

Actualization of Education Moral Values in the Poems of Sun Ngawiti in the Leadership of Kiai Achmad Sa'dulloh Majdi

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ABSTRACT

This research was intended to describe the actualization of moral values in Sun Ngawiti's poem on the leadership of the Kiai Achmad Sa'dulloh Majdi at the Al-Ittihad Banyumas Foundation. This research used qualitative research and used interview, observation and documentation techniques as collecting the data. The data were analyzed using the data analysis technique model of Miles and Huberman. The result showed that there were three moral values actualized in Sun Ngawiti's poem in the leadership of Kiai Achmad Sa'dulloh Majdi, namely discipline, patience and perseverance. The actualization of these three education moral values has made Sun Ngawiti's poem in the leadership of Kiai Achmad Sa'dulloh Majdi as a person who can prove the harmony between written, oral and deeds. Through the discipline, patience and perseverance, the Kiai Achmad Sa'dulloh Majdi has also succeeded in developing various madrasas under the auspices of the al-Ittihad foundation.

Keywords: *Education Moral Value, Sun Ngawiti Poem, Leadership Kiai*

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INTRODUCTION

Leadership as an activity that is always inherent in the life of the nation and state is something interesting to study. Leadership is not only studied from the practical side but also must be studied from the theoretical side (Hornyak dkk., 2022). This is done to be able to confront the facts with ideals. At an idealistic level, leadership practices must be able to provide various changes and updates that lead to common prosperity. Various changes and reforms that are rolled out must be based on a value system so that chaos does not occur in it. In addition, the changes and updates that are carried out must also be oriented to the future or futuristic (Bhimani dkk., 2019). In a review of educational leadership, futuristic leadership is termed visionary leadership.

Visionary leadership is able to build a work culture in an effective and efficient organization. Visionary leadership is also able to create a conducive organizational climate so that the development of an organization can be carried out optimally (Mascareño dkk., 2020). In turn, an effective and efficient work culture in the organization, as well as a conducive organizational climate can have implications for the increasing enthusiasm of members of the organization to develop an organization with the achievement of various work achievements. It can be said that visionary leadership is one of the expressions displayed by a leader with character. In addition,

the development of an organization can also be seen from the leadership of visionary leaders (Kelemen dkk., 2020).

Basically, the more developed an organization, the more challenges it will face, and even more problems will be faced. This is what then becomes a test that must be passed by an organizational leader. Various changes that occur in an organization can have internal and external influences (Al-Ali dkk., 2017). A leader must be able to control himself against various changes that occur both positive changes and negative changes (Rosenbaum dkk., 2018). The inability of a leader to control himself for positive changes can make him even sit in a comfort zone so that he no longer wants to innovate, even these changes can make him complacent (Ressang-Wildschut dkk., 2023). Meanwhile, the inability of a leader to control himself over various negative changes can make a leader out of control so that he also behaves negatively. That is why, according to the author, the ability to self-control is one of the soft skills that must be possessed by a leader (AbuJbara & Worley, 2018). Basically, a leader who is able to control himself is one who has spiritual intelligence. His faith can be the motor or driver of his behavior in accordance with the norms or values of his religion. His leadership practice was also based on the religious values he believed in (Egel & Fry, 2017). It can be said that nowadays it is not easy to find a leader who has spiritual intelligence and uses his spiritual intelligence in leading or developing the organization he leads. As a result, currently the community needs a role model for a leader who is intelligent in terms of spiritual intelligence and is able to lead with his spiritual intelligence (Fry, 2008).

This is what prompted the authors to conduct an academic search of the profiles of leaders at the local level. The author views that the leadership of leaders at the local level will be more easily emulated by the community when compared to the leadership of leaders at the national level. This is because leadership practices carried out by leaders at the local level are more "down to earth" when compared to leadership practices by leaders at the national level. This is because local leaders have a deeper understanding of their people (Fahmi dkk., 2016). An academic investigation of the profiles of leaders at the local level then led the author to a work of art produced by a leader of an Islamic educational institution in Banyumas district, Central Java province. The work of art is the poem Sun Ngawiti by cleric Achmad Sa'dulloh Majdi. He is the founder and pioneer of the al-Ittihad Pasir Foundation, Purwokerto.

