

Constructing self-esteem: Authoritative da'wah material in *Syi'ir Ngudi Susilo* by Bisri Mustofa

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Abstract

Purpose – The purpose of this study is to analyze how *Syi'ir Ngudi Susilo* by Bisri Mustofa constructs and conveys the concept of self-esteem as an authoritative da'wah material

Method – This study used a qualitative method with a semiotic analysis approach. The data collection techniques included reading and note-taking. The data analysis methods used the Agih Method and the Match Method.

Result – The results showed that the construction of self-esteem in the *Syi'ir Ngudi Susilo* is achieved by identifying elements related to self-esteem in the *Syi'ir*. These elements include self-knowledge, self and others, self-acceptance, self-reliance, self-expression, self-confidence, and self-awareness. These elements align with the concept of self-esteem development, which includes the practices of living consciously, self-acceptance, self-responsibility, self-assertiveness, living purposefully, and personal integrity. Ngudi Susilo communicates authoritative da'wah material effectively in an aesthetic, emotional, and easy-to-understand manner.

Implication – The study has several significant implications in the fields of Islamic preaching (da'wah), education, psychology, and cultural studies. These implications highlight the broader impact of syi'ir in shaping religious understanding, promoting self-esteem, and preserving traditional Islamic literary forms

Originality/Value – This study is the first study that breaks new ground by using Saussure's semiotic framework to examine how syi'ir constructs self-esteem and serves as an authoritative da'wah material. The syi'ir is not only just a religious or artistic form but also a therapeutic tool for personal and social development.

JID | 185

 JID



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Kata kunci:

Rasa percaya diri,
syair Ngudi Susilo,
materi dakwah yang
otoritatif.

JID | 186

Abstrak

Tujuan – Tujuan penelitian ini adalah untuk menganalisis bagaimana Syi'ir Ngudi Susilo karya Bisri Mustofa membangun dan menyampaikan konsep harga diri sebagai bahan dakwah yang otoritatif.

Metode – Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis semiotik. Teknik pengumpulan data meliputi pembacaan dan pencatatan. Metode analisis data yang digunakan adalah Metode Agih dan Metode Match.

Hasil – Hasil penelitian menunjukkan bahwa pembentukan harga diri dalam *Syi'ir* Ngudi Susilo dicapai dengan mengidentifikasi unsur-unsur yang berkaitan dengan harga diri dalam *Syi'ir*. Unsur-unsur tersebut meliputi pengetahuan diri, hubungan diri dengan orang lain, penerimaan diri, kemandirian, ekspresi diri, kepercayaan diri, dan kesadaran diri. Elemen-elemen ini sejalan dengan konsep pengembangan harga diri, yang mencakup praktik hidup secara sadar, penerimaan diri, tanggung jawab diri, keberanian diri, hidup dengan tujuan, dan integritas pribadi. Ngudi Susilo menyampaikan materi dakwah secara efektif dengan cara yang estetik, emosional, dan mudah dipahami.

Implikasi – Studi ini memiliki beberapa implikasi signifikan di bidang dakwah Islam, pendidikan, psikologi, dan studi budaya. Implikasi ini menyoroti dampak yang lebih luas dari syi'ir dalam membentuk pemahaman agama, mempromosikan harga diri, dan melestarikan bentuk sastra Islam tradisional.

Orisinalitas/Nilai – Studi ini merupakan studi pertama yang membuka jalan baru dengan menggunakan kerangka semiotik Saussure untuk menganalisis bagaimana syi'ir membangun harga diri dan berfungsi sebagai materi dakwah yang otoritatif. Syi'ir tidak hanya sekadar bentuk keagamaan atau seni, tetapi juga alat terapeutik untuk pengembangan pribadi dan sosial.

Introduction

Literature covers a wide range of fascinating topics, including self-esteem. Self-esteem is the overall judgment of one's worthiness (Baumeister, 1993). Within the framework of literary works, the self-analysis of self-esteem has been the most appropriate analytical tool because it permits the reconstruction of the facets of the psyche. Although self-worth and related ideas like mindset and self-clarity have been extensively studied in psychological literature, self-esteem is a topic that is well-represented in literature, and the theory of creating self-esteem goes far beyond these basic frameworks (McConnell, 2010).

Poetry-based self-worth exploration offers a deep viewpoint for delving into this psychological idea's emotional and subjective facets. Poetry provides a window into people's inner workings and true stories, illuminating how they relate to one another, view themselves, and find purpose in life. Through the examination of poems that express self-worth, scholars can gain a deeper understanding of how individuals articulate and manage their sense of self. Examining the intricate and multidimensional relationship between self-esteem, self-beliefs, academic achievements, and accomplishments reveals the true interconnectedness of these concepts. Separating self-worth from particular self-perceptions related to areas such as academic confidence is crucial, according to experts, in order to understand how people assess themselves in different contexts (Strein, 1993; Hussain et al., 2019; Ireson and Hallam, 2009).

JID | 187

Syi'ir, as a refined and imaginative form of literary expression, serves not only as a reflection of personal emotions but also as a mirror of societal values, cultural practices, and philosophical thoughts. Among the vast corpus of Javanese literature, Ngudi Susilo, a poem written by the influential Indonesian scholar Bisri Mustofa, stands out as a work deeply embedded in the moral and ethical dimensions of Javanese culture. The *Syi'ir* intricately weaves together themes of self-esteem, personal dignity, and the quest for virtue, offering readers a profound contemplation on the nature of self-worth within the socio-cultural framework of Javanese society.

The concept of self-esteem in Indonesian literature offers a compelling lens through which to understand the complex interplay between personal identity and cultural values. Unlike the predominantly individual-centered perspectives found in Western psychological frameworks, Indonesian literary traditions often portray self-esteem as a deeply relational and moral construct—one that is shaped by communal responsibilities, familial ties, spiritual beliefs, and cultural norms. (Anggraini et al., 2021; Oktaviantina, 2019; Srimaryanti et al., 2022) Across the archipelago, literature written in a variety of local languages and rooted in diverse ethnic and religious backgrounds reflects this unique orientation, embedding notions of self-worth in narratives that emphasize humility, respect, harmony, and social ethics. (Armila et al., 2025; Rr Aisha Elok Paraswati et al., 2024)

In this study, the concept of self-esteem in Ngudi Susilo is examined through the lens of Ferdinand de Saussure's semiotic theory. Saussure, a pioneering figure in linguistics and semiotics, introduced the foundational idea that meaning in language is created through the interaction of two elements: the signifier (the form or sound of a word) and the signified (the concept or meaning it represents). This dyadic structure forms the basis of Saussure's semiotic theory, which views language as a system of signs wherein meaning is generated not intrinsically but through relational differences between signs. The application of this theoretical framework allows for a deeper

exploration of how meaning, particularly the concept of self-esteem, is constructed within the text of Ngudi Susilo.

