This study aims to reveal the educational construction (politics) of students in the discourse of tegges mamaca Layang Candra Jagad. The educational discourse and leadership advice of a santri was expressed by an interpreter (tokang tegges) at the Macapat (Mamaca) event in Sumenep Madura. The subjects in this study were the performers of the Mamaca/macapat song, both active in the community and cultural practitioners in Sumenep Madura. This research includes critical and contextual discourse studies that describe, interpret, and explain the educational (political) construction of Madurese students in the discourse of Tegges Mamaca Layang Candra Jagad. This research is (1) the construction of santri education in the Macapat event on the reading of Layang Candra Jagad is expressed in three ways, namely the educational value of students, sources of santri education, and actors in the transformation of santri education. First, the educational value of students constructed for students includes religious values, moral values, and beauty values. Second, the sources of santri education used in constructing education are based on religion and education. (2) The construction of santri education in Macapat Candra Jagad is expressed in two ways, namely the value of political education, and the relationship between leaders and society. First, the value of political education that is constructed for santri includes the leader must have knowledge to govern the country; suggestions for potential leaders; leader's behavior. Second, the relationship between the leader and the community is constructed through the attitude of the community towards the leader and the ability of the leader to communicate well with the community. Third, the perpetrators of the transformation of santri education consist of fathers and mothers. This research can be used as an essential information material about mamaca (macapat) art for future research and as a complementary material for similar research but with different perspectives, especially in producing santri education (politics) as a discourse in tegges mamaca. The messages of a king's political education to his students and his son, Raden Candra Jagad, scattered into pearls of wisdom that could serve as role models for leaders and the Madurese community. Raden Candra Jagad received education directly from his father and mother as a knowledgeable king. Raden Jandra Jagad was also asked to look for a teacher now by his father because without a teacher who can guide him directly, he will find it difficult to find his identity, become a true leader, and learn authentic knowledge. Raden Candra Jagad also has perseverance and mental toughness in seeking knowledge because he dares to meditate in quiet places like Caves. The role of the interpreter of the meaning of macapat (tegges mamaca) on Candra Jagad's Layang is constructive in revealing the hidden meaning in the kite.

Keywords: Discourse Construction, Education (Politics) of Madura Santri, Tegges Mamaca, Layang Candra Jagad.
objective view. The accurate view is created through direct speech between the speaker and the speech partner. Subjective meaning through the habitation process can turn into an objective definition; namely, a habit that is done repeatedly will produce a pattern of action that can be reproduced in everyday life (Berger & Luckmann, 1966).

Discourse is the production of knowledge through language. Discourse constructs a topic. Discourse directs the way an issue can be meaningfully discussed and reasoned about. Discourse also affects how various ideas are put into practice and used to regulate the behavior of others (Santoso, 2012). While educational values, also called moral education or character education, our efforts to develop good, morally approved, and social qualifications and admiration for adolescents (Berkowitz, 2011). In particular, teaching those values is also through a passage, especially reading moral stories about text narratives (Narvaez et al., 1998).

The concept of education which is seen as a value, can be expressed through spoken and written language. Educational discourse (politics) is expressed through spoken language and spoken orally as well. The educational values that the author believes can be poured into a literary work. According to (Onuekwusi, 2013), literature results from human exploration created through a creative process using written and spoken words. The meaning contained in these words can be entertainment, struggle for human life, education and politics. The construction of educational discourse (politics) in literary works can be revealed as an author's practice about the reality of life and life. Education is a process to change and improve human behavior at all levels of life (Çeliköz, 2009). The concepts of education and social construction both emphasize the formation of objective knowledge, especially the education (politics) of prospective leaders, as it is said that Raden Candra Jagad is the crown prince of Raja Surya Jati as the interpreter uttered in the reading of the mamaca song Layang Candra Jagad.

According to Munardi (Bouvier, 2002) in Madura, mamaca uses Madurese and Javanese books written in Javanese or Arabic letters. Meanwhile (Imron, 1989) stated that Tembang's corpus was broader. The text used is written in Javanese Kawi and is in Arabic script. Some of the songs are written in the Madurese language and date back to the early 20th century. The most popular songs are borrowed from Javanese literature. The existence of small groups who love old cultural heritage such as the art of macapat (mamaca) still exists in Sumenep Madura, East Java, Indonesia, one of which is Kompolan Mamaca Bunga Sari in Saronggi District and Sinar Sumber Urip in Batuan District. The mamaca community is an asset in producing and constructing educational (political) values in the midst of the rapid technological advances and changing times.