From the results of interviews with a source who owns the manuscript of Sun Ngawiti's poem, the author obtained information that the kiai Achmad Sa'dulloh Majdi led the al-Ittihad foundation based on the moral values contained in the poem. With the actualization of these moral values he is known as a wise leader. Sun Ngawiti's poem contains the dimensions of moral (ethical) values, aesthetic values, harmony values, and exemplary values. Basically, the example shown by the kiai Achmad Sa'dulloh Majdi as the creator of Sun Ngawiti's poem is a description of the harmony between literacy activities and practical activities as well as the harmony between physical and mental activities (Kurnialoh, 2015).

Sun Ngawiti's poem in its journey has become mandatory memorization for students studying at Madrasah Al-Ittihad. From an aesthetic and ethical standpoint, Sun Ngawiti's poem is heavily influenced by the thoughts of the cleric Achmad Sa'dulloh Majdi in the fields of fiqh and tasawuf. It can be said that ethical values always go hand in hand with aesthetic values (Trianton, 2013). Wachid revealed that the interrelationship between ethical and aesthetic sides has resulted in a meeting between beauty and truth (Wachid B.S., 2019).

The above has motivated the writer to conduct further studies on the actualization of moral values in Sun Ngawiti's poem on the leadership of the cleric Achmad Sa'dulloh Majdi at the al-Ittihad foundation. Thus this study aims to describe the actualization of moral values in Sun Ngawiti's poem at the leadership of the cleric Achmad Sa'dulloh Majdi at the al-Ittihad Banyumas foundation.

From the results of the study conducted by the author, it can be found that three studies have been conducted to examine a manuscript in the form of poem composed by local figures in the archipelago. First, Arif Hidayat's research entitled "Religious Symbolism of Cowong Art Poem. His research discusses the religious symbolism contained in Cowong's artistic poem. Symbol interpretation refers to Ricoeur's thinking as a reading strategy. The language in Cowong's art poem is read in Javanese. Poem is made and read with the aim of asking the Creator to rain. Basically the poem expresses a prayer said to the Creator. These prayers are believed to be the granting of rain after the ritual is performed (Hidayat, 2011). Second, La Muda and Kadirun's research entitled "Moral Values in the Translation of Ajonga Yinda Malusa's Poem by Syekh Haji Abdul Ganiu (A Hermeneutic Approach)". The results of the study show that the poem Ajonga Yinda Malusa by Syekh Haji Abdul Ganiu is a cultural heritage of the Indonesian nation which can be used as a reference in the implementation of character education. In this poem, there is moral knowledge in the aspects of moral awareness, knowledge of moral values, perspective determination, moral thinking, decision making and personal knowledge. Moral feelings lead to aspects of conscience, self-esteem, empathy, loving good things, self-control and humility. Moral action leads to aspects of competence, desire, and habit. These three components then become aspects that encourage the birth of moral values (Muda & Kadirun, 2020). Third, Usman Nomay entitled "Wise Advice on Ternate Local Poem". This study identifies wise advice in poem to the people of Ternate. The poems studied include the Moro postulate, Tifa postulate, Dola Bololo, spells, cum-cum, legends, rorasa and tamsil. The poems in the form of wise advice essentially display humanist and religious characteristics. These two characteristics technically gave birth to a philosophy of diversity and unity between indigenous peoples and immigrants with a bond called the philosophy of "Jou se ngofa ngare". This makes poem as an expression of spiritual messages from the verses of the Qur'an and al-Hadith as the main sources of Islam (Nomay, 2019).

The first study examines the use of poem in carrying out traditional ceremonies, where in the poem there are prayers said to ask for rain. The second research examines the moral messages contained in the translation of a poem. While the third research examines the wise advice contained in a poem. In contrast to these three studies, the research conducted by the author is aimed at finding the moral values contained in a poem and then tracing the behavior of the poet's composer when carrying out leadership practices in Islamic educational institutions. This makes this research not only reveal the various moral values contained in Sun Ngawiti's poem but at the same time reveal how the composer's ability to actualize these moral values.