JID | 188 Exploring self-esteem within this literary context reveals how Indonesian authors negotiate the boundaries between the self and the collective, the personal and the societal, the secular and the spiritual. Through poetry, prose, and traditional oral forms, literature becomes a space where character, discipline, and self-respect are cultivated not as isolated traits but as values inextricably linked to the well-being of the community. This rich and culturally embedded portrayal of self-esteem underscores the importance of studying Indonesian literature as a reflection of artistic expression and a vehicle for ethical and psychological insight.

This study contributes significantly to the growing body of research on self-esteem in Indonesian literature by offering a culturally grounded interpretation of how self-worth is constructed and expressed in traditional Javanese poetic form. By analyzing *Ngudi Susilo* through the dual lens of Ferdinand de Saussure's semiotic theory and Nathaniel Branden's psychological framework of self-esteem, this research not only deepens our understanding of the values embedded in Javanese literary traditions but also demonstrates how local texts can serve as meaningful sites for cross-disciplinary analysis. The findings enrich the discourse on self-esteem by highlighting how it is not merely an internal, individual trait but a culturally situated and morally informed concept. Furthermore, this study presents a new perspective on the application of semiotic theory to Indonesian regional literature, showcasing how signs, symbols, and linguistic patterns in traditional texts convey complex psychological and ethical ideals. As such, this research opens new avenues for integrating literary semiotics with indigenous wisdom and psychological theory in the study of Indonesian literature.

At its core, *Ngudi Susilo* reflects a didactic purpose, instructing the reader on the importance of cultivating inner virtue and self-respect. In the context of Javanese philosophy, self-esteem is not merely an individualistic attribute but is closely tied to one's social standing, moral conduct, and alignment with spiritual values. Mustofa's depiction of self-esteem in the *Syi'ir*, thus, engages with the broader cultural discourse on ethics and the self, resonating with Javanese notions of *ngudi susilo*, which can be loosely translated as "seeking moral integrity." By employing symbolic language and metaphor, Mustofa encodes layers of meaning that offer rich material for semiotic analysis.

This research is significant for several reasons. Firstly, it sheds light on the intersection of semiotic theory and traditional Javanese literature, an area that has been relatively underexplored in scholarly discussions. Applying Saussure's semiotics and Branden's psychology to a Javanese poem presents an opportunity to bridge Western theoretical frameworks with Eastern literary traditions, thereby enriching these fields of study. Secondly, analyzing the theme of self-esteem within the *Syi'ir* offers a window into the ethical and cultural values that shape individual identity in Javanese society. In Javanese culture, self-esteem is closely intertwined with social harmony and moral uprightness, making it a collective rather than purely individual pursuit.

Moreover, this analysis contributes to the growing body of literature on the application of semiotics to literary works, emphasizing how Saussure's principles can be utilized to decode the hidden structures of meaning in texts. By dissecting the linguistic and symbolic elements of *Ngudi Susilo*, this study reveals how the *Syi'ir*'s language functions as a semiotic system, where each word and image serves as a signifier, pointing to deeper layers of moral and philosophical significance.

Ultimately, this paper aims to provide a comprehensive understanding of how self-esteem is conceptualized in Ngudi Susilo as a personal and cultural construct through the analytical framework of Ferdinand de Saussure's semiotics. In doing so, it hopes to offer new insights into the rich interplay between language, meaning, and cultural values in Javanese literary traditions, while demonstrating semiotic theory's versatility in unpacking the complexities of human experience as represented in literature.

In analyzing literature, the semiotic approach allows for evaluating the self-concept representation intentionality from its various frameworks. For example, in the analysis of Hiligaynon contemporary stories, the text was placed under the significance-order theorized by Barthes, which classifies it into denotative, connotative, and ideological signification to establish the symbols and their meanings to the cultures, ideologies, and problems expressed by the tales (Villanueva & Mendoza, 2021). The other, equally fascinating approval, refers to the semiotic approach to Bengali ligatures, part of the Bengali alphabet, akin to the shapes derived from the cultural-social perspective (Afrin, 2010).

JID | 189

Ferdinand de Saussure's semiotic analysis is a useful tool for furthering the study of self-esteem in literary works. According to de Saussure, the signifier—the sign's physical form—and the signified—the meaning associated with that form—make up the linguistic sign. This idea contributes to understanding how self-esteem develops and manifests in a literary setting (Hoffmeyer 2000). Afrin (2010) notes that various disciplines, including semantics, anthropology, and aesthetics, have used semiotics, the study of signs and their role in signification and communication. However, unlike other fixed aspects of a person, self-esteem is a dynamic, multifaceted, and intricate concept influenced by a variety of attitudes, sentiments, and actions.

This research paper attempts to investigate how self-esteem is conceptualized in relation to the *Syi'ir Ngudi Susilo* by Bisri Mustofa. This study aims to provide a thorough analysis of how self-esteem is represented and developed through literary expression drawing on prior research and utilizing Nathaniel Branden's concept of self-esteem (Branden, 1985; Branden, 1992; Branden, 1995) as well as Ferdinand de Saussure's semiotic approach (Saussure, 1916; Chandler, 2007; Culler, 2001). Doing so hopes to advance our understanding of this significant facet of the human experience. Using Branden's self-esteem theory with *Ngudi Susilo* is fruitful because it offers clear psychological scaffolding while naturally resonating with the poem's calls to competence, devotion, and societal leadership. Yet mindful adaptation—accenting theistic grounding, communal values, and indigenous concepts—is essential to prevent cultural dilution and to let both traditions enrich one another.

Applying Saussure's semiotics and Branden's psychology to a Javanese poem provides a valuable way to connect Western theories with Eastern literary traditions. Through this approach, we can explore how meaning is built through language and how self-worth is shaped by cultural and psychological factors. In Javanese culture, self-esteem is a personal matter and deeply tied to social harmony and moral behavior. Saussure explains how meaning is formed through signs, where each sign consists of a signifier (such as a sound or image) and a signified (the concept it represents). Meaning, in his view, arises from the differences between signs within a cultural system. Meanwhile, Branden's theory focuses on how individuals see themselves in terms of competence and value. He defines self-esteem as a balance between self-efficacy—the belief in one's ability to handle life—and

self-respect—the sense of being worthy of happiness. While Saussure reveals how language shapes meaning, Branden highlights how individuals develop their identity and confidence. Together, these theories help us understand how the *syi'ir* uses language to convey cultural values and nurture personal growth and self-understanding.

