

Class Management Factors in Serat Wirid Hidayat Jati

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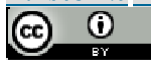
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ABSTRACT

This research is motivated by the trend of revitalization of educational concepts in Indonesia which are derived from the noble philosophy of the nation's culture. Thus, this study intends to conduct a study on classroom management factors based on Serat Wirid Hidayat Jati. This study uses a literature study approach. The researcher acts as the main instrument. Data collection techniques are carried out by collecting documents and analyzing them by classifying, systematizing, and formulating according to the main problem. The results of the study indicate that the factors that influence the implementation of classroom management according to Serat Wirid Hidayat Jati include classroom dynamics, seating arrangements, learning time arrangements, selection of learning locations, temperature settings, lighting, and air and water circulation. Classroom management needs to be adjusted to the characteristics of the objectives, materials and levels of mental maturity to become an alternative to classroom management at the elementary and secondary education levels in Indonesia, which mostly use conventional class models.

INTRODUCTION

Classroom management is the key to success in learning and has implications for achieving educational targets (Sieberer-Nagler, 2015). Although the design of educational management is built on elements of curriculum, student affairs, manpower, finance, and partnership; however, learning management with the main actors of teachers and students still occupies the main element. This classroom ecosystem is needed by human learners as animals need an ecosystem in the form of a habitat that meets their biological needs such as food and drink and a sense of security (Habibi, Mukminin, Sofwan, & Sulistiyo, 2017). Humans are created with physical potential, and equipped with intellectual and spiritual potential. Humans need the right ecosystem to meet the needs of "food" for their minds and souls. The need for "food" for the mind is knowledge. It is the same as animals that need to migrate. If the ecosystem does not support their needs, then humans also need a migration of learning classes (knowledge migration).

The ability to manage a class is an effort to handle problems to create and maintain a class environment that supports the effectiveness of the implementation of learning programs. Class management involves two aspects, namely management related to students and involving psychological aspects, and physical management of the class, including the arrangement of space, furniture, and learning equipment (Setyaningsih & Suchyadi, 2021). Both of these aspects must be managed well in order to create an atmosphere that is conducive to optimal learning. In order for learning to be effective, motivational support for students is very important so that they are actively involved and participate in the learning process in the classroom. All of this certainly requires the teacher's ability to manage the class so that learning runs efficiently.

Cultural diversity in Indonesia has great potential for the development of the creative economy which plays a significant role in determining the future of this country (Sartono, Sekarwangi, & Herwin, 2022). Pluralism in the realm of culture is currently considered a resource that can support the welfare of the nation, especially in facing economic challenges. The cultural sector is believed to be one of the creative industry sectors that can provide positive contributions (Kalfas, Kalogiannidis, Ambas, & Chatzitheodoridis, 2024). However, this belief can only be realized if every cultural potential in this country is managed professionally to improve the welfare of society.

Through literature analysis of previous studies, Burden (2025) explained that classroom management by a teacher has a significant impact on various aspects of students. There is an influence on student learning motivation, student academic achievement, student learning outcomes, student understanding, student active participation in learning, and student attitudes. All of these aspects are very relevant to educational goals. Therefore, classroom management plays an important role in achieving educational goals.

Based on the results of PISA 2018, Indonesia ranks relatively low in terms of student literacy skills. In PISA 2018, Indonesia was ranked 74th in reading literacy, 73rd in mathematics literacy, and 71st in science literacy out of a total of 79 countries participating in PISA (OECD, 2023). These results indicate the need

for serious efforts to improve the literacy competency of Human Resources (HR) in the future of Indonesia by improving the quality of the learning process in schools or madrasahs.

One of the problems that arise is related to the ability of teachers to manage the learning process. Teachers must ensure that the learning they carry out is following the standards set out in educational regulations. Likewise, student motivation is also important, where ideally, they should learn with enthusiasm and have specific goals to achieve (Khiat, 2022). However, until now, these two aspects have not reached an optimal level in the context of learning. Therefore, further research is needed to improve the ability and efforts of teachers in managing the learning process in schools, so that they can make a positive contribution to the development of national education.

