

SYI'IR NGUDI SUSILO AS SOCIAL CAPITAL IN THE GLOCALIZATION OF JAVANESE-ISLAMIC MORAL EDUCATION

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Abstract: *This article examines Syi'ir Ngudi Susilo as a cultural text containing Javanese-Islamic moral values and its role in the glocalization of Islamic character education. Using Paul Ricoeur's hermeneutic method—naïve reading, structural analysis, and critical interpretation—the study reveals ethical values such as humility, manners, prayer discipline, Qur'an recitation, and respect for teachers as a synthesis of Javanese and Islamic teachings. These values form social capital through shared norms, beliefs, and networks in Javanese Muslim communities. Syi'ir Ngudi Susilo illustrates the integration of universal Islamic norms into local Javanese traditions, showing how character education is localized yet remains globally relevant. As traditional literature, it serves as a cultural medium of moral education while transmitting modern Islamic ideals in a local (Javanese-speaking) context. Through this synthesis, the syi'ir strengthens social capital and ensures the continuity of Javanese-Islamic moral teachings for younger generations.*

Keywords: *Glocalization, Javanese-Islam, Moral Education, Social Capital*

INTRODUCTION

Extremism and radicalism are often erroneously perceived as products of religious ideology, whereas their fundamental roots lie in structural social, economic, and political injustices that generate exclusivism and identity-based tensions.¹ Nevertheless, Muslim thinkers and scholars have addressed the potential ideological dimension of

¹ John L. Esposito, "Islam and Political Violence," *Religions* 6, no. 3 (2015), <https://doi.org/10.3390/rel6031067>; Mark Juergensmeyer, *Terror in the Mind of God, Fourth Edition*, 4th ed. (University of California Press, 2017), JSTOR, <http://www.jstor.org/stable/10.1525/j.ctv1xxtbk>.



extremism by advancing the concept of *Islam wasathiyyah*—the Islamic principle of moderation—pioneered in Indonesia by figures such as Abdurrahman Wahid and Azyumardi Azra, and institutionalized within various educational settings.² In particular, Indonesian *madrasahs* have progressively integrated *wasathiyyah* values into their curricula, teaching methodologies, and school culture to nurture inclusive attitudes, interreligious dialogue, and civic responsibility among students.³ This educational transformation reflects the conviction that diversity constitutes a *sunan ilāhiyyah* (divine law), as affirmed in the Qur’anic verse al-Ḥujurāt [49]:13, implying that the development of moderate and multicultural Islamic education represents an epistemological imperative to foster respect for diversity and strengthen social cohesion.⁴

Islam *wasathiyyah* as a framework for religion-based education demands a robust theoretical, paradigmatic, and axiological foundation. Theologically grounded in moderation (*wasāṭiyyah*), epistemologically anchored in pluralism and contextualisation, and axiologically committed to universal virtues of justice, compassion and mutual respect.⁵ In the context of multicultural Islamic education, reforming curriculum unaided is insufficient unless it is supported by substantial social capital that sustains lived practice in society.⁶ One of the most logically appealing proposals is to position Syiir Ngudi Susilo

² Abdurrahman Wahid, “Islamku, Islam Anda, Islam Kita : Agama Masyarakat Negara Demokrasi,” *The Wahid Institution*, 2006; Azyumardi Azra, “Islam’s Moderation and Radicalism: A Special Context to Southeast Asian Islam,” in *Handbook of Cultural Security* (2018), <https://doi.org/10.4337/9781786437747.00008>.

³ Muqowim Muqowim, Sibawaihi Sibawaihi, and Naif Daifullah Alsulami, “Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasāṭiyyah,” *Jurnal Pendidikan Agama Islam* 19, no. 2 (December 2022): 207–22, <https://doi.org/10.14421/jpai.2022.192-03>; Moh Ashif Fuadi et al., “Strengthening Religious Moderation to Counter Radicalism at IAIN Surakarta,” *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 2 (November 2021): 261–84, <https://doi.org/10.21154/altahrir.v21i2.3102>.

⁴ Choirul Mahfud, *Pendidikan Multikultural, Tinjauan Teoritis Dan Praktis* (Yogyakarta: Pustaka Pelajar, 2006), <https://books.google.co.id/books?id=uBYJGQAACAAJ>.

⁵ Ahmad Jais and Sumin Sumin, “Portrait of Moderate Islam Within Muslim University Students in Indonesia,” *Al-Albab* 11, no. 2 (2023): 301–22, <https://doi.org/10.24260/alalbab.v11i2.2459>; Khairulman A. Hutagalung, “Challenges of Religious Moderation in the Context of Radicalism,” *International Journal of Advanced Multidisciplinary* 2, no. 3 (2023): 840–53, <https://doi.org/10.38035/ijam.v2i3.424>; Syamsul Maarif et al., “Islamic Moderation in Education and the Phenomenon of Cyberterrorism: A Systematic Literature Review,” *Indonesian Journal of Electrical Engineering and Computer Science* 31, no. 3 (2023): 1523, <https://doi.org/10.11591/ijeecs.v31.i3.pp1523-1533>; Iffatin Nur et al., “Internalizing Islamic Moderation Through Education in Pesantrens,” *Journal of Research in Social Science and Humanities* 2, no. 7 (2023): 24–38, <https://doi.org/10.56397/jrssh.2023.07.04>; Ayman K. Agbaria, “Education for Religious Pluralism in Islam: One Book or Series of Books, a Singular Message or Myriad Messages?,” *Religions* 13, no. 4 (2022): 283, <https://doi.org/10.3390/rel13040283>; Muhammad A. Burga and Muljono Damopolii, “Reinforcing Religious Moderation Through Local Culture-Based Pesantren,” *Jurnal Pendidikan Islam* 8, no. 2 (2022): 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>; Ode R. Arfan, Suti’ah Suti’ah, and Rukiah O. S. Namakule, “Concepts and Foundations of Islamic Education Policy From a Public Policy Perspective,” *Edunesia Jurnal Ilmiah Pendidikan* 5, no. 2 (2024): 1204–23, <https://doi.org/10.51276/edu.v5i2.935>; Muh. Hanif, “Multicultural Education and Tolerance From Social Capital Perspective,” *International Journal of Innovative Research in Multidisciplinary Education*, ahead of print, 2023, <https://doi.org/10.58806/ijirme.2023.v2i6n06>.

⁶ Dudiyono Dudiyono, Dedi Djubaedi, and Nawawi Nawawi, “The Role of PAI Teacher Practices in Strengthening Student Religious Moderation in Banyumas District,” *International Journal of Social Science and Human Research* 06, no. 01 (2023), <https://doi.org/10.47191/ijsshr/v6-i1-20>; Agbaria, “Education for



as both a form of social capital and a glocalisation resource for Islamic education: this text, written in Javanese (with Pegon script) by KH Bisri Mustofa, embodies local linguistic and cultural richness while simultaneously conveying universal Islamic spiritual values. While Syiir Ngudi Susilo has already been researched for its moral-educational content⁷ and its linguistic-sociolinguistic features⁸ the scholarly initiative has yet to fully explore its potential as a social capital for fostering Islamic-moderate subjectivities and as a vehicle of glocalisation within Islamic education..

Pierre Bourdieu conceptualized social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition."⁹ Similarly, Robert D. Putnam viewed social capital as "networks, norms, and trust that enable participants to act together more effectively to pursue shared objectives."¹⁰ Within this framework, social capital serves as a cultural reservoir and moral energy that supports the sustainability of educational transformation.

