

Guru “*Digugu Lan Ditiru*”: A Psychological Review

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Abstract: In Javanese society, a teacher is often regarded as “*digugu lan ditiru*”, meaning obeyed and emulated. This phrase reflects the teachers honorable position as a role model and guide for the community. This study aims to explore the meaning of “*digugu lan ditiru*” from a psychological perspective using a literature review method. The findings highlight the concept of Dasa Ma (10 M), which outlines essential behaviors for teachers: manemboh (faith and devotion), momong (guiding), momot (patience and resilience), momor (adaptability and openness to innovation), mursid (noble character and visionary thinking), murokapi (beneficial influence), mapam (strong mental and physical endurance), mituhu (loyalty), mitayani (reliability), and mumpuni (mastery of skills). These qualities help a teacher gain student’s trust and obedience. Through the process of modeling, as explained in Albert Bandura’s social learning theory, students see their teachers as role models, internalizing values and behaviors. Thus, being a teacher who is “*digugu lan ditiru*” is not only a social expectation but also a psychological process that influences student development.

Keywords: Dasa Ma, Obeyed and Emulated, Teacher, Modeling, Social Learning Theory

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A. INTRODUCTION

Education can be explained as a conscious and systematic effort to achieve a better standard of living or progress. In this context, education plays an important role as it serves as the frontline in the process of individuals acquiring experience and knowledge as a provision for navigating life. The success of education is determined, among other factors, by how a teacher delivers learning, both inside and outside the classroom.

Based on a literature review conducted by Juhji (2016), teachers play a role in educational development, which includes: First, instilling values and continuously building students character. Second, being the central figure in learning. Third, providing assistance and motivation as a supporter, carrying out supervisory and monitoring task, and responsibilities related to student discipline. Fourth, serving as a role model in the community who should be followed and respected (Juhji, 2016).

Furthermore, research by Shodiq & Syamsudin (2019) states that teaching is a valuable profession that deserves appreciation, as teachers provide learning experiences to students both personally and emotionally. Teachers offer real-life educational experiences compared to technology, such as moral lessons and character development (Shodiq & Syamsudin, 2019).

The discussion of the teaching profession is always interesting, from the stereotypes attached to it to the implementation of its roles in schools. Teachers serve as the backbone of efforts to improve the quality of students. This profession entails two inseparable functions:

educating and teaching. Educating means shaping students behavior and personality in a positive direction, while teaching refers to imparting knowledge that becomes a guiding principle in daily life (Juhji, 2016).

Furthermore, findings from Wahid et al. (2018), who conducted a literature review based on dramaturgy theory, state that teachers play two roles: First, as a front stage actor, meaning they act as movers and guides whose role extends beyond imparting knowledge to include character education for a better generation. Second, as a back stage actor, meaning they serve as a friend who is well accepted and acts as a role model for students.

Currently, educational institutions and teachers face increasingly challenging conditions, particularly in preparing students to be capable and ready to face dynamic changes. These changes are not only related to science and technology but also involve shifts in value and morals. Teachers hold a central position in implementing school programs designed to achieve national education goals. Teachers must serve as good role models, as their profession embodies the principle of "*digugu lan ditiru*" (to be trusted and emulated), where their words and actions become a reference for their students (Wahid et al., 2018).

Becoming a teacher who serves as a role model can only be realized if the teacher effectively fulfills their role. Research by Sitompul (2017) shows that students exhibit two attitudes toward teacher: respect and disrespect. Students show respect by paying attention to the teacher's explanations, being willing to communicate with the teacher, staying in class during lesson, and treating the teacher politely. Conversely, disrespectful behavior includes arriving late to class, shouting in class, talking or sleeping during lessons, speaking negatively about teachers behind their backs, and even skipping class (Sitompul, 2017). Based on the discussion above, this literature study aims to provide an analysis of teachers who can represent the meaning of "*digugu lan ditiru*" from a psychological perspective.