JID | 190

The enthralling Javanese poem *Ngudi Susilo* has long piqued academic interest as a window into the Javanese people's rich literary and cultural traditions. With an emphasis on its structural elements, thematic components, and the sociocultural contexts that have shaped its development, this essay aims to investigate the poetic works' subtleties and complexity in greater detail.

Ngudi Susilo, which means "The Pursuit of Virtue," is a poem that reflects the Javanese concern with spiritual and moral development (Pitriyana & Sukmayadi, 2021). The *Syi'ir* is regarded as a work in the Sufi literary tradition, a tradition that discusses what Tawhid is (the oneness of God), notions of mortal and immortal, and divine-human relations (Rahayu, 2018). The *Ngudi Susilo*'s treatment of these concepts of being (for example, the mortal distinction of man, the immortal distinctions of God in *Ndoro*, *Allah*, and *Sang Hyang*, relates to the tradition of Javanese mysticism, a spiritual formation resulting from the influence of Islam on the Java (in the archipelago). Other scholars have followed the influence of Islamic thought into pegon (Arabic script) manuscripts that helped to inspire Javanese mysticism, including the concept of *wahdah al-wujūd* (Oneness of Being) (Ahmad, 2020). *Wahdah al-wujūd*, borrowed from the Sufist philosopher, Ibn 'Arabi, expresses that everything emanates from God, which is used in the text of *Ngudi Susilo* to support human morality to the Divine and promote unity of man with nature (Ahmad, 2020).

The novelty of the present inquiry lies in treating *Ngudi Susilo* not merely as a vessel of doctrine but as a psychosocial script that cultivates *self* in a specifically Javanese-Islamic idiom. By importing Nathaniel Branden's six-pillar theory of self-esteem—an integrative construct never before applied to this poem or, more broadly, to Javanese Sufi literature. *Ngudi Susilo* represents a poetic form and language worthy of consideration as it embodies the Javanese literary tradition. The use of imagery and metaphorical language, complex rhyme schemes, and intertextuality with symbols and motifs, drawn from Javanese cultural practices, adds complexity and depth to the text (Rahayu, 2018; Anyza & Yuwanto, 2023). Moreover, the text proposes an interpretation of *Suwung*, which is purportedly the existential condition of spiritual purity and harmony as a conceptual foundation of the Javanese understanding of mental and spiritual well-being as well as the pursuit of both individual and community equilibrium (Anyza and Yuwanto 2023; Komarudin et al, 2022).

The intricate and multifaceted poem *Ngudi Susilo*, written in Javanese, explores the subtleties of human spirituality and the pursuit of moral purity. In order to provide readers a deeper understanding of the *Syi'irs*' cultural and philosophical significance, this research paper will look at the *Syi'irs*' multiple layers of meaning and interpretation. Given globalization, comprehending and preserving local cultural values is especially important (Sudarsih 2019; Karim & Riyadi, 2024). The analysis of *Ngudi Susilo* offers insight into the Javanese worldview of humanity, values, beliefs, and dreams that have supported the Javanese people for generations, even as the terrain and course of Indonesia's diverse literary traditions continue to shift.

The tripartite principle of *silih asah silih asih silih asuh*, which is the cornerstone of Ngudi Susilo, embodies the principles of mutual learning, compassion, and nurturing (Dewi and Maftuh 2020). According to Dewi and Maftuh (2020), the Sundanese culture serves as evidence that these ideals are more than just theoretical concepts; they serve as pillars for promoting interpersonal relationships and the welfare of the community. The use of local knowledge and metaphors in Javanese literary works such as the *Syi'ir Ngudi Susilo* (Pristiwati et al., 2022) is evidence of the breadth and depth of Indonesian literature.

The complexity of the human experience, moral growth, the search for spiritual fulfillment, and the preservation of cultural heritage are all seen through the prism of these literary works. The Javanese philosophical tradition, which emphasizes the development of virtues like *rila* (willingness to sacrifice), *temen* (steadfastness), *watak*, and *budi luhur* as necessary components of a person's moral character, is reflected in the *Syi'ir Ngudi Susilo* (Sudarsih 2019). The Javanese people's lived experiences and social interactions have shaped these virtues into deeply held beliefs that impact their decision-making. They are not just abstract ideals. *Ngudi Susilo* (Sutarno et al. 2023) employs metaphorical language and symbolism to illustrate human integrity's complex and multifaceted nature as understood within the Sunda Wiwitan religious ethics framework.

Examining the layers of meaning in this poetic work can teach researchers a great deal about the cultural history, values, and aspirations of the Javanese people, in particular. Their understanding of Indonesia's rich literary and philosophical traditions will deepen as a result. The intriguing poem *Ngudi Susilo*, which has deep roots in Indonesian literary traditions, has drawn attention from academics in a range of fields. Many analyses have concentrated on the *Syi'irs'* intricate symbolism and its exploration of Islamic spirituality, shedding light on the nuances of Javanese cultural identity and the fusion of religious and indigenous elements.

Poerbatjarakas' study, which suggests that *Ngudi Susilo* was a collaborative effort that changed over time rather than the product of a single author, is one of the foundational works delving into the poetic significance of the *Syi'ir* (Fanani 2018). This viewpoint is consistent with the idea that poetry frequently demonstrates a distinctive language that goes beyond the bounds of literal meaning, utilizing strategies like metonymy and metaphor to convey deeper levels of meaning (Fanani 2018). Fascinatingly, the study conducted on the *Syi'ir Nggahi Dana* (Irwansyah et al., 2018) shows that the way meaning is constructed in *Ngudi Susilo* is associated with the expression of radical ideology. According to this research, some poems' use of language and symbolism can be used as a vehicle for ideological messages, which may have an impact on the audience's attitudes and perceptions (Irwansyah et al. 2018).

In addition, the examination of feminine ideology in Gusii oral poetry (Monanti and Magak 2019) offers an insightful perspective for examining the social commentary and gender dynamics present in *Ngudi Susilo*. The study's emphasis on the prescriptive character of oral poetry emphasizes how *Ngudi Susilo* has the power to influence and mirror the social attitudes and beliefs of the Javanese community (Monanti & Magak, 2019). In a related study, feminist viewpoints in the poetry of Indonesian poets Weni Suryandari and Rupi Kaur are compared and analyzed (Faridah & Hartati, 2022) to provide insights into the complex ways poetry can be a vehicle for the expression of gender-based ideologies.

The methodological approach and the understanding that literature is an important record of societal transformation offer a pertinent framework for examining the intersections of gender ideology and poetry within the context of *Ngudi Susilo*, even though Ngudi Susilo is not the specific focus of this study. Lastly, gender issues in pesantren literature are examined, and the analysis of the *Syi'ir Laki Rabi* serves as an example of how religious and traditional literary works can either challenge or reinforce gender norms. The results indicating that the *Syi'ir* did not display gender bias are especially significant because they raise the prospect of a more equitable portrayal of gender dynamics in some pesantren literary works. Ultimately, the literature that has been released on *Ngudi Susilo* and associated poetry pieces has offered a nuanced comprehension of the *Syi'ir*'s importance, its capacity to influence society's opinions, and the intricate relationship between literary expression and ideological frameworks.