The search and study of Islamic *Kejawen* books (borrowing Simuh's term) on the management of Islamic educators in Indonesia is a challenge in itself. In addition, there is still a lack of literature studies on Javanese Islam related to the interests of observers, difficulties in transliteration, and its meaning (Ricci, 2023). The concept of education adopted from abroad requires strengthening and refinement. This is an opportunity to re-explore concepts based on the identity of the nation with a long history of civilization, such as literary works.

Serat Wirid Hidayat Jati, written by Raden Ngabehi Ranggawarsita, is one of the Javanese literary works originating from the Muslim tradition. In this work, he comprehensively discusses the material of *sangkan paraning dumadi*. This book examines the origin of humans, the task of life, and its end. The systematics of the Serat Wirid Hidayat Jati book write the chapter of knowledge at the beginning of the serat (Yantari & Permadi, 2023). As if to indicate the author's tendency to prioritize this. The writing of the chapter of knowledge at the beginning of the *kejawen* book is not often found, on the contrary in the books of hadith scholars originating from Arabia it is common to be the systematics of their works.

Although the work Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita has received much attention in research, which contains various interesting aspects and dimensions of knowledge (Hukamak, Aziz, & Baqi, 2024). Through a search on the Google Scholar website or similar scientific sources, there has been no special publication that is in-depth about classroom management in the work. Several studies have linked the concept of *ma'rifat* as the core of Sufism teachings in Islam with the concept of *ma'rifat* contained in Serat Wirid Hidayat Jati.

The research of Permadi & Wahyudi (2022) concluded that Serat Wirid Hidayat Jati provides a concept regarding the requirements that must be met to become a teacher. According to the Serat, eight main criteria must be possessed by a person, including bravery, depth in religious aspects, the ability to abstain and meditate, intelligence, the ability to provide benefits to others, courage, wealth, and hard work. Further research conducted by Bisri in Serat Wirid Hidayat Jati concluded that the description of the dignity of the seven Ranggawarsita is identical to the teaching of the dignity of the seven in al-Farabi's emanation theory (Bisri, 2020).

The research used as the material for this literature review discusses aspects of class management and Serat Wirid Hidayat Jati in separate dimensions according to the tendency of selecting the analytical perspective used, not specifically exploring class management cues in Serat Wirid Hidayat Jati Ranggawarsita. This aspect is the novelty factor in this study compared to other studies. Based on the background of the problem, this study intends to explore the text of the Serat Wirid Hidayat Jati Book to be juxtaposed with class management factors.

LITERATURE REVIEW

Class management is the process of managing and organizing all aspects of a classroom to create a conducive, orderly, and effective learning environment. The goal is to maximize learning time, minimize distractions, and create an atmosphere that supports students' academic and social development.

METHODOLOGY

This research falls into the category of literature study, which is included in the second category classification according to Muhadjir. This type of research is more related to philosophical and theoretical analysis than empirical data collection that takes its data from various literatures (Guillaume, 2019). This research model is a type of literature research with a text analysis approach that focuses on building concepts or formulating ideas through steps of interpretation of the text.

This study is a theoretical study that collects data from library sources. In this library research, data is obtained through research on various types of sources such as books, journals, theses, and sources from the internet. This study also utilizes secondary sources obtained from various studies relevant to the Serat Wirid Hidayat Jati Book, classroom management theory, and concentric theory. In addition, data from various media information sources, both print and electronic (such as the internet), are also used in this study.

Data are collected and checked carefully, especially in terms of completeness, validity, and relevance to the research theme. Data are grouped and arranged systematically, then formulated according to the problems to be studied. The data are analyzed in more depth using appropriate evidence, principles, theories, and concepts. The goal is to obtain valid conclusions. In the validation process, the aspects assessed include the duration of the research, the observation process that has been carried out, and the method of collecting data from various sources of research informants. This technique is called data triangulation. Triangulation is a method used to verify and ensure the accuracy of data by comparing it with data from other sources, collected at various stages and times during field research (Moleong, 2014).

