

Strengthening of Character Through Local Wisdom Values in Babad Banyumas

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Abstract

Strengthening the characters become an urgent need, especially in education. This was done in view of the importance of strengthening the character in order to deal with the moral degradation and shifting cultural values among teenagers today. Moral education is very important for the student to improve intelligence, emotional and spiritual. School arrange kreatif Innovations of moral values learning programs in the form of real behavior and attitude, not only conceptual. In this conceptual framework, this paper aims to reinforce the need for the values of local wisdom in building the character of students through a local identity of Babad Banyumas. The focus of this study emphasize the character educational values based on moral in Babad Banyumas that there is can be classified into three core values, such as: 1) social values include politeness, mutual respect, and mutual help. In the Babad Banyumas, this is shown by the attitude of Ki Dipati Kaleng in serve guests; 2) The value of morality includes human actions and also their thoughts and the establishment of what is good and bad, about what is appropriate and inappropriate to do. This is shown by the attitude of Raden Baribin face power conflict with her own brother; 3) The value of religiosity which includes spiritual attitude shown by Dipawijaya the form of asceticism (Khalwat/Tapa Brata) pray gift from God "Hyang Maha Agung" and tradition every friday night face (Sowan) to the King in Keraton followed by a tadarus quran in mosque (Suranatan).

Keywords: strengthening karakter, values of local wisdom, babad banyumas

1. Introduction

The formation of character or character building is currently a major issue in the world of education in Indonesia. Apart from being part of the process of forming the morals of the nation's children, character education is also it is expected to be able to instill the nation's cultural values which have begun to be eroded by the global era. This is in line with Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life.

Issues of culture and national character are now under the sharp scrutiny of society. The spotlight is on various aspects of life, contained in various writings in print media, interviews, dialogues, and electronic media, especially social media which is the current trend. Apart from being in the mass media, community leaders, experts, educational observers, and social observers spoke about issues of culture and national character in various seminar forums, both at the local, national and international levels. Problems that arise in society such as corruption, violence, sexual crimes, vandalism, mass fights, consumptive economic life, unproductive political life, and so on become hot topics of discussion in the mass media, seminars and on various occasions. Various alternative solutions were proposed, such as regulations, laws, increased implementation efforts and stronger law enforcement (Pusat Kurikulum, 2010)

In connection with this, according to Lickona (Lickona T, 1992) there are 10 signs of human behavior that indicate the direction of the destruction of a nation, namely: 1) increased violence among adolescents; 2)

entrenched dishonesty; 3) increasing disrespect for parents, teachers and leadership figures; 4) the influence of peer groups on acts of violence; 5) increasing suspicion and hatred; 6) deteriorating use of language; 7) decreased work ethic; 8) decreased sense of individual and citizen responsibility; 9) increasing self-destructive behavior, and 10) the blurring of moral guidelines.

Looking at the picture of the current situation in the world of education in Indonesia, various cases that are not in line with ethics, morality, manners or behavior that shows low character have been so widespread in society. Even more worrying, this behavior is not shown in the least by educated people. This proves that education is less successful in forming good character. In such conditions, it is quite relevant to re-express the old paradigm of education, namely education as a legacy of values. Inheritance of past cultural values contains not a few values of character education. This is what honestly caused on January 10, 2010 the Ministry of National Education held a workshop so that the emergence of the idea of a declaration of "Cultural Education and National Character" as a national movement (Zuchdi, 2010)

Given the importance of character education in building strong human resources, its application must be carried out with careful planning. Therefore, it requires concern from various parties in developing character education. This condition can be achieved if all related parties have a shared awareness in building character education. Character education must accompany all aspects of life, including in educational institutions. This is in line with Hidayatullah's statement (Hidayatullah, 2010), that character is something that cannot be separated from life, therefore character education must accompany all aspects of life, including in educational institutions.