However, the study relies heavily on interpretive methods such as literary and semiotic analysis, which are inherently subjective. Different researchers might interpret the same lines or themes in *Syi'ir Ngudi Susilo* differently, especially when analyzing abstract concepts like self-esteem.

Research Methods

This research was conducted using a qualitative approach. The qualitative method was chosen because it allows for a deeper understanding of the research theme, which is, first, the construction of the meaning of self-esteem in the *Syi'ir Ngudi Susilo* by Bisri Mustofa (Semiotic Analysis).

Reading comprehension and note-taking strategies were the two methods of data collection employed in this study. The reading technique is a way to make problems in a discourse or text more visible (Sudaryanto 1993). The meaning and usage of the *Syi'ir Ngudi Susilo* were continuously read in order to gather data for the first phase. Apart from the reading method, another way that the data for this study was gathered was by taking notes, which involved recording the conclusions drawn from the reading process and transcribing the pertinent data. Once the data had been transcribed, they were arranged into data cards and examined using the researcher's guiding theory. In the second stage, focus groups, in-depth interviews, and observation were used to gather data (Moleong 2007).

The Padan method and the Agih method are the data analysis techniques applied in this study. The determinant in the Padan method of linguistic analysis is not a component of the language (langue) under study. In this study, pragmatic Padan was employed. The significance of self-esteem in the *Syi'ir Ngudi Susilo* was examined using the pragmatic Padan method. The determinant in the Agih method of linguistic analysis is a component of the language under study (Sudaryanto 1993). In the Agih method, the determinants can be words, syntactic functions, clauses, or emergent meanings, as well as other parts or elements of the language used as the research object. The Agih method was employed in this study to examine the definitions and forms of terms (Sudaryanto 1993).

This study adopts a qualitative approach as the most appropriate methodological framework to explore the nuanced and culturally embedded concept of self-esteem within Indonesian literature, particularly in the Javanese poetic text *Ngudi Susilo*. Unlike quantitative methods that rely on numerical data, measurable variables, and statistical generalization, qualitative research prioritizes

depth, context, and interpretive understanding—elements that are essential when analyzing literary texts rich in symbolic, cultural, and philosophical meaning.

Firstly, the object of study—*Ngudi Susilo*—is a literary and cultural artifact that conveys values, identity, and moral teachings through metaphor, symbolism, and narrative structure. These features cannot be meaningfully reduced to quantifiable data. The central focus of the study is not to measure self-esteem as a psychological trait using standardized instruments, but rather to understand how *self-esteem is constructed, represented, and communicated* through language, signs, and cultural codes in a traditional Javanese literary form. Such an inquiry necessitates textual interpretation, cultural contextualization, and meaning-making, all of which are hallmarks of qualitative research.

JID | 193

Secondly, the integration of semiotic analysis (Saussure) and psychological theory (Branden) in this study requires an interpretive framework that can accommodate multiple layers of meaning. Semiotics itself is inherently qualitative; it seeks to decode signs, symbols, and structures in language, which operate differently across cultures and literary genres. Quantitative approaches would not be able to capture the subtle interplay between signifiers and the culturally specific values they signify, particularly within the poetic and didactic genre of *syi'ir* (Javanese verse).

Thirdly, a qualitative approach allows for cultural sensitivity and depth, which are vital when dealing with indigenous texts and wisdom traditions. Applying a rigid, external framework such as a psychometric scale risks marginalizing or misinterpreting the local worldview embedded in the text. Instead, qualitative analysis offers the flexibility to interpret the author's intent, the socio-cultural backdrop, and the moral-ethical universe that informs the narrative, all of which are necessary for a holistic understanding of self-esteem as envisioned in the Javanese context.

Lastly, this approach enables the study to generate new theoretical insights, rather than test pre-existing hypotheses. The study aims to foster a dialogical relationship between global and local knowledge systems by applying Western theories to Eastern texts. Qualitative research is ideally suited for this kind of theory-building and cross-cultural exploration, as it encourages open-ended inquiry and the emergence of new conceptual frameworks.

In sum, the qualitative approach is not only justified but essential for this study. It aligns with the nature of the data (literary and symbolic), the goals of the research (interpretive understanding and cultural analysis), and the theoretical framework employed (semiotics and psychological theory). It allows the researcher to uncover the deep cultural meanings behind the expression of self-esteem in *Ngudi Susilo* and to articulate how local literature can contribute to broader discussions in literary studies, cultural psychology, and semiotics.

Results and Discussion

With 80 stanzas, the *Syi'ir Ngudi Susilo* is a piece of Javanese poetry. *Syi'ir Ngudi Susilo Suko Pitedah Kanthi Terwelo* is the full title of the text, meaning poetry of learning morality that clearly provides guidance (Bisri, 1373 H.). Bisri Mustofa wrote this anthology at the end of Jumadil Akhir 1373 H (1954 AD), and Menara Kudus published it. It is full of lessons on ethics and moral conduct, and its contents align with Islamic teachings. With the cover excluded, the text is composed of 16 pages written in Arabic Pegon script (Bisri, 1373 H.).

Syi'ir Ngudi Susilo is structured into seven chapters, each of which starts with an introduction outlining the text's goals. It is meant to inspire boys and girls alike to abstain from improper behavior and cultivate moral character, acting as a road to heaven. The necessity of education for kids is also emphasized in the introduction with a focus on those as young as seven (Bisri, 1373 H.). It can be seen in the following stanzas.

*Iki Syi'ir kanggo bocah lanang wadon
Nebihaken tingkah laku ingkang awon
Serta nerangake budi kang prayoga
Kanggo dalan padha mlebu ing suwarga
Bocah iku wiwit umur pitung tahun
Kudu ajar thatha keben ora getun*

Following the introduction with 13 stanzas, the book is broken up into seven chapters each of which covers a different subject: time management (*Bab Ambagi Waktu*) with 7 stanzas, manners at school (*Bab Ing Pamulangan*) with 6 stanzas, manners after school (*Bab Mulih Saking Pamulangan*) with 2 stanzas, manner at home (*Bab Ana Ing Omah*) with 5 stanzas, respect to teachers (*Bab Karo Guru*) with 3 stanzas, respect the guest (*Bab Ono Tamu*) with 8 stanzas, attitudes and behavior (*Bab Sikap lan Lagak*) with 13 stanzas, and noble aspirations (*Bab Cita-Cita Luhur*) with 23 stanzas (Bisri, 1373 H.).