METHOD

This research is a type of character study research with a qualitative approach. The figure under study is Kiai Achmad Sa'dulloh Majdi. Based on the character's background, the primary data source in this study was the writings of Kiai Achmad Sa'dulloh Majdi in the form of poem. while the secondary data sources include the results of interviews with their children and work partners. Hence, this study the

authors used data collection techniques in the form of interviews, observation and documentation.

Interviews were conducted using an open interview technique with the children and partners of the kiai Achmad Sa'dulloh Majdi to obtain data related to his leadership from the perspective of Syair Sun Ngawiti. There were 20 children interviewed and there were 10 work partners interviewed. Observations were made to collect data related to educational activities at the Al-Ittihad Banyumas Foundation. While the documentation was carried out to review the document on Sun Ngawiti's poem and other documents related to the poem. The collected data were then analyzed using the Miles and Huberman model of data analysis techniques which included data reduction, data display and verification (Miles dkk., 2018).

RESULT AND DISCUSSION

Kiai Achmad Sa'dulloh Majdi is a scholar from Banyumas. He was born on October 10, 1929 in the village of Pasir Kidul, West Purwokerto sub-district, Banyumas district, Central Java. Kiai Achmad Sa'dulloh Majdi was the first of seven children. His father's name is Majdi while his mother's name is Nyai Sukirah. His youth was passed by studying religion a lot. This made him grow with intelligence and intelligence in religious sciences. At the age of 15, he studied at various Islamic boarding schools in Java. Before studying, he had studied at the Mambaul Ulum Madrasah (now the Banyumas Muslim Center building). After completing his studies at the Madrasah, he then studied at various Islamic boarding schools. This is done because of his thirst for knowledge and religious knowledge.

Some of the Islamic boarding schools where he visited to study included Islamic boarding schools in Sokaraja, Leler Islamic boarding schools (Banyumas), Tebuireng Islamic boarding schools (Jombang), and prayed to Syekh Idris, Kiai Baidhowi. Darul Hikam Islamic Boarding School (Bendo Pare, Kediri). Here he is solemn to Sheikh Khozin and Kiai Hayatul Maki. The Sarang Rembang Islamic Boarding School, recited the Koran with Kiai Zubaer Dahlan, and the Termas Islamic Boarding School (Pacitan), prayed to Kiai Dimyati.

One of the interesting facts found when he was in Sarang was that he was in the same majlis with the late Kiai Maemun Zubair. Kiai Sa'dulloh is a friend of the nyantri at Kiai Maemun Zubair. He is about the same age as Mbah Maimoen, a little older. On November 18, 1958 the kiai Achmad Sa'dulloh Majdi founded a madrasa in Pasir Kidul Village which was named Madrasa Al-Ittihad. This madrasah is a non-formal school that contains religious materials. Kiai Achmad Sa'dulloh Majdi concocted (management) madrasas in a modern way, however, the curriculum remained with a traditional paradigm, namely the typical pesantren material.

His success in establishing a madrasah is the capital that he obtained while studying at various Islamic boarding schools. Kiai Sa'dulloh Majdi is famous for his breadth of knowledge, he is known as a versatile scholar. Apart from being known as a scholar with his breadth of religious knowledge, he is also known as an organizational scholar.

Thanks to his organizational skills, Kiai Sa'dulloh Majdi succeeded in establishing Madrasah Ibtidaiyah (1 January 1963), Kindergarten (1 August 1966), and Madrasah Tsanawiyah al-Ittihad (10 August 1981). The institutions he founded have developed in a number of Banyumas areas. Specifically for Madrasah Diniyah, until early 2004 there were 38 Madrasah Diniyah that used the al-Ittihad curriculum. Within the breadth of his religious knowledge, Kiai Achmad Sa'dulloh Majdi was able to

produce written works in the form of books and poem, these works include the Nadhom Zubdatut Tauhid Book, Masyro'ul Munawwar Book (Book of Tajweed), Bulghotut Thulab Book (Book of Morals), Nadhom Asmaul Husna (Book of Tsu'latul Afham) and Syaiir Sun Ngawiti.