This study uses a descriptive data analysis method. After the data is collected, a classification is carried out according to the problems discussed and then the content is analyzed (content analysis). The data is compared and then interpreted and finally a conclusion is given. The purpose of this data analysis is to discuss, research, and critically analyze the facts related to classroom

management. The data analysis was carried out by the author through a series of the following stages: interpretation and holistic approach.

RESULTS AND DISCUSSION

Learning is a fairly complex social dimension, where teachers play an important role as one of the components of learning. The achievement of internalization of a material content or communication message to the learning target is also influenced by the role of the teacher in providing the development of appropriate methods and strategies. This is expected to minimize obstacles to the delivery of the message. Learning obstacles can be: minimal student response, unfocused student attention, and physical environmental conditions that reduce the learning atmosphere.

Through the opening of Serat Wirid, it can be seen that the teacher made an effort to arrange the class as a display class. The arrangement of properties that are part of the media to reduce learning obstacles also did not escape the attention of the poets of the past. The function of this arrangement is carried out by placing living plants in the four corners of the room. Arranging the place in such a way in the modern education model is a form of class management carried out by teachers, assisted by educational staff, senior students, or generally because of school policy. So, the physical arrangement of the class to support learning activities was carried out before the era of modern education. The physical arrangement of the class is not only carried out on the contents of the class itself but also begins with determining the location of the class. The urgency of physically arranging the class is believed to have been known and practiced by educators in the classical era, especially in the display culture in Java.

The behavior of starting learning starts with purification. This cannot be separated from the vision to obtain peace of learning. Thus, it is depicted the use of sacred clothing and *kuluk* properties (a kind of turban or head covering) and fragrances that are oriented towards efforts to support the focus of learning. If the previous paragraph explained the aspect of arranging class infrastructure and facilities, then in this section the Javanese classical education culture also pays attention to arranging learning actors as "class content". Although this is a little outside the main discussion, it will be explained a little because the physical arrangement of students is also a major concern in Serat Wirid. Students who wear ear ornaments (*sumping oncen-ocnen Surengpati*) and *Margasupana* flower necklaces are formed by wearing keris accessories like new wedding clothes in the Javanese Cultural heritage, adding to the sacred power of the learning that will be carried out, and synergizing positively with the arrangement of facilities and infrastructure that have been previously explained.

A teacher should be able to effectively manage the situation in the classroom to overcome problems that may arise during the implementation of the teaching and learning process. Therefore, this class management will be more optimal if it is attempted together by the teacher and students. However, at least it should be started first by the teacher as the main class manager. Teachers need to plan, consider, and manage the physical aspects of the classroom carefully to increase the success of the teaching process. *Ranggawarsita* in the opening of Serat

Wirid illustrates that the arrangement of the learning place, properties, the sitting position of the teacher and learner, the selection of the time and place of learning are determined by the teacher as the class manager with all the competencies and rights attached to it.

Classroom management practitioners need to know what factors can support and hinder the achievement of desired learning goals. Some factors that influence the realization of classroom management include (Burden, 2025b):

a. Class dynamics

The learning place must provide enough space for all students to move freely during the learning process. The size of the classroom will vary depending on the type of activity being carried out and the number of students present. If the classroom is decorated or has decorations, then the decorations have educational value. The requirements for an effective learning class are maintaining cleanliness, health, and cleanliness of the room, as well as ensuring adequate air, water, and lighting circulation. All of these are the focus of classroom management. Serat Wirid at least provides a reference for the behavior of teachers in the past whose learning steps were not carried out carelessly.

