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The Concept of Islamic Education Ethics in the Puspakerma Text from Ferdinand De Saussure's Semiotic Theory Perspective

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ABSTRACT

This study aims to explore the concept of Islamic education ethics in the Puspakerme manuscript from the perspective of Ferdinand De Saussure's semiotic theory. The type of research used is library research using a semiotic approach. The primary data source in this study is; translated books of the Puspakerma manuscript. The data analysis used is content analysis and semiotics. The results of the study indicate that the concept of Islamic education ethics in the Puspakerma Manuscript is based on three types of concepts, namely; First, the concept of Islamic education ethics which is theocentric or self-serving to God Almighty and the Prophet Muhammad SAW the beloved of Allah, because of this attitude, faith , knowledge and charity are formed for the salvation of the world and the hereafter ; Second, it is anthropocentric which is divided into three parts, namely; Family ethics, teacher and student ethics, and community ethics; Third, it is cosmocentric. This ethical concept is divided into three parts, the same as anthropocentric ethics. The three parts in question are; ethics towards nature, ethics towards animals, and ethics towards plants.

Keywords: Ethics, Islamic Education, Semiotics, Puspakerme

ABSTRAK

Penelitian ini bertujuan untuk menggali konsep etika pendidikan islam dalam naskah Puspakerme perspektif teori semiotika Ferdinand De Saussure. Jenis penelitian yang digunakan, yakni penelitian kepustakaan dengan menggunakan pendekatan semiotika. Sumber data primer dalam penelitian ini, yakni; buku terjemahan naskah puspakerma. Analisis data yang digunakan adalah analisis konten dan semiotika. Hasil penelitian menunjukkan bahwa konsep etika pendidikan Islam dalam Naskah Puspakerma berlandaskan pada tiga macam konsep, yakni; Pertama, konsep etika pendidikan Islam yang bersifat teosentris atau penghambaan diri kepada Tuhan Yang Maha Esa dan Nabi Muhammad SAW sang kesasih Allah, karena sikap inilah, iman, ilmu amal terbentuk untuk keselamatan dunia dan akhirat; Kedua, bersifat antroposentris yang terbagi menjadi tiga bagian, yakni; Etika keluarga, etika guru dan anak didik, dan etika masyarakat; Ketiga, bersifat kosmosentris. Konsep etika ini terbagi menjadi tiga bagian sama halnya dengan etika yang bersifat antroposentris. Ketiga bagian yang dimaksud yakni; etika terhadap alam, etika terhadap hewan, dan etika terhadap tumbuhan.

Kata kunci: *Etika, Pendidikan Islam, Semiotika, Puspakerme*

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A. INTRODUCTION

Stated by Mary Poo - Mooi Judd and Dick Van Der Meij that "Whatever we want to put forward about Sasak literature, we need to remember that the people of Lombok Island are Muslim and indeed there are people who say that being a Sasak means that one must be Muslim (van der Meij, 2011). One of the Sasak literary works is the Puspakerma Manuscript, namely the Manuscript Collection of the West Nusa Tenggara Museum, which describes important knowledge and wisdom for contemporary Islamic education. It is very important to reveal its contents to the community and academics, especially the Lombok community which describes the legacy of thinking patterns or views of life , ideas and concepts of the Lombok community in the past, so that they live a peaceful, safe, faithful, prosperous life, and succeed in educating and shaping the next generation into a leader with a high personality.

The text of the story in the Puspakerma manuscript is presented in the form of macapat songs (a type of poetry), namely asmarandana, sinom, maskumambang, durma, dangdang, pangkur songs, each song consists of several verses, the details are as follows; puh asmarandana from verse 1 to verse 3, puh sinom from verse 4 to verse 49, puh asmarandana from verse 50 to verse 62, kumambang from verse 63 to verse 67, sinom has verses 63 to verse 73, dangdang from verse 74 to verse 115, durma from verse 116 to verse 148, kumambang from verse 149 to verse 166, sinom from verse 167 to verse 207 and pangkur from verse 237 to verse 258, the total number of verses in the Puspakerma Manuscript is 533 verses (HM Idrus, 2007).

Puspakerma manuscript, some of the contents of the subtitles of the manuscript consist of sub-topics with terms *puh, among others; (1) Puh Asmarandana describes the attitude of love (2) Puh sinom describes life. (3) Samarandana (4) Puh mas mirah (5) Dandang describes fun in all conditions, (6) Durma describes some advice, (7) Maskumambang describes sadness. (8) Smaran, and (9) Pangkur passionate advice.* There are also *there are* character roles, place names, times and problems that are contained in the story that is told, including, (a). King Puspakrama, Prince Jayangkasa, Mangkubumi, Princesses, (b) Negeri Kamasan, Baitulmukdas, (c) Goldsmith, Ki Kasian and Ni Kasian (d) Giants, Devils and Satan, (e) Animals, Animals, Heirlooms or magical objects, for example cupu manik, flying horses, goldfish, (f) the universe of the sky (Turmuzi, 2020).

At a glance in the manuscript in the first verse *of Puh Asmarandana* in the manuscript is written with the sentence " *bismillahirrohmanirrohim* " which means "by mentioning the name of Allah the most gracious and most merciful". So it can be described that the basmalah sentence has various wisdoms, contains benefits, and virtues while praying that Allah SWT can always provide these benefits for himself, his parents and also his descendants (Bahary & Fitroni, 2023) . The understanding as mentioned above has become the foundation, so that for him the basmalah sentence is a characteristic or a kind of sign (verse) that not only needs to be known the essence of its meaning but also the benefits contained in it must be achieved.

Looking at the contents of the Puspakerma Manuscript in *Puh Sinom* in the 4th stanza there is " *Kacarita sira sang aji, hing negareng puspakerma, ambak bala hing budi, adil hing bala wargi, asih hing kawula hamlet, kawula pun mangkana, amujihing sribupati, sawadyane tannana ksluring manah". (The story is that the king in the Puspakerma country, led his people with a noble mind, was fair to his people, had compassion for the villagers, the villagers too, praised the king for his service, none of his people felt disappointed* (HM Idrus, 2007). In *the Puh Sinom verse* , there are several ethical values in the Puspakerma manuscript that a leader must be fair, have noble character and be compassionate towards others. When viewed from the

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perspective of Islamic education, the Qur'an and Hadith describe several ethics that an educator must have, including fairness, compassion, and gentleness. These ethics must be applied by an educator because students are likened to their own children. Among the ethics that educators must have is fairness, where educators must act without differentiating one student from another. The word of Allah regarding justice in the letter al-Maidah verse 8: (Nofita, 2023).