The results of his writings are mandatory material in the curriculum of Madrasah Salafiyah Diniyah al-Ittihad. Madrasah al-Ittihad is a masterpiece of Kiai Achmad Sa'dulloh Majdi. This Madrasah is a religious school that is tiered from ibtida - tsanawi. At the ibtida' level, students will study for 8 years, while at the tsanawi level students will study for 3 years. The curriculum uses material from Islamic boarding schools, namely the yellow book. At Madrasah, students will study the Al-Quran, Tawhid, Fiqh, Tajwid, Nahwu, Shorof, Date, Lughot (Arabic), Hadith, and Morals. These sciences make madrasa alumni have religious expertise like graduates from Islamic boarding schools.

Kiai Achmad Sa'dulloh Majdi warned his students to really seek religious knowledge at madrasahs with the intention of God. For him, studying religion must be based on the right intention, in order to achieve the intended result. Kiai Achmad Sa'dullah's call to seek religious knowledge as well as the stages for students to study knowledge, is contained in Syair Sun Ngawiti (Ingsun Ngawiti Ngaji Kelawan Asmanipun Gusti Allah).

Literature in the tradition of Islamic education does have its own realm. The spread of Islamic teachings in the archipelago was also influenced by literary works composed by scholars. They make literature as a medium to spread Islamic teachings and to educate Muslims both in Islamic boarding schools and in the community (Sunhaji, 2016).

Kiai Achmad Sa'dulloh Majdi is one of the scholars who really appreciates and loves literature. Syair Sun Ngawiti is a literary work he created in the form of Javanese. Sun Ngawiti's poem is mandatory memorization for madrasah students, new students are encouraged to memorize the poem. Meanwhile, Sun Ngawiti's poem is a unique poem. Sun Ngawiti's poem not only talks about the concept of seeking knowledge, but alludes to matters of connectivity with God, praying to people who deliver knowledge, building awareness of learning, obeying rules and building an ethos of seeking knowledge.

The Summary of Sun Ngawiti's Poem

Sun Ngawiti's poem is a literary work in the form of Javanese poem consisting of 15 stanzas. Sun ngawiti's poem is teaching and memorization material for new students (santri) who are studying at Madrasah Diniyyah Al-Ittihad. Sun ngawiti's poem has been used as teaching material since the establishment of the Madrasa (November 18, 1958) until now.

In Sun ngawiti's poem, Kiai Achmad Sa'dulloh Majdi explains the basis of a talib (student) seeking knowledge, the stages of a person seeking knowledge, the motivation for seeking knowledge and advice for knowledge seekers. The form of the poem is as follows:

Table 1. Sun Ngawiti Poem

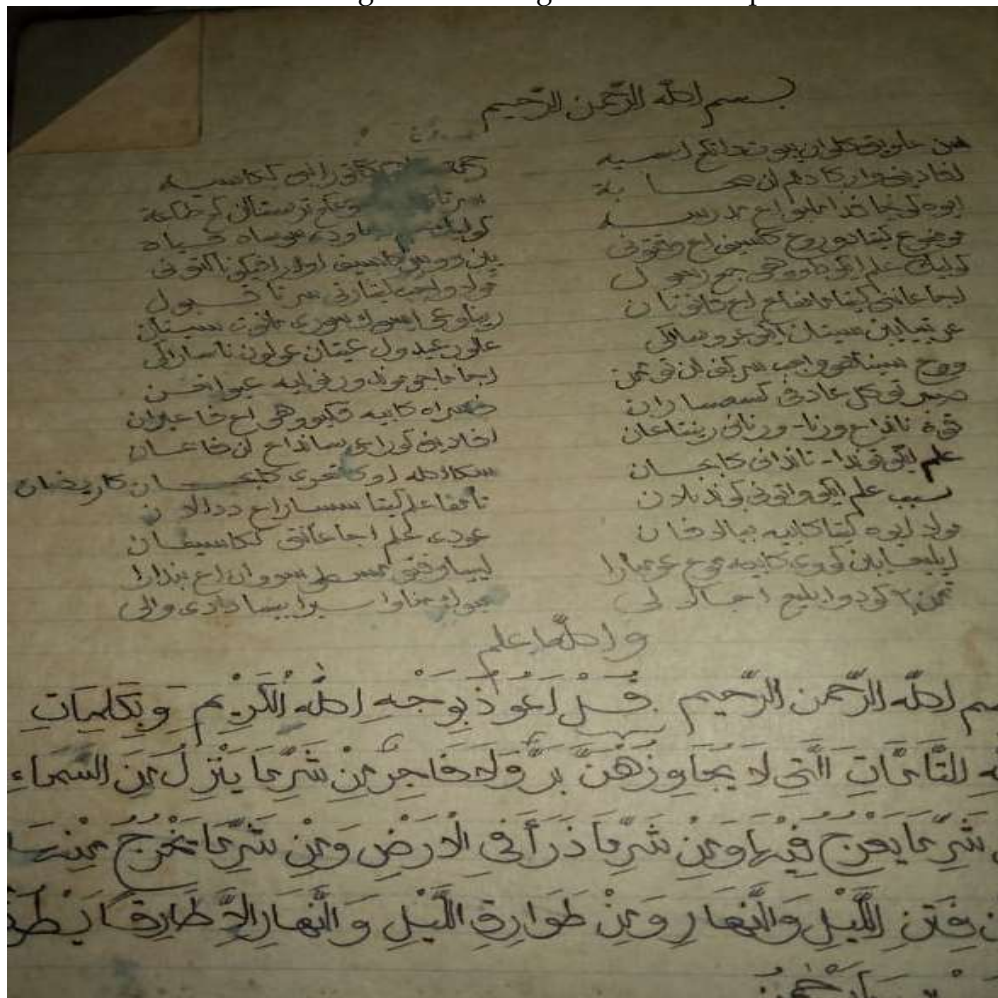
Sun ngawiti klawan muji Dzat Kang Asih	1	rohmat salam katuru Nabi kekasih
I begin by praising the Most Merciful Essence. Grace and greetings may be bestowed upon the beloved Prophet.		
Opo dene wargo dalem lan shohabat	2	sarto kabeh wong kang tresno lan kang tho'at
So does his family, his friends and everyone who loves him and obeys him.		
Ayo konco podo mlebu ing madrosah	3	nggolet ilmu ojo wedi susah payah
Come on, friends, go to madrasah, seek knowledge, don't be afraid to work hard.		
Mumpung kito durung kasep ing wektune	4	yen wis kasep ora guno pigetune
As long as we're not too late. If it's too late then regret is meaningless.		
Nggolet ilmu iku dawuhe Njeng Rosul	5	mulo wajib kito reti sarto qobul
Seeking knowledge is the order of the Prophet. Therefore we must know and accept.		
Ojo nganti kito mampang ing panutan	6	rino wengi isuk sore manut setan
Let us not be carried away by lust. Day, night, morning, evening follow the devil.		
Ngertiyo yen setan iku ngrusaake	7	ngalor ngidul ngetan ngulon nasarake
Know, the devil is doing damage. To the north, to the south, to the east, to the west.		
Wong sinahu wajib sregep lan tumemen	8	ojo maju mundur noleh ngiwo nengen
People who study must be diligent and earnest. Don't go back and forth, look left and right.		
Sabar tawakal ngadepi kasengsaran	9	pasrah kabeh pekewueh ing Pangeran
Be patient, trust in adversity. Give all to God.		
Kuwat nandang werno-wernone rintangan	10	opo dene kurange sandang lan pangan
Strong against various obstacles with a lack of clothing and food.		
Ilmu iku tondo-tondone kabekan	11	soko Alloh ugo tengere karidlon
Knowledge is a sign of happiness from Allah and also a sign of pleasure.		
Sebab ilmu mau wetone gondelan	12	tanpo ilmu kito sasar ing dedalan
Because basically knowledge is a guide. Without knowledge we will be lost.		
Mulo ayo kito kabeh bebalapan	13	ngudi ilmu ojo nganti kekasepan
So, let's race to seek knowledge, don't be late.		
Ngertiyo yen kito kabeh mung ngumboro	14	liyo wektu mesti sowan ing bendoro
You know, we all just wander, sooner or later we will definitely face God.		

Temen-temen kudu eling ojo lali	15	mbo' menowo siro biso dadi wali
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Friends must remember and don't forget, who knows you might become a guardian.