After that, Bisri Mustofa talks on the importance of respecting parents. Children are taught to love their fathers, who have shown them affection and protection, and their mothers, who have taken care of them since they were infants. Kids should also assist their parents when they are busy and follow their instructions without resistance. Respect for other elders is stressed. Children are advised to avoid using harsh or vulgar language and to speak in a gentle and clear manner when speaking to their parents. Sitting over their parents, talking loudly while reading, or disturbing them while they sleep is all inappropriate. It also emphasizes good manners, such as not arguing with irate parents and showing consideration for them when passing in front of them (Bisri, 1373 H.). These important points are expressed in the following stanzas.

*Kudu tresna maring ibune kang ngrumati
(You must love your mother, who cared for you)
Kawit cilik marang bapa kang gemati
(Since childhood, to your father, who is attentive)
Ibu bapa rewangana lamon repot
(Help your parents when they are busy)
Aja kaya wong gemagus ingkang wangkot
(Do not be arrogant and stubborn like the boastful)
Lamon ibu bapa prentah enggal tandang
(When your parents give orders, immediately respond.)
Aja bantah aja sengol aja mampang
(Don't argue, push back, or be defiant)
Andap asor ing wong tua najan liya
(Be humble even toward other elders)
Tetepana aja kaya raja kaya
(Do not act like a king or wealthy person)
Gunem alus alon lirik ingkang terang
(Speak gently, slowly, clearly)*

Aja kasar aja misuh kaya bujang
(Do not be harsh or speak foully like the uncultured)

These are the linguistic forms, idiomatic expressions, and poetic lines used:

| Signifier | Literal meaning |
|--|--|
| <i>Kudu tresna maring ibune</i> | Must love your mother |
| <i>Ibu bapa rewangana lamon repot</i> | Help your parents when they are busy |
| <i>Aja kaya wong gemagus ingkang wangkot</i> | Don't be arrogant and stubborn like the boastful |
| <i>Aja bantah aja sengol aja mampang</i> | Don't argue, push, or be rude |
| <i>Andap asor ing wong tua</i> | Be humble to elders |
| <i>Gunem alus alon lirik</i> | Speak softly, slowly, gently |

These are the underlying moral, social, and spiritual values that each expression signifies:

| Signifier | Signified |
|--|--|
| <i>Kudu tresna maring ibune</i> | Filial piety as a spiritual and moral foundation of identity |
| <i>Ibu bapa rewangana lamon repot</i> | Responsibility and mutual care as expressions of respect |
| <i>Aja kaya wong gemagus ingkang wangkot</i> | Humility and self-restraint are essential to Javanese ethics |
| <i>Aja bantah aja sengol aja mampang</i> | Total submission as a virtue, aligning with hierarchical cultural structures |
| <i>Andap asor ing wong tua</i> | Respect not only for parents but for social order, communal harmony |
| <i>Gunem alus alon lirik</i> | Refined behavior (<i>unggah-ungguh</i>) as a reflection of moral character |
| <i>Kudu tresna maring ibune</i> | Moral discipline, internal control, and cultured expression |

Deeply rooted in philosophical and moral principles, Ngudi Susilo emphasizes the pursuit of self-control and moral behavior. It is a work that embodies the cultural and spiritual wisdom of Javanese society, emphasizing the value of moral behavior, inner peace, and the development of virtues. With its roots in Javanese ethics and mysticism, the *Syi'ir* serves as a guide for achieving both social harmony and personal development. Ngudi Susilo indicates that Ngudi Susilo pursues virtue and excellence. As essential components for promoting societal balance and reaching personal enlightenment, it promotes the development of traits like integrity, resilience, and empathy. It can be seen in the following stanzas.

Dadi bocah kudu ajar bagi Zaman
(As a child, you must learn to manage your time)
Aja pijer dolan nganti lali mangan
(Don't keep playing until you forget to eat)
Yen wayahe shalat aja tunggu prentah
(When it's time to pray, don't wait to be told)
Enggal tandang cekat ceket aja wegah
(Immediately act, swiftly, and without reluctance)
Wayah ngaji wayah sekolah sinau
(Time for recitation and school is for learning)

Kabeh mau gathekake kelawan tuhu
(All that must be done with sincerity and focus)

Kenthong subuh enggal tangi nuli adus
(At the dawn drum, quickly rise and bathe)

Wudhu nuli shalat khusyuk ingkang bagus
(Perform ablution, then pray with sincere devotion)

The *Syi'ir* emphasizes the value of self-control and mindfulness in various life domains, which helps depict the path towards achieving a life full of respect and spiritual fulfillment. The *Syi'ir* constantly returns to the theme of balance, particularly between one's inner and outer lives. In contrast to material wealth or external achievements, *Ngudi Susilo's* poem suggests that cultivating a pure heart and a disciplined mind will lead to true happiness and success. It encourages leading an ethical life where choices are made with a strong sense of accountability and consider the potential effects on other people's actions.

These are the linguistic expressions or poetic lines used in the *syi'ir*. They form the surface level—the sounds or words used to express deeper meanings.

Signifier

Dadi bocah kudu ajar bagi Zaman

Aja pijer dolan nganti lali mangan

Yen wayahe shalat aja tunggu prentah

Enggal tandang cekat ceket aja wegah

Wayah ngaji wayah sekolah sinau

Kabeh mau gathekake kelawan tuhu

Kenthong subuh enggal tangi nuli adus

Wudhu nuli shalat khusyuk ingkang bagus

Literal Meaning

Children must learn time discipline

Don't play so much that you forget to eat

Pray on time, not waiting for commands

Respond quickly and without delay

Learn during religious and formal education times

Do all these things with sincerity and attention

Wake early when the drum sounds and bathe

Make ablution and pray with focus and reverence

These are the underlying concepts, values, or teachings being expressed through the signifiers.