In addition, on *The Dangdang song* in verse 74 reads " *Sri nalendra sangsiyan angling aris, paranbaya nira ni kasiyan, lamun nora mulih mangke, oralara sireku, eh pawongan lunga sireki, tiliki ni kasiyan, sambil ngalap biyu" (The king of sangsiyan immediately said, what is the reason, mother kasiyan, has not come home for a long time now, is she sick, oh maid, go, visit mother kasiyan while picking fruits)* (HM Idrus, 2007), from this verse that the attitude of caring for others and co-workers, is continued in verse 77 namely " *Manawi kni lara panyakit, nikasan hika lan anguap, catungkul nganggogi mangke, anak misan katengsun* " (*Maybe he is sick, mother kasyan said, busy taking care of and carrying now, my misan child*) (HM Idrus, 2007). It can be explained that the attitude of nurturing and caring for children is very important in the value of life, especially in the scope of education, it is very emphasized that parents' attention to children is in order to build the character of the child's soul to achieve better education in the family. Because family education involves all family members starting from grandparents as family, the oldest father and mother as parents and their own children. What is more important is that education must be given by parents to children. According to the law of the national education system, the responsibility of educating children is the responsibility of three important elements in education, family, society and government (Ramdhani et al., 2020).

Meanwhile, in the *Kumambang song,* verse 153, it says *"Usadane sun warah sira hiki, enggone kang usada, mantap aneng gusti mamiq, aneng puncak maligiya, aran hikman agunge sakamiri, sakarsanta tinakan, dening hikmat puniki" (I will tell you the medicine, my son, where the medicine is, because it is with the father at the peak of maligiya, his name is wisdom as great as a candlenut, whatever our wishes are granted, by that wisdom)* (HM Idrus, 2007). Wisdom (Javanese) or a wise attitude is very important in any scope, because wisdom is the ability of a person who is capable of dealing with problems that occur to him. A wise person is someone who is careful and cautious in making decisions. He always uses his common sense and views the world from various perspectives (Riyani, 2022).

The Puspakerma text contains procedures and responsibilities for education and character formation for oneself, the family (especially the character of children), and a leader who is close to the people. As a king, King Puspakerma succeeded in making his people prosperous and succeeded in shaping the character of his son, so that he was ready to take his place in the future. The people love King Puspakerma. His child has a commendable character, obedient to his parents, an intelligent child, tenacious in fighting, honest, helpful, polite in speaking, respectful of his elders, strong, independent, not dependent on his father's big name, brave, tough and disciplined. Information about the character education carried out by Raja Puspakerma is known, understood, understandable, and used as an example for society, especially in the current situation where the future generation has corrupted morals, such as liking people of the same sex, crime continues to be rampant, depends on parental authority, and no longer knows religious values and is disobedient to parents (F itriani et al., nd).

The Jayeng Angkasa/Puspakerma text is a socio-didactical text, the character in this story is a prototype of a child who should be used as a role model in terms of, 1. Respectful attitude towards parents, 2. Tolerant attitude, 3. Sincere attitude and social attitude in helping

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others, 4. Honest and faithful attitude, 4. Responsible attitude. For this reason, Jayeng Langit/Puspakerma is a reflection of the ideal child character in the life and life of the Sasak Lombok community. From a literary perspective, especially in folklore, we rarely find disclosures about ideal child characters (Soimum et al., 1997).

Several other points make this Puspakerma manuscript important to study: *First,* the Puspakerma manuscript is a literary work that contains Islamic educational values. What is contained in the Puspakerma manuscript shows the ideas, thoughts or brilliant thoughts of the people of Lombok in the past that are not known to many people. It is difficult for people who are not from the nobility to access the Puspakerma manuscript, because the Puspakerma manuscript was initially only known by the descendants of the menak. With this research, it is hoped that the Puspakerma manuscript will be known by all levels of society as a form of cultural heritage from the past that needs to be preserved.

Second, the Puspakerma manuscript is important to be popularized to the general public as one of the cultural heritages like other manuscripts originating from Lombok such as Babad Lombok, Babad Sakra, and Babad Praye. These manuscripts are as important as popular Lombok culture such as the cilokaq, jangger, rudat, kecimon, and cepung traditions. *Third,* the Puspakerma manuscript is quite different from the manuscript's others such as the Dajal Manuscript, the Babad Selaparang Manuscript, the Kotaragama Manuscript, and the Dewi Rengganis Manuscript. For example, in the Babad Selaparang, it contains the character values of working hard, enthusiasm, sincerity, and trust; in the Dajal Manuscript it is stated that society will prosper if the people have religious values, in which people are not jealous, they must be noble (Jamaluddin, 2017). Referring to the existing description, researchers are interested in conducting a study related to the concept of ethics Islamic education in the Puspakerma manuscript, the perspective of Ferdinand De Saussure's semiotic theory.

B. METHOD

This research is a type of library research (Mestika Zed, 2004) using Ferdinand De Saussure's semiotic theory approach (Benny H Hued, 2014) . This type of research is used because considering that the data to be searched comes from the Puspakerme manuscript, so that it can facilitate researchers in the process of extracting data related to the concept of Islamic education ethics in the Puspakerme manuscript. Primary data sources in this study, namely; translated books of Puspakerma manuscripts or Lotar manuscripts that are directly related to the material object of the Puspakerma manuscript research (Sugiono, 2015) . While secondary data is an additional data source that according to researchers can support the main data (Sugiono, 2015).

Such as scientific works, books, and scientific writings from other experts that discuss the Puspakerma manuscript, especially the ethics of Islamic education in the Puspakerma manuscript. The data collection technique used is the data collection technique through documentation and non-structured interviews. Both of these techniques are used to emphasize the data and make it a secondary data text or document (Sugiyono, 2017). And for the data analysis method used, namely; content analysis method (*Content Analysis*) and semiotic analysis (Endraswara, 2013). This method is used because it is appropriate to the research topic, so it will. A conclusion can be found from various written documents by systematically and objectively identifying a message or data in its context.

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C. RESULT AND DISCUSION

1) A Glance at the Puspakerma Lontar Manuscript

This translated and translated Puspakerma Lontar Manuscript is a collection of the West Nusa Tenggara Provincial Museum with collection number: 3392. The size of the manuscript is 28 cm x 2.8 cm, written in Sasak script (Jewish script) in Middle Javanese, with a writing space of 21.5 cm x 2.5 cm. It is the same as *Dick Van Der Meij's view* that the Puspakerma on Lombok Island was passed down from generation to generation through its writing on lontar leaves, the lontar leaves were prepared so that they could be written and the letters used were a type of Javanese script which in Lombok is usually called Jejawen script (van der Meij, 2011).

The total number of manuscripts is 105 pieces, each piece consists of two pages (recto verso = back and forth). On average, each page contains four (four) lines of text. (HM Idrus, 2007) In addition, there are three holes on each manuscript piece, the middle hole as a place for the manuscript's rope while the two holes on the left and right are for pegs. The manuscript pieces are clamped (in Sasak language: takep) with wood. On the first piece there is a colophon that mentions . *" Tabeq Sun Anulis, Tatkale Sanis Cara, Tigang Sanga Pananggale, Jumaidran Mlahanamwa, Kang Ucapan Jratna Biya, Sribu Kang Tigang Ngaatus, Tigang Puluh Kang Lima"* This manuscript quote shows that this manuscript was written on 27 Jumadil awal 1335 H, besides that in the last page there is a statement stating that this Puspakerma lontar manuscript was finished being written on 7 Rajab, the time between Dzuhur and Asr. And the person who wrote the manuscript was Mamiq Sari. As this quote states that, *ulan rajab duka pusts wawu pitu tatanggalan, asar lohor rapat sari* (HM Idrus, 2007).