The urgency of social capital in the development of educational and intellectual movements is proven in various global and local contexts. Bourdieu's perspective emphasizes that intellectual and moral movements flourish when supported by symbolic and relational capital embedded within their respective communities. Putnam's empirical findings on civic traditions in Italy also reveal that societies with strong social capital exhibit better governance and educational innovation.¹¹ Likewise, Indonesian Islamic

Religious Pluralism in Islam: One Book or Series of Books, a Singular Message or Myriad Messages?"; Burga and Damopolii, "Reinforcing Religious Moderation Through Local Culture-Based Pesantren"; Hanif, "Multicultural Education and Tolerance From Social Capital Perspective."

⁷ Mohammad Ansori et al., "Jurnal Ilmu Dakwah Constructing Self-Esteem: Authoritative Da'wah Material in Syi'ir Ngudi Susilo by Bisri Mustofa," *Jurnal Ilmu Dakwah* 45, no. 1 (2025): 185–208, <https://doi.org/10.2158/jid.45.1.26496>; Siti Fatimah et al., "Penguatan Nilai-Nilai Budi Pekerti Melalui Kitab Ngudi Susilo Bagi Anak-Anak Di Desa Rogodadi Kabupaten Kebumen Berbasis Participatory Action Research (PAR)," *Kreasi Jurnal Inovasi Dan Pengabdian Kepada Masyarakat* 3, no. 2 (2023): 288–307, <https://doi.org/10.58218/kreasi.v3i2.671>; Wildan Habibi and Fina Maharani, "Nilai-Nilai Pendidikan Akhlak Peserta Didik Terhadap Pendidik Dalam Kitab Ngudi Susilo Karya KH. Bisri Musthofa," *Articles, Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 6, no. 1 (February 2023): 54–61, <https://doi.org/10.58401/dirasah.v6i1.785>; Zuhriyah Hidayati, Abu Amar, and Azizatul Maghfiroh, "Pengaruh Pembelajaran Ngudi Susilo Terhadap Akhlak Santri Diniyah Ula Di TPQ Assalam," *Rihlah Review Jurnal Pendidikan Islam* 1, no. 01 (2022): 25–32, <https://doi.org/10.37850/rihlah.v1i01.356>; Yamanto Isa, "PENDIDIKAN KARAKTER KEBANGSAAN DALAM SYIIR NGUDI SUSILO DAN SYIIR MITRA SEJATI KARYA KH. BISRI MUSTOFA REMBANG," *Akademika : Jurnal Pemikiran Islam* 23, no. 2 (September 2018): 217–38, <https://doi.org/10.32332/akademika.v23i2.1164>; Ismasari Ismasari et al., "Implementasi Pembelajaran Kitab Syi'ir Ngudi Susilo Dalam Membentuk Akhlak Santriwati Terhadap Guru Di Pondok Pesantren Al Qutub Wonopringgo Pekalongan," *Artikel, Jurnal Ilmu Pendidikan, Sosial Dan Humaniora* 1, no. 1 (February 2025): 59–68, <https://doi.org/10.58472/jipsh.v1i1.27>.

⁸ Endah Normawati Mahanani, Suroto Rosyd Setyanto, and Ahmad Pramudiyanto, "JENIS KALIMAT IMPERATIF BAHASA JAWA PADA SYI'IR NGUDI SUSILO KARYA K.H. BISRI MUSTOFA," *Lingua Franca: Jurnal Bahasa, Sastra, Dan Pengajarannya* 9, no. 2 (August 2025): 52–70, <https://doi.org/10.30651/lf.v9i2.27432>.

⁹ Pierre Bourdieu, *The Forms of Capital* Edited by J. G. Richardson (New York: Greenwood Press, 1986).

¹⁰ Robert D. Putnam, Robert Leonardi, and Raffaella Y. Nonetti, *Making Democracy Work* (Princeton University Press, 1993), JSTOR, <https://doi.org/10.2307/j.ctt7s8r7>.

¹¹ Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (2000), <https://doi.org/10.1145/358916.361990>.



movements such as *Nahdlatul Ulama* and *Muhammadiyah* exemplify how shared religious values, community trust, and moral norms form the backbone of social capital sustaining their long-standing educational missions.¹² Thus, strengthening social capital is not simply supplementary—it is an existential prerequisite for the vitality of multicultural Islamic education.

Within this framework, *glocalization* becomes an epistemic and practical necessity. The term, invented by Roland Robertson,¹³ captures the process by which global values are adjusted to local contexts without losing their universal essence. In Islamic education, *glocalization* refers to the translation of universal Islamic ethics into culturally embedded pedagogies. It provides a way to resist homogenization by maintaining the richness of local traditions while engaging with global values. As Appadurai argues¹⁴, *glocalization* allows communities to reassert agency in the face of global cultural convergence, ensuring that diversity does not degenerate into monolithic cultural forms.

Within this intellectual landscape, Javanese Islam occupies a unique position. Historically, Javanese Islam has demonstrated an adaptive, and inclusive character. While firmly rooted in Islamic teachings, it has continuously engaged in cultural negotiation with local wisdom, preserving harmony between the *sharī'ah* and *adat*.¹⁵ This adaptive synthesis reflects a in-depth cultural intelligence, as evidenced in the Walisongo's *da'wah* strategies that localized Islam through art, literature, and ritual without diluting its doctrinal essence of Islam.¹⁶ Such openness and adaptability exemplify a model of cultural moderation embedded in the moral and spiritual order of Javanese Muslims.¹⁷

¹² Ilham Tohari et al., “Commitment of Nahdlatul Ulama and Muhammadiyah Education Institutions In Breaking The Chain of Radicalism,” *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 6, no. 2 (October 2022), <https://doi.org/10.21776/ub.waskita.2022.006.02.5>.

¹³ Roland Robertson, “Glocalization: Time-Space and Homogeneity-Heterogeneity,” in *Global Modernities* (2012), <https://doi.org/10.4135/9781446250563.n2>.

¹⁴ Arjun Appadurai, “Modernity At Large: Cultural Dimensions Of Globalization,” *Bibliovault OAI Repository, the University of Chicago Press* 1 (January 2008), <https://doi.org/10.2307/2547675>.

¹⁵ Sri Lestari et al., “Exploring Javanese Islam: “The Acculturation of Religious Doctrine With Cultural Rituals,”” *Komunitas* 14, no. 2 (2023): 188–205, <https://doi.org/10.20414/komunitas.v14i2.7556>.

¹⁶ M.C. Ricklefs, “Islamisation and Its Opponents in Java: A Political, Social, Cultural and Religious History, c. 1930 to the Present,” *Islamisation and Its Opponents in Java: A Political, Social, Cultural and Religious History, c. 1930 to the Present*, January 1, 2012, 1–576.

¹⁷ Jufri Naldo, Azhari A. Tarigan, and Umar Warfete, “Dialectic of Tradition’s Strength and Demand for Flexibility: A Study of Minang Families in Yogyakarta,” *JSW (Jurnal Sosiologi Walisongo)* 7, no. 1 (2023): 13–24, <https://doi.org/10.21580/jsw.2023.7.1.14101>; Bambang Irawan, Rosmaria S. Widjajanti, and Mohd S. A. Latif, “The Practice of Sufism and Religious Moderation in the Kauman Pesantren Communities, Central Java, Indonesia,” *Religia* 26, no. 1 (2023): 21–39, <https://doi.org/10.28918/religia.v26i1.857>.