The following is a photo of Sun Ngawiti's poem written by the cleric Achmad Sa'dulloh Majdi based on the results of research documentation:

Figure 1. Sun Ngawiti Manuscript



Based on the results of interviews with H.Khusnan (the first generation of students of Madrasah al-Ittihad), it can be seen that the creation of the poem Sun Ngawiti was intended by Kiai Achmad Sa'dulloh Majdi to provide spirit, invitation, and organize students to be serious in studying. The moral values contained in Sun Ngawiti's poem are used as operational values in leading the al-Ittihad foundation.

The moral values contained in Sun Ngawiti's poem are basically rooted in religious values (He dkk., 2022). Its creators seem to be well aware that the transformation of religious values in society will be more effective when conveyed through a local wisdom. Local wisdom in the form of literature is indeed widely used by Indonesian scholars to teach about faith and morals (Creely dkk., 2022). Literary works are seen as being able to easily arouse the feelings of their readers which can

have implications for the actualization of various moral values contained in these literary works (Kasnadi, 2017).

Education Moral Values in Sun Ngawiti's Poem

From the results of a documentation study of Sun Ngawiti's poem as well as from interviews with the family and students of Kiai Achmad Sa'dulloh Majdi, it can be seen that there are three moral values contained in Sun Ngawiti's poem, namely discipline, patience, and perseverance.

The education moral value of discipline is implicitly written in the sun ngawiti poem which reads *"Ayo konco podo mlebu ing madrasah, nggolet ilmu ojo wedi susah payah"*. Meaning (Come on, friends, let's study at the madrasah, seek knowledge, don't be afraid to work hard).

In this poem, there is an invitation to study in madrasas by being obedient and obedient to the rules, and not to be afraid of all the obstacles that exist. Santri who study at madrasas must obey all forms of regulations contained therein (Rao & Hossain, 2011). These rules certainly make students uncomfortable, but this is for the sake of disciplining students. *"Ojo nganti kito mampang ing panutan, rino wengi esuk sore manut setan"*. Meaning, Do not let us be carried away by lust, day and night morning and evening obey the devil's invitation. Lust always invites people to bad things. The activity of seeking knowledge is not spared from things that are bad (lust). As a result of such a strong desire, it can cause these students to be undisciplined in learning (Roy dkk., 2020).

Then related to the education moral value of patience in Sun Ngawiti's poem there is advice to be patient as in the sound of the verse *"sabar tawakal ngadepi kasengsaran, pasrah kabeh pakewuhe ing pangeran"*. (Patience, trust in adversity. Surrender everything to God). From the results of interviews with Kiai Labib (son of Kiai Achmad Sa'dulloh Majdi) it can be seen that his father taught students patience so that students have morality and religiosity. Morality and religiosity can grow and develop based on a patient state of mind (Onwezen, 2023).

The education moral value of patience in Sun Ngawiti's poem is a education moral value that can give rise to other education moral values. It can be said that patience is the basis for someone to do good things. Patience in the perspective of Sufism has a very vital position for human behavior (Nasrudin, 2015). Sun Ngawiti's poem basically contains a moral message which is heavily influenced by the practice of Sufism by the kiai Achmad Sa'dulloh Majdi. He makes literature as a spiritual expression of philosophical Sufism. Basically, the symbols and terms of Sufism that are initiated in local literary works reflect more of the life and cultural background that surrounds the author (Rohmana, 2015).

Meanwhile, related to the education moral value of perseverance, it can be seen that in Sun Ngawiti's poem, Kiai Achmad Sa'dulloh Majdi wrote in his poem *"wong sinahu kudu sregep lan tumemen, ojo maju mundur noleh ngiwo-nengen"*, which means one must study diligently and earnestly, do not look left and right. In any business, sincerity is the main key to success. By quoting an Arabic proverb *man jadda wa jada* (whoever is serious, it will get it). Facing a disruptive era like this, there are indeed many temptations to seek knowledge (Zapko-Willmes dkk., 2021). It takes an extra seriousness to remain consistent (*ojo maju mundur noleh ngiwo nengen*) in study.

Discipline, Patience and Perseverance of Kiai Achmad Sa'dulloh Majdi in Leading the Al-Ittihad Foundation.