The text of the story in the Puspakerma Manuscript is presented in the form of macapat songs (*a type of poetry*), namely asmarandana, sinom, maskumambang, durma, dangdang, pangkur songs, each song consists of several verses, the details are as follows; puh asmarandana from verse 1 to verse 3, puh sinom from verse 4 to verse 49, puh asmarandana from verse 50 to verse 62, kumambang from verse 63 to verse 67, sinom has verses 63 to verse 73, dangdang from verse 74 to verse 115, durma from verse 116 to verse 148, kumambang from verse 149 to verse 166, sinom from verse 167 to verse 207 and pangkur from verse 237 to verse 258. The total number of verses in the Puspakerma Manuscript is 533 verses (HM Idrus, 2007). So the researchers here are trying to analyze the text of the Puspakerma manuscript as stated *by Van Der Meij* (Van Der Meij, 2022), that "*The present contribution attempts to address this by looking at, and illustrating, many colophons written in Javanese, Balinese, Old Javanese and Sasak",* The present contribution attempts to address this by looking at, and illustrating, many colophons written in Javanese, Balinese, Old Javanese and Sasak.

2) The Concept of Islamic Education Ethics in the Puspakerma Text

The concept of Islamic education ethics in the Puspakerma manuscript based on the perspective of Ferdinand De Saussure's semiotic theory , the author found several concepts in it. The concept in question consists of three basic concepts, namely; Theocentric, Anthropocentric and Cosmocentric.

a. Theocentric

In the Puspakerma Manuscript in the first verse *of Puh Asmarandana* in the

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manuscript is written with the sentence "*bismillahirrohmanirrohim*" which is "by mentioning the name of Allah the most gracious and most merciful (HM Idrus, 2007). Viewed from Ferdinand de Saussure's semiotic theory with the term signifiant (*signifier, bismillahirrohmanirrohim)* for the form of a sign, and signifie (*signified , attitude to the creator or God Almighty) for its meaning. Paying attention to the sentence is in the puspakerma manuscript starting with the sentence basmalah is a symbol that the puspakerma manuscript contains* Islamic values . When the interpreter interprets *Bismillāh al-Rahmān al-Rahīm* into a work of interpretation, the understanding and meaning produced are generally based on prayer and the beneficial relationship of isti'ānah (asking for help like a servant to His Lord) (HM Idrus, 2007).

Ethics towards God are based on moral law through gratitude to Him. In contrast to ethics towards humans, the nature of freedom they have becomes a moral being who always interacts to achieve happiness as the ultimate goal of ethics (Hanafy, 2017). As *Dick Van Der Meij said* that the texts in these manuscripts are 'acceptable' and considered to belong to the Islamic tradition. Basmallah is often followed by a prayer like the short text above (Van Der Meij, 2022). There are also expressions about ethics towards God in the text of the Puspakerma manuscript in *the Tembang Asmarandana* which can be seen in several aspects in the form of concepts or reflections of religious attitudes, such as the concept of believing and being sure of the highest being, the concept of the existence of God, the concept of truth, an attitude of piety and faith, and religious sayings and so on. A complete description is expressed in the following *Puh Asmarandana Verse* ; "*Ing sun amimiti amuji, anebut nama ning alah, kang cheap ing dinya ta reko, ingkang asih ing aherat, pinuji natan pegat, kang makseng alam iku, amuji nabi muhamat"* Meaning: I started praising, calling His name Allah, the most gracious in this world, the most merciful in the afterlife, endlessly praised, the one who protects the universe, I also praise, I also praise the prophet Muhammad (Soimum et al., 1997).

The quote above clearly shows that the attitude of love for Allah SWT in this text is inspired by the Islamic religion , namely by mentioning and praising the highest Being in the name of Allah SWT who is most gracious in the world and merciful in the hereafter. Sentences of praise to the Prophet Muhammad SAW. Al-qu'an also explains that; *O you who believe! Whoever of you apostates (leave) from his religion, then Allah will bring a people, He will love them and* they *will love Him, and will be gentle towards those who believe, but will be harsh towards those who disbelieve, who strive in the way of Allah, and who are not afraid of the reproaches of those who like to criticize. That is the gift of Allah which He gives to whom He wills. And Allah is All-Encompassing (His gift), All-Knowing* . (QS. Al Maidah: 54).

Quraish Shihab explained that the first attribute is that Allah loves them and they love Allah. Allah's love for His servants is understood by experts in the Qur'an and Sunnah in the sense of the abundance of His virtues and grace. Allah's grace is unlimited, therefore the abundance of His gifts is also unlimited (Rauf, 2023). In line with Imam Al Ghazali's view that life is always oriented towards the foundation of Islam which is based on revelation, reason, and his approach to Sufism, which aims to make humans perfect in the world and in the hereafter, Imam Al Ghazali in his composition, namely the book Ihya Ulum Ad-Din, explained about the goals of

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education which are based on achieving two things. First, a perfect human being who draws closer to Allah SWT. Second, a perfect human being who achieves happiness in life in the world and in the hereafter (Fatimah et al., 2023).

Furthermore, the implementation of ethics is also found in verse 1 of the Asmarandana song "*tabeq sun anu nulis tatkalane saniscara, tigang anga panaggale , jumadiran mlahanawwa, kang kalimat jratnaiua, sribu kang tingang ngatus, tingang puuh kang lalima.* Meaning: (excuse me I wrote at that time on the twenty-seventh of the month of Jumadik akhir in the year of the prophet's hijrah one thousand three hundred and thirty-five (HM Idrus, 2007). The sentence "*tabeq"* is a sentence that is usually said when people are about to pass in front of or on the road in community life in Lombok, but in this context the sentence tabeq in the puspakerma manuscript, concerns the ethics of a person who writes the manuscript, to respect, readers and listeners. This attitude in Islam is usually called from manners to others. This attitude arises from devotion to Allah SWT and the Prophet Muhammad SAW as a role model in life.

Looking at the realm of ethics, ethics has the view that for the study of the system of values that apply to the Code of Conduct, which is recognized as related to paying attention to the main part of human activities. (The rules of conduct, recognize in respect to a particular class of human actions) (Tanyid, 2014). So in Islam , ethics to God is a form of implementation of gratitude for creation, which we call faith and piety in the science of monotheism. Good for every Muslim. The science of monotheism occupies a very important position. Because, it is the basis for every Muslim in order to believe in the Oneness of Allah SWT (Puspitaningrum, 2020). The process of text analysis and data description of semitic symbols on moral values in the Puspakrama manuscript is a finding in research based on a semiotic approach, namely the relationship between signs, symbols, *signs* and *signs* , and the meanings related to the manuscript based on moral values that apply to the Sasak community. Here is an example of the analysis and interpretation as follows *: The place of Kamasan is in the land of Betalmukdas, and the King of Puspakrama, sent a palace messenger, to meet the Regent* , *in Betalmukdas, it was not told on the way, the messenger had arrived,* in the land of Betalmukdas, (Puh Sinom 7) (HM Idrus, 2007).