**Literature Review**

Oral folklore is a form of Indonesian culture. Brunvand (in Danandjaja, 2007) states that there are six forms (genres) of oral folklore, namely (1) folk language (folk speech), (2) traditional expressions, (3) traditional questions, (4) folk poetry, (5) folk prose stories, and (6) folk songs. Oral folklore can also be classified into the scope of literary works, namely oral literature. The mamaca (macapat) song in Sumenep is one of the genres of oral folklore. In addition, the macapat song is also an element of regional art and culture that needs to be preserved because the macapat song contains values that are useful for humanity.

According to (Pratiwi et al., 2017), oral literature as an artistic communication event can be recognized by the presence of several frames that make up the performance event. These elements are, 1) the presence of a performer (speaker of oral literature), 2) an audience of oral literature, 3) an oral literary text, 4) the setting behind the performance. Citing the view (Dundes, 1964), that to see oral literature as a whole artistic communication event, it is necessary to pay attention to the dimensions of the researcher's analysis of 1) context, 2) text, and 3) texture. In its natural form, an oral academic performance event can be illustrated as follows.

**Figure 1.**

*Oral Literature Artistic Communication Events (Source: Pratiwi, Andalas, dan Dermawan, 2017)*
The *mamaca* song is oral literature as well as a place to produce discourse. Discourse is the use of language that is understood as a social praxis (Fairclough, 2013). Discourse in Fairclough's view (Santoso, 2012) must be viewed simultaneously by referring to the number of examples as (i) language texts, either spoken or written, (ii) discursive praxis, namely the production and interpretation of texts, and (iii) sociocultural praxis, namely changes in society, institutions, culture, and so on that determine the form and meaning of discourse. The three elements, according to Fairclough are called the "discourse dimensions". Analyzing discourse critically is essentially exploring the three dimensions of the discourse integrally. The three dimensions are a unit that cannot be separated from one another.

The Social Construction of Reality (Berger et al., 1967) is a book by Berger & Luckmann that proposes construction theory. Berger & Luckmann are sociologists of knowledge who have offered a very impressive and convincing report on "the function of conversation to maintain reality," a report put forward and discussed by linguist Michael Halliday in Language as Social Semiotic (Halliday, 1978). In language studies, the use of construction theory can be found (in Fowler, 1991). The primary substance of Berger is that humans and society are dialectical, dynamic, and continuously plural products. Society is nothing but a human creation, but constantly returns to action against its producers.

On the other hand, humans are products of society. In a dialectical mode, there is a trilogy of the thesis, anti-thesis, and synthesis. Berger sees society as a product of man and man as a product of society. Both humans and society have a dialectic between the two. Society is never as a final product, but remains as a process that is being formed (Poloma, 1994). Education becomes important as an effort to pass on a value. These values become guidelines and guides for humans in living life in society. In addition, through the cultivation of values can improve the fate of human life. Without education, humans today will not be more advanced than humans before, in the extreme it can be stated, that the progress and retreat of a human civilization is determined by education (Suaedi, Santoso, Siswanto, 2019). Educational construction (politics) can be defined as the process of changing attitudes and behavior (politics) of a person or group of people to mature humans through teaching and training efforts (Damsar, 2015). Teaching can be sourced from various literatures (oral literature) and direct public speech that contains educational values. While training in implementing educational values can be done in the family and the surrounding environment.

**Method**

Based on the paradigm, this research includes qualitative-critical and contextual research that describes, interprets, and explains the construction of students' educational (political) discourse in *tegges mamaca* from several *macapat* songs with the following characteristics. First, the researcher is the key instrument, both in data collection and data analysis. Second, the data analyzed and the analysis results are in the form of a description of the phenomenon. Third, the data were analyzed inductively. Fourth, the results of this study are expected to provide critical understanding and awareness to the Madurese community and people outside Madura who are interested in Madura, both men and women, especially about the art and culture of *macapat tembang* which is increasingly rare in Madura.

This study uses the type or design of critical discourse analysis that looks at discourse phenomena from three dimensions: text-language, discursive praxis, and sociocultural praxis, especially Fairclough's (1989; 1995) model. From this perspective, no text or discourse is generated by political *macapat* actors. Critical discourse analysis believes that language is socially constructed and is essentially constructed by parts of society, including non-linguistic institutions. Discourse is a social construction and the result of historical and political conditions. There is no socially vacuum discourse. Discourse is a social creation that reflects the interests of certain social groups. Discourse deals with certain perspectives.

