization (Murbandono, 2006). The contents of the stanza are;

*"Nangin yen sira geguru kaki,  
Amiliha manungsa kang nyata.  
Ingkang bęcik martabate,  
Serta kang weruh ing kukum.  
Kang ngibadah lan kang wirangi.  
Sukur oléh wong tapa,  
Ingkang wus amungkul.  
Tan mikir pawéwéhing lyan.*

*Iku pantès sira gurunana kaki Sertane kawruhana."*

In the 4th stanza, Dhandhanggula's Pupuh 1 has the main theme, namely choosing a teacher. We can see some of the conditions that must be met by a teacher. First, a teacher is someone who has the sensitivity of humanism, second he has a sense of respect for anyone, third a teacher is someone who understands the law, whether state law or religious law, fourth a teacher is he who keeps himself from lust like a recluse, they are people who reduce comfort just to reach God's love, and, fifthly, he is a person who does not expect gifts or respect from others, because he only has the principle of respecting anyone.

The interpretation of Susuhuna Pakubuwana IV's message above will certainly be rooted in the professionalism of the educators or teachers. Professionalism can not only be interpreted as competence alone, but includes mental maturity, awareness, and inner depth (sensitivity). According to Amat Jaedun (2009), professionalism is academic, administrative, and contributing awareness of the profession. Professional teachers not only perform functions related to pedagogical competencies (especially planning, conducting, assessing and administering learning), but also functions related to personality, social, and professional competencies, which are marked by self-improvement through writing scientific papers. Basically, professionalism is rooted in self-evaluation and self-development. If you look at what is written in the *Serat Wulangreh*, professionalism is awareness and personal maturity, both mentally and administratively, in the world of education.

### **3.2. Pesantren's Values**

The root of the word pesantren is very diverse in perspective. Some say it is rooted in the terms *cantrik* and *sastri*. But the main function is the same, namely education. The spread of religion and social

maturity is the main focus of pesantren education. As stated by Dawam Raharjo (1985), it became the identity of the pesantren at the beginning of its growth, namely as a centre for the spread of Islam, as well as as an educational institution.

Two things that should be underlined are the spread of Islam and educational institutions. On the one hand, Islam is a law in worshipping God and a value for living life. Legally, the 2019 Islamic Boarding School Law is held with the aim of 1) Forming individuals who excel in various fields who understand and practice the values of their religious teachings and/or become experts in religious knowledge who are faithful, pious, have a noble character, are knowledgeable, independent, help each other, are balanced, and moderate; 2) Forming a moderate understanding of religion and religiosity and love for the homeland and forming behaviours that encourage the creation of religious harmony; and 3) improve the quality of life of empowered communities in meeting the educational needs of citizens and the social welfare of the community (Indonesia, 2019).

Therefore, Islamic boarding school values can be summed up into several things, including; *Akhlak al-Karimah*, *Amaliyah* worship, *Qira'at al-Quran*, dedication and loyalty, trust and responsibility, and tolerance. In this case, the principle of education becomes a very broad space to deepen the values of Islamic boarding schools which will always develop. Moreover, culturally, the root of pesantren development and education is *Ahlussunah wa al Jamaah* (Madjid, 1995).

As a traditional Islamic education, pesantren certainly has a strong cultural influence on the development of life and ethics in education, especially formal education with a strong pesantren environment base. A study explains that current boarding schools continue to improve and embellish themselves, and on the other hand, many parties adopt positive elements in pesantren. Pesantren fosters a proper appreciation of all developments taking place in the present and in the future. This sociological and anthropological take-and-give process is actually a social construction that exists in Islamic boarding schools. And the dynamics of pesantren education as an institutional function that has three main roles. The first is the transmission of Islamic knowledge. Second, the maintenance of Islamic traditions. Third, coaching prospective scholars (Rusydiyah, 2017).