The quote above has a moral teaching value symbolized by the term *Betalmukdas* which is interpreted as a sacred place found in humans, so they must be careful and use it so as to avoid what is forbidden by God. *Betalmukdas* is interpreted as part of God's secret, namely in the genitals of the children of Adam, in the view that has developed in the *Sasak community* . The explanation is as follows, "In *nutfah* there is sperm, in sperm there is madi, in madi there is manikem, in manikem there is a secret, in the secret there is Me" *Betalmukdas* in the bekesah puspakrama manuscript functions as *a symbol* because there is an agreement among the community about the term *betalmukdas,* especially the philosophical meaning of the term betalmuqdas (Turmuzi, 2020).

As mentioned in several theological sciences, one of the most popular and most important evidences of the inevitability of knowing God is that being grateful to the giver is an obligation. God is the giver of our form and perfection and all the possibilities that we have, so being grateful to Him according to moral law is a must. The obligation to be grateful to God is only possible by knowing God. As long as we do

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not know God, then at that time we will never be grateful to Him. Thus, the inevitability of knowing God is based on moral law which emphasizes that "being grateful to the giver is a must" (Hanafy, 2017). In line with Hasan Langgulung's view that the goal of Islamic Education is a process of preparing the younger generation to fill roles, transferring knowledge and Islamic values that are aligned with the function of humans to do good deeds in the world and reap the results in the hereafter (Arifudin, 2014). That morals guide humans to carry out religious obligations. That the pillars of religion stand on worship and worship of God.

Syayid Amer Ali in his book *Spirit of Islam* states that, by using the power of intelligence guided by conscience, humans can determine truths in their lives, even though the results are relative. These truths are milestones that humans must pass on their way to achieving absolute truth (Allah SWT), the belief that the existence of absolute truth can one day be achieved by humans when they truly understand all of nature and their own history (Duryat, 2015). It can be concluded that in the Puspakerma text, the ethical concept of Islamic education begins with a theocentric nature, namely self-servation to Allah SWT, and the Prophet Muhammad SAW, the beloved of Allah SWT, because of this attitude, faith, knowledge, charity are formed for the salvation of the world and the hereafter.

b. Anthropocentric in nature

The fact that is considered common, which has been put forward since the time of Aristotle that humans are social beings, in reality, in the text of the Puspakerma manuscript on the concept of Islamic education, it describes that the development of human individuals is not separated socially, in this case the method and context of its implementation (Daud, 2003). Because it refers to something that cannot be separated between individuals, in the findings of researchers, that divides human individuals, namely family, teachers and society.

1) Family Ethics

Family is the first and main learning environment for a child. Islamic law emphasizes the importance of the family as the main institution for forming a child's character. In this case it can be seen in the Puspakerma Manuscript when a father becomes a leader in the kingdom, and in the family environment, found in *Tembang Sinom* in verse 4; " *Kacarita sira sang aji, hing negareng puspakerma, ambak bala hing budi, adil hing bala wargi, asih hing hamlet kawula, kawula pun mangkana, amujihing sribupati, sawadyane tannana ksluring manah." Meaning: (*The story goes that the king in the Puspakerma country, led his people with a noble mind, was fair to his people, had compassion for the villagers, the villagers too, praised the king for his service, none of his people felt disappointed (HM Idrus, 2007).

In *the Puh Sinom verse*, there are several ethical values in the Puspakerma Manuscript that a leader must be fair , have noble character and be compassionate towards others. When viewed from the perspective of Islamic education, the Qur'an and Hadith describe several ethics that an educator must have, including fairness, compassion, and gentleness. These ethics must be applied by an educator because students are likened to their own children. Among the ethics that educators must have is fairness, where educators must act

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without differentiating one student from another. The word of Allah regarding fairness in the letter al-Maidah verse 8: (Nofita, 2023) *The intention is that all the dishes, the same as the same, the same as the same, the same as the same. Yes, Sri Narapati, amiyarsa warta iku, yenana wong Kamasan, lewih kawisanireki, apapande kancana dadi fish.* Meaning: Wanting that all fish, and all food (be imitated), therefore, so that he would not be persecuted, it was said that King Puspakrama, heard the news, about the existence of Kamasan people, who were famous for their skill, forging gold into fish (puh sinom verse 6) (HM Idrus, 2007).

The quote above explains the inner conflict in King *Puspakrama's attitude* to fulfill the wishes of his four-year-old child. The goldfish in *the Bekesah Pusakrama manuscript text* is interpreted as the basis of human thought or the goldfish is interpreted as an object as a symbol of the desire of the king's son who wants to have a fish toy that is exactly the same as a living fish. Like the quote " *Karsanya sarwa ulam, mwah sasangan sami , korana reke mangkana, manawi reke larakena [Wishing that all fish, and all food (be imitated), because of that, so that he is not mistreated]"*. The meaning of the story represents a condition where a king experiences inner conflict. On the other hand, the behavior of the king's son is actually a natural thing that happens to every four-year-old child whose character and desires are always changing. However, the king's son still wants a living fish toy (Turmuzi, 2020).

The family is the first and most influential learning environment for a child, and it is also the oldest learning institution in existence. Parents have a responsibility to ensure that their children receive a healthy and happy upbringing by providing for their physical and emotional needs and giving them a solid foundation through education and training. QS At-Takhrim verse 6 explains that: *"you who believe, protect yourselves and your families from a Fire whose fuel is men and stones, over which are angels who are harsh, severe, and do not disobey Allah in what He commands them and always do what they are commanded."* In verse 5 in *Tembang Sinom* it is emphasized that *"the work of the poor, the authority of the Islamic leaders, the authority of the dead, the sri nalendra kawarni, the darbeputra sijijalu, the good sri warnanira, the wayahe sakawan warsi, the latitude of the asih of the nata maring putra", the nature of the king is very generous, he takes pity on the poor, and the infidels who convert to Islam, cares about the dead, has a son, very handsome, who is four years old, the king loves his son very much* (HM Idrus, 2007).

Generous nature is a reflection of a person's noble behavior towards the Creator and others, seen in their generous attitude. People who are willing to sacrifice sincerely in the way of Allah, always help and give, either with their wealth or their soul, are generous people (Triani, 2021). The quote above shows how parents' ethics are towards their children, who have a generous, loving and fair attitude towards fellow human beings. In the Hadith that discusses the ethics of socializing in the family, it can be seen in the hadith that discusses the ethics of being fair in the relationship between parents and children. Regarding this, specifically, the hadith can be stated about "being fair to your children," with the following wording, which means “The Messenger of Allah SAW, said, Be fair to your children." (HR. Bukhari, Muslim, Abu Dawud, al-Nasa'iy and Ahmad).