In its application, critical discourse analysis is in the form of an analysis of three dimensions of discourse simultaneously, namely (i) speech analysis in the *mamaca* song produced by the *macapat* song actors, (ii) analysis of the *mamaca* song discourse practice, and (iii) analysis of sociocultural practice in the *mamaca* song. Fairclough's (1995) critical discourse analysis model can then be seen in Figure (1) below.
The subjects in this study were macapat actors, both active in the community and cultural practitioners in Madura. The research location for macapat (tegges mamaca) Madura was conducted in Gunggu Village, Batuan District. The location selection was based on the macapat lover community group in the village. This research data are the utterances of the mamaca song by the tokang tembang (the interpreter of the macapat song) and the tokang Tegges (the interpreter of the Madura macapat song) Layang Candra Jagad. The data is presented verbally, in the form of words, phrases (expressions, proverbs, metaphors, and symbols) expressed verbally by mamaca actors (pamaos and tokang tegges). The data source of this research comes from the mamaca show played by male macapat actors who are in pairs. The mamaca performer reads Candra Jagad's Kite. Mamaca in question is a macapat program that is developed and explained by an interpreter of the meaning which is proclaimed with an existing text, usually the Javanese text with Arabic writing Pegon then interpreted by one of the actors in Madurese.

Results and Discuss

Santri Education Discourse

Based on the study results, the political construction of santri in Candra Jagad's macapat focuses on santri education and santri political education. These foci consist of various aspects. In the discussion that focuses on the education of students, several values are reflected in them, including religious values, moral values, and the value of beauty.

Religious values in Candra Jagad's macapat are found in the following quotes:

Quote (1)
Dining Ke Pandhita gapanika sakalangkong jaja epon, enyata'agi manabi elmo epon sakalangkong tenggi, sapanika dining Ke Pandhita gapanika (3 VID20210420204051)

Quote (2)
E saamponna dining elmo se ebulangagi dha' sadhaja santre epon, gapanika elmo Syari'at sareng Tarekat, sapanika dining elmo epon (5 VID20210420204051)

Kiai Pandhita was told that his knowledge was very high, that's how Kiai Pandhita was told

The knowledge taught to all students is Shari'ah Science and Ma'rifat science

Quote 1 and Quote 2 show that the education of students in the process focuses on Shari'ah knowledge which must be understood and practiced in everyday life. Shari'a knowledge is the noblest spirit and means in undergoing servitude and being a leader on earth.

Quote (3)
Ejadiya dining bakto se lalema' reya, Cong, ja' sampe' kadinggalan (16 VID20210420204051)

Quote (4)
Sabab dining ketab Qur'an reya sangona ba'na odi' neng e dhalam dunnya caepon (24 VID20210420213247)

Quote (5)
Ban sarengngan pole salanjanga ormorra ba’na’ kalamon ba’na neggu’ elmo se nyata, jareya ba’na’ ekoca’ oreng se otama Cong (18 VID20210420205250)
There for the fifth time, son, don’t miss it
Because the Holy Qur’an is your provision to live in this world
And besides that all your life when you have that real knowledge then you are among the chosen ones, son.
In Quote 3, Quote 4, and Quote 5 a student must pray five times a day and hold fast to the Holy Qur’an in living life. In the process, if you stick to the knowledge of Shari’ah and Ma’rifat, you will get the importance of life, you will become the chosen people.

Ke Pandhita teaches religious values in the Candra Jagad story to his students as a guide to achieving virtue in religion. In addition to religious values, there are also moral values contained in Candra Jagad’s macapat including:

Quote (6)
La ya Na’ ba’na odi’ sakaleyen neng e dhalam dunnya, cara areya ba’na ja’ sampe’ ajar sombong ya Na’, sapanika dining dhabu epon Rama (11 VID20210420204051)
Son, you live in this world only once, don’t be arrogant, kid. So said his father.

In Quote 6 Ke Pandhita advises Candra Jagad not to be arrogant towards others. God, so other than God can only possess arrogance, you should not be arrogant.

Quote (7)
Ejadiya dining oreng se adzan rowa sanyatana banni gun pera’ reng sogi, oreng se andi’ elmo se tenggi oreng se samporna (18 VID20210420204051)
The person who calls to prayer (muezzin) actually likes to worship the Most Holy God. You must not mock or ridicule, said Pandhita to her son.

In Quote 7 Ke Pandhita teaches Candra Jagad to always be patient with others and not to repay the disgraceful acts committed by others. Always being patient and praying for the good of people who have bad intentions towards others is positive.