Ideally, the application of character education in educational institutions is integrated with subjects that contain local wisdom as part of forming the nation's character. Character education that must be developed in schools is religious values and national cultural values (local wisdom). The content of the material taught in character education is inseparable from the local wisdom that is used as a guide by the community. Local wisdom that exists in society is one of the material contents that must be contained in character education. When viewed from the aspect of education in relation to local wisdom, these cultural values should become in-depth study material to provide color in teaching, some experts say that such educational practices are included in educational practices that prioritize ethnopedagogy. In relation to the above, Alwasilah (Alwasilah, 2006) says that ethnopedagogy views local knowledge or local wisdom as a source of innovation and skills that can be empowered for the welfare of society.

Based on the opinion above, it is necessary to explore cultural values that contain local wisdom that can inspire enthusiasm and examples of character values in students. In addition, these values can be used as examples and new formats to reinforce existing educational programs. Thus there are many ways that can be done in extracting local wisdom values for the creation of character values, namely in this context through the Chronicle of Banyumas.

2. Research Methods

The approach and method used in this research is a qualitative approach with literature study methods. Then according to Nazir, literature study is the step in which a researcher conducts studies related to theories that support the subject or research topic. In the process of searching for theories, researchers will collect as much information as possible that is relevant to the topic. Sources of library theory can be found and obtained from references such as books, journals, magazines, research results, and other suitable sources such as the internet, newspapers and so on. By examining sources according to the topic, a strong analysis will be obtained about strengthening character through local wisdom values in the Banyumas chronicle.

3. Results and Discussion

3.1. Strengthening of Character in Local Wisdom Values

Character education is education that develops the good character of students by practicing and teaching moral values and making civilized decisions in relations with fellow human beings and in relation to their God. In character education, there is a process of making demands on students to become fully human beings with character in the dimensions of heart, mind, body, and feeling and intention. Muchlas Samani (Samani, 2012) says that in the main design of character education substantively, character consists of three operative values (operative values), values in action, or three behavioral performances which are mutually related and consist of moral knowledge (cognitive aspects), feelings based on morals (affective aspects), and behavior based on morals (psychomotor aspects). Good character consists of processes that include knowing what is good (knowing the good), wanting to do good (desiring the good), and doing good (doing the good).

According to Ramli (H. Gunawan, 2014) explains that character education has the same essence and meaning as moral education and moral education. The aim is to shape the child's personality, so that he becomes a good human being, and a good member of society. As for the criteria of being a good human being, good citizen, and good citizen of a society or nation, in general certain social values are embedded, which are heavily influenced by the culture of society and the nation. Therefore, the essence of character education in the context of education in Indonesia is value education, namely education of noble values originating from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation.

Thus character becomes the basis for determining a person in thinking and behaving which is the characteristic of each individual to live and work together, both within the family, community, nation and state. Indonesia is a pluralistic country with various ethnicities and diverse cultures, thus making Indonesia a country that has abundant resources in various fields. These resources can be in the field of natural, human, social and cultural resources. In the socio-cultural field, it has more influence on what is known as local wisdom.

Local genius or local wisdom according to Wales (Rosidi A., 2011) is the ability of local culture to deal with foreign cultural influences when the two cultures are related. Based on this opinion, local wisdom is a culture that is owned by certain communities and in certain places that are considered capable of surviving in the face of globalization, because local wisdom contains values that can be used as a means of building national character. This is especially important in today's era, namely the era of information and communication openness which, if not addressed properly, will result in the loss of local wisdom as national identity and identity. The same thing was conveyed by Lubis (Lubis B Z, 2018) that national identity is a cultural character which functions as the development of national character (national and character building).

According to Nyoman Kutha Ratna (Kutha Ratna, 2014), the nation's cultural heritage must be utilized. The problem that arises then is how to use it so that the legacy remains sustainable and even develops. As is known, works of literature, art and culture are values. Therefore, what is used is the values. Utilizing works of literature, art, and culture in the context of supporting character education means respecting, preserving the heritage of the ancestors as well as limiting the influence of foreign culture because everything contained in it is cultural treasure. Great nations are those who value their history, their past, their ancestral heritage. The real quality of character education is the values that are passed down through awareness of past collective memory that has been ingrained hundreds or even thousands of years ago.