Signifier

Dadi bocah kudu ajar bagi Zaman

Aja pijer dolan nganti lali mangan

Yen wayahe shalat aja tunggu prentah

Enggal tandang cekat ceket aja wegah

Wayah ngaji wayah sekolah sinau

Kabeh mau gathekake kelawan tuhu

Kenthong subuh enggal tangi nuli adus

Wudhu nuli shalat khusyuk ingkang bagus

Signified

Discipline, responsibility, and preparation for adulthood

Balance between leisure and responsibility

Religious devotion is a personal obligation, not an external compulsion

Readiness, obedience, and non-procrastination

Holistic education and integration of spiritual and academic growth

Moral integrity (*tuhu* = sincerity, earnestness)

Discipline, spiritual alertness, alignment with divine and natural rhythms

Internalizing religious practice as a means of building character and self-worth

Signifier

Anak Islam iki mangsa kudu awas

Aja nganti lena mengko mundhak tiwas

Literal Meaning

Muslim children today must be vigilant

Do not be negligent, or you may fall into harm's way

| Signifier | Literal Meaning |
|--|--|
| <i>Luru ilmu iku perlu nanging budi</i> | Seeking knowledge is important, but character is more so |
| <i>Adab Islam kudu tansah dipersudi</i> | Islamic manners must be cultivated constantly |
| <i>Akeh bocah pinter nanging ora bagus</i> | Many children are clever but not morally good |
| <i>Budhi pekertine sebab da gembagus</i> | Because their character is bad, they are not truly admirable |

These are the signifiers' deeper meanings, values, and cultural codes implied or represented.

| Signifier | Signified |
|-------------------------------------|---|
| <i>kudu awas</i> | Moral vigilance: A call to be conscious of spiritual and social responsibilities |
| <i>aja nganti lena</i> | Avoid heedlessness: A classic Islamic and Javanese moral concern about negligence |
| <i>luru ilmu perlu nanging budi</i> | Character is higher than cognitive achievement—ethics above intellect |
| <i>adab Islam kudu dipersudi</i> | The cultivation of Islamic manners (adab) is the essence of religious life |
| <i>pinter nanging ora bagus</i> | Intelligence without morality is empty or even dangerous |
| <i>da gembagus</i> | Lack of spiritual beauty or dignity due to the absence of inner virtue |

The *Syi'ir* also challenges readers to be self-aware by regularly reflecting on their words and actions. Adopting this reflective practice is thought to assist one in eschewing negative habits and leading a life consistent with the universal principles of goodness and justice. *Ngudi Susilo's* poem encourages a life of continuous learning and self-improvement as a means of overcoming one's own shortcomings and striving for the highest moral standards. The *Syi'ir* by *Ngudi Susilo* serves as both a moral compass and a spiritual mentor, offering useful insight that can be applied to real-world circumstances. It teaches that the secret to achieving genuine fulfillment in life is cultivating moral character and always acting morally. Those who pay attention to the poetry's lessons can achieve inner peace and positively influence both local communities and the world. It can be seen in the following stanzas.

Anak Islam kudu cita-cita luhur
(A Muslim child must have noble aspirations)
 Keben dunya akhirate bisa makmur
(So both this world and the hereafter may be prosperous)
 Cukup ilmu umume lan agamane
(Sufficient general and religious knowledge)
 Cukup dunya kanthi bekti Pangerane
(Sufficient worldly life through devotion to God)
 Bisa mimpin sakdulure lan bangsane
(Able to lead their relatives and nation)
 Tumuju ring raharja lan kamulyane
(Toward happiness and noble glory)
 Iku kabeh ora gampang leksanane
(All that is not easy to achieve)

Lamon ora kawit cilik tak-citane
(Unless the aspiration is nurtured from childhood)
 Cita-cita kudu dikanthi gumregut
(Aspirations must be accompanied by enthusiasm)
 Ngudi ilmu sarta pakerti kang patut
(By seeking knowledge and cultivating good character)

JID | 198

These are the poetic expressions that carry culturally meaningful messages:

| Signifier | Literal Meaning |
|--|--|
| <i>cita-cita luhur</i> | noble aspirations |
| <i>keben dunya akhirate bisa makmur</i> | success in both worldly and afterlife dimensions |
| <i>cukup ilmu umum lan agamane</i> | balanced secular and religious knowledge |
| <i>bekti Pangerane</i> | devotion to God |
| <i>mimpin sakdulure lan bangsane</i> | leading one's family and nation |
| <i>tumuju ring raharja lan kamulyane</i> | striving toward welfare and noble glory |
| <i>ora gampang leksanane</i> | not easily accomplished |
| <i>kawit cilik tak-citane</i> | must begin early in childhood |
| <i>gumregut</i> | passion, spirited effort |
| <i>pakerti kang patut</i> | proper, moral character |

These are the cultural, ethical, and spiritual values represented by the signifiers:

| Signifier | Signified |
|--------------------------------------|---|
| <i>cita-cita luhur</i> | The ideal of moral purpose beyond personal gain — aspirations with social and spiritual value |
| <i>keben dunya akhirate makmur</i> | A balanced life orientation: success here and in the afterlife |
| <i>cukup ilmu lan agamane</i> | Holistic education as a foundation for life |
| <i>bekti Pangerane</i> | Religious devotion as the moral compass for worldly action |
| <i>mimpin sakdulure lan bangsane</i> | Leadership rooted in service, not domination |
| <i>raha ja lan kamulyane</i> | The ultimate goal: social welfare and noble dignity |
| <i>ora gampang leksanane</i> | Life goals require hard work, effort, and preparation |
| <i>kawit cilik tak-citane</i> | The value of early moral and educational formation |
| <i>gumregut</i> | Positive drive and spiritual enthusiasm as part of character |
| <i>pakerti kang patut</i> | Ethical behavior is the true measure of life success |

In this stanza, the signs work together to construct a model of the ideal self in Javanese-Islamic culture: 1) The signifier “cita-cita luhur” signifies an aspiration not defined by materialism but by devotion, knowledge, and communal responsibility; 2) The combination of ilmu umum lan agama signifies the integration of secular and religious intelligence, a culturally prized balance in Indonesia; 3) The term gumregut (enthusiastic drive) reflects the emotional character of commitment—this adds to the moral message. From a Saussurean view, these signifiers carry stable cultural meanings, functioning as part of a broader sign system within pesantren and Javanese Islamic educational traditions. These meanings are culturally agreed upon, not random.

The process of constructing self-esteem begins with a semiotic analysis of *Ngudi Susilo* using Ferdinand de Saussure's linguistic framework to identify the various forms of signifiers and signifieds within the text (Saussure, 1916; Chandler, 2007; Culler, 2001). After identifying these elements, the construction of self-esteem meaning is approached from a psychological perspective, leading to the formulation of self-esteem development, which largely adopts the concepts developed by Branden. (Branden, 1985; Branden, 1992; Branden, 1995).