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Apart from that, there is a hadith put forward by Imam al-Bukhari and Muslim, "al-Nu'man ibn Basyir ra., when he was on the pulpit saying *"My father gave me something," then 'Amrah bint Rawahah said "I am not willing until you testify this to Rasulullah SAW.", then he came to Rasulullah SAW. while saying "I have given something to my son from 'Amrah bint Rawahah, then he asked me to testify to you, O Messenger of Allah. then Rasulullah saw. said* (Tambak, 2019) *"Have you given the same thing to your other children?" Then Basyir answered "No." Then Rasulullah SAW said, "Fear Allah and be fair to your children." Then Basyir went home and took his gift back." (HR. al-Bukhari and Muslim).*

The impact of ethics in socializing with the attitude of being fair to parents will make children appreciate and have an attitude of affection between them and also to their parents. Fair behavior shown by parents makes a major contribution to the psychological development of children to act the same way and can shape themselves into trustworthy, honest and responsible individuals. In addition, it will produce children who have good relationships with others, because they are accustomed to the process of socializing with the principle of justice in the family (Tambak, 2019). Being fair shown by parents towards children makes a major contribution to the child's success through psychology which will later have a generous, loving, fair, honest and responsible personal attitude, because it can also be social support for children through the family. In line with the results of research conducted by Norahmasari in his journal, this shows that there is a significant positive relationship between family social support and the level of self-confidence in children (Norahmasari, 2024).

Apart from that, the parenting style of a mother is also touched upon in the text of the Puspakerma manuscript which is found in the dangdang song verses 74-75; *"sri nalendara sangsiyann angling aris, paranbaya nira ni kasiyan, lamun nora mulih mangke, atawa lara sireku, eh pangongan lunga sireki, tiliki ni kasiyan, saat ngalap biyu, pawongan anulya lunga, maring taman tan kwarna ing lampahi reki, angling sira maring bibineki, biyang tan wruha andi kane* sang *nata, akeng keman maring kene, aniki sireku, deneng bibi tan nan amulih, karan manggih bibi lara, ni kasiyan amuwus, masa wentan anang ingwang"* meaning: raja sangsiyan immediately said, what is the reason for Mrs. Kasyan, she hasn't come home for a long time now, is she sick, O maid, go, look at Mrs. Kasyan, while picking fruit, the maid immediately left, ketaman, said The king said to his mother that she didn't know When the king was disturbed, he was ordered to come here, to see mother, because mother never came home, it was thought that mother was sick, mother Kasiyan answered, my son's cooking (HM Idrus, 2007).

It is explained that a mother is busy taking care of her child, and taking care of him, because of her love for her child, so that the child will become a leader in his future life, the mother who never neglects to take care of her other children during her daily life is busy taking care of her child. Apart from taking care of children, taking children to the garden while carrying them. When viewed in the realm of family education, the mother's parenting pattern towards children is very important, because the first focus is the mother. In agreement with Syafei in Noor Baiti in his research that the existence of parents as the first and foremost educators in laying the foundation for education for children and being the

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people responsible for educating children with faith and morals, forming them with physical and psychological maturity and handing them over to useful scientific thinking and various cultures are parents (Baiti, 2020).

So it can be concluded that the ethics of education in the family that play the main role are, parents, fathers and mothers, who must provide a generous, fair and loving attitude towards children, and the mother as the main caregiver in the family, plays an important role in maintaining and producing a generation of children who have noble morals, behave well towards the family, both mothers and fathers and other families, uphold an attitude of affection towards children, so that the child will later lead the family with a fair, responsible and honest attitude. This is what is described in the text of the puspakerma manuscript.

2) Ethics of Teachers and Students

The researcher's findings in the text of the manuscript that in the analysis of the Puspakerma manuscript in the perspective of de Saussure's semiotics can be seen in the Asmarandana song verse 52; surup kang sangiyang rawit, kang wangi mangke kocapa, saking permaning hiyang manon, wayah tangah dalu hika, anawarang darwis prapta, linggih ayu raja asunu, wong darwis mangke tatanya. Meaning: the sun has set, now night time is due to the will of the almighty God, at midnight, there was an old man who came to sit in front of the king's son, the old man is now asking (HM Idrus, 2007) . In Ferdinand de Saurssure's semiotic theory , the signifier/marker is the old grandfather and the king's son) For aspect form a sign, And significance (signified / signified is the teacher and the student). In the process of teaching and learning in the world of education, teachers and students are the most important in learning. Also the text of the Puspakerma Manuscript tells, in a country called Puspakerma which has a king, and the king has a son who is called in the manuscript as the king's son. The relationship in the ethics of teachers and students can be found in the text of the Puspakerma manuscript in verses 53-56 of the Asmarandana Song;

"where are you from , my son, and what do you do and what is your name, my son, answered the king's son, the old grandfather asked, from the puspakerma I am, the son of the king) (HM Idrus, 2007).

Because teachers are the best role models in the Islamic education process , here we can see the calm attitude (sakinah) seen in the teacher, the teacher's ethics towards his students. The view of KHM Hasyim Asy'ari, this attitude when associated with teacher competence includes classroom management skills and emotional management. Teachers who are able to remain calm in challenging or stressful situations can create a conducive learning environment and help students feel safe, comfortable, and focused on learning. The ability to manage one's own emotions also allows teachers to respond effectively to situations that may arise in the classroom, such as conflict between students, disruptions, or student disobedience. By having this expertise, teachers can maintain an orderly, disciplined, and productive class (Chanan et al., 2024). Always fear Allah SWT. (khauf) in every movement, silence, speech, and deed, because knowledge, wisdom, and fear are trusts entrusted to him so that if they

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are not guarded, then it is considered betrayal, Allah says in QS Al-Anfal 8: 27 which means 'you who believe, do not betray Allah and the Messenger and do not betray the trust entrusted to you, while you know.

(The reason I came here, was run away by a peacock, fortunately the old grandfather now, met me here, I feel happy, to the old grandfather, I ask for his supernatural powers) (HM Idrus, 2007).

And so the student must be happy and have a gentle attitude towards the teacher, feeling happy towards the teacher is the attitude of the student's sakinah towards the teacher, it can be seen that in the quote above I feel happy towards the old grandfather (the teacher). Attitude The child's curiosity here asks for magical knowledge (hikmah knowledge). Moreover, if it is associated with religion by the community, it eventually becomes a dogma in viewing hikmah knowledge as magical knowledge. In fact, the breadth of the meaning of the word hikmah is mentioned, one of which is in QS Al-Baqarah: 129 as one of the sources of knowledge for human life (Tesa Maulana & Tarto, 2022).

(The old man now answered sweetly, as you wish my son, as you wish my son, if that is the will of your majesty, this is my gift, the palm frond , only one, so hold it) (HM Idrus, 2007).

Because teachers are the heirs of knowledge, then the teacher should also have better ethics towards his students, because to convey the wisdom contained in the Qur'an, it must be done with gentleness with loving manners towards the students as can be seen in the quote above that "the old grandfather now answers sweetly". And when students ask for knowledge of wisdom from the teacher, the teacher's attitude must be to answer it and not mind sharing knowledge with the child by saying " son, this is my gift".