The moral values in the Candra Jagad story are taught by Ke Pandhita to Candra Jagad as a potential leader so that they are remembered and applied in their relationships with fellow humans. Ke Pandhita taught Candra Jagad to always do good to others, even to those who mistreat him, to teach him to be patient, not arrogant, and not criticize others. In addition to religious values, there are also beauty values contained in Candra Jagad’s macapat, including:

Quote (10)
Ya Na’ oreng se samporna reya e sanyatana banni gun pera’ reng sogi, oreng se andi’ elmo se tenggi oreng se samporna (1 VID20210420205250)
Yes, that’s right, son, people who are said to be perfect are not only rich people, people who have high knowledge are perfect people.

In Quote 10 the value of beauty is reflected in Ke Pandhita who said that wealth does not always make a perfect person, but a perfect person is a person who knows and can practice it in goodness. Practice as a servant blessed with abundant and rich wealth must be in harmony with the knowledge to be useful for others.

Quote (11)
Rama, abdi dhalam, ayo’ona kabelasan jugan kaniserre, sapanika dining atorra Candra Jagad dha’ Rama epon (66 VID20210420211116)
Quote (12)
Nyongkem mangken dha’ ka Ebuna ka’dissa’. Duh Ebu, abdi dhalam nyoonagi eda’ ka ajunan Ebu (56 VID20210420220930)
Quote (13)
Ebu abdi dhalam anyo’ona ridha’ epon ajunan sabab abdi dhalam badhi mangkat kaangguy atapa Ebu (145 VID20210420220930)
My father, I will beg for mercy. That's what Candra Jagad said to her father. Now he pays homage to his mother. O Mother, I ask permission from you Mother. I ask for your blessing because I am going to go meditate mā'am.

In Quotes 11, 12 and 13 the value of beauty is reflected in the relationship between Candra Jagad and her parents. It is seen that Candra Jagad respects his father and mother. Candra Jagad wanted to study following the teachings that his father, Ke Pandhita, had given him. Candra Jagad asked his father's blessing and did not forget to ask his mother's blessing to meditate.

Quote (14)
Dhalam ta’ ridha’ ka’ Mas, ta’ ridha’ caepon (41 VID20210420220930)
I’m not willing, mas, not glad to say.

In Quote 14 the value of beauty is reflected in the mother's love for her child. Candra Jagad's mother does not want her child to be imprisoned, does not want to be separated from her child; this quote explains the infinite love of a mother for her child.

The results also show that in Macapat (Mamaca) Candra Jagad there are actors in the transformation of santri education shown by Candra Jagad's father and mother, including:

Quote (15)
Sabab sengko’ molae lamba’ ta’ tao congka’ ta’ tao sombong ka oren bangsana sengko’ Cong (21 VID20210420231529)
Dining Ke Pandhita gapanika se ngoasai neng e Nagara Tellas Kahenan enyata’agi pantes lakar molang elmo dining Ke Pandhita gapanika (4 VID20210420204051)

Because from the beginning I was never arrogant or arrogant to the people, son. The kiai Pandhita who controlled the state "Tellas Kahanan" was declared fit to teach, the kiai Pandhita

Quotes 15 and 16 show Ke Pandhita as a father giving an example to Candra Jagad that he is a knowledgeable person, a leader, but never arrogant towards others. An exemplary attitude must always be shown by a father in the family not to be arrogant.

Quote (17)
La ya Na’ ebakto sateya sengko’ bakai ngedini tape ba’na nyoprey ya Na’ ya Na’ (74 VID20210420220930)
Yes son, now I will give permission, but you must always be careful.

Quote 17 shows a mother who is not willing to let go of her son, but considering Candra Jagad's willingness to study is very large, finally, the mother gives her blessing and asks her to be careful. In Quotes 15, 16, and 17, the transformation of education is seen in Candra Jagad's parents, where the father provides an example as a supporter of education and the mother as a protector for the child.

**Santri Education Construction**

The construction of santri education in Macapat Candra Jagad is expressed in three ways: the value of santri education, the source of santri education, and the perpetrators of the transformation of santri education. First, the educational value of students constructed for students includes religious values, moral values, and beauty values. Religious values are constructed by having high knowledge, teaching Shari'ah knowledge to students, ordering prayers, ordering the Koran, ordering Shari'ah knowledge, and saying and answering greetings. Moral values are constructed by not being arrogant, criticizing others, imitating disgraceful acts, being patient, doing good to others, respecting others, and being generous to others. The value of beauty is constructed by teaching the importance of knowledgeable people, imitating knowledgeable people, the importance of parental approval, and examples of parental affection for children.