Based on the previous discussion, the construction of self-esteem meaning can be illustrated through the following diagram:

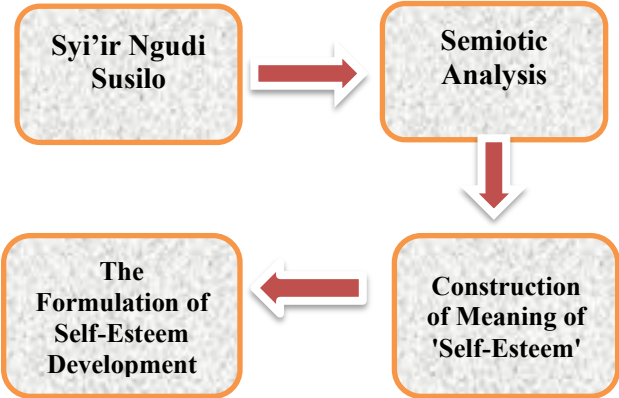


Figure 1 Diagram of the construction of self-esteem meaning in *Ngudi Susilo*

Figure 1 shows that the construction of self-esteem meaning begins with a semiotic analysis of *Ngudi Susilo* using Ferdinand de Saussure's framework (Chandler, 2007). The resulting construction of self-esteem meaning can be seen in the following table:

Table 1: Construction of Self-Esteem Meaning in *Ngudi Susilo*

| No | Elements of Self-Esteem | Construction of Self-Esteem in <i>Ngudi Susilo</i> |
|----|-------------------------|---|
| 1. | Self-Knowledge | Understanding one's duties toward parents, time management, responsibilities in learning and education, post-learning activities, rights and obligations at home, duties toward teachers and guests, attitude, and future preparation, noble aspirations. |
| 2. | Self and Others | Developing awareness of oneself and others (parents, siblings, teachers, friends, guests, society, Islamic figures, national heroes, non-Muslims, the Indonesian nation). |
| 3. | Self-Acceptance | Accepting oneself with all strengths and weaknesses, avoiding feelings of inferiority. |
| 4. | Self-Reliance | Not relying on others, managing time well, preparing for learning, and having noble aspirations. |
| 5. | Self-Expression | Behaving well toward parents, teachers, siblings, friends, and society; demonstrating good manners at home, places of worship, school, and society. |
| 6. | Self-Confidence | Having high aspirations, remaining optimistic, and learning from the best examples in Islamic and national history. |
| 7. | Self-Awareness | Being aware of the importance of proper behavior toward oneself and others, and ensuring that daily activities are performed with quality. |

According table 1, *Ngudi Susilo* contains numerous values, principles, and attitudes that contribute to the formation of self-esteem. Each element of self-esteem is reflected in *Ngudi Susilo's content*. These elements align with Islamic teachings on building character, individual, and social morals. Thus, the *Ngudi Susilo* poem is truly part of the authoritative material for Islamic preaching. The elements of self-esteem listed in Table 1 can be further explained as follows:

1. Self-Knowledge: This component is clear throughout the text and entails knowing oneself and one's obligations. It covers things like understanding responsibilities to one's parents, managing one's time obligations in school, rights and responsibilities at home for post-learning activities, treating teachers and guests with respect, preparing for the future, and having high goals.
2. Self and Others: The significance of being cognizant of both oneself and others is underscored in the *Syi'ir Ngudi Susilo*. Understanding relationships with parents, siblings, teachers, friends, guests, society, Islamic figures, national heroes, and the Indonesian people is all part of this awareness, which starts at age seven.
3. Self-Acceptance: The text promotes accepting oneself, acknowledging one's strengths and flaws, and eschewing inferiority.
4. Self-Reliance: The *Syi'ir Ngudi Susilo* encourages self-reliance by warning against depending on other people, setting clear priorities for your time getting ready for school, and setting lofty, admirable goals.
5. Self-Expression: The *Syi'ir Ngudi Susilo* offers advice on how people should express themselves, stressing the value of manners in a variety of social settings and correct conduct toward parents, teachers, siblings, friends, and the general public.
6. Self-Confidence: The *Syi'ir Ngudi Susilo* encourages people to learn from the heroic figures of Islamic and national history, and it promotes optimism and high aspirations
7. Self-Awareness: The *Syi'ir Ngudi Susilo* emphasizes the significance of self-awareness, emphasizing the need to act appropriately toward others and oneself and ensuring that daily tasks are completed to the best.

As mentioned above, these values and principles align with Islamic teachings as authoritative materials of da'wah. These include *a-muhasabah, al-ikram, al-tauqir, al-birr, al-ihsan ila al-walidayn wa al-mu'allim aw al-asatidh wa al-ghair, al-mas'uliyah al-fardiyyah wa al-ijtima'iyah, al-himmah al-qawiyah aw al-'aliyah, al-'itimad 'ala al-nafs, al-itsar, al-ukhuwwah, al-shabr, al-I'tiraf, al-tawakkal, al-riyasah al-syar'iyah, al-qudwah* (Ibn Maskawayh, 1329 H; Al-Tirmidhi, 2012; Al-Tusi, 1960; Al-Ghazalie, 2005; Al-Muhasibi, 1983) .

Based on the concept of self-esteem development proposed by Nathaniel Branden (Branden, 1995), the following table outlines the formulation of self-esteem development as reflected in *Ngudi Susilo*.

Table 2: Formulation of Self-Esteem Development

| No | Self-Esteem Development | Development of Self-Esteem in <i>Ngudi Susilo</i> |
|----|-------------------------------------|---|
| 1 | The Practice of Living Consciously | Conscious living when interacting with parents, siblings, teachers, friends, guests, and society; time management; education; post-learning activities; home responsibilities; preparing for a bright future; formulating high and noble goals. |
| 2 | The Practice of Self-Acceptance | Accepting oneself as one is, with all strengths and weaknesses; avoiding feelings of inferiority. |
| 3 | The Practice of Self-Responsibility | Taking responsibility for behavior toward parents, siblings, teachers, friends, guests, and society; managing time effectively; preparing for learning and the future; and practicing responsibility in education, at home, and in society. |
| 4 | The Practice of Self-Assertiveness | Managing time effectively, preparing for learning, and aspiring to high and noble goals. |
| 5 | The Practice of Living Purposefully | Time management, preparing for learning, preparing for a bright future, and living with high and noble aspirations. |
| 6 | The Practice of Personal Integrity | Aspiring to high and noble goals, remaining optimistic and ambitious despite living simply, and learning from exemplary figures in Islamic and national history. |

JID | 201

The formulation of self-esteem development, as derived from Nathaniel Branden's concept (Branden, 1995), can be confirmed within *Ngudi Susilo*. The narrative explanation is as follows:

The Practice of Living Consciously

To live consciously can be described as the Practice of living consciously. The idea of 'The Practice of Living Consciously' is one of the simplest yet profound practices that calls on people to get involved with life in an awake and purposeful manner. Concerning *Ngudi Susilo*, this practice is tightly interwoven into the string of the *Syi'ir*'s moral lessons that promote self-aware existence in a great number of personal and social activities such as interpersonal communication, time and task organization, and striving for noble and purposeful achievements.