Pagawening kangle lidi, sakehe tumuwuh hika, kabehika wadi mangko, yen mungsuh akatah, tan kawasa anglawan, awadi hing sireku, pma iling ana wakasan. Dadya Aningali Park. (the use of this stick, all enemies, all of them are afraid, even though there are many enemies, no one has the power to fight, afraid of my son, always remember my orders) (HM Idrus, 2007).

The teacher must also explain the wisdom that is conveyed to his students, because the teacher has a very important role in helping students face the challenges of an era that is always changing and full of new requirements , as a result of the education and teaching carried out. Professional teachers must have four competencies, including pedagogical competence, personality competence, social competence, professional competence (Bayu Mahendra, 2021). That teachers want to educate their children to become good people, have strong personalities and healthy mental attitudes and commendable morals. All of this can be achieved through education. The moral message conveyed by the teacher emphasizes that the student remembers the knowledge conveyed by the teacher.

This attitude is an affirmation that the teacher's attitude towards students, according to the Puspakerma manuscript that " always remember my message ", meaning that all knowledge must be arranged in implementing by the child because life in this era is increasingly rapid with the loss of moral values. There is also that the teacher must behave like his biological child in educating

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children with. And provide knowledge of wisdom with a polite attitude. This will support the child's life when he is an adult.

Because every experience that is passed through sight, hearing , or behavior that is received will determine the formation of his personality. Instilling values from an early age is needed so that they are ready to face the challenges of the times and the challenges of life that they will face in the future, which of course are different from now. For that, in carrying out their duties, teachers must consider this reality. The word of Allah SWT in QS Al-Luqman (31) verse 13: " And (remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate others with Allah. Indeed, associating (Allah) is truly a great injustice ." From the explanation above, it can be concluded that teacher ethics, apart from being a noble task, is also a difficult task because it is required to be a disciplined teacher, an attitude of affection towards students and vice versa as students must obey the teacher's messages, so that later in life in the midst of society they still have a noble and trustworthy personality.

3) Community Ethics

Community life is a measure of the success of families and teachers in educating children, the moral values of the child are found in social life in society, we can find them in the text of the Puspakerma manuscript. In the *Asmarandana song* , the first verse contains " *tabeq sun anu nulis tatkalane saniscara, tigang anga panaggale, jumadiran mlahanawwa, kang bilang jratnaiua, sribu kang tingang ngatus, tingang puuh kang lalima (excuse me, I wrote at that time on the twenty-seventh of the month of Jumadik akhir in the year of the Prophet's migration, one thousand three hundred and thirty-five).* (HM Idrus, 2007). In this writing, the first author or copyist in 1335 H or around 109 years old and after opening with the sentence basmalah the author of puspakerma, said the sentence " *tabeq* " (Hakim & Indonesia. West Nusa Tenggara Language Office, 2017) excuse me or a sentence that humbles oneself towards the reader of puspakerma, in the sense that we must respect each other as human beings. It is found in the text of the puspakerma manuscript in the sinom song verse 5 that;

"The nature of the king is very generous, takes pity on the poor and infidels who convert to Islam, cares about the dead" (HM Idrus, 2007).

That the attitude of caring in the midst of society creates harmonious social values, and an attitude of compassion *towards* non- Muslims , can be mentioned as the value of tolerance in the view of current religious knowledge, in addition to the attitude of caring for fellow citizens also caring for the dead. the meaning is to pray for each other for the family who has died, and be able to be a role model in the midst of society. Islam is a religion that always calls for goodness.

"*Wonten is a story of Winarna, Kacarita sira sang aji, hing negareng puspakerma, ambak bala hing budi, adil hing bala wargi, asih hing kawula hamlet, kawula pun mangkana, amujihing sribupati, sawadyane tannana ksluring manah. meaning:* there is a story. The story is that the king in the Puspakerma country, led his people with a noble mind, was fair to his people, had compassion for the

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village people, the villagers too, praised the king for his service, none of his people felt disappointed. (Sinom song verse 4) (HM Idrus, 2007).

The quote above is an explanation of moral values, love for fellow creatures, that respecting fellow humans in the philosophy of the Sasak people does not prioritize job status, economy or social status alone. However, human respect for other humans is seen from the aspect of their personality or humans who always protect themselves from bad things. Puspakrama is *interpreted* as a true teaching about the human self so that good and bad in humans are their basic behavior. Puspakrama means the flower of goodness, so developing good behavior and respecting humans and other creatures is a must because all of them are God's creatures. Puspakrama in semiotics is interpreted as a "symbol" because it is a form of community agreement, according to the philosophy that has developed especially in the Sasak community. Puspakrama is interpreted as a symbol of goodness, and an effort to improve oneself for the Sasak people (Turmuzi, 2020).

One of the real manifestations of caring for others is the pleasure of sharing one's ownership rights with others. Ownership is essentially relative, considering that ownership absolutely *belongs* only to Allah. Basically, humans are given the mandate to use what they have to fulfill their needs, and are encouraged not to forget to give charity. The mental state of someone who likes to give charity usually has a high sense of sympathy and empathy for other people and is easy to feel pity. Mature faith is reflected in a person's caring behavior towards others (Turmuzi, 2020).

The *manifestation* of social values according to *M. Junus Melalatoa* can be seen in forms such as, orderly, loyal, harmonious, mutual assistance (mutual cooperation), deliberation, togetherness and so on. The expression of social values in the text of the puspakerma manuscript gets a clear accentuation, it can be understood that the figure of the king of the prince is a prototype that upholds the social mandate of society, because of compassion for the fate of the king of Sangsiyan who fell ill because he had no children, so he was willing to look for medicine in the form of *I-Kemat* (cupu manik/kamandalu) for the king's recovery with full responsibility. To get a clear picture, see the following quote (Soimum et al., 1997);

"*I am the servant who told the prime minister, because I am the servant of the patih, because I am the servant of the patih, because I am the servant of the patih* , because I am the servant of the patih, because I feel sorry for you, for my lord, if I do not tell you, my lord will die, the king smiled and *said*, continue, you are my uncle, find me medicine, so that I can have children and I will take you as my son-in-law later."

"*The king smiled and said, yes, I will look for the medicine, if I don't look for it, you will definitely have a child, but it took me a long time to find the medicine because the place where the medicine is is very far away.*"

Apart from that, there are also expressions of social values that can also be seen from the humble attitude and help given by Ni Kasyan and Ki Kasyan who found/ picked up the king's son when he was *carried* away by the peacock into

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the middle of the forest, found in puh sinom verses 58-64. Furthermore , it is also revealed from the attitude of the main character Jayeng Langit/Raja Putra Puspakerma, when he returned from Egeri Maligya after getting a medicine called I Kemat, who helped the king of the Islamic Jinn in the 5th Heaven who was attacked by the King of the Jinn Iprit, then Raja Putra also helped the King Kelanjali in the 3rd Heaven who was attacked by the Absi/Absah King.