Second, the sources of santri education used in constructing education are based on religion and education. The source of religion is applied by ordering prayers and the Koran, and starting and ending conversations with greetings. Third, the perpetrators of the transformation of santri education consist of fathers and mothers. The father constructs the education of the santri by providing an example through behavior and character, supporting education through providing learning support, being a mentor by advising always to do good, obeying religious teachings, and providing advice for deepening knowledge. Mother constructs the education of santri by being a protector and nurse for children through giving a blessing, giving attention, and caring for children. Based on the analysis extracted from the quotes above, the conclusions of the findings of santri education are in the following column or table 1:
The construction of santri education in *Layang Candra Jagad* was built through a father figure and a king with strong knowledge, a religious leader, a First Lady figure, and a Raden named *Candra Jagad* conveyed through language features of lexicalization, imperative, metaphorical expression, and classification.

### Table 1.

**Vocabulary marked as Santri Education Construction**

<table>
<thead>
<tr>
<th>Kite</th>
<th>Features Language</th>
<th>Vocabulary</th>
</tr>
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</table>
| CJ/PS | Lexicalization | Madura: \(\text{manabi elmo epon sakalangkong tenggi elmo Syari'at saneng Tarekat}\)  
\(\text{Translate: very high knowledge Shari'ah and Ma'rifat knowledge}\) |
| CJ/PS | Imperative | Madura: \(\text{bakto se lalema' reya, Cong, ja' sampe' kadinggalan ketab Qur'an reya sangona ba'na odi' neggu' elmo se nyata oreng se otama}\)  
\(\text{Translate: five this time, son, don't miss it This Holy Qur'an is your provision for life real science including the chosen one}\) |
| CJ/PS | Imperative | Madura: \(\text{ba'na ja' sampe' ajar sombong}\)  
\(\text{Translate: don't be arrogant}\) |
| CJ/PS | Imperative | Madura: \(\text{lebur ngabekte dha' pangeran se Maha Socce. Ba'na ja' sampe' nyacat, ja' sampe' nyale}\)  
\(\text{Translate: love to worship God Almighty you should not mock or ridicule}\) |
| CJ/PS | Imperative | Madura: \(\text{angguy sabbar narema ba'na ja' sampe' moji mojian se juba' ka oreng se lanyala ka ba'na nyoonagi pabagus cong}\)  
\(\text{Translate: patiently accept lessons don't pray bad prayers to people who bother you, pray for good ones, son.}\) |
| CJ/PS | Metaphorical Expression | Madura: \(\text{oreng se samporna reya e sanyatana banni gun pera' reng sogi, oreng se andi' elmo se tenggi oreng se samporna}\)  
\(\text{Translate: People who are said to be perfect are not only rich people, people who have high knowledge are perfect people}\) |
| CJ/PS | Imperative | Madura: \(\text{ayo'ona kabelasan jugan kaniserre duh Ebu, abdi dhalam nyoona edi anyo'ona rida' epon ajunan sabab abdi dhalam badhi mangkat kaangguy atapa}\)  
\(\text{Translate: I will beg for mercy he salutes O mother, I ask permission I ask for your blessing because I will go to meditate}\) |
| CJ/PS | Imperative | Madura: \(\text{ta' rida'}\)  
\(\text{Translate: tidak rela}\) |
| CJ/PS | Action Type | Madura: \(\text{sengko' molae lamba' ta' tao congka' ta' tao sombong ka oreng bangsana se ngoassai reng e Nagara Tellas Kahenan enyata'agi pantes iakar molang elmo}\)  
\(\text{Translate: from the beginning, never arrogant or arrogant to the people master in the country "Tellas Kahenan" is declared fit to teach}\) |
| CJ/PS | Lexicalization | Madura: \(\text{ebakto sateya sengko' bakal ngedini tape ba'na nyopreya ngastete}\)  
\(\text{Translate: now I will give permission, but you must always be careful}\) |
Critical Discourse in the Construction of Santri Education

Based on the research results of the construction of santri education in macapat Candra Jagad found three aspects related to critical discourse. These three aspects include an unbalanced democracy, the role of the family that is too controlling for children and instilling Islamic ideology. The following is an explanation of the three aspects of critical discourse expressed in Macapat Candra Jagad.

Unbalanced forms of democracy are expressed in three ways. First, consider Ke Pandhita as a leader who has high knowledge compared to other people. Based on this, it raises an understanding that indicators of a leader are always smarter than others. Second, Ke Pandhita conveyed to Candra Jagad that Ke Pandhita was a leader who was never arrogant towards his people. This shows that the nature of being arrogant and not arrogant is judged by oneself, without any response from the community or other people so that it will lead to an attitude of never self-introspection because it always feels right. Third, consider Ke Pandhita as a knowledgeable leader so that it is appropriate to teach knowledge to others. This gives rise to the understanding that one can only learn knowledge from a leader without the intervention of others.