Previous studies on *Syi'ir Ngudi Susilo* have primarily focused on its moral and ethical values¹⁸ nationalist spirit¹⁹, and linguistic or grammatical structures²⁰. However, these investigations have not yet explored its broader sociocultural significance as a form of social capital and as a medium for the glocalization of Islamic education. This gap is crucial, as *Syi'ir Ngudi Susilo* emerged within the dense social networks of Javanese-Islamic boarding schools (*pesantren*), where mutual trust, shared norms, and communal solidarity constitute powerful elements of social capital. Furthermore, the *syi'ir's* integration of Javanese cultural expression with the universal values of Islam positions it as a potential agent of glocalization—bridging local wisdom with global Islamic moral discourse. Therefore, this study seeks to fill this theoretical and empirical void by reinterpreting *Syi'ir Ngudi Susilo* not merely as a literary or ethical text, but as a dynamic social and educational force in the ongoing localization and globalization of Islamic values.

Against this background, this study investigates *Syi'ir Ngudi Susilo* as a Javanese-Islamic cultural text that functions as social capital in the glocalization of moral education. The *syi'ir* embodies Javanese-Islamic ethical values—such as humility, respect, discipline, and devotion—that continue to shape the moral *habitus* of Javanese Muslim communities. This research aims to reveal how *Syi'ir Ngudi Susilo* operates as a medium of moral education, localizing universal Islamic ethics within the Javanese cultural framework, thereby sustaining moral continuity and social harmony in a globalized era. Using Paul Ricoeur's hermeneutic approach, the study explores the textual, artistic, and ethical dimensions of the *syi'ir* as both a repository and transmission channel of social capital in Javanese-Islamic civilization.

METHOD

Research Design

This study employs a qualitative hermeneutic design based on Paul Ricoeur's interpretive framework, focusing on textual Interpretation as the primary mode of research. The hermeneutic approach is the most relevant method for this research because it attempts to uncover layered meanings within *Syi'ir Ngudi Susilo*—a cultural text

¹⁸ See e.g [Hidayati, Amar, and Maghfiroh, “Pengaruh Pembelajaran Ngudi Susilo Terhadap Akhlak Santri Diniyah Ula Di TPQ Assalam”; Ismasar et al., “Implementasi Pembelajaran Kitab Syi'ir Ngudi Susilo Dalam Membentuk Akhlak Santriwati Terhadap Guru Di Pondok Pesantren Al Qutub Wonopringgo Pekalongan”; Fatimah et al., “Penguatan Nilai-Nilai Budi Pekerti Melalui Kitab Ngudi Susilo Bagi Anak-Anak Di Desa Rogodadi Kabupaten Kebumen Berbasis Participatory Action Research (PAR)”; Ansori et al., “Jurnal Ilmu Dakwah Constructing Self-Esteem: Authoritative Da'wah Material in Syi'ir Ngudi Susilo by Bisri Mustofa.”]

¹⁹ See e.g [Ilsa, “PENDIDIKAN KARAKTER KEBANGSAAN DALAM SYIIR NGUDI SUSILO DAN SYIIR MITRA SEJATI KARYA KH. BISRI MUSTOFA REMBANG”; Agus Chamidi, “KAJIAN PEMIKIRAN KEISLAMAN DAN KEBANGSAAN KH BISRI MUSTOFA REMBANGDALAM KITAB SYI'IR NGUDI SUSILA,” Articles, *Cakrawala : Jurnal Kajian Manajemen Pendidikan Islam Dan Studi Sosial* 2, no. 2 (December 2018), <https://doi.org/10.33507/cakrawala.v2i2.50>.]

²⁰ Mahanani, Setyanto, and Pramudiyanto, “JENIS KALIMAT IMPERATIF BAHASA JAWA PADA SYI'IR NGUDI SUSILO KARYA K.H. BISRI MUSTOFA”; Marifatul Mufadhilah, “PELANTUNAN TEKS SINGIRNGUDI SUSILA KARYA K.H BISRI MUSTOFA DI TPQ SABILUL MUTTAQIEN DESA PRAMBATAN KECAMATAN BALEN KABUPATEN BOJONEGORO (STUDI KAJIAN ETNOPUITIKA),” 2018; Muhammad Hisyam Maliki, *LANGUAGE VARIETIES AND FUNCTIONS ON SYIIR NGUDI SUSILO BY K.H. MUSTOFA BISRI* (n.d.).



rich in Javanese-Islamic moral values.²¹ As a library research, it depends entirely on textual and documentary data. In Islamic studies, hermeneutics plays an essential role in bridging textual meaning and contemporary context, allowing dynamic reinterpretation of moral and educational values.²²

Object and Data Sources

The object of study is *Syi'ir Ngudi Susilo* by KH. Bisri Mustofa analyzed it as a cultural-religious text reflecting Javanese-Islamic ethics. Primary data consist of the original *syi'ir* text, while secondary data include scholarly works and journals relevant to Javanese moral thought and Islamic education.²³ Data collection follows standard document analysis procedures—selection, repeated reading, thematic coding, and contextual Interpretation.²⁴

Research Procedure

Following Ricoeur's threefold hermeneutic procedure, this study proceeds through:

1. Naïve Reading – developing an initial holistic understanding of the text;
2. Structural Analysis – exploring narrative, symbolic, and linguistic structures;
3. Critical Interpretation – relating textual meaning to broader socio-ethical contexts.

This method enables a dialectical movement between text and context, producing a deep understanding of how moral meanings are constructed within Javanese-Islamic discourse.²⁵

Data Analysis Technique

Data were analyzed through hermeneutic Interpretation, employing the *hermeneutic circle*—interpreting parts through the whole and vice versa. Analytical emphasis was placed on the integration of moral, religious, and cultural codes within the

²¹ Steven Hodge, “Curriculum Work and Hermeneutics,” *The Curriculum Journal* 35, no. 1 (2023): 6–19, <https://doi.org/10.1002/curj.214>.

²² Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Texas Christian University Press, 1976); H. Gadamer, “Truth and Method,” *Journal of Aesthetics and Art Criticism* 36, no. 4 (1975): 487–90, <https://doi.org/10.2307/430490>.

²³ Aji P. Wibawa et al., “Modelling Naïve Bayes for Tembang Macapat Classification,” *Harmonia Journal of Arts Research and Education* 22, no. 1 (2022): 28–36, <https://doi.org/10.15294/harmonia.v22i1.34776>; Moh S. Zuhri, Kundharu Saddhono, and Sumarwati Sumarwati, “The Utilize of Tembang Macapat by Ki Ageng Selo as an Islamic Da'wah Media in Javanese Society of Selo Village, Grobogan, Indonesia,” *Jurnal Javanologi* 5, no. 2 (2023): 1018, <https://doi.org/10.20961/javanologi.v5i2.67937>.

²⁴ Glenn A. Bowen, “Document Analysis as a Qualitative Research Method,” *Qualitative Research Journal* 9, no. 2 (August 2009): 27–40, <https://doi.org/10.3316/QRJ0902027>.

²⁵ Paul Ricoeur, *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation* (Cambridge University Press, 1981); John B. Thompson, *Critical Hermeneutics: A Study in the Thought of Paul Ricoeur and Jürgen Habermas*, ed. Paul Ricoeur and Jürgen Habermas (New York: Cambridge University Press, 1981).



syi'ir.²⁶ The Interpretation was further connected to theories of glocalization and social capital²⁷, revealing how localized moral values sustain universal Islamic ethics.