There is much that can be learned from the figure of Kiai Achmad Sa'dulloh Majdi. He is a charismatic and revolutionary scholar. Thanks to his struggle and high dedication, he managed to establish the al-Ittihad Foundation. Kiai Sa'dulloh is a scholar who is full of discipline. The urgency of discipline is not only conveyed in Sun Ngawiti's poem, but also in his leadership at the al-Ittihad Foundation. This can be observed from his struggle when establishing a madrasa. In his efforts to establish a madrasa, he did not necessarily struggle alone. He invited his kiai friends in his village to fight for the establishment of a madrasa, namely kiai Mundzir and kiai Munir. The three of them realize that cooperation between them can take place well when there are binding rules. In the end, various work rules were made that must be obeyed by them consistently. Basically, the obedience of kiai Achmad Sa'dulloh Majdi to the rules reflects his disciplined attitude. This is because basically discipline arises because of an attitude of obedience to a rule.

The discipline of kiai Achmad Sa'dulloh Majdi in leading can also be described by his persistence in inviting the community to donate their wealth to the development of the madrasa (Welsh, 2023). On every occasion, such as at recitations, Friday sermons and lectures to commemorate religious holidays, he always invites the public to donate. He constantly and always does this, where it can only be done by a person with a disciplined personality.

Regarding his dedication to madrasas, there is no doubt about the kiai Achmad Sa'dulloh Majdi. Instead of him being the head of Madrasah al-Ittihad, it doesn't necessarily make him proud. As a madrasa head, he is known to be very disciplined in all the performance of the teacher's council (ustadz) and students. Kiai Achmad Sa'dulloh Majdi always monitors every teaching and learning activity at Madrasah al-Ittihad. If there is a class vacancy because the teacher (ustadz) is unable to attend, then he will immediately enter the class. The form of teacher discipline by kiai Achmad Sa'dulloh Majdi is that the teacher cannot be late in teaching (Olsen dkk., 2023). If someone is late, then he will immediately remind the teacher to teaching on time.

Kiai Achmad Sa'dulloh Majdi also applies discipline to his students. The students are taught to be disciplined not only through the poem of Sun Ngawiti which he wrote but also through the provision of role models. His form of disciplining the students is like the students must dress neatly, the class used for teaching and learning activities must be clean, if it is not clean, Kiai Sa'dulloh will order the students to clean it first. Kiai Achmad Sa'dulloh Majdi is known as a disciplined person. In his daily life, he always appreciates time. For him, time is money that must be managed properly. If he is asked to fill in at an event such as walimatul khitan, walimatul ursy, tahlil and so on that require him to be a speaker, then he will only fill in if he is on time, if there is a time lag on the organizing committee, then he will leave the event. Such is the discipline of kiai Achmad Sa'dulloh Majdi towards time.

The discipline shown by the kiai Achmad Sa'dulloh Majdi in the madrasa environment made the ustad and the students also behave in a disciplined manner (Gregory dkk., 2022). Then this discipline becomes the culture of the madrasa which has resulted in the performance of productive ustad and the responsive attitude of the students in learning activities at the madrasa (Moss dkk., 2022). This fact has shown that the development of madrasah culture is greatly influenced by the attitude of the kiai's leadership (Abdullah, 2019).

There is another form of discipline from the kiai Achmad Sa'dulloh Majdi which, according to ordinary people, is considered odd. In teaching and learning activities at Madrasah al-Ittihad, if there is an error in muhafadhoh (memorization), then the figure of the kiai Achmad Sa'dulloh Majdi will enter the class to give a warning. Even though the distance between the madrasa and his residence is about as far away, which according to ordinary people's hearing is no longer clear. In that condition, cleric Achmad Sa'dulloh Majdi was in a state of activity in his house, whether it was reading or doing other activities. In his activities at home, he always disciplines his knowledge by always reading books and books.