B. METHOD

The conduct a study on "GURU (Digugu lan Ditiru) a psychological review, the researcher chose the literature review method. A literature review is method that involves searching for sources from electronic databases, both national and international, such as ScienceDirect, Google, and Google Scholar. A total of 15 articles published between 2013 and 2023 were used in this study. This research began with establishing criteria and objectives, collecting and analyzing data, and then systematically presenting the analysis results.

C. RESULTS AND DISCUSSION

In this section, the researcher presents the conclusions of the study based on 15 article related to "Guru (Digugu lan Ditiru): A Psychological Review", with the sources of the review listed in the following table.

Table 1. Study Source

No	Article Topic	Author	Year	Research Result Conclusion
1	Revitalisasi Karakter Guru menurut Filosofis Jawa: Sebuah Gagasan Mengembangkan Kepribadian Siswa	Imam Gunawan	2013	Javanese culture is full of philosophical nuances, which are reflected in rituals, literary treasures, and teachings of life principles.
2	Kepatuhan Siswa Terhadap Disiplin dan Upaya Guru BK dalam Meningkatkan Melalui Layanan Informasi	Sanderi, et al	2013	It was revealed that students have high compliance with discipline.
3	Peran Urgen Guru dalam Pendidikan	Juhji	2016	The role of teachers in educational development includes: instilling values and building student character; as a center of learning; providing assistance and encouragement and supervision; and being a role model.
4	Respek Terhadap Guru Siswa	Sitompul	2017	Students respect their teachers by listening to the teachers explanation, not leaving the classroom during the lesson, greeting, and not being rude. Students who do not respect teachers are shown by coming late to class, not caring about the lesson, speaking impolitely, and so on.
5	Relation of Student-Teacher Trust with School Well-Being to High School Students	Hongwidjojo, et al	2018	There is a positive and significant relationship between student-teacher, trust, and school well-being.
6	Implikasi Teori Belajar Sosial (Social Learning Theory) dari Albert Bandura dalam BK	Tarsono	2018	Based on social learning theory, behavior can be changed and modified through modelling which is used to form and shape new behavior that can be approved by society and eliminate

No	Article Topic		Author	Year	Research Result Conclusion
					unwanted behavior.
7	Psikologi Profetik	Guru	Rochmawati	2018	Teachers must be equipped with pedagogical, social, personality, and professional competencies. Based on social learning theory, behavior can be changed and modified through modelling, which is used to form new behavior and eliminate unwanted behavior.
8	Pengembangan Karakter Guru dalam Menghadapi Demoralisasi Siswa Perspektif Teori Dramaturgi		Wahid, et al	2018	According to Goffman's theory, teachers have two areas, namely the front stage and the back stage.
9	Teacher Function in Class : A Literature Review		Abida Ferindistika Putri, et al	2019	Professional teachers are educators who have professional authority in educating, teaching, guiding, directing, training, assessing, and evaluating students.
10	Pentingnya PendidikanKkarakter Melalui Keteladanan Guru		Prasetyo & Riyanti	2019	Teachers exemplary behavior can be carried out by all teachers in developing character education in schools, because what is done is the embryo of teachers who can be respected and imitated.
11	Teacher Identity Reconstruction : Socio- Anthropological Study of Javanese Society		Shodiq & Syamsudin	2019	Teachers are a valuable profession and deserve appreciation because teachers provide a learning process to students personally and emotionally. Teachers provide real educational experiences and examples compared to technology, such as moral lessons and character formation.
12	Kepribadian Pendidik : Telaah Psikologi Islam		Warsah & Uyun	2019	The teacher's personality is not only the basis for teachers to behave, but will also be a role model for students in their development. The teacher's personality needs to be fostered and developed as well as possible.