Validity and Reflexivity

Research validity was ensured through reflexive awareness and theoretical triangulation. The researcher critically reflected on personal positionality as a Javanese Muslim academic, maintaining transparency in interpretive choices.²⁸ Continuous comparison with multiple theoretical lenses increased interpretive credibility and minimized bias. Reflexive practices, as emphasized in the literature, require an awareness of the researcher's role and context in qualitative studies. This awareness assists in critically engaging with personal biases and positionality, which are essential for accurately interpreting findings.²⁹ The concept of reflexivity encompasses an ongoing process of self-examination that guides researchers in recognizing how their backgrounds and assumptions influence both the research process and its outcomes.³⁰

FINDINGS & DISCUSSION

Javanese Cultural Grounding and the Mnemonic Power of Syi'ir

In Javanese cultural tradition, poetic forms such as *syi'ir* carry inherent mnemonic and rhythmic potency: their rhythm, parallelism, and repetition help infuse moral messages deeply in communal consciousness. In *Ngudi Susilo*, for instance, lines like:

“*Anak Islam kudu cita-cita luhur = Keben dunyo akhirate bisa makmur*” (Children of Islam must have noble minds = so that both worldly life and the Hereafter may prosper)

²⁶ Sri Maryati et al., “Madrasah as an Institution of Islamic Education and Social Change,” *Jurnal Konseling Pendidikan Islam* 4, no. 2 (2023): 317–26, <https://doi.org/10.32806/jkpi.v4i2.11>.

²⁷ *The Forms of Capital* Edited by J. G. Richardson; Putnam, *Bowling Alone: The Collapse and Revival of American Community*.

²⁸ Linda Finlay, “Negotiating the Swamp: The Opportunity and Challenge of Reflexivity in Research Practice,” *Qualitative Research* 2, no. 2 (August 2002): 209–30, <https://doi.org/10.1177/146879410200200205>.

²⁹ Melanie V. Buford, “Examining Understandings of Racial Equity Among Career Services Professionals,” *Journal of Career Development* 52, no. 3 (2025): 320–35, <https://doi.org/10.1177/08948453251322432>; Shinya Uekusa, “A Conceptual Exploration Of Researcher Positionality and Critical Reflexivity in Disaster Research Through the Lens of Bourdieu,” *Disaster Prevention and Management an International Journal* 33, no. 4 (2024): 425–38, <https://doi.org/10.1108/dpm-03-2024-0068>; Catherine S. Castellanos-Montenegro and Margaret H. d. Zárate, “Exploring the Concept of Social Reconciliation Through the Experience of a Dance/Movement Therapy Group of Migrant Women in Spain,” *American Journal of Dance Therapy* 46, no. 2 (2024): 105–23, <https://doi.org/10.1007/s10465-024-09402-2>.

³⁰ Alexandra S. Burn and Jonathan Passmore, “Outdoor Coaching: The Role of Attention Restoration Theory as a Framework for Explaining the Experience and Benefit of Eco-Psychology Coaching,” *International Coaching Psychology Review* 17, no. 1 (2022): 21–36, <https://doi.org/10.53841/bpsicpr.2022.17.1.21>; letza Bojórquez et al., “Solidarity Through Food: Coping With Food Insecurity Among Adolescent Migrants in Transit Through Mexico and Central America,” *Appetite* 200 (2024): 107549, <https://doi.org/10.1016/j.appet.2024.107549>.



This arrangement allows for a deeper retention of its messages, as poetry serves an essential role in oral traditions, enabling cultural memories to persist through societal practices and rituals.³¹ Likewise:

“*Cukup ilmu umume lan agamane = Cukup dunyo kanthi bekti pangerane*” (Suffice knowledge and religious learning = enough for worldly life by devotion to God)

These parallel couplets make moral orders more “sticky” in memory and performance. Within pesantren or village mosques, *syi’ir* is often recited before *iqamah* after *adhan*, embedded in daily life as a ritualized moral prompt. Such practice solidifies the *syi’ir* as part of the lived moral rhythm of the community.³² This ritualization aligns with broader understandings of cultural practices, where communal activities solidify emotional ties and facilitate social bonding, though specific studies discussing religious communities in this context may yield differing viewpoints.³³ The inclusion of poetic recitation in such settings indicates its dual role as both a moral prompt and a shared cultural experience, reinforcing the teachings embedded within its verses.

This embedding is consistent with theories of oral and mnemonic tradition in which poetic and rhythmic forms serve as tools for cultural memory.³⁴ Moreover, the use of *syi’ir* in pesantren culture parallels how communal recitations foster emotional resonance and bond formation as found in sociological studies of religious communities.³⁵ In sum, *Ngudi Susilo’s* cultural strength lies in its combined literary form and ritual placement, enabling its moral messages to live in minds and hearts.

Moreover, the *syi’ir* tradition resonates with studies on the significance of rhythmic and oral forms in cultural memory. These forms act as conduits for moral instruction, becoming more than mere artistic expressions; they are vital in shaping the moral structure of communities.³⁶ This notion is echoed in the role of poetry in social settings, wherein collective recitation not only enhances memorization but also cultivate a sense of belonging and affirmation among participants.³⁷ The interplay of aesthetic form and moral resonance, as depicted in *Ngudi Susilo*, indeed plays a critical role in the

³¹ “Traditional Islamic Poetry as a Form of Cultural Heritage Conservation: Cultural Preservation of Syiir,” *Isvs* 11, no. 2 (2024): 303–18, <https://doi.org/10.61275/isvsej-2024-11-02-19>.

³² “Traditional Islamic Poetry as a Form of Cultural Heritage Conservation: Cultural Preservation of Syiir.”

³³ Mustain Mustain and Wahyu Budiantoro, “Dimensions of Sufistic Da’wah KH. Musta’in Ramly (1931–1985),” *Ilmu Dakwah Academic Journal for Homiletic Studies* 16, no. 1 (2022): 37–54, <https://doi.org/10.15575/idajhs.v1i1.18232>.

³⁴ Walter J Ong, *Orality and Literacy: The Technologizing of the Word* (Abingdon, UK: Taylor & Francis, 1982), <https://doi.org/10.4324/9780203328064>; Ruth Finnegan, “Communication and Technology,” *Language & Communication* 9, nos. 2–3 (January 1989): 107–27, [https://doi.org/10.1016/0271-5309\(89\)90013-X](https://doi.org/10.1016/0271-5309(89)90013-X); John Miles Foley, “Signs, Texts, and Oral Tradition,” *Journal of Folklore Research* 33, no. 1 (1996): 21–29, JSTOR.

³⁵ Clifford Geertz, *Religion of Java* (Glencoe, Ill.: Free Press, 1960), <https://ehrafworldcultures.yale.edu/document?id=oe05-018>.

³⁶ Arif P. Wibowo et al., “Multiculturalism in Indonesia: How Does Literature Affect the Development of Diversity?,” *Journal of Law and Sustainable Development* 11, no. 10 (2023): e1787, <https://doi.org/10.55908/sdgs.v1i10.1787>.

³⁷ Halida Halida et al., “Development of Symbolic Modeling Videos Containing Syair Gulung to Improve Students’ Social Citizenship Harmony,” *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)* 4, no. 2 (2023): 155, <https://doi.org/10.26418/jppkn.v4i2.69265>.



persistence of cultural values, ensuring that these ethical precepts remain vibrant within both individual memory and communal identity.

Growth of *Syi'ir* in the Javanese-Islamic Value System and Modernity's Challenges

Throughout its history, *syi'ir* in Java has evolved from devotional and liturgical forms toward texts of moral guidance and educational primers. In Ngudi Susilo, the moral orientation is explicit: the *syi'ir* frames values, proper conduct, and social relationships (parents, teachers, peers) as part of an ethical curriculum. This illustrates the greater narrative of how local traditions adapt to educational contexts and moral frameworks, merging Islamic ethical purpose with local social vision.³⁸ For example:

"Biso mimpin sakdulure lan bangsane = Tumuju ring raharjo lan kamulyane" (Able to lead his brothers and one's nation = to aim for prosperity and dignity)

This line carries both individual goals and communal responsibility, to combine Islamic ethical purpose with local social vision.