The form of a family role that is too controlling for children is expressed in two ways. First, Ke Pandhita advised her children to learn about things that need to be done in social life. This gave rise to the understanding that Ke Pandhita was too controlling of Candra Jagad's attitude and way of thinking, so that Candra Jagad did not get the freedom to do the things he wanted to do himself. Second, Ke Pandhita asked Candra Jagad to carry out an ascetic process that other people thought was too dangerous for Candra Jagad. This shows that Ke Pandhita controls Candra Jagad completely to do the things that Ke Pandhita commands.

The form of instilling Islamic ideology in Candra Jagad's macapat is expressed in three ways. First, students are focused on learning Shari'a knowledge. This view raises the understanding that students cannot learn other sciences other than Shari'ah. Second, ordered prayer and the Koran. This view raises the knowledge that a leader must be able to pray and recite the Koran. Third, starting and ending conversations with greetings creates an experience that there is nothing better than greetings when starting a conversation with other people. According to Ridwan (2016; Ridwan, 2013, 2017, 2018b, 2018a; 2017) students and prospective leaders are familiar with the following values such as a) spiritual values, b) character values of discipline and respect, c) ethical and moral values, d) the value of social care, e) the value of peace-loving tolerance and friendship must arrive and be instilled in the younger generation (Kholik et al., 2019; Saddhono et al., 2020; Wahdian et al., 2020).

Discourse on Education (Politics) of Santri

Based on the study results, the construction of political education for students in Candra Jagad's macapat focuses on the value of political education and the relationship of leaders with the community. These foci consist of various aspects. The value of political education reflected in Candra Jagad's macapat can be found in the following quotes:

Quote (18)
Dining Ke Pandhita gapanika se ngoasai neng e Nagara Tellas kahenan enyata’agi pantes lakar molang elmo dining Ke Pandhita gapanika (4 VID20210420204051)

Quote (19)
La ya Na' ba’na odi’ sakaleyen neng e dhalam dunny cara areya ba’na ja’ sampe’ ajar sambong ya Na’ sapanika dining dhabu epon Rama (11 VID20210420204051)

Quote (20)
Ejadiya dining elmo Syari’at jareya ja’ sampe’ kadinggalan jareya kalamon la genna’ ba’na nyamana oren ngaji Cong (15 VID20210420204051)

The kiai Pandhita who controlled the state "Tellas Kahlenan" was declared fit to teach, the kiai Pandhita Son, you only live in this world once, don't be arrogant, kid. That's what his father said There, don't miss the Shari'ah knowledge, it's complete, son, the name is a learner

Quotes 18, 19, and 20 show that a leader must have the knowledge to lead the community, be arrogant, and obey religious teachings. A leader must mature from all dimensions for success and perfection to be a fair and trustworthy leader.

Macapat Candra Jagad also shows the behaviors that a leader must have, including the following quotes:

Quote (21)
Ba’na kaangguy lakona ba’na angguy sabbar narema e jadiya bebulangan sengko’ dha’ ba’na (17 VID20210420211116)

For your deeds, you have to be patient to accept; that's my advice for you

Quote 21 shows Ke Pandhita teaching Candra Jagad as a potential leader always to be patient. Tolerance and patience must always be inherent in a leader.
Educational Construction (Political) Of Students In The Discourse “Tegges Mamaca Layang Candra Jagad”, 352

Quote (22)
Ejadiya ompamana ba’na lan jalanand nangale’ oreng a lipen lipen reng bebini’ rowa ja’ sampe’ daddi cintana ba’na Cong (42 VID20210420211116)
Quote (23)
Daddi apa ba’na jareya nyopre adandanin binina dibi’, caepon dhabuna Rama (43 VID20210420211116)

If you walk and see a woman with lipstick, don't let it fall in love with you
So you have to take care of your own wife, his father said

Quote 22 and Quote 23 reflect the attitude of a leader who is loyal to his partner, not easily tempted by the beauty of others. The philosophy of a leader in the family not to be drawn, loyal, and appear as a good family head is an actual act of exemplary.

Quote (24)
Sabab apoy se rabbang reya cong kalamon e serami kalaban minya’ sajan namba rabbang tape kalamon eserami aeng bisa cellep caepon dhabuna Rama (55 VID20210420211116)
Quote (25)
Ejadiya oreng se ngabakte reya lemah lembut jareya nyopre ekaandi’ Cong (1 VID20210420220930)
Quote (26)
Duh Rama sanaosa abdi dhalam mangkadha dha’ Guwa Opas odi’ mate abdi dhalam badi alaksanaagi Rama (99 VID20210420220930)

"Because this smoldering fire when doused with oil it will get bigger but if it is doused with water it will be extinguished," he said.