### 3.3. Professionalism

A study of the terms "professional, professional, and professional" should be conducted first. In the Big Indonesian Dictionary or abbreviated as KBBI, a profession is defined as a field of work based on certain skill education, while the term professional, which is an adjective, is defined as something related to the profession. Thus, professional work is a job that requires special skills to do it and requires payment for the perpetrator (Nasional, 2002).

Furthermore, professionalism, which is a noun, is interpreted as quality, quality, and behaviour which are the characteristics of a profession or professional person. Not much different from the KBBI, the Oxford Advanced Learner's Dictionary, defines professionalism as a high standard that we expect from someone who is well trained in a particular job, or "great skill and ability" (Wehmeier, 1997).

In line with the above understanding, according to Hammond and Goodwin (1993), every professional job has common characteristics that distinguish it from non-professional work. These characteristics are: a) The work is based on / carried out based on related knowledge which is referred to as a "codified body of knowledge"; b) There are structured mechanisms to regulate the recruitment, education and setting of ethical and appropriate standards of practice; and c) The main responsibility is the benefit/satisfaction of the client.

Three characteristics above; from the first characteristic it is known that, if an educator is seen as a professional job, then an educator must master the knowledge that underlies his work. The science that must be mastered by educators is "the scientific basic of the art of teaching", which includes: a) In-depth understanding of the characteristics of students, b) Mastery of the field of study, both in terms of disciplines and pedagogical aspects, including material in the educational curriculum of students, c) Management of educational learning, which includes planning and implementation of learning, assessment of learning processes and outcomes, in addition to utilizing the results of the assessment

for improvement, and d) Continuous professional development (Joni, 2007). This is the complete figure of teacher competence, where, in Law No. 14/2005 concerning Teachers and Lecturers and Permendiknas No. 16/2007 concerning Qualification Standards and Teacher Competencies are divided into pedagogic competence, personal competence, professional competence, and social competence.

The second characteristic is the existence of a structured mechanism in managing teacher education and the teaching profession, as well as ethical and adequate standards for service practices to students. This means not just anyone can become a teacher. Ethical and adequate standards in practice are reflected in the teacher's code of ethics, especially regarding student services. The third characteristic, namely the main responsibility of the teacher is the student, implies that the teacher must always care about the interests of his students, and a teacher must make a diagnosis before taking action to meet the needs of students. Thus, if an educator is truly professional, the quality of the services provided will be able to develop the potential of students who are developed based on the results of the analysis of student needs (Joni, 2007).

From the description above, it can be concluded that the professional ability of educators includes mastery of the complete figure of teacher competence and the ability to carry out tasks that prioritize the benefit and satisfaction of students. Thus, the measure of success for professional educators is the quality of the process and learning outcomes of the students for whom they are responsible.

Thus, the development of professional capabilities is always associated with improving the quality of services provided. The nature of professionalism emphasizes that professional work requires mastery of knowledge as a basis in carrying out professional duties. Furthermore, the reasons related to the philosophy or paradigm of lifelong learning, which according to Wikipedia is known as "life a long learning paradigm" implies that learning occurs throughout human life, from the swing to the grave. Of course, it is impossible to maintain a position as a teacher educator, if a teacher educator is unable or unwilling to learn for life. Based on the philosophy of lifelong learning, it is impossible for a teacher, especially teacher educators, to stop learning because they feel they are smart or have mastered everything. It should be noted that the paradigm of lifelong learning has actually become a philosophy that has been passed down from generation to generation in Indonesian society. This can be identified, among other things, from the expression implied in the Balinese folk song, one of which reads: *Yadian ririh, liu enu pelajahin*, which means: although smart, there is still much to learn. This cultural wealth can be considered as local wisdom that emphasizes the need for lifelong learning.

### 3.4. Integration

Integration has the meaning of assimilation. Where two or more things are mixed so that they become a unified whole (<https://Kbbi.web.id/integration>). But there is the most appropriate meaning regarding integration, which is to unite and synergize (Abdullah, 2020). Basically, Barbour (1997) emphasizes the relationship between knowledge and religion through four prisoners, namely; conflict, independence, dialogue and integration. Integration becomes an alternative choice on the grounds that everything that is different, on the one hand, must have something in common on the other side.