3.2. Babad Banyumas as A Contribution to Local History

The Banyumas Chronicle is a textual tradition that is still alive, giving birth to various new texts. The creativity of writers and copyists shows high productivity (Priyadi, 2011). One copyist named Darmasumarta can be used as a clear example. In 1927, in the village of Paguwan, Darmasumarta produced two different texts or two versions although both were in the form of macapat songs with Latin letters (Behrend, 1997; Priyadi, 2011). The Chronicle of Banyumas by Darmasumarta A and B as a local cultural product is not well known among babad copyists and writers, both in Purwokerto and Banyumas. This inaccessibility may be caused by the existence of texts not stored in the scriptories because both are stored in the Library of the Faculty of Letters, University of Indonesia (FS UI) and the microfilm is stored in the National Library of Indonesia (PNRI). The two works by Darmasumarta are considered by one researcher to be the same text. In fact, based on Priyadi and Kartono's research (Priyadi, Sugeng, 2013), the two texts are different so they are called two versions, namely the Darmasumarta A version and the Darmasumarta B version. advanced research. The FS UI manuscript catalog gives the title Babad Wirasaba for both of Darmasumarta's works. Giving the title is an easy attempt to identify texts that are not known in general. This is evident from previous research, Darmasumarta A's version of the text is not close to the Wirasaba History version, but with Mertadiredjan's version whose scriptory is in the city of Banyumas (Ekadjati, 1999; Knebel, J., 1901; Priyadi, Sugeng, 2013). The year 1925 as the year of writing Darmasumarta's work coincided with the period of KPA Gandasoebrata's term of office (1913-1933). The Wirasaba version of history which had become a tradition as texts originating from the village of Wirasaba, Bukateja District, Purbalingga was not reachable by the copyists and chroniclers in the city. Purwokerto. Darmasumarta B's text needs to be studied philologically in order to know its tradition.

The Babad Banyumas, whose various versions are in fact indispensable in enriching the repertoire of Banyumas local wisdom. Local wisdom (local genius/local wisdom) is local knowledge that is created as a result of the adaptation of a community that comes from life experiences that are communicated from generation to generation. Local wisdom is thus local knowledge that is used by local people to survive in an environment that is integrated with belief systems, norms, culture and is expressed in traditions and myths that have been adhered to for a long time. The process of regenerating local wisdom is carried out through oral traditions (folklore) and literary works, such as babad, mysticism, songs, saga, lontarak and so on (R. Gunawan, 2008).

One of the regeneration processes for conveying local wisdom as a reinforcement of Banyumas' identity is through oral traditions and literary works, such as this Banyumas chronicle, which has various versions. Knowledge about the past of people in Indonesia is very close to the oral tradition (oral tradition) and the

writing tradition (writing tradition) and from here also perhaps the intellectual roots of Javanese society can be traced. In people who are not familiar with writing, oral tradition has been used as a way to pass on collective memory or past knowledge obtained from previous generations. This oral tradition continues to develop from time to time. Each generation usually, in addition to inheriting the collective memory of the previous generation, also has its own collective knowledge obtained from contemporary events. Thus the oral tradition can be considered as a historical testimony which of course is very useful for writing the history of the supporting community.

Even though the oral tradition is more developed in people who are not yet literate, it does not mean that in literate circles, the oral tradition is not accepted or stops. By the literate, collective memory is visualized in written form or at least becomes a written reference, and is often even accepted as a truth in relation to empirical matters. The latter is a prominent feature in traditional Javanese historiography of the 18th and 19th centuries. The writing tradition of courts in Java until the end of the 19th century has left a great number of works covering various types and themes. Through various political, war, trade and scientific processes, these works have now spread throughout the world. Types of text from written traditions in the archipelago such as kakawin, fiber, babad, lontarak, rimbon, pawukon and so on. Works of this type, according to James Danandjaja, can be classified as folklore which can be used as a source for writing history. Some philologists classify similar works in the literature category, while others refer to them as texts or manuscripts (Danandjaja, 2007).