As learned in *Ngudi Susilo*, awareness entails the consciousness of one's thoughts, feelings, and actions. Likewise, the *Syi'ir* calls for living a meaningful life where every second is precious and counts greatly. This implies that people are to engage with each other in a way that they dedicate their time and energies towards the interaction process, and every meeting is a serious business. In particular, the link between affection and patience shows that in Javanese culture, people do not casually enter into a partnership; it is regarded as a training ground for character building. By living consciously in this context, one is encouraged to recognize how everyone is affected by one's said words and actions in social settings.

It is regrettable that the given area of self-acceptance is one of the most critical and significant tasks in the process of personal growth, which is rooted in the learning tradition of *Ngudi Susilo*. This practice entails the readiness to accept who one is, including one's talents and deficiencies, and at the same time, reject feelings of inferiority that may arise from them. Self-acceptance in "*Syi'ir Ngudi Susilo*" is presented as an initial step before any person can live an optimal life in which one can follow his or her path without worrying about any shortcomings.

Thus, self-acceptance, as it can be seen in the text, starts with the acceptance of who one is with all the strengths and weaknesses that are inherent in any human. *Ngudi Susilo* is raising awareness among people to have introspection, especially with the tendency of critical appraisal of ourselves, and still acknowledging that each of us has unique virtues and demerits. It seems that this process is similar to the idea of the *Syi'ir*, when one accepts reality and does not try to escape it or blame someone for it.

Through self-acceptance, people are capable of achieving a stable state of personality development where they do not succumb to social norms or the strict standard of self-fulfillment. These points, which are Islamic teachings, are introduced with the concepts of *ridha*, *tawakkal*, *qanaah*, and patience. These points are preached by preachers in building a strong ummah (Mahmud, 1990; Khalify, 1419 h.)

The Practice of Self-Responsibility

Self-responsibility is one of the major themes in the *Syi'ir*, and it deals with *Ngudi Susilo*'s general practice of individual responsibility for one's own life issues. This is not simply taking responsibility in general, but is anchored on specific domains of individual behaviour, management of time, planning for the future, and prescribed roles within social settings like school, home, and society. Self-responsibility is one of the major themes in the *Syi'ir*, and it deals with *Ngudi Susilo*'s general practice of individual responsibility for one's own life issues. This is not simply taking responsibility in general, but is anchored on specific domains of individual behaviour, management of time, planning for the future, and prescribed roles within social settings like school, home, and society. Being responsible is also part of the basic teachings of Islam because every action will be held accountable.

The Practice of Self-Assertiveness

Self-assertiveness, as shown in the *Syi'ir Ngudi Susilo*, is one of the most helpful self-actualization skills in which a person asserts themselves and assertively communicates his/her needs, wishes, and goals while remaining sensitive to other people's needs. This practice can be linked to the organization and the use of time, preparation to learn, and the aim and purpose of the learning, which are all major ideas emphasized in the 'Alchemist'. In this case, self-assertiveness entails holding firm and expressing oneself responsibly so as to create personal and communal goals. Strive nobly and loftily may certainly be considered one of the biggest acts of self-assertion in the *Syi'ir* of *Ngudi Susilo*. Using certain text can establish short- and long-term challenging and worthwhile goals that affect one's quality of life and benefit society. These are not personal success-oriented goals; these are attempts toward something more noble than the mere satisfaction of one's selfish needs. Self-assertiveness in this context, therefore, calls for one to be strong and able to ensure that no matter the circumstances or the challenges one is facing, one can still go ahead and pursue one's dreams. It entails understanding what a given individual wants in his or her life and the determination to strive and make things a reality. These are the values of Islam introduced by Muslim preachers in building a strong personal and social life. (Mahmud, 1990; Al-Tirmidhi, 2012; Al-Tusi, 1960)

The Practice of Living Purposefully

The ways of living on purpose, like in the *Syi'ir Ngudi Susilo*, is a unique way of approaching life that requires direction, intent, and a clear purpose in his/her actions and decisions. This is part of the practice espoused within the text, whose main focus revolves around the goal-centered approach to life, including the timetable, even in the preparation for the learning process, together with many other aspects towards having a bright future well planned. The meaning of living purposefully, according to the text, is capturing every moment and making it count so that all activities one undertakes are towards achieving noble objectives that are worth achieving in life.

The concept of a purposeful life is also applied to the prospective organization of the future. The *Syi'ir*, Ngudi Susilo, which was translated to mean 'Do not rush to work!', should inspire people to live their dreams and plan their work accordingly. It is also one of the concepts of purposeful living because it involves planning for long-term goals and cherishes the vision to make those plans a reality. It seems to suggest that a bright and fulfilling future is not an untrained event but rather a well-planned event that is brought out by a series of purposeful acts. This planning entails success in career or in the academic arena as well as the development of virtues, the establishment of relationships, and being an asset to society. By having the notions of why they have to be alive, people are thus in a position to go through the hardship of life by seeing the bigger picture in relation to their aims and goals, thereby overcoming any hurdles in their way. These values and principles are what Islamic teachings call *himmah qawiyyah*, optimism, and not giving up (al-Syami, 1993).

The Practice of Personal Integrity

The practice of personal integrity, which is the theme in *Ngudi Susilo*, is a key to the foundation and welfare of moral/ethical living, whereby one's actions, values, and beliefs are in harmony. Honor is an individual's unblemished character and integrity, which enables an individual to preserve his character regardless of what obstacles come his way, and it is a driving force towards the accomplishment of noble goals and objectives. The work promotes commitment to living a life to the highest moral standards and is marked by the presence of optimism as well as lessons derived from popular heroes in history. Personality integrity is a very high teaching in Islam (al-Qahthany, 1421 H.).

The practice of individual honesty in *Ngudi Susilo* is likewise deeply attached to the suggestion of self-control. The message indicates that honesty calls for a regimented approach to life, where people are devoted to making choices that mirror their worth, even when it is hard or troublesome. This self-control is not nearly preventing incorrect activities; however, regarding proactively picking to do what is right, also when no one is watching. For that reason, stability has to do with residing in a manner that corresponds to one's concepts at any given time, guaranteeing that there is no void between what one thinks and how one acts. This uniformity constructs depend on both within oneself and in the eyes of others, and is also a crucial element of living a life of stability.

Conclusion

The study showed that the construction of self-esteem in the *Syi'ir Ngudi Susilo* is achieved by identifying elements related to self-esteem in the *Syi'ir*. These elements include self-knowledge, self and others, self-acceptance, self-reliance, self-expression, self-confidence, and self-awareness.

The elements align with the concept of self-esteem development, which includes the practices of living consciously, self-acceptance, self-responsibility, self-assertiveness, living purposefully, and personal integrity. All of the values and principles are in line with the Islamic teachings that are preached by preachers in building a strong ummah. So, Ngudi Susilo has already produced authoritative da'wah materials in an aesthetic, emotional, and easy-to-understand manner.

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