Therefore, integration with an understanding of synergy makes it very possible to synergize two things that are different but mutually support one another. The selection of the integration pattern in this study sees that pesantren are traditional educational institutions that are closely related to cultural culture. Even so the era of Islamic Mataram is an open space where Islam is not only interpreted as a religion, but also as values and behaviour of life; one example is *Serat Wulangreh*. So that the synergy between the teachings of teachers and students in the *Serat Wulangreh* with the values of Islamic boarding schools that are already embedded in the substance of their culture and religion will become a separate method in developing teacher professionalism. Especially in the world of education in this millennial era.

### 3.5. Illustration of Serat Wulangreh Value Integration and Islamic Boarding School Value

The illustration that can be described in this integration space is illustrated in the following table. This is reinforced by theoretical analysis and aspects of social facts that are currently happening. The illustration is as follows:

**Table 1.** Illustration of *Serat Wulangreh* Value Integration and Pesantren Value

No	Teacher Criteria in <i>Serat Wulangreh</i>	Teachers (Educators) in Pesantren	Supporting Aspects, theoretical analysis studies
1	<i>(Amiliha manungsa kang nyata)</i> A teacher is a mature human being.	A teacher is someone who is closely related to noble morals and spirituality.	Nurcholismajid emphasized with the words "morality and spirituality" in his book <i>Bilik pesantren</i> . This means that a teacher has a noble attitude, depth of thinking and perspective which will later be interpreted into how to make decisions and determine attitudes. This is what Paku Buwana IV emphasized for the first time about the criteria for a teacher.
2	<i>(Ingkang becik martabate)</i> Keeping his morals		
3	<i>(Serta kang weruh ing kukum)</i> who understands social norms		
4	<i>(Kang Ngibadah lan kang wirangi)</i> Diligent in worship and cultivate inner lust	Worship as a form of practice of devotion As well as having an understanding and being able to take knowledge from the Quran, Sunnah and the books of the scholars An	interpretation offered by Kyai Hasyim Asy'ary in his book "Adabul Mu'alim wa al-Muta'allim" is the concept of self-knowledge of the divided passions into three spaces; divine, insaniyat and hayawaniyat spaces. This means that a teacher must be able to control his passions, understand all aspects of life by referring to the Quran and Sunnah, as well as ijma' and Qiyas. A Paku Buwana IV explains in Pupuh 1:3 that " <i>Jroning Kur'an nggonira sayekti, nanging ta pilih ingkang uninga. Kajaba lawan tuduhe. Nora kena den awur. Ing satemah nora pinanggih, mundak katalanjukan, temah sasar-susur.</i> " With the intention that in the Qur'an where you seek the true truth, only the chosen ones will understand its contents. In addition, by His blessing and His guidance as well. This understanding should not be understood carelessly and inconsequentially, because the result will be further from

			understanding and battered in carrying out life, even to the point of getting lost. Therefore, study, because to desire deeper knowledge and perfection of yourself, it is necessary to have a guide.
5	( <i>Sukur oleh wong tapa, Ingkang Wus Amungkul</i> ) People who are able to control their passions and are mentally strong in their faith	Noble and deep intellectual and spiritual	Teachers are often interpreted as a <i>sanepan digugu</i> and imitated, Irfan Afifi in "Me, Islam and Java" emphasizes that teachers are people who have the inner depth to look at themselves and then make that knowledge a role for internalizing values. The teacher is the nobility of man over his humanity. Therefore, the meaning of "ascetic" is a person who forges himself, holding himself to practice consistently in looking at life, so as not to completely ignore God. Teachers are those who have depth and belief in God in their every service, as well as the transformation of knowledge.
6	( <i>Tan Mikir Pawewehing lyan</i> ) Not at all greedy for giving and respect	Dedication, loyalty, responsibility and have a deep understanding of tolerance	Giving is a selfless attitude, without expecting anything in return. This is the pinnacle of love and compassion. This was mentioned by Emha Ainun Najib in "God is Jealous" who emphasized that humans' main task is to carry out, plant, give without expecting or expecting anything. A teacher is someone who has dedication, loyalty and often sees with a broad horizon the various social facts that are in front of him.