Son will own this dutiful and gentle person
O Father, I am about to go to the Opas Cave, I will live and die, Father.

Quotes 24, 25 and 26 show the attitude of a leader who must be able to control the atmosphere, be gentle, and accept and be responsible for the risks of actions that have been carried out or policies that have been set. Being a responsible leader, gentle, firm and remaining wise is a leadership attitude that must emerge from today's leaders.

Quote (27)

Nagara Tellas Kahenan kalamong bula sampa’ mate sapa se agenteya mon ta’ ana’na bula garowa (20 VID20210420225023)
Quote 28)
Kalamon ana’na pon ngaji elmo se sanyatana pantes ja’ ngatora Nagara De’ Mas (21 VID20210420225023)

In addition, there is communication between leaders and their subordinates in the following Candra Jagad Quote. Leaders towards their subordinates do not always get angry, rebuke and make it difficult, but must be smooth and firm in building the integrity of communication.

Quote (35)
Saampona rato gepanika adhabu alos (55 VID20210420225023)

After that, the king said softly.

Quote 35 tells of Ke Pandhita who spoke to the courtiers gently. This shows that Ke Pandhita as a leader has a gentle nature following what was taught to Candra Jagad as a potential leader.

Construction of Santri’s Political Education

The construction of political education for students in Macapat Candra Jagad is expressed in two ways: the value of political education and the relationship between leaders and society. First, the importance of political education that is constructed for santri includes the leader must know to govern the country; suggestions for prospective leaders, namely leaders must be knowledgeable, not arrogant, carry out the Shari‘ah; The leader's behaviors are patient, loyal to their partner, able to control the atmosphere, avoid disgraceful actions, respect others, have a gentle nature, dare to accept risks, always ask for the blessing of parents, and do not prioritize personal interests. Second, the relationship between the leader and the community is constructed through the attitude of the society towards the leader, namely the hope of the community to get a leader who is patient and knowledgeable, and able to communicate well with the community. Based on the analysis extracted from the quotes above, the conclusions of the findings of the political construction of students are in column or table 2 as follows:

Table 2.

<table>
<thead>
<tr>
<th>Features Language</th>
<th>Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lexicalization</td>
<td>Madura: se ngoasai neng e Nagar Tells kahenan enyata'agi pantes lakar molang elmo ba'na od'i sakaleyan neng e dhalam dunnya cara areya ba'na ja' sampe' ajar sombok elmo Syari'ah jareya ja' sampe' kadinggalan</td>
</tr>
<tr>
<td>Imperative</td>
<td>Madura: iatona ba'na anggyu sabbare narema</td>
</tr>
<tr>
<td>Imperative</td>
<td>Madura: lan jalanan nangale'e oreng a lipen lipen reng bebini' rowa ja' sampe' daddi cintana ba'na jareya nyopre adandanan binina dibi'</td>
</tr>
<tr>
<td>Imperative</td>
<td>Madura: apoy se rabbang reya cong kalamon e serami kalaban minya' sajan namba rabbang tape kalamon eserami aeng bisa cellep oreng se ngabakite reya lemah lembut mangkadrha dha' Guwa Opas odi' mate abdi dhalam badi alakasanaagi</td>
</tr>
<tr>
<td>Metaphorical Expression</td>
<td>Madura: Nagara Tells Kahenan kalamong bula sampe' mate sapa se agenteiya mon ta' ana'na bula kalomon ania pon ngai elmo se sanyatana pantes ja' ngatora Nagara sengko' mola lamba' ta' tao congka' ta' tao sombok ka oreng bangsana sengko'</td>
</tr>
<tr>
<td>Metaphorical Expression</td>
<td>Madura: oreng nyemba, oreng sabbar e cacatagi oreng, oreng biasana lebur</td>
</tr>
<tr>
<td>Action Type</td>
<td>Madura: ajunan badi e kinisere sareng sadhaja umat Saampona ongga dha' ka atas langnge' abdi dhalam aleng e Nagar ka'dissa' badi anot dha' ka ajunan</td>
</tr>
<tr>
<td>Metaphorical Expression</td>
<td>Madura: alos</td>
</tr>
</tbody>
</table>

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The construction of the education (politics) of students in Layang Candra Jagad was built through the King and Father of Raden Candra Jagad with solid knowledge, teachers, religious leaders, figures of the First Lady, a royal courtier of Tellas Kahenan, and a female king who later became Raden Candra Jagad's wife is conveyed through language features of lexicalization, imperative, metaphorical expression, and classification.