No	Article Topic	Author	Year	Research Result Conclusion
13	Penerapan Teori Belajar Sosial Albert Bandura dalam Proses Belajar Mengajar di Sekolah	Lesilolo	2019	The personality of students develops through the process of observation, where students learn through observing the behavior of others, especially leaders or people who are considered to have more value than others.
14	Aplikasi Teori Belajar Sosial Albert Bandura Terhadap PAK Masa Kini	Boiliu	2022	Social learning theory talks about how to observe the social world, where the things observed will be learned, imitated, and eventually applied.
15	Aktualisasi Prinsip “Digugu lan Ditiru” dalam Pengembangan Kualitas Guru PAI di Abad 21	Afiquil Adib	2022	Teachers in Javanese tradition are an acronym for “ <i>digugu lan ditiru</i> ” (people who are trusted and followed), not only responsible for teaching subjects, but also educating morals, ethics, integrity, and character.

Based on the content analysis of 15 articles related to *digugu lan ditiru* in a psychological review, it was found that Javanese culture is full of philosophical nuances, which are reflected in rituals, literary treasures, and teachings of life principles (Imam Gunawan, 2013). The word “guru” in Javanese according to *kerata basa* or *jarwa dhosok* is an abbreviation of the term “*digugu lan ditiru*” (a person who is trusted and followed), not only responsible for teaching subjects, but also educating morals, ethics, integrity, and character (Afiquil Adib, 2022). Teacher exemplary behavior can be carried out by all teachers in developing character education in schools, because what is done is the embryo of teacher who can be *digugu lan ditiru* (Prasetyo & Riyanti, 2019).

As an educator, teachers have a role in the development of education including: instilling values and building student character, as a center of learning, providing assistance and encouragement and supervision, and the last is being a role model (Juhji, 2016). Therefore, the teachers personality is not only the basis for teachers to behave, but will also be a role model for students in their development. The teachers personality needs to be fostered and developed as well as possible (Warsah & Uyun, 2019). Teachers should always foster a scientific soul and not misuse knowledge for bad interests, so that teachers need to improve their professionalism in the world of education, and can have complete competencies and be loved by students, these competencies are pedagogical, social, personality, and professional competencies (Rochmawati, 2018). Professional teachers are educators who have professional authority in educating, teaching, guiding, directing, training, assessing, and evaluating students (Abida Ferindistika Putri et al., 2019). In addition to these competencies, according to Ranggawarsita (1954), in traditional Javanese society a teacher needs to understand and apply *Dasa Ma* which is Javanese with the meaning of *Ten Ma*, namely:

1. Manembah, which means a teacher must have faith and piety in God Almighty, and carry out worship according to the beliefs they adhere to.
2. Momong, which means a teacher must have the attitude of ing ngarso sung tulodho, which means being a role model for his students. Ing madyo mangun karsa, which means giving spirit and motivation. And Tut wuri handayani, which means giving influence and encouragement from behind, with the intention that students can walk and become responsible individuals.
3. Momot, which means that a teacher must have a patient and tough nature in facing problems. Representing the proverb “bengawan weteng segoro” which means being able to absorb information, criticism and constructive suggestion. Having a broad-minded nature when receiving praise. Not waton maidon (just criticizing), but if in a forced position for the common good, then it is permissible to maido mowo waton (criticizing with a basis and proving alternative solutions).
4. Momor, which means a person needs to apply manjing ajer-ajer (adapting), open to change and renewal in accordance with the increasingly developing era. But still with caution in making every decision.
5. Mursid, means that a teacher must be landep penggraitone (sharp thinking and broad-minded to the future), but ora cendkah karo jejeran kautamaan (not deviating from noble character). In other words, a teacher must not have a bad personality (reprehensible), both in terms of religion, ethics, and norms.
6. Murokapi, means that a teachers presence is meaningful to students. His position and title are obtained based on work performance. The loyalty and trust given can be carried out by prioritizing common interests, and in decision making ora mban cinde mban ciladan (wisely acting fairly based on applicable regulations).
7. Mapam, means that a teacher must have physical and mental endurance, mugen telaten ing pakaryan ora mangru tingang gebyaring kahanan (diligent and persistent in working, and have steadfastness), manunggaling tekad lan pakarti mangreh ing panca ndriyo, lelandesan kawaspadan, tetekan budi rahayu, pepayung ing kautamaan, namely a teacher must be able to control himself and also be alert and have noble character. Ora gumunan, ora gempaan lan ora umug, namely not easily amazed by something, not easily surprised but still responsive to changing conditions, and not arrogant.
8. Mituhu, means that a teacher must have a sense of loyalty to Pancasila and the 1945 constitution, applicable laws and regulations, and the tasks carried out with a full sense of responsibility. Armed with a sense of generosity, a teacher will have great dedication to the tasks he carries out.
9. Mitayani, that a teacher must be able to rely on his abilities both in terms of quality and quantity. Wise in making decisions based on a priority scale or in accordance with the ambeg parama art strategy. Having the principle of gemi, nastiti, surti lan ngati-ati, which means having awareness and ability to limit expenses according to the priority scale that has been made previously.