From the illustration above, it can be seen that the relationship between *Serat Wulangreh* Paku Buwana IV and Islamic Boarding School Values is not far apart, even very close together. If we want to say a little about the history of how the Walisongo preaches in this archipelago, it is the "Urf" or cultural approach. With this cultural approach, the teachings brought by the wali are so much more accepted than rigid understanding. Therefore, in the palaces of the archipelago, it is very close to Islam, and of course, Islamic boarding schools. However, with the VOC and other types of colonialism, the views and approaches about the closeness of the pesantren and the palace drifted away.

However, it is different after the illustration of the continuity between *Serat Wulangreh* composed by Paku Buwana IV and the characteristics of educators or teachers within the scope of the pesantren

are not far apart and even go hand in hand. Therefore, the deepening of the concept of integration seems to need to be built and developed as the foundation of education, especially its application in building teacher professionalism, professional in the meaning of responsibilities.

The understanding of the teacher intellectually in the terminology of pesantren is symbolized by the term "Kyai" iki ae, Kawahing Ilmu, and so on. Dhofier (2016) states that a kyai or a teacher always thinks far ahead, about how life will last. If it is returned to the aspect of professionalism, then a professional teacher is a teacher who is full of intellectual morals, as well as the depth of spirituality, who will train responsibility and cannot be separated from the noble aspects of humanity.

From the illustration above, it can be understood that there are two important aspects in integrating the values of the *Serat Wulangreh* and the values of pesantren in building teacher professionalism, so that the concept of the approach is awareness of integration in emphasizing; 1) the teacher as a human being who must always learn, and 2) the teacher has the space and breadth of thinking to build their humanity.

#### a. Teachers as Humans and Obligations to Learn

Freire asserts that "Humans learn to learn" In Islam it is also known that "Seeking knowledge is an obligation for all Muslims." Even the metaphor offered by Kanjeng Prophet Muhammad is "Learn even if you come to China" This means that learning is a human and human task. Therefore, the understanding of compulsory education needs to be a strong emphasis in the space of culture and civilization. The teacher is the basic part of the transformation of knowledge. The teacher has a function as a teacher. Where the teacher is the subject of a teaching behavior. In the word geology, the teacher comes from the word "ajar" which in Arabic is known as "allama" which means learning (Purnomo, 2019).

A teacher has a responsibility not only to transform knowledge, transfer knowledge and educate, but also has a responsibility to learn. According to Halim (2019) "the teacher is the main actor in the learning process" is reinforced by the views of Ki Hajar Dewantara in his work "Culture" which says that "the teacher is ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani," that the teacher is a companion for students, by setting an example, building mentality and becoming a continuous journey of knowledge inheritance. Halim (2019) also classifies the teacher's characteristics that must be possessed and studied are ways of thinking, perspective, understanding, skills and competencies.

All of that becomes a complete footing to continue at the teacher stage as a human space. Teachers do not have any tendencies, apart from being in line with the Constitution, namely "To educate the life of the nation." McLeod in Halim (2019) explains that, "Teachers must be able to build a personality as a broad-minded human being (*weltanschauung*) so that they are able to recognize the character of each student." This of course needs to be studied and understood in depth by every teacher. Teachers are obliged to learn about how to recognize mental behaviour both within themselves, or in the learning environment. Mental behaviour includes thoughts, feelings, and behaviour.

In the teachings of *Serat Wulangreh* and Pesantren Values, it is summarized in the illustration above that teachers must have intellectual morals and spiritual depth to become a human space that can accommodate any conditions so that they have mental readiness in dealing with various social facts both in life and other learning spaces. The role of the teacher as said by Irfan Afifi (2019) is "A person who can *mulat sarira* (self-evaluation with a spirit of development) is he who has a *jagad gede* (human space) within him." This, if interpreted in terms of educators or teachers, is very relevant. Therefore, when teachers are able to determine themselves as educators, mentors or even parents while in educational institutions, they will be able to stabilize themselves, as well as other people, in this case are students (Daradjat, 1992).