The attitude of loyalty is also an ethical element in social behavior. This attitude was possessed by the king's son towards the princess from the land of Maligya, who promised him medicine in the form of I Kemat, which can be seen from Puh Durma verses 163-164. The meaning of the research results from Miftahur Rohman entitled Concept of Islamic Education Goals Perspective of Socio- *Cultural Values* that The objectives of Islamic education in terms of educational philosophy are divided into ontological, epistemological and axiological views. Ontologically, Islamic education is not only sourced from the Qur'an and Hadith, but combines literalist text understanding with substantive understanding that combines various scientific approaches. From an epistemological perspective, socio-cultural values can be internalized in the implementation of Islamic education. These values are derived from the noble values of the Indonesian nation (Rohman & Hairudin, 2018).

Viewed from Ferdinand de Saussure's semiotic theory with the terms signifiant (*signifier, tabeq, dermawan, fakir, Islam)* for the form of a sign, and signifie (*signified) for the form of a sign.* that good character, generous, people who are very miserable in life, religion. With the explanation above, researchers can draw conclusions through text analysis that the ethics of Islamic education in society uphold social values, such as, prioritizing good character, caring attitude, compassion, sense of responsibility, helping each other, generosity, mutual cooperation attitude, and loyalty attitude.

c. Cosmocentric in nature

1) **Ethics Towards Nature**

When viewed from the perspective of Islamic education (cosmocentric) the universe is a medium of education as well as a means used by humans to carry out the education process. It can be seen that it is something created by God Almighty, space or the universe in the form of space can be seen in the following verse: *Munggah luhuring ngangkasa, pan marga hing wiyati, tur adohe tan pantara, raja putra mesang angling, sakedah kedah mami, eh* bapa *pamit kengsun, lah lungaha anak ingwang, den becik sira neng margi, raja putra adan tumulya lumampah* (HM Idrus, 2007). Meaning: Climbing up into the sky, because the journey to the sky, and the distance is limitless, the king son smiled and said, no matter how, father, say goodbye my son, yes go my son, be good my son, then the king son walked (Tembang Sinom 187).

Wus madal saking jro guwo, anulinga hingukir, prapteng anandaka, angabata arennirek lilidi aren nereki*, yata mrak hingmas rawuh, saying raja putri, eh mrak gawanan mangkin, maring luhur Langitane maligiya village. 188* (HM Idrus, 2007) Meaning: when you come out of the forest, go to the mountain, when you arrive, stand up, whip the palm tree stick, immediately the golden peacock

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comes, says Raja Putra, yes peacock, take it now to the sky of Maligiya village.

The quote above can be correlated with the Word of Allah in the Qur'an Surah Al-Baqoroh verse 164 "Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sailed on the sea brought what was useful for humans, and what Allah sent down from the sky in the form of water, then with that water He revived the earth after it had died (dry) and He scattered on the earth all kinds of animals, and the circulation of the winds and clouds was controlled between the heavens and the earth; Indeed, there are signs (of the oneness and greatness of Allah) for a people who think.

Realizing that humans are created and built from components of the land and therefore humans are also responsible as builders, maintainers and prosperers of the land. Because development itself is an important part of environmental management reaching all aspects of the environment, therefore development priorities must be chosen that are strategically able to reach as many aspects of life as possible.

2) **Ethics Towards Animals**

Ethics towards animals in the puspakerma manuscript can be seen in the sinom song, that the king made a goldfish by commissioning a goldsmith, and the goldfish was kept by the king, likewise the king of puspakerma made a golden bird for his four-year-old child, and the golden bird was kept in a chest. So here the golden bird and the golden fish have a dialogue in the sinom song verse 38; *Dadya mrak sarangken iwak, sakaro aneng jro pati, lingira mrak tatanya, eh iwak suntatakeni, dukira kinar yahiki, paranlingira sang prabu, sumawur* punang *iwak, lamun andikan nrapati, sun karya minangka pamang-amangan. Meaning:* so the peacock and the fish, both of them are in the box, he said the peacock asked, "eh, my fish asked, when you were made, was that the king's word?" The fish replied, that it was the king's word, he made me just to play with (HM Idrus, 2007).

Darbeputra sjijalu, baikriwarnanira, wayahe sakwan warsi, lintang asih sang nata maring son, Karsanya sarwulam, muwah sansang sami, karanerake larakna, yata srinarapati, amiyarsa wartahiku yen ana wang kamasan, luwih kawisaneriki, apapandae kancana dari iwak. Meaning: having a son, very beautiful in appearance, four years old, the king loves his son very much, likes all fish, also all foods, therefore, the possibility was tried, then the king heard the news, that there was a goldsmith, very high in ability, making gold into fish. It can be explained that the animals here are the toys of the king's son Puspakerma to his son, who intends to make toy goldfish and peacocks from gold. In the perspective of de Saussure's semiotic theory, *the signifiers are fish and peacocks.* For aspect form a sign, And significance (*signified* are animals that live in water, and animals that live in the air.

Because animals or animals that live in water, and air such as birds can be described, to become a true and intelligent human being, must have a sense of affection for all animals, then for other animals we can also find cosmocentric or natural when the king son seeks medicine for the king sangsiyan to have children, then we can quote in the text of the puspakerma manuscript in the song durma verses 121-123 that; *Karo sapa raja putra kang lunga, yata taka lilidi, king aren*

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sanunggal, dina larri lumammpah, mrak kanca nangimbangi, aneng gagana, tumut saparaneki. Blonde blonde dina denira, lumampah, alas gunung kang wingking, amanggiya kangtagal, ajambar kangtagal, kabondening ulat sami and king son, ling amaring ulat neki. Wruha nira mangkana hiki, kang messenger, queen sangsiang kangnami, hingsun Putranira, prabu hing puspakerma, on suminggah sireki, ulat punika, samya pijak kankeri (HM Idrus, 2007). Meaning: The two with whom the king son went, immediately took out a stick, from the palm only a piece, day and night, walked, the golden peacock watched, from the air. Several days he walked through the mountain forest, came across a field, the field was very wide, filled with all the caterpillars, then the king son, said to the caterpillar, know that I am a messenger, my name is the queen of sangsiyan, I am his son, the king of puspakerma, you all move aside, the caterpillars all step aside. right and left (Tembang Durma Bait 121-123).

The quote above can be analyzed in Ferdinand De Saurssure's semiotic theory that *the signifiers are day and night, air, mountain forests, birds, caterpillars.* For aspect form a sign, And significance (signified is the sun and moon, wind or oxygen, plants), interacting with nature is the nature of cosmocentrism contained in the puspakerma manuscript, not destroying nature, plants and animals. In line with the view of al-Attas, he has a view Semantically, the word tarbiyah is not specifically used to educate humans, but can also be used for other species, such as minerals, plants, and animals, Tarbiyah has a material connotation; it means nurturing, bearing, feeding, developing, maintaining, making, making growth increase, raising, producing mature results and taming.