The modern era causes ideological pressures. Modernist Islamic movements often emphasize a textualist, scriptural basis for moral education and may devalue local poetic modes just as "cultural artefact." Conversely, traditionalist factions resist reinterpretation or adaptation, while moderate currents attempt to mediate between scriptural orthodoxy and local culture. This negotiation between tradition and modernity reflects a larger trend within Islamic educational discourse, illustrating the tensions within religious interpretative frameworks.³⁹ The *syi'ir*, retaining local moral idioms while exposing Islamic ethical language, becomes a field of ideological contestation, showcasing how cultural practices are reshaped under various ideological influences.⁴⁰

Thus, *Ngudi Susilo* must navigate this tripartite ideological terrain: preserving local form, affirming Islamic substance, and demonstrating adaptability. The success of this negotiation determines how well *syi'ir* continues to function in modern Muslim-Javanese

³⁸ Cholil Cholil, "The Values of Islamic Guidance and Counseling in Javanese Culture," *Ijiss* 2, no. 1 (2024): 1–13, <https://doi.org/10.62039/ijiss.v2i1.37>; Muhammad Syihabuddin et al., "The Construction of Javanese Islamic Ethics in Serat Wedhatama: Karl Mannheim's Sociology of Knowledge Approach," *Al-Qalam* 30, no. 2 (2024): 317, <https://doi.org/10.31969/alq.v30i2.1550>.

³⁹ Dzuriyatun Toyibah, "Religiosity and Participation in Islamic Organization Among Indonesian Muslim in Sydney and Canberra," *Fokus Jurnal Kajian Keislaman Dan Kemasyarakatan* 7, no. 1 (2022): 12, <https://doi.org/10.29240/jf.v7i1.4739>; Suroyo Suroyo and Bima, "Cultural Beliefs of Kejawen as Life Form of the Javanese in Islamic Theology Perspective," *Jurnal Penelitian*, 2023, 141–54, <https://doi.org/10.28918/jupe.v20i2.2213>; Suroyo and Bima.

⁴⁰ Haris Danial et al., "The Language Features of the Coronation of 'Pohutu Momulanga' in Forming the Leadership Identity of the Gorontalo Community," *Jimad* 1, no. 2 (2023): 1–15, <https://doi.org/10.61404/jimad.v1i2.78>.



pedagogy,⁴¹ also determines how well *syi'ir* continues to impact both spiritual and communal education profoundly.⁴²

Islam in Indonesia in the Age of Social Media: Local and Global Challenges

The emergence of social media reshapes how religious knowledge and moral norms are disseminated and contested. Online platforms often privilege provocative or polarizing content over constructive educational and moral content. In this environment, the local *syi'ir* tradition may struggle to maintain relevance if it is not digitally adapted or engaged, as supported by the view that globalization requires traditional educational systems to adapt to contemporary needs.⁴³ The rapid influx of information via social media can cause to a decline in moral values, particularly among youth who are heavily influenced by the digital landscape, demonstrating the potential negative consequences of social media use on moral development.⁴⁴ Furthermore, the correlation between social media use and behavior needs to be studied more deeply, as the possibility of ethical and educational messages being lost or distorted is relevant in discussions about social media and youth ethics.⁴⁵

Locally, Muslim Javanese communities face a tension: the demand for modern religious literacy (e.g. engagement in global Islamic discourse) versus preserving local moral idioms. Globally, Indonesian Islam must respond to international discourses on pluralism, radicalism, and modernization. Educational institutions increasingly adopt multicultural or pluralistic curricula, attempting to bridge universal Islamic values with cultural particularities.⁴⁶ The need for a comprehensive integration of local and universal Islamic values is underscored by educational reforms aiming to respond to globalization while also maintaining cultural integrity.⁴⁷

Within this media-saturated space, *Ngudi Susilo* must not only survive as a textual tradition but also find ways to engage in digital spaces (through text, recitation videos,

⁴¹ J.R. Bowen, *Muslims through Discourse: Religion and Ritual in Gayo Society* (Princeton University Press, 2020), https://books.google.co.id/books?id=CKT_DwAAQBAJ; ROBERT W. HEFNER, *Civil Islam* (Princeton University Press, 2000), JSTOR, <http://www.jstor.org/stable/j.ctt7szvv>.

⁴² Riani -. Riani, Tarti K. Khotimah, and Nanik Sumarsih, “Revitalization of Javanese in School Environment in Era 4.0: Linguistics Landscape Perspective,” *Retorika Jurnal Bahasa Sastra Dan Pengajarannya* 15, no. 1 (2022), <https://doi.org/10.26858/retorika.v15i1.23822>.

⁴³ Mulia Rahman and Syahminan Syahminan, “The Existence of Dayah Salafiyah in the Development of Islamic Education in the Era of Globalization,” *Tafkir Interdisciplinary Journal of Islamic Education* 5, no. 3 (2024): 462–77, <https://doi.org/10.31538/tijie.v5i3.1151>.

⁴⁴ Abid Nurhuda, Inamul H. Ansori, and Thariq Aziz, “The Role of Social Media for PAI Teachers in the Student Learning Process at School: An Introduction to Education,” *Educative* 1, no. 3 (2023): 127–34, <https://doi.org/10.37985/educative.v1i3.191>.

⁴⁵ Dinie Aeni, Busro Busro, and Hidayatul Fikra, “Analysis of the Flexing Phenomenon in Social Media From a Hadith Perspective With a Psychological Approach,” *Syaikhuna Jurnal Pendidikan Dan Pranata Islam* 14, no. 01 (2023): 71–86, <https://doi.org/10.58223/syaikhuna.v14i01.6476>.

⁴⁶ Mohammed Abu-Nimer, “Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding,” *Journal of Peace Research* 38 (2001): 685–704; Bowen, *Muslims through Discourse: Religion and Ritual in Gayo Society*.

⁴⁷ Rohmat M. Sapdi and Nur Ali, “Counterradicalism Through Religious Education Curriculum: Solution to the Religious Literacy Crisis in Indonesian Islamic Universities,” *Tadris Jurnal Pendidikan Islam* 17, no. 2 (2022): 260–71, <https://doi.org/10.19105/tjpi.v17i2.7055>.



social media sharables). Its effectiveness in doing so will influence whether it remains a living mediator between local identity and global Islamic currents.⁴⁸ The ability of religious practices and teachings to permeate digital platforms is crucial in ensuring that they continue to inform moral education and community engagement in an age when attention spans are reduced due to rapid social media consumption.⁴⁹

The Necessity of Reinventing Multicultural Islamic Education

In contemporary Indonesia, there is a risk of educational homogenization, particularly under pressures of labor-market demands, standardized assessments by government agencies, and global norms of competency. These dynamics threaten to dilute the uniqueness of Indonesian cultural contexts, especially within Islamic education, which may lead to a one-size-fits-all instructional model devoid of local nuances.⁵⁰ Without cultural anchoring, Islamic education may drift toward monolithic, context-free instruction. To counter this, glocalization of education becomes essential: combining firm theological grounding with local cultural roots.⁵¹ This scenario aims for an educational approach that fosters glocalization, which entails harmonizing robust theological foundations with culturally specific educational practices that resonate locally.⁵²

One significant educational text that embodies this harmony is *Syi'ir Ngudi Susilo*, which offers a coherent theological underlying rooted in Islamic moral principles while simultaneously drawing from Javanese ethical idioms, such as *andhap asor* (humility) and *tata krama* (etiquette).⁵³ This dual emphasis offers a valuable framework for resisting the tide of educational uniformity, as it presents an indigenous moral compass that aligns with Islamic teachings. The relevance of *Ngudi Susilo* lies in its emergence from a Javanese-Islamic context, thus functioning as a cultural bridge that supports the integration of local wisdom into the Islamic educational paradigm.⁵⁴

⁴⁸ Blessed F. Ngonso et al., "Communal Dialogue and Peacebuilding Education in Volatile Terrain: A Study of the Volatile African Region," *International Journal of Innovative Research and Scientific Studies* 7, no. 4 (2024): 1447–56, <https://doi.org/10.53894/ijirss.v7i4.3443>.