Far from that, a study on *Serat Wulangreh* explains that "the guide which is divided into 13 Pupuh or Chapters is a strategy to build a one-sided and self-evident reality or reality." (Achadi, 2019). Self-Evident becomes an integral part of studying in the Islamic boarding school. Where in

the pesantren tradition a *mu'allim* or educator in addition to having skills in a particular scientific field, he also has a sanad or line connecting knowledge with deep inner skills (Dhofier, 2016). In other words, this integration has a function to build a teacher's spiritual and intellectual discipline so that he can see social reality more sharply and sensitively.

#### **b. Teachers and Thinking Frameworks in Aspects of Knowledge Transformation**

When the identification of the teacher has been described and explained, the functional aspect of the teacher is basically how to build his frame of mind and approach to transforming his knowledge. This aspect is important because teachers are formally required to make learning tools. How to prepare lesson plans, syllabus, learning media and so on. Therefore, the first step is how to recognize the body of knowledge? Siswaharsoyo in Lestari (2022) explains that "a knowledge must be obtained with behaviour (*pakerti*) starting with a firm determination, a firm intention so as to reach the peak of knowledge or peace of mind." That is, there is an active journey and learning process to find the appropriate frame of mind from the results of the knowledge obtained.

In the puppet story, we are certainly familiar with the story of *Dewa Ruci*, where the character Bima is very obedient to his teacher in finding out who Bima really is, finally enters a forest called *Gung Lewang-lewung*, then plunges into the middle of the ocean until he finally meets the God. *Ruci*, in Nusantara Islamic cosmology is also known as *Ruh Siji*, which is an encounter with God, so that he becomes a complete human being (*insan kamil*). This story is certainly a new face for how Islam is taught or knowledge is taught from various patterns and dimensions. According to Lestari (2022) "the interpretation of the story of *Bima Suci* or *Dewa Ruci* is how the student's obedience to the teacher, where to reach the stage of obedience a teacher must have brahmin nature or be able to turn off (control) his lust and improve the quality of his monotheism, until finally what what is conveyed to the student is true knowledge."

Studying hard, and being consistent in serving and being steadfast in his faith can influence a person's way of thinking. This is possible if it later becomes a concept in shaping personality in educational institutions, especially teachers. Meanwhile, in the aspect of knowledge transformation, a teacher is a human being who has been given creative power by God as described in the holy book al-Quran Surat at-Tin "That in fact We created humans with great potential" which means that in the process of building a teacher it is necessary to represent God-given noble potential in the learning process or social communication in the educational environment.

Lestari (2022) summarize the pattern of knowledge transformation into four things, including 1) Getting used to like science and working hard, 2) being Obedient to the teacher or anyone who has channelled knowledge so as to get new knowledge to be practised and become benefits in their environment, 3) Having inner determination so that it affects his inner mentality, and being a strong person in any condition, and 4) Have mutual respect and respect for anyone for all their differences.

## **4. CONCLUSION**

This study concludes that first, the pattern of integration of the Serat Wulangreh and pesantren's values in building teacher professionalism is an epistemological concept to build a frame of mind, that a teacher is a human being who must always improve and develop his humanity. In this case, build an attitude of being responsible for his role as a teacher. And secondly, as human beings, teachers have the wisdom of ways of thinking, which of course, cannot be separated from the variety of local wisdom in which they work, so there needs to be space to look back within themselves in addition to compiling an ideal learning program as a transformation of knowledge, they also develop the concept of evaluation which is persuasive not only for students but also for himself as a teacher.