3.3. Relevance Of Character Values In Babad Banyumas

In the Javanese literary tradition, tembang books generally contain moral teachings or guidance for noble character. This is different from the dolanan pieces, which are more entertainment in nature. In the perspective of character education, the Banyumas chronicle basically contains moral-based character education values which are grouped into core values such as moral values, social values, and religious values.

Morality Values

Moral values are aspects that develop in individuals through interactions between internal activities and the influence of external stimuli. At first a child does not yet have values and knowledge about certain moral values or about what is considered good or bad by his social group. Furthermore, in interacting with the environment, children begin to learn about various aspects of life related to moral values (Mohammad Ali & Asrori, 2012)

Character psychology, which seeks to understand how people make moral mistakes and how to help them become good, clearly has to focus attention on environmental impacts. Likewise schools that want to build character. The schools must provide a moral environment that emphasizes good values and puts them at the forefront of everyone's consciousness. Respect and responsibility, and the values that derive from them, are values that schools can legitimately teach. Knowledge, feelings, and moral actions in their various manifestations are character qualities that become moral values as a living reality (Thomas Lickona, 2013). Babad Banyumas teaches a lot of moral guidance as part of character education which can be classified as personal ethics, because it is an ethical guide that is more demonstrated on yourself. As the teachings in Javanese culture emphasize patience. This is shown by the journey of Raden Baribin's character in his struggle to reach power. Where he has to fight for his life who was expelled from his own home due to a dispute with his ambitious brother in power. This can be known from the contents of the chronicle

*// warnanen ingkang lumaris / wus medal sangking nagara / lesu lupa sarirane / tilar dahar lawan
nendra / tiyang saurut marga / tanana ngaturi suguh / ajrih undhange san nata //
// mila wau raden mantri / lampahé datan reksa / ririh alon reyang-reyong / raden reren ing pagagan
/ dahat sarira lupa / samana amanggih timun / pinundhut lajeng dhinahar*

Translation:

It was told that Raden Baribin's entourage had been driven out of the Majapahit kingdom, due to the long journey so that Raden felt extraordinary fatigue. Along the way they ate and slept less, as for the residents along the road they passed, none of them served food or anything else. This was all caused by the threat of the king who had strictly forbidden them from receiving or entertaining them. Until finally raden Baribin limped due to the tiredness and hunger he was suffering. So when he arrived at Pagagan, he found a cucumber there.

However, the Banyumas chronicle also alludes to the importance of developing reason, mind, rationality or intellect. Regarding the learning ethos (study of knowledge), that knowledge can be acquired by practicing it which starts with a strong will.

// Raden Kedhuhu kang wewasi / wus diwasa pamit mring kang Rama / tuwin mring ibu sorine / arsa anganyut tuwuh / kesah sangking praja nireki / sumeja anglelana / ngetan kang dinunung / prapteng tanah lurung tengah / pan ing wirasaba ingkang den enggoni / jumeneng Adipatya //

The translation

Raden Kedhuhu, the son of Raden Baribin, when he grew up, he said goodbye to his mother Rama to travel in search of knowledge, fled to the east and arrived later at Wirasaba, where he later became a Duke there with the title Adipati Wirautama.

Social Value

In the dictionary of sociology, "social" is a term relating to interpersonal behavior, or relating to social processes. The social term is aimed at association and human relations and the life of human groups, especially at life in an orderly society. Relationships between humans are intertwined because they need each other to live a good and comfortable life. With the existence of a good relationship, interactions will be formed that lead to a harmonious life if the relationship can be maintained properly. From the two definitions above, it can be said that social value is an agreement or rules, or something that is interpreted in people's lives. Something can be said to have value when people still think that something is meaningful and has meaning for the community. Thus social value is defined as something, whether it is art, science, goods, or something else that has meaning, meaning, or function for the community.

Social values are values held by a society, regarding what is considered good and what is considered bad by society. Meanwhile, according to Raven (Zubaedi, 2005) social values are a set of individual attitudes that are valued as a truth and used as a standard of behavior in order to obtain a democratic and harmonious society. Social value is born from the need of social groups for a set of measures to control the various wills of its citizens which are constantly changing in various situations. A society will know what is good and what is bad, right or wrong, and permissible or prohibited. Social values that are proven to be enduring and (enduring time) will standardize into a cultural value system. Based on an abstract system, the dynamics of community life becomes directed and stable.