10. Mumpuni, which means a teacher needs to have more abilities. As with abilities in other fields, work experience, or achievements. A teacher will have excellent abilities if he has these advantages. Therefore, teachers must be smart and agile in their thinking, which ultimately greatly objectively and realistically (Imam Gunawan, 2013).

A teacher who has implemented the criteria and has these competencies will gain a sense of trust from students (Warsah & Uyun, 2019). This is because students' personalities develop through the observation process, where they learn through observing the behavior of others, especially leaders or people who are considered to have more value than others (Lesilolo, 2019). This condition is strengthened by the results of research by Hongwidjojo et al., (2018) which states that there is a positive and significant relationship between student-teacher, trust, and school well-being (Hongwidjojo et al., 2018).

Furthermore, after students have a sense of trust in their teachers, a sense of obedience will emerge in students to carry out every direction given by the teacher. Obedience is an attitude of obedience to an order or rule. This obedience is based on respect, not fear (Sanderi et al., 2013). Furthermore, in research conducted by Sitompul (2017), obedience is one part of students' concern for teachers. The study explains that students believe that respect has two main forms that depend on the relationship they have. First, students respect teachers in the form of fulfilling academic tasks. Second, teachers and students agree that respect can function in caring about obedience, listening, personality, and politeness.

Teachers become figures who are trusted, obeyed, and emulated because based on the concept of Modeling in Social Learning Theory, students will observe their surroundings, where the things observed will be learned, imitated, and ultimately applied (Boiliu, 2022). Behavior can be changed and modified through modelling which is used to form and mold new behavior that can be approved by society and eliminate unwanted behavior (Tarsono, 2018). Based on the results of the content analysis of the 15 articles, the researcher concluded that the ideal teacher figure from the perspective of Javanese society will gain trust and obedience from students so that it becomes the teachers' capital to be obeyed and imitated. The process of being obeyed and imitated can be explained by modelling in social learning theory, with the following dynamics:

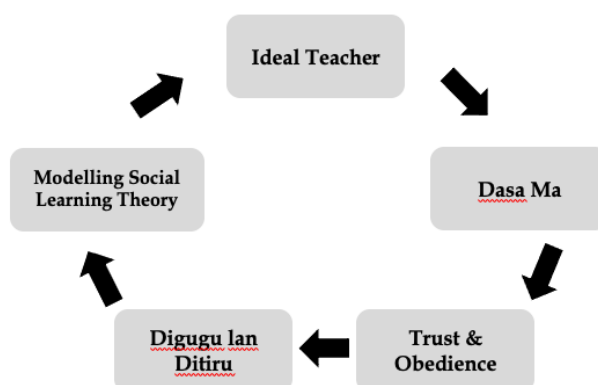


Figure 1. Dynamics of the ideal teacher process of being “*digugu lan ditiru*”

D. CONCLUSIONS AND SUGGESTIONS

This study concludes that the meaning of the teacher "*digugu lan ditiru*" comes from Javanese which according to *kerata basa* or *jarwa dhosok* means a person who is trusted and followed. A teacher needs to have special competence and criteria from the traditional Javanese society (*Dasa Ma*). Teacher competence also requires trust and obedience. Trust and obedience are capital for teachers to become role models for students, through the modeling process according to Albert Bandura's social learning theory.

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