Careful planning includes understanding the character of the material, and choosing the right learning syntax, media, and strategy. This method has been implicitly carried out by past poets. If observed carefully, in the opening text of Serat Wirid, there is a paragraph "*Nuli ing pamedjangan katata....*", which implicitly emphasizes the activity of arranging the class with a certain format that is adjusted to the characteristics of the material and learning. According to Serat Wirid, a good class has been identified so carefully (Hukamak et al., 2024). The class must have a complete building and facilities as reflected in the paragraph "*Mungguh pakolehing enggon pamadjangan iku....*". The selection of a quiet place or a crowded place certainly adjusts to the material and characteristics of the learning. In Serat Wirid, the selection of a place can be on water, on a mountain or hill, or in an open field (Istiqomah, 2021). This is because it is adjusted to the context of the material of *ma' rifatullah* that will be taught.

The properties used consist of aspects of type, kind, and placement position. The organization of class properties also did not escape the attention of the poets who in the past were better known as *sanggar pamejang*. There are living plants with installation locations in the four corners of the room, study mats, *sri pengantin* offerings (a kind of *shadaqah*) placed in one container along with perfume, incense, bananas, young betel leaves, areca nuts, and a pair of twin *mayang* (Bisri, 2020). All are provided and placed in a certain manner that shows the vision of learning contained therein. When the way and place to place are not arranged as described, the function of strengthening learning will change.

The function of implementation management does not need to be reviewed again, because the systematics of learning from the beginning of pre-learning, implementation, and post-learning have been explicitly seen from the prose *bebuka* section. Uniquely, the function of learning supervision

is currently known as academic supervision. Teacher performance assessment and the like have been known in the syntax *iku wiwit kawedjang teka gurune, mawa saksi papat kang wis pada tunggal ngelmu* (Al-Qabisi & Hasan, 1986). In modern educational practices, colleagues or supervisors are usually less than 4 people. This number not only exceeds the criteria of *syahidaini* in the concept of Islamic religious testimony but also represents *keblat papat* in Javanese culture.

b. Seating arrangements

The seating is arranged in a formation that supports a face-to-face position between the teacher and students so that the teacher can freely monitor and explore student behavior. The formation pattern for a private class model with a limited number of students or even individuals will certainly be different from a large class. This formation is flexible to adjust to the number of students and the characteristics of the learning material. School classrooms take conventional row formations, active group formations, horseshoe formations, circles, or squares. Through Serat Wirid, in learning the science of *ma'rifat*, the seating arrangement no longer uses the conventional row model, but a model of strengthening circular discussions and small groups (Assegaf, 2013). From the perspective of Islamic boarding schools, this model has been known as the term *ngaji sorogan*. While in modern learning it is rather close to the type of private learning.

The seating position of teachers and students is also arranged to be in line with the content and learning objectives (Bisri, 2020). The illustration is that the student's sitting position faces west and the teacher faces east. The seating arrangement in Serat Wirid certainly adjusts to the geographical context of Indonesia. Generally, the location is to the east of the direction of the Qibla as the center of the symbol of Islamic worship. The adoption of this seating position philosophy is certainly inseparable from the spiritual background of *Ranggawarsita* who is a *santri* and is Muslim (Fitri, 2023). The seating position arrangement is associated with spiritual direction. This is evidence that poets in the classical period paid great attention to spiritual aspects. In modern times, there is an excuse for limited facilities or building models and school physical so that this seating position arrangement no longer adheres to spiritual principles. As a result, the sitting direction of students and teachers is no longer the main topic of the reality of classroom management practices. It has become an important component of classroom management in classical Javanese literature.

c. Time

The lesson schedule must be carefully prepared, setting the time available for each lesson, or determining a detailed plan for the material to be taught. In preparing the schedule, it is necessary to consider the characteristics of the material to be taught and its level of difficulty. For example, it is unwise to provide sports material in the middle of the day, or to provide too little time allocation for material that is considered difficult by students. Therefore, there needs to be an adjustment in the allocation of time

available. With the right time management, it is expected that students can carry out various learning activities needed to achieve learning objectives.

The learning time chosen by Ranggawarsita to teach the science of *ma'rifat* is midnight when most or all people are generally sleeping. The characteristics of the science of *ma'rifat* require silence, stillness, and clean air, an atmosphere free from physical pollution, as well as social pollution such as the noisy atmosphere of social relations. The right choice of time will make learning more meaningful and easier to internalize for learners. The classical Islamic educational treasury has discussed this learning time. Al-Qabisi compiled the concept of dividing learning time based on the characteristics of the material or discipline (Al-Qabisi & Hasan, 1986).