Then in the realm of bureaucracy at Madrasah al-Ittihad, kiai Achmad Sa'dulloh Majdi paid close attention to institutional intricacies. Starting from administration, curriculum, student affairs and so on. The concrete evidence is that when a student guardian complains about the administration of the madrasa, he swiftly provides an explanation of the financial matters in the institution. He answered questions and responded patiently to complaints from guardians of students. In the realm of curriculum and student affairs, he is in control of the teaching methods and the progress of the students. At that time, there was one class in the Madrasa which was declared not to have all graded up. At that time the kiai Achmad Sa'dulloh Majdi immediately took action to handle the students in the class with great patience (Angerer dkk., 2023). Kiai Achmad Sa'dulloh Majdi taught them patience in seeking knowledge through reciting Sun Ngawiti's poems and by setting an example of how patient he was with his students who often misbehaved (Park dkk., 2022).

His various attitudes which are full of discipline and perseverance are also often interpreted as a tough character. This assumption is of course too haphazard. Behind all the behavior that is often considered by the public as a tough person. In fact, he is a gentle and patient person. To his students, he educates with great patience. He taught his students until they memorized the material in the madrasa. As a result, the students who have recited the Koran directly with the kiai Achmad Sa'dulloh Majdi, will memorize it until they are old.

Then the story of the patience of the figure of kiai Achmad Sa'dulloh Majdi is when he was active in politics. Kiai Achmad Sa'dulloh Majdi is a scholar who believes that religion and politics cannot be separated (Abdul Chalik, 2016). In the 1980s, he had been actively involved in politics by serving in PPP. The world of politics is a world full of deception. When he was active in politics, he had advanced in an election contest. However, after the vote count, there was a fraud that harmed him. As a result, he was not elected in the election contestation. Almost all of his party friends reminded him that he had been cheated. However, he remains reluctant to accept the results as they are (Bruner, 2023). He remains committed to actualizing the value of patience which he wrote in the poem Sun Ngawiti.

Discipline, patience and perseverance as education moral values contained in Sun Ngawiti's poem are moral values that are always relevant to the times, including in the current era of globalization. This has shown that Sun Ngawiti's poem has become a universal product of local wisdom (Erzad & Suciati, 2018). The education moral values in Sun Ngawiti's poem can become wisdom values that can improve the standard of living of the community which in turn can create a peaceful life within the community (Oktafia & Mawardi, 2017).

The discipline, patience and perseverance shown by the kiai Achmad Sa'dulloh Majdi made him a socially pious person (Niemenin, 2022). Then basically, Sun Ngawiti's poem is also intended to emerge and develop social piety in the local

Banyumas community. This local piety can then lead to the creation of a religious society (Khotib & Mubin, 2019).

Basically, Sun Ngawiti's poem as a product of local wisdom is a manuscript that shows how people should live their lives. Apart from that, Sun Ngawiti's poem also describes the life of the author, namely the kiai Achmad Sa'dulloh Majdi, including his life both as a leader in an organization and in the social sphere. This made the kiai Achmad Sa'dulloh Majdi a scholar who was able to develop the archipelago's Islamic traditions both through institutional channels and social life. In traditional Javanese society, a cleric has a strategic social function in society (Achidsti, 2011). Kiai Achmad Sa'dulloh Majdi is able to activate his social function by actualizing the education moral values contained in Sun Ngawiti's poem

CONCLUSION

Sun Ngawiti's poem is a cultural product produced by an empowered and virtuous person, namely kiai Achmad Sa'dulloh Majdi. That is why in Sun Ngawiti's poem there is not only an aesthetic element, but also an ethical element. From an ethical point of view, Sun Ngawiti's poem implies various education moral values that can be actualized by every reader, including himself as a leader in the al-Ittihad foundation. There are three education moral values actualized by kiai Achmad Sa'dulloh Majdi, namely discipline, patience and perseverance. With the actualization of these three education moral values, Kyai Achmad Sa'dulloh Majdi has become a person who can prove the harmony between writing, speech and actions. With the actualization of these three education moral values, kiai Achmad Sa'dulloh Majdi has also succeeded in developing various madrassas under the auspices of the al-Ittihad foundation. Sun Ngawiti's poem and the ability of its creator to actualize the education moral values contained in it have taught every Muslim that the development of an organization will be greatly influenced by the "priority behavior" of its leader, where basically the "priat behavior" is a reflection of his spiritual intelligence.

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