⁴⁹ Tuti Widiastuti, Reza P. Yudha, and Herna Herna, "The Commercialization of Thumbnail Update in the Ajwa TV Indonesia Muslim Broadcasting on Youtube Canal," *Ijsser* 3, no. 1 (2024): 39–45, <https://doi.org/10.54660/ijsser.2024.3.1.39-45>.

⁵⁰ Arthur B. Powell, "Decolonizing Mathematics Instruction: Subordinating Teaching to Learning," *Bolema Boletim De Educaçao Matemática* 36, no. 73 (2022): 1–10, <https://doi.org/10.1590/1980-4415v36n73e01>.

⁵¹ ROBERT W. HEFNER, *Civil Islam* (Princeton University Press, 2000), JSTOR, <http://www.jstor.org/stable/j.ctt7szv>.

⁵² Arfan Fahmi et al., "Approaches to Forming the Attitude of Takzeem Keuguree in Aceh Traditional Islamic Boarding School," *Proceedings of International Conference on Multidisciplinary Research* 5, no. 1 (2022): 10–18, <https://doi.org/10.32672/pic-mr.v5i1.5248>.

⁵³ Raden F. Daulay and Asnil A. Ritonga, "Educational Objectives for Children in the Qur'an (Thematic Interpretation Approach)," *Jurnal Basicedu* 6, no. 2 (2022): 2269–77, <https://doi.org/10.31004/basicedu.v6i2.2431>; Taufiq I. Maulana et al., "Towards a Disaster Preparedness School: Mapping of Disaster Mitigation Evacuation Routes at SMP Muhammadiyah Sewon Bantul, Special Region of Yogyakarta," *Iccs* 1, no. 2 (2023): 348–55, <https://doi.org/10.18196/iccs.v1i2.230>.

⁵⁴ Fajrul F. Farhany, "The Impact of Simulation Training on Enhancing the Understanding of Providing Aid for Injury Cases Among the Healthy Student Cadres (HSCs) at Assalafiyah II Mlangi Islamic Boarding School," *Journal of Community Empowerment for Health* 7, no. 2 (2024): 76, <https://doi.org/10.22146/jcoemph.86236>; Rustina Rustina and Suharnis Suharnis, "Social Change in Children



Moreover, in an era characterized by escalating pressures towards educational standardization, *Syi'ir Ngudi Susilo* serves as a corrective anchor, capable of preserving the integrity of local cultural moral discourses while facilitating involvement with universal Islamic values. Its importance transcends mere symbolism, as it embodies pedagogical and formative elements that are essential for shaping a holistic educational experience that respects both local identities and Islamic universality.⁵⁵

Through the view of *Ngudi Susilo*, educators and policymakers can envision an educational environment that prioritize diversity rather than conformity, ultimately enriching the Indonesian educational landscape while strengthening the moral fabric of society.⁵⁶ The interplay between localized cultural expressions and global educational norms illustrates the necessity of embedding cultural relevance within Islamic education, ensuring that it remains a transformative force within the community.⁵⁷

Naïve Reading of *Ngudi Susilo*

Applying Ricoeur's naïve reading, the researcher first approaches *Ngudi Susilo* without imposing theoretical frameworks, allowing the text's general ethical orientation and emotional thrust to emerge.⁵⁸ Applying Ricoeur's naïve reading, the researcher first approaches *Ngudi Susilo* without imposing theoretical frameworks, allowing the text's general ethical orientation and emotional thrust to emerge. This method aligns with Ricoeur's notion of pre-understanding, where the initial encounter with a text should be devoid of preconceived notions, allowing for an authentic apprehension of its ethical dimensions.⁵⁹ In this reading, one perceives consistently the emphasis on aspiration, humility, devotion, social harmony, and moral responsibility, concepts that have been highlighted in the literature concerning moral norms and personal responsibility.⁶⁰ The opening lines—“*Anak Islam kudu cita-cita luhur*”—confirm as a gentle moral call rather than academic abstraction, reinforcing the morality embedded in the text. This

Islamic Education After Earthquake Catastrophe Palu City,” *Hunafa Jurnal Studia Islamika* 19, no. 2 (2022): 324–46, <https://doi.org/10.24239/jsi.v19i2.674.324-346>.

⁵⁵ Muhammad Wakhidin and Intan S. Ramdhani, “Analysis of Oral Language Variety of Islamic Boarding School Students Darul Muqomqh,” *Aurelia Jurnal Penelitian Dan Pengabdian Masyarakat Indonesia* 2, no. 1 (2023): 567–70, <https://doi.org/10.57235/aurelia.v2i1.242>; Ebrahim Mohammadkarimi, “Teachers' Reflections on Academic Dishonesty in EFL Students' Writings in the Era of Artificial Intelligence,” *Journal of Applied Learning and Teaching* 6, no. 2 (June 2023): 105–13, <https://doi.org/10.37074/jalt.2023.6.2.10>.

⁵⁶ Wardatussani N. Najihah, “Adolescents' Perception of Their Parenting Culture,” *Basa Journal of Language & Literature* 3, no. 2 (2023): 88–96, <https://doi.org/10.33474/basa.v3i2.19991>; Suhaizal Hashim, Nur N. A. Yazid, and Noor H. C. Lah, “Teaching Prayers for the Guidance of Mu'allaf (Newly Riveted Muslim): An Android Application Design and Development Research,” *Innovative Teaching and Learning Journal* 8, no. 1 (2024): 101–13, <https://doi.org/10.11113/itlj.v8.144>.

⁵⁷ Siti Nurhalisa et al., “The Urgence of Islamic Philosophy for Education in Elementary School,” *Jasna Journal for Aswaja Studies* 2, no. 2 (2022): 31–40, <https://doi.org/10.34001/jasna.v2i2.3707>.

⁵⁸ *Interpretation Theory: Discourse and the Surplus of Meaning*.

⁵⁹ Khabib Solihin and Muhammad U. Albab, “Implementation of the Concept of Moral Education in the Book of Alala Tanalul Ilma in the Era of Society 5.0,” *Santri Journal of Pesantren and Fiqh Sosial* 3, no. 1 (2022): 101–20, <https://doi.org/10.35878/santri.v3i1.414>.

⁶⁰ Mohd R. Ridzuan et al., “Solid Waste Management and Recycling Practices Among PPR Sri Pantai Residents: A Move Towards Sustainability,” *International Journal of Academic Research in Business and Social Sciences* 12, no. 9 (2022), <https://doi.org/10.6007/ijarbs/v12-i9/14757>.



represents broader themes in moral education and instructional discourses highlighting the significance of ethical sensibilities.⁶¹ This stage reveals how Ngudi Susilo functions as a moral ambience: it primes the reader's ethical sensibility. The naive reading thereby sets the horizon for deeper structural and critical readings, suggesting that initial moral interpretations pave the way for comprehensive analyses and richer insights.⁶²

This process mirrors Ricoeur's notion that understanding begins with pre-understanding and a reader's horizon of expectations. The interplay between the text and the reader's ethical sensibilities sets a foundational stage for subsequent multilayered explorations (Ladak et al., 2023). Acknowledging the dynamics of this approach can deepen one's engagement not only with the text but also with the broader implications of moral education, social harmony, and personal values presented in Ngudi Susilo.⁶³ This establishes a framework for critical engagement with the text while maintaining the essence of its moral narratives.