If observed, the teachings in Serat Wirid are arguably more precise in arranging the schedule of learning time by choosing midnight and taking into account the months in the Javanese or Hijri calendar (Assegaf, 2013). Midnight is the time when Allah's grace "descends" on servants. Midnight also tends to have minimal noise pollution, energy pollution, and intellectual pollution so that spiritual practice becomes easier to achieve its goals. Friday night in Islamic teachings is undoubtedly agreed upon as *sayyidul ayyam* with its various virtues.

Midnight is still specified by taking the time of the full moon by avoiding unlucky days for certain purposes in Javanese culture. If the unlucky night falls on a Friday full moon night, then it is shifted to Tuesday *Kliwon* night even though it does not coincide with the full moon night. Tuesday *Kliwon* Night or *Anggara Kasih* is Sanskrit which means great mercy (love). Javanese culture is closely associated with mysticism because the views above are often labeled irrational (Assegaf, 2013). This knowledge was not born from a vacuum. Javanese history understands that the land of Java before the era of Islamic preaching mobilization, before the era of ancient kingdoms, was originally inhabited by Jin who with local wisdom could be *wiradat* so that they lived side by side with different realms (Fitri, 2023). This history then synchronized and systematized and recorded the *wiradat* steps taken by the predecessors, both in the form of *riyadhah* and understanding of other realms in ancient Javanese literature (Yantari & Permadi, 2023).

d. Ventilation, sanitation and lighting arrangements

Factors such as temperature, ventilation, sanitation, and lighting are important elements in creating a comfortable learning environment. Therefore, it is important that ventilation and sanitation are adequate to maintain the health of students. In the context of Islam, water is one of the basic elements of humans which is one of the media for purification. Likewise in health science, water is known as a medium of cleanliness and health.

Instructions on the arrangement of ventilation, sanitation and air circulation are not explicitly seen in Serat Wirid. The existence of factors such as smearing the body with a kind of potion containing fragrance, spreading seven types of flowers in the learning room, providing perfume and fragrant incense are part of the effort to build an air ventilation structure that provides positive energy. Naturally, humans also prefer fragrant aromas to unpleasant aromas. The effect

of fragrant aromas is also good for brain neurons to work in arranging knowledge and providing a stimulus for peace of mind. The positive energy identified as the energy of goodness in Islamic teachings is the impact of the arrival of angels (creatures of Allah created from light) at the command of Allah at the 'ilmu' assembly as a sign of Allah's pleasure at the learning forum (Fitri, 2023). So, it will further strengthen the learning situation being carried out by teachers and students.

CONCLUSIONS AND RECOMMENDATIONS

Factors that influence the implementation of classroom management include classroom dynamics, seating arrangements, learning time arrangements, selection of learning locations, temperature settings, lighting, and air and water circulation. All of these factors play a role in creating an effective and comfortable learning environment for students. The implication of this study is to provide an alternative perspective on the classical manuscripts of the Javanese Library from the perspective of modern management, spirituality, and the implementation of the current curriculum. Educational conceptors are advised not to be phobic about classical literature, especially if they then label it as mystical and irrational with negative connotations. Many classical literature sources are still in the form of manuscripts, and require joint attention to actualize them with adaptation to the times. Research and study of classical Nusantara texts will be a mediator in preserving the nation's culture and preventing its extinction.

FURTHER STUDY

Further research can examine more deeply the integration of values from classical Nusantara manuscripts, especially Javanese literature, into modern classroom management practices and current educational curricula. In addition, it is important to explore how elements of spirituality in classical manuscripts can enrich contemporary pedagogical approaches. Comparative studies between views of educational management in classical literature and modern management principles can also provide new perspectives in the development of educational policies. Further research can also focus on the digitization and philological study of classical manuscripts as an effort to preserve culture and utilize them as contextual and meaningful learning resources.

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