The attitude of shame and compassion towards animals is also found in verses 82-83 of the dangdang song, namely when the king is hunting and the king feels sorry for his catch as in the following quote: *Sri nalendra merang kalbune, alolos dewekkipun, ngunjung gunung nula manggih, manjangan aneng tagal, mung sanunggal ipun, manjangan hika anganak, dan sang nata bunuru, anjangan nuli mati, sang nata nulir rerenan* (HM Idrus, 2007). *This means;* the king was ashamed in his heart, exploring the mountains then he found a deer in the field , but only one, the deer gave birth, immediately the king speared the deer and it died, the king then rested. *Nulya prapta menjangan kang alit, deng gurayang ibune kang pjah, sri nalendra pandulune, lintas walsing kayun, walas hari nira narapati, yen ingsun aduwe anak, lwir kadi puniku, menkene panamun ingwang, dan sang nata dadya sang nata tumulih, tanasari prapteng uma* (HM Idrus, 2007). *Meaning:* then came a deer that was still small, hugged by its mother, his majesty in his feelings, very pitiful, compassion for his majesty's heart, if I had a child, like this, this is what I met, and his majesty immediately went home, not long after arriving at the palace. In the verse it is mentioned that the tameness of animals, namely the caterpillar, scorpion, centipede, large snake, monkey, wild boar, buffalo, cow, horse, can be found in verses 122-140 of the Durma song (HM Idrus, 2007).

Likewise, the Qur'an conveys this when we discuss the emotional relationship between dogs (animals) and humans. This verse explains how dogs dedicate themselves to humans, especially to their guardians or masters. The first and second are found in QS alkahfi/18:18 and QS al-Kahfi/18: 22 And you

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thought they were awake but they were asleep, and we turned them to the right and to the left, while their dog stretched out its arms in front of the cave door. And if you see them, of course you will turn away from them by running away (yourself) and of course (your heart) will be filled with fear of them (QS al-kahfi/18: 18) (Anggraini & Syahidah, 2023).

Also not to forget that environmental science basically studies the relationship between humans and the elements on the earth's surface. Humans live not far from their environment, even closely with their environment, like a coin with two sides; whether it occurs in ancient, industrial, or modern times. Even though nature is a close part of humans, one group of humans with another has differences in relating to nature. The nature of human thought will show how humans relate to nature; so that in general humans have a relational attitude: 1) submitting to nature, 2) conquering nature, and 3) balancing with nature (Hariyono & Aryati, 2018). The initiator of applied Islam, tried to ground the teachings of Islam that had been considered sky-high (theocentric) to be more down-to-earth (anthropocentric) by factualizing Islam. Factualizing Islam is the process of changing ideal ideas into factual ones. This factualization is what then gave birth to what Muslim A. Kadir called applied Islam. Applied Islam is a science that initiates the amali (practice) paradigm in Islam (Fatah & Karim, 2021). From the explanation above, it can be concluded that ethics towards animals as we love them, so that animals do not feel disturbed, must be able to feel it towards individuals. By being kind, animals can also not bother us.

3) Ethics Towards Plants

Ethics towards plants, when humans can utilize plants that grow in nature, if these needs are met then, we as humans must feel sufficient to utilize them, in this case we can find it in the text of the puspakerma manuscript in the dangdang song verse 77; *Aturna sang ulun, lunga sira ngalap wahwohan, gedang mas surhe jambe wangi, mangosteen and salak sumangka. Durian nangka sampun denna lapi, kang pawongan umantuk sira, tan nasuwe sira lamphae, prapta sireng kadatun, sampung katur wohwohan sami* (HM Idrus, 2007). It means; send your Majesty the king, go and pick fruits, papaya mas sirih pinang wangi, mangosteen and salak watermelon. Durian nangka has been picked, the envoy has, not long on the journey, he arrived at the palace, all the fruits have been presented.

It can be explained that in De Saussure's semiotic theory, *the signifiers are the gedang, gold, betel, mangosteen, snake fruit, watermelon)* For aspect form a sign, And significance (signified is a symbol of the results of plants), then it can be interpreted that ni kasyan is an active gardener in planting, fruiting plants and plants that do not bear fruit, this is what is done as a gardener, utilizing plants as needs and to give as souvenirs when relatives visit. From the plants here can be distinguished from those that bear fruit and only leaves as quoted above using betel.

Next, it can be found, in the vast fields, forests and mountains, in the farming area, in the puspakerma manuscript, telling a story about a son of the king of puspakerma named raja putra (jayeng langit), lost in the field of ni kasyan, and ni kasyang was gardening, planting bananas, cassava, salak, papaya with ki

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kasyan and medicines according to life's needs and maintaining plants by cleaning grass or pest plants that interfere with the plants. We can see it in verses 60-61 of the asmarandana song; *Nuli tumuruna anglis, hing tagal mangke punika, pun mrak pamit amangke, nullya muluk maring tawang, kantun sang raja putra, aleledang dewek ipun amring jabanig kukubonan. Kangan duwe kitan hiki, ki kasyan lan nikasiyan, tanan duwe anak rako lan rewa ngenorananna, ni kasiyan kawarnaha, karsa nipun alap jujut, maring jabaning diyana* (HM Idrus, 2007). *Meaning:* then immediately dropped off in a field, the peacock said goodbye now, then flew into the air, leaving the king's son alone, outside the park (garden). The owners of this park, Mr. Kasyan and Mrs. Kasyan, did not have any children, and their family did not exist either, Mrs. Kasyan was said to want to look for grass, outside the park.

It can be explained that for the balance of nature, especially plants, it is humans who depend on natural plants, all plants must be cared for, preserved and looked after properly, as illustrated in the verse above that, care for plants by keeping them away from pest plants that want to disturb other plants, so that the fields remain sustainable for the balance of nature and its contents, the value of education contained is to maintain and look after it well for the survival of us as humans. Researchers analyzing using the perspective of Ferdinand de Saussure's semiotic theory found that *the signifiers are kukubonan, tagal, jukut* For aspect form a sign, And significance (*signified*/garden, field and grass are symbols of ecological results). From the explanation above, the researcher draws the conclusion that ethics towards plants must maintain and preserve, utilize according to life's needs, the Islamic educational value contained is our attitude as humans must maintain the balance of nature and its contents, and distance ourselves from greed or always feeling sufficient.

D. CONCLUSION

Based on the results of the data analysis in this study, it is concluded that the Puspakerma Manuscript contains procedures and responsibilities for education and character formation of self, family (especially children's character), and a leader who is close to the people. This is depicted in several stories in the Puspakerma Manuscript that can be understood, comprehended, and used as examples for society, especially in today's situation where the next generation has been morally corrupted, such as liking the same sex, crime that continues to be rampant, depending on the power of parents, and no longer knowing religious values and disobeying parents .

Meanwhile, related to the concept of Islamic education ethics in the Puspakerma Manuscript when viewed from the perspective of Ferdinand De Saussure's semiotic theory, it is based on three kinds of concepts, namely; *First,* the concept of Islamic education ethics which is theocentric, namely; devotion to God Almighty, and the Prophet Muhammad SAW the beloved of Allah, because of this attitude, faith, knowledge, and deeds are formed for the salvation of the world and the hereafter ; *Second,* it is anthropocentric which is divided into three parts, namely; Family ethics, teacher and student ethics, and community ethics; *Third,* it is cosmocentric. This ethical concept is divided into three parts, just like anthropocentric ethics. The three parts in question are; ethics towards nature, ethics towards animals, and

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ethics towards plants

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