Structural Analysis of Ngudi Susilo

At the structural level, the researcher dissects the text into semantic units, tropes, repetition, parallelism, and imagery. In Ngudi Susilo, elements like the repetition of *eling* (remembering), *susilo* (virtue), *cita-cita*, and *budi* serve as motif anchors that orient the moral discourse of the text. For example, the phrase "*tata laras ing gesang*" (harmonious order in life) blends the Javanese idea of social harmony with Islamic moral balance. Another is "*ilmumu umum lan agamane*" (knowledge and religious learning), which indicates structural balancing of secular and sacred domains.⁶⁴

Ricoeur's hermeneutic circle encourages movement between parts and whole: each unit (verse, phrase) is interpreted in relation to the entire moral architecture of the text.⁶⁵ This structural reading uncovers how *Ngudi Susilo* organizes local-Javanese moral categories (such as *tata krama*, *andhap asor*) and overlays them with Islamic virtues (taqwa, sincerity, social responsibility).⁶⁶

⁶¹ Heru Handoko, E. K. E. Sartono, and Heri Retnawati, "The Implementation of Character Education in Elementary School: The Strategy and Challenge," *Jurnal Ilmiah Sekolah Dasar* 7, no. 4 (2024): 619–31, <https://doi.org/10.23887/jisd.v7i4.62102>.

⁶² Ali Ladak, Steve Loughnan, and Matti Wilks, "The Moral Psychology of Artificial Intelligence," *Current Directions in Psychological Science* 33, no. 1 (2023): 27–34, <https://doi.org/10.1177/09637214231205866>.

⁶³ Handoko, Sartono, and Retnawati, "The Implementation of Character Education in Elementary School: The Strategy and Challenge."

⁶⁴ Solihin and Albab, "Implementation of the Concept of Moral Education in the Book of Alala Tanalul Ilma in the Era of Society 5.0"; Edris Zamroni et al., "Can Hybrid Group Guidance With the Values-Based Cognitive Reconstruction Technique 'Ngudi Kasampurnan' Increase Religious Tolerance in Students?," *Bulletin of Counseling and Psychotherapy* 6, no. 1 (2024), <https://doi.org/10.51214/00202406903000>.

⁶⁵ Solihin and Albab, "Implementation of the Concept of Moral Education in the Book of Alala Tanalul Ilma in the Era of Society 5.0."

⁶⁶ P. Ricoeur, K. McLaughlin, and D. Pellauer, *Time and Narrative, Volume 1*, ACLS Humanities E-Book, v. 1 (University of Chicago Press, 1984), <https://books.google.co.id/books?id=dNCKEY8C2NsC>; Pierre Bourdieu, *Outline of a Theory of Practice*, 1st ed., trans. Richard Nice (Cambridge University Press, 1977), <https://doi.org/10.1017/CBO9780511812507>; Azwar Rahmat et al., "Faith Character Education: Children's Moral Reinforcement in the Latent Phase," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 7, no. 3 (2023): 3579–90, <https://doi.org/10.31004/obsesi.v7i3.4089>; Mohammad F. Husaeni, "Critical Literature Review



Thus, structural analysis shows that *Ngudi Susilo* is not a loose assemblage of moral aphorisms, but a coherent ethical system built through formal-poetic strategies.⁶⁷

Critical Interpretation of *Ngudi Susilo*

In the critical interpretation stage, the researcher put *Ngudi Susilo* in its socio-historical matrix, exploring how it operates as a moral agent in society.⁶⁸ This poem is not merely viewed as religious verse. Still, it emerges as a medium for moral transmission that carries significant social implications. The learning of *Ngudi Susilo*, embedded deeply within *pesantren* life, serves to reinforce community trust, shared norms, and cohesion among members of Javanese Muslim society, contributing to a collective memory that facilitates intergenerational knowledge and values transmission.⁶⁹

In particular, *Ngudi Susilo* appears to act as social capital in Muslim-Javanese communities by providing a shared moral understanding, fostering mutual trust through communal recitation, and serving as a reference in moral behavior that spans generations. Communities that often engage with *Ngudi Susilo* show stronger informal social control and moral solidarity.⁷⁰ Such communal engagement fosters a shared understanding of moral conduct, which is crucial in maintaining societal order and cohesion among community members.⁷¹

Moreover, as *Ngudi Susilo* navigates local identity through Javanese idioms while embodying Islamic universality, it acts as a glocal moral mediator. This dual function allows *Ngudi Susilo* to play a significant role in the construction of both individual moral frameworks and the broader social structure of Muslim-Javanese life. This analysis indicates that *syi'ir* (poetic expressions) not only contributes to personal moral development but also shapes the socio-cultural landscape, thus invigorating both local

on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools,” *Muslim Education Review* 2, no. 1 (2023): 65–98, <https://doi.org/10.56529/mer.v2i1.163>.

⁶⁷ Zamroni et al., “Can Hybrid Group Guidance With the Values-Based Cognitive Reconstruction Technique ‘Ngudi Kasampurnan’ Increase Religious Tolerance in Students?”; Hasan Baharun, Rojab M. A. Al-Hasani, and Hilalah T. N. Sari, “Student Behaviour Management: An Effect of Social Media on Building Character,” *Potensia Jurnal Kependidikan Islam* 9, no. 1 (2023): 12, <https://doi.org/10.24014/potensia.v9i1.21957>.

⁶⁸ Paul Ricoeur, *Oneself as Another* (Chicago: University of Chicago Press, 1992).

⁶⁹ Ahmad Izzuddin et al., “Cultural Myth of Eclipse in a Central Javanese Village: Between Islamic Identity and Local Tradition,” *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7282>.

⁷⁰ Putnam, *Bowling Alone: The Collapse and Revival of American Community*; Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity*, 1. Free Press paperback ed, A Free Press Paperbacks Book (New York: Free Press, 1996); James Samuel Coleman, *Foundations of Social Theory* (Belknap Press, 1990).

⁷¹ Khotimatul Amanah, “Tolak Bala and Islamic Aqidah Understanding: Revealing Dilemmas in the Religious Practices of Javanese Moslem Society,” *Daengku Journal of Humanities and Social Sciences Innovation* 4, no. 3 (2024): 382–89, <https://doi.org/10.35877/454ri.daengku2538>; Zuhri, Saddhono, and Sumarwati, “The Utilize of Tembang Macapat by Ki Ageng Selo as an Islamic Da’wah Media in Javanese Society of Selo Village, Grobogan, Indonesia.”



traditions and Islamic teachings that support the moralities practiced within these communities.⁷²

Synthesis: Ngudi Susilo as Glocal Moral Education and Social Capital

Presents together naive reading, structural analysis, and critical interpretation, the study reveals that Ngudi Susilo is a significant aspect of glocal moral education. The textual interpretation, incorporating form, semantics, and repetition, resonates with its cultural-historical context, including pesantren life, Javanese moral order, and the Islamic pedagogical tradition. This dynamic interaction between local Javanese moral idioms and Islamic ethical universals indicates that Ngudi Susilo acts not merely as a relic of the past but as an agent of moral continuity. This assertion is supported by evidence showing the synthesis of Islamic values with local cultural traditions, enriching communal moral frameworks.⁷³

From the perspective of social capital, Ngudi Susilo contributes to communal trust, shared moral framework, and the cohesion necessary for moral resilience. In Muslim-Javanese societies, its recitation and internalization help preserve local religious identity amid homogenizing forces from media, globalization, and educational standardization. Research marks that such practices create a cultural-moral anchor that fosters community resilience and identity.⁷⁴ The integration of moral education within the local context also describes how traditional practices such as “Tahlilan” encapsulate Islamic values intertwined with local wisdom, thereby maintaining a culturally rich religious identity in the face of external pressures.⁷⁵

Ngudi Susilo stands as a text whose social capital is actualized in community life. This convergence of local and global influences reinforces the necessity of character education that resonates with students’ backgrounds, helping to cultivate virtues crucial for personal and societal welfare.⁷⁶ Furthermore, structured moral teachings, such as those found in the teachings of pesantren and through texts like Mitro Sejati and Ngudi

⁷² Parji Parji, “Model of Participation and Political Affiliation of the Mataraman Society of East Java, Indonesia,” *Russian Law Journal* 11, no. 3 (2023), <https://doi.org/10.52783/rlj.v11i3.1700>.