**Critical Discourse in the Construction of Santri's Education (Politics)**

Based on the research results on the construction of political education for students in the Candra Jagad macapat, three aspects were found related to critical discourse. These three aspects include an unbalanced democracy, the role of the family that is too controlling for children and instilling Islamic ideology. The following is an explanation of the three aspects of critical discourse expressed in Macapat Candra Jagad.

This unequal form of democracy is expressed in two ways. First, revealing that if Ke Pandhita dies, then Candra Jagad must replace his position as leader. This raises the understanding that power or leadership is not democratic but is hereditary. Second, revealing that Ke Pandhita is a person who has a patient nature, so many people are happy with him and make him a leader. This raises the understanding that the assessment of leadership is only based on the nature of patience.

The form of a family role that is too controlling for children is expressed in three ways. First, Ke Pandhita told Candra Jagad not to be tempted by beautiful women when he met on the street and was advised to be faithful to his wife. This led to Ke Pandhita's understanding that he was too involved in Candra Jagad's household affairs. Second, Ke Pandhita asked Candra Jagad to study science so that he could become a leader. This gave rise to an understanding that Ke Pandhita was too controlling Candra Jagad to become a leader in her stead. Third, Ke Pandhita advised Candra Jagad to always be patient in order to become a leader who is liked by the community. This also led to the understanding that Ke Pandhita was too controlling Candra Jagad to be a leader like himself.

The form of instilling Islamic ideology in Candra Jagad's macapat is expressed in three ways. First, Ke Pandhita asked Candra Jagad to study Shari'ah. This raises the understanding that Candra Jagad is not allowed to study other sciences. Second, Ke Pandhita revealed to his wife that if Candra Jagad had studied sharia, it was appropriate to govern the country. This also gave rise to Candra Jagad's understanding to only study Shari'a knowledge. Third, revealing that people will obey leaders who study Shari'ah science. This gives rise to an experience that leaders must prioritize Shari'a knowledge over others.

Political education is essential to learn to actively and productively participate in the development process (Oladejo & Oni, 2017). In the process, society needs potential leaders to ensure that the best people are selected for future leadership positions (Schyns et al., 2020). Aichholzer & Johanna (Aichholzer & Willmann, 2020) argue that community leaders are chosen based on several things, first based on the ideal type that society wants or expects, for example, people expect leaders who are more emotionally stable, extravert-assertive, careful, open, and honest; The two leaders are chosen by the community based on their personality. Leaders must also have competent scientific competencies in order to be able to share this knowledge with the community, so that it also has a positive impact on community loyalty (Swanson et al., 2020).

**Conclusion**

The construction of santri education in Macapat Candra Jagad is expressed in three ways: the value of santri education, the source of santri education, and the perpetrators of the transformation of santri education. First, the educational value of students constructed for students includes religious values, moral values, and beauty values. Religious values are constructed by having high knowledge, teaching Shari'ah knowledge to students, ordering prayers, ordering the Koran, ordering Shari'ah knowledge, and saying and answering greetings. Moral values are constructed by not being arrogant, criticizing others, imitating disgraceful acts, being patient, doing good to others, respecting others, and being generous to others. The value of beauty is constructed by teaching the importance of knowledgeable people, imitating familiar people, the importance of parental approval, and examples of parental affection for children. Second, the sources of santri education used in constructing education are based on religion and education. The basis of religion is applied by ordering prayers and the Holy Qur'an, and starting and ending conversations with greetings. Third, the perpetrators of the transformation of santri education consist of fathers and mothers. The father constructs the teaching of the santri by providing an example through behavior and character, supporting education through providing support for learning, being a mentor by advising always to do good, obeying religious
teachings, and providing advice for deepening knowledge. Mother constructs the education of santri by being a protector and nurse for children through giving blessing, giving attention, and caring for children.

The construction of santri (political) education in Macapat Candra Jagad is expressed in two ways: the value of political education and the relationship between leaders and society. First, the value of political education that is constructed for santri includes the leader must know to govern the country; suggestions for prospective leaders, namely leaders must be knowledgeable, not arrogant, carry out the Shari‘ah; The leader’s behaviors are patient, loyal to their partner, able to control the atmosphere, avoid disgraceful acts, respect others, have a gentle nature, dare to accept risks, always ask for the blessing of parents, and do not prioritize personal interests. Second, the relationship between the leader and the community is constructed through the attitude of the society towards the leader, namely the hope of the community to get a leader who is patient and knowledgeable, and able to communicate well with the community.

References