Babad Banyumas teaches several moral guidelines as part of character education which can be classified as social values, because they are ethical guidelines that are more directed to other people and their social environment. In it is taught to act politely in meetings. Because in the Banyumas Chronicle it is described that good-natured people are usually good at getting along with various groups. This is explained in the stanza which reads:

// Kyai Dipati Amuwus / sabdane arum amanis / langkung panarima kula / lamun karsanekiyai / aremen wonten ing kula / prasasat jimat paripih //
// ri sampunya sinuguh / ing wau kyai Dipati / parentahi dadya mira / kinen akaryaha sami / pasareyan ing pandhapa / bade gene Kyai Tolih //

The translation

I will accept, if it is indeed the will of the cleric who rides at home with my family. I'd definitely consider it a talisman here. After ending the conversation, Ki Dipati Kaleng served his guests with food and joy, then prepared a special bed for Kyai Tolih in the pavilion.

Religiosity Value

If we look at the current reality in the world of education, of course there is a bit of inequality. Because, the education system that has been developed so far is more directed at the cognitive filling of students, so as to produce graduates who are intelligent but lack morals. The affective and psychomotor aspects which are vital to their existence are simply ignored.

Religiosity cannot be separated from the religious aspect which is a person's internal factor in carrying out a behavior, especially in consuming things related to halal products. A person's level of religiosity varies depending on how obedient a person is to religion. According to Delener (1994) (Jusmaliani; Hanny, 2009) states that religiosity is one of the most important cultural aspects that influence student behavior. Babad Banyumas teaches several moral guidelines as part of character education which can be classified as religious values. That religion is a valuable guide to life. Javanese religious views that often use Islamic terms. This is described in the stanza which reads:

// amung antepana sira kaki / suwita ing katong / aya anak putu nira tembe / antuk kanugrahaning
Hyang Widi / kawruhaning ngaji / witana sireku //
// sawusnya ntuk kawan dasa hari / gya luwar sang anom / pan kacathet ing driya wisike / langkung
sukur donga ing Hyang Widi / samono wus lami / genya suwiteng riku //
// saben malem jumuah ing wengi / sowan ing karaton / sareng lawan perdikan lebete / darus aneng
suranatan masjid / duk sawiji wengi / kangjeng kang sinuwun //

The translation

Performing pendem pendem for forty days, then he received an inspiration on Hyang Widhi's will that Dipawijaya would not get the position he wanted, but that he would continue to serve Snag Katong. Then after completing forty days of asceticism, he ended his khalwat. Since that incident, every Friday night Dipawijaya goes to the palace and then continues with recitation of the Koran at Suranatan (king's prayer room/mosque).

4. Conclusion

Based on the above analysis, it can be concluded that local wisdom values are important in terms of strengthening one's (student) character. One of the local wisdoms of cultural differences is the value of adaptation which is expressed in the term "where the earth stands, there the sky is upheld". Theoretically-methodologically it is understood that the conception of culture is basically a value system. The value system has a close relationship with culture. According to Robson (in Saputra, 1992: 2) that traditional literature is often referred to as classical literature. Like the Banyumas Chronicle, it was created not only to read the journey of a character, but also to convey or pass on noble cultural values or concepts.

Between literature and culture have rigging that is closely related. However and in any way the understanding that is carried out will bring it closer to the understanding that traditional literary creation is literature that contains the right and fitting cultural conception to be guided by. Thanks to the noble values it contains, traditional literature (Babad Banyumas) is the embodiment of the journey of a figure who has noble life teachings that can be used as a means of education and teaching that touches more on the needs of all walks of life, especially students. If we still believe in the classic opinion which says that good literature always gives a message to readers to do good. Even talking about good thinking as taught by the Baribin figure on the way to the highest level of power. Isn't this good message called moral and will cultivate character which is expressed through cultural concepts?

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