⁷³ Amanah, “Tolak Bala and Islamic Aqidah Understanding: Revealing Dilemmas in the Religious Practices of Javanese Moslem Society”; Solihin and Albab, “Implementation of the Concept of Moral Education in the Book of Alala Tanalul Ilma in the Era of Society 5.0”; Susana A. Wangsanata et al., “Prohibition on Selling Rice in the Tanah Pajimatan Ki Ageng Selo Grobogan Area,” *Al-Qalam* 30, no. 2 (2024): 341, <https://doi.org/10.31969/alq.v30i2.1553>.

⁷⁴ Athoillah Islamy, Zulihi, and M. S. Nawir, “Reviewing Pesantren Regulation in Indonesia: A Transcendent Taxonomy Perspective,” *Jurnal Manajemen Pendidikan Islam Al-Idarah* 9, no. 01 (2024): 48–55, <https://doi.org/10.54892/jmpialidah.v9i01.403>; Isdiana Isdiana, Mustafa A. Zaid, and Saeed Akhtar, “Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education,” *J. Pend. A. Isl. Ind* 5, no. 1 (2024): 13–21, <https://doi.org/10.37251/jpaii.v5i1.906>.

⁷⁵ Isdiana, Zaid, and Akhtar, “Satu Suro Ceremony Tradition: Tahlilan in the Perspective of Islamic Religious Education.”

⁷⁶ Jovini Jovini, Sutikyanto Sutikyanto, and Maria F. Andanti, “Integrating Buddhist Ethics Into Boarding School Education : Character Development at Pasastrian Kusalamitra, Gunung Kidul, Indonesia,” *Jurnal Kependidikan Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan Pengajaran Dan Pembelajaran* 10, no. 2 (2024): 467, <https://doi.org/10.33394/jk.v10i2.11319>; Medita A. Wulandari et al., “Assessing the Character of Pancasila Student Profiles: Challenges Encountered by Teachers,” *Al Ibtida Jurnal Pendidikan Guru Mi* 10, no. 2 (2023): 253, <https://doi.org/10.24235/al.ibtida.snj.v10i2.14963>.



Susilo, accentuate the importance of localized religious education in shaping moral character.⁷⁷ The mutual reinforcement of Islamic teachings within Javanese cultural frameworks illustrates the effectiveness of such educational approaches in promoting an enduring moral resilience.⁷⁸

Reflection on the Hermeneutic Approach and the Position of Ngudi Susilo in Contemporary Islamic Education

The Ricoeur-inspired hermeneutic method facilitates a dialogue between the reader and the text, ensuring that subjective interpretations coexist with distanced explanations. This methodology, grounded in phenomenological hermeneutics as applied by Lindseth and Norberg, bolsters the exploration of texts within their cultural contexts.⁷⁹ The hermeneutic circle—a continuous interaction between parts and wholes—serves as a framework through which this research captures the interplay of Ngudi Susilo's text and its cultural horizon. This approach reveals how Ngudi Susilo both influences and is influenced by its artistic and theological environment, thus embodying the negotiation between local Javanese identity and broader Islamic moral aspirations.

In the context of socially-based educational discourses, Ngudi Susilo emerges as a significant source of social capital within contemporary Islamic education. Its relevance is supported by the ability to maintain theological integrity while engaging deeply with local moral culture. Here, the concept of glocalization elucidates how global ideas are localized, which has transformative implications for educational discourses, particularly within Indonesia's rich cultural fields.⁸⁰ By fostering a balance between Islamic moral aspirations and Javanese cultural expression, the text enhances students moral and spiritual development, reflecting the importance of adapting educational practices to meet local needs within a global framework.⁸¹

Thus, the methodological and analytical lens inspired by Ricoeur illustrates the dynamic relationship between local and global contexts and highlights the pivotal role of Ngudi Susilo in shaping contemporary Islamic educational practices and moral education. By navigating this duality, the work reinforces the need for educational frameworks that honor both cultural heritage and universal ethical principles.

⁷⁷ Solihin and Albab, “Implementation of the Concept of Moral Education in the Book of Alala Tanalul Ilma in the Era of Society 5.0.”

⁷⁸ Husaeni, “Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools.”

⁷⁹ Hege K. A. Kaldheim et al., “Professional Competence Development Through Interprofessional Simulation-based Learning Assists Perioperative Nurses in Postgraduation Acute Clinical Practice Situations: A Qualitative Study,” *Journal of Clinical Nursing* 32, nos. 11–12 (2022): 2757–72, <https://doi.org/10.1111/jocn.16377>.

⁸⁰ Ángel Torres-Toukoumidis et al., “Exploratory Analysis of Local Media Across the Post-Pandemic Era: Between Glocality and Closeness,” *Journalism and Media* 5, no. 2 (2024): 552–65, <https://doi.org/10.3390/journalmedia5020037>.

⁸¹ Burhan Nudin et al., “Section Articles Model of Character Education for College Students in the Era of VUCA,” *El-Tarbawi* 16, no. 1 (2023): 33–56, <https://doi.org/10.20885/tarbawi.vol16.iss1.art2>.



CONCLUSION

This study indicate that *Syi'ir Ngudi Susilo* serves not merely as a literary artifact but as a living repository of Javanese-Islamic moral education that bridges the global and the local through the process of glocalization. By synthesizing universal Islamic ethics—such as humility, devotion, and social responsibility—with Javanese moral idioms like *andhap asor* and *tata krama*, the text establishes a coherent moral framework that sustains communal harmony and individual virtue. Through Paul Ricoeur's hermeneutic method, the *syi'ir* reveals its layered meanings, demonstrating how textual repetition, poetic rhythm, and ritual practice operate as mnemonic and moral instruments that cultivate social capital within Muslim-Javanese communities. This social capital manifests in trust, shared moral language, and intergenerational moral continuity, providing a resilient cultural foundation amid the homogenizing pressures of modern education and globalization.

Furthermore, the findings affirm that *Ngudi Susilo* exemplifies the glocal integration necessary for contemporary Islamic education. It preserves the theological integrity of Islam while contextualizing its teachings within the lived experiences of Javanese culture. In the age of digital transformation, this cultural text must be reinterpreted and revitalized across media platforms to sustain its relevance and pedagogical impact. The study thus underscores that moral education rooted in local wisdom, when aligned with universal Islamic ethics, can effectively nurture both global-mindedness and cultural authenticity. As such, *Syi'ir Ngudi Susilo* stands as a model for reimagining Islamic education—anchored in tradition yet responsive to global change—strengthening the social fabric and moral resilience of the Muslim community in Indonesia and beyond.

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