## REFERENCES

- Abdullah, M. A. (2020). Mendialogkan Nalar Agama dan Sains Modern di Tengah Pandemi Covid-19. *Maarif*, 15(1), 11–39.
- Achadi, M. W. (2019). Nilai-Nilai Filosofis Religius Serat Wulangreh. In *Jurnal Kajian Pendidikan Islam dan Studi Islam* (Vol. 2, Issue 1, pp. 32–42).
- Afifi, irfan. (2019). *Saya, Islam dan Jawa*. Pojok Cerpen.
- Ahmadi, R. (2017). *Metodologi Penelitian Kualitatif*. Ar Ruzz Media.
- Al Marie, B. H. (2018). *Seri kajian sastra klasik 100 paribasan Jawa simpul-simpul kearifan lokal budaya Jawa*.
- Arifin. (1987). *Hubungan Timbal Balik Pendidikan Agama di Lingkungan Sekolah dan Keluarga*. Bulan Bintang.
- Barbour, I. G. (1997). *Religion and science: Historical and contemporary issues*.
- Creswell, J. W. (1998). *Qualitative inquiry and research design: choosing among five Tradition*.
- Daradjat, Z. (1992). *Ilmu Pendidikan Islam*. Bumi Aksara.
- Darling-Hammond, L., & Goodwin, A. L. (1993). Progress toward professionalism in teaching. *Challenges and Achievements of American Education*, 1223, 19–52.
- Dhofier, Z. (2016). *Tradisi Pesantren* (p. 18).
- Harsono, A. (2005). *Tafsir Ajaran Serat Wulangreh* (Vol. 1). Pura Pustaka.
- Indonesia, P. (2019). *Undang-undang (UU) tentang Pesantren*. Kementerian Agama.
- Jaedun, A. (2009). Evaluasi Kinerja Guru Bersertifikat Profesional. *Temanggung: Dinas*.
- Joni, T. R. (2007). *Prospek pendidikan profesional guru di bawah naungan UU No. 14 Tahun 2005*.
- Madjid, N. (1995). *Islam Agama Kemanusiaan: Membangun Tradisi dan Visi Baru Islam di Indonesia*. Paramadina.
- Murbandono, L. (2006). *Membuat Kompos*. Penebar Swadaya.
- Muslich. (2006). *Moral Islam dalam Serat Piwulang pakoe Buwono IV*. Global Pustaka Utama.
- Nasional, P. B. D. P. (2002). Kamus Besar Bahasa Indonesia (Edisi Ketiga). In *Balai Pustaka*. Balai Pustaka.  
<http://bahasa.cs.ui.ac.id/kbbi/kbbi.php?keyword=perilaku&varbidang=all&vardialek=all&varragam=all&varkelas=all&submit=tabel>
- Purnomo, H. (2019). *Psikologi Pendidikan*. LP3M UMY.
- Raharjo, D. (1985). *Perkembangan Masyarakat dalam Perspektif Pesantren*. P3M.
- Rusydiah, E. F. (2017). Konstruksi sosial pendidikan pesantren: analisis pemikiran Azyumardi Azra. *Jurnal Pendidikan Agama Islam*, 5(1), 21–43.
- Tuti Lestari, A., & Mauli Rosa Bustam, B. (2022). Nilai-Nilai Pendidikan Dalam Kisah Pewayangan Dewa Ruci. In *Al-Hasanah: Islamic Religious Education Journal* (Vol. 7, Issue 1, pp. 1–16). <https://doi.org/10.51729/7150>
- Wehmeier, S. (1997). *Oxford advanced learner's dictionary*.
- Widiyono, Y. (2010). *Kajian tema, nilai estetika, dan pendidikan dalam serat wulangreh karya Sri Susuhunan Pakubuwana IV*. UNS (Sebelas Maret University).
- Wulandari, A. P. (2020). Integrasi Kurikulum Pesantren Dalam Kurikulum 2013 Di SMK Al-Munawwir Krapyak Yogyakarta. *AL-FAHIM: Jurnal Manajemen Pendidikan Islam*, 2(1), 20–34. <https://doi.org/10.54396/alfahim.v2i1.68>