

PROCEEDING

THE 3rd SUMMIT MEETING ON EDUCATION
INTERNATIONAL SEMINAR

Values – Based Learning for Wonderful Children

Yogyakarta, November 22nd 2016

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Teacher Education “Madrasah Ibtidaiyah”

Faculty of Tarbiya and Teacher Training
State Islamic University Sunan Kalijaga
Yogyakarta

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**PREFACE: PROCEEDING THE 3rd SUMMIT MEETING ON EDUCATION
INTERNATIONAL SEMINAR
“Values – Based Learning for Wonderful Children”**

Alhamdulillahirabbil'alamin. Wabibinasta'in 'alaumuridunnyawaddin. Wash-sholawatuwassalamu'al aasrofilanbiya'Inalmursalin. Wa'alaalibiwaashabihajmain. Ammaba'du. Praise be to Allah, prayers and greetings may always devoted to the Prophet Muhammad, and his Companions and those who continue to follow his Sunnah.

This international seminar was held on the basis of the need for the sake of change, innovations are constantly learning to the attention of academics and practitioners. In this case teacher education “madrasah ibtidaiyah” will make every effort to continue to develop activities that support quality improvement, both for professors, students, and even for alumni of primary education itself, as well as the public in general as users of the alumni in primary Faculty Tarbiyah and Teaching Training, UIN Sunan Kali jaga

The quality improvement of which is done in the form of implementation of the ‘international seminar’. The international seminar will set the theme of **The 3rd Summit Meeting on Education 2016**. The activities organized include the activities of the International Seminar on the theme **Values – Based Learning for Wonderful Children**.

The speaker of this event from various countries, namely:

1. Diane Tillman from USA
2. Christopher Drake, Association for Living Values Education International from Tiongkok
3. Taka Nurdiana Gani from Indonesia
4. Ahmad Arifi from Indonesia

So that we can convey the essence of the organization associated with the The 3rd Summit Meeting on Education. We thank you very much for your participation and support from various parties that we can not mention one by one. Without the help and participation of colleagues of all these activities can not be carried out well. Hopefully this activity can increase the contribution to the repertoire of science, especially in basic education and bring benefits to the participants and readers.

Yogyakarta, November, 22nd 2016

International Seminar Committee

PREFACE

All praise be to Allah SWT, for His bless and mercy, so that we as editorial team can complete this international seminar proceedings. The International Seminar that held by Department of Education for Madrasah Ibtidaiyah Teachers (Prodi Pendidikan Guru Madrasah Ibtidaiyah/PGMI) Faculty of Tarbiya and Teaching Training, State Islamic University Sunan Kalijaga Yogyakarta is held annually as a part of 3rd Summit Meeting on Education with the theme: “Values-Based Learning for Wonderful Children”.

This Proceedings deliver main papers from seminar speakers, i.e.: Diane Tillman, Christopher Drake, and Taka Nurdiana Gani, Ahmad Arifi; and also supporting papers that consist of eleven papers related to the implementation of values education in general; and ten papers related to the implementation of values education for children.

We very appreciate for the participation from researchers and writers for their papers that submitted to this proceeding, especially to writers from: The Islamic State Institute Imam Bonjol Padang, The State Islamic University Raden Fatah Palembang, The State Islamic University Syarif Hidayatullah Jakarta, The State Islamic University Sunan Kalijaga Yogyakarta, Majalengka University, The STAIN Pamekasan, Jabal Ghafur University Salatiga, the State Institute for Islamic Studies Ma’arif NU Metro, Muhammadiyah University Yogyakarta, IAI Ibrahimy Genteng Banyuwangi, The State Islamic Institue Syekh Nurjati Cirebon, Muhammadiyah University Magelang, and Sriwijaya University Palembang.

We have tried to compile these proceedings as well as possible. For the sake of improvement in the future, we expect criticisms and suggestions. Hopefully, these proceedings can be beneficial for knowledge development and can contribute to the advancement of education in Indonesia.

Yogyakarta, November, 22nd, 2016

Editorial Team

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**VALUES OF CHARACTER EDUCATION
IN *SERAT SASANA SUNU* BY KIAI R. Ng.YASADIPURA II
THE POET OF SURAKARTA KASUNANAN PALACE**

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Abstract

This research reviews character education values in *serat Sasana Sunu* (*Sasana Sunu letter*) by Kiai R. Ng. Yasadipura II. The finding reveals that (a) *serat Sasana Sunu* was written in 1747 Javanese Year or 1819 BC in a political context (authority politic tension between Surakarta Palace and Dutch Colonial, between Surakarta and Yogyakarta Palace), the cultural context (character crisis on Surakarta palace elites and society), literary context (*macapat* genre building) and education context (character education media for Surakarta Palace and general societies), (b) *serat Sasana Sunu* contains religious, ethics, literature and character values, (c) character values in *serat Sasana Sunu* involves character values related to God (grateful, remember and respect God, and resignation (*tawakkal*), character values related to self (keep ourselves, keen, sincere, honest, humble, modest, patient, discipline, respect of time, focus, curiosity), character values related to other people (respect, tolerance and forgiving) and which related to community (respect and friendly, faithful), (d) character values in *serat Sasana Sunu* is a response towards the condition at that time in which the society was farther from God, lost of self-confidence, lack of attention towards other people and faded Palace's politic traditional bond, (e) character values in *serat Sasana Sunu* becomes the practice base of character education in National Education System on planning macro level (value source), value formulation (synergic with National Education Ministry) and implementation (school culture).

Keywords: *Sasana Sunu, value, character education*

INTRODUCTION

A nation life cannot be separated from the characters of citizens. Indonesia also cannot be separated from its citizens. On the beginning of nation building, this country founders have put an attention towards character problems. During the Old Orde (in 1960s), it had been known the character lesson. This lesson was intended as the effort to build an educator's characters such as honest, tolerant, responsible and willing to sacrifice.¹

1 Doni Koesuma, *Pendidikan Karakter Utuh dan Menyeluruh*, Yogyakarta: Kanisius, 2012, page. 2

At present, character education has become the attention of many groups of society. In national level, it is also asserted that national education mission is not only to intellectually educate students, but also educate and develop their characters.²

Character education is more relevant if it is related to present national life reality. There are anomaly and character violence, such as corruption, authority misuse, environment damage, forest fires, violence on behalf of religion, or money politic. There is also character deviation such as fighting among students, various violence actions occur in school, at street, and home, many jockey cases to enter college, the leakage of questions and keys of National Exam, to drugs misuse and sexual behavior deviation.³

Since many parties have paid attention to character education, the next main problem is how to implement character education. In this plural and complex societies, especially for Indonesian societies, it is not easy to implement character education such as how to determine the source and formulate character education values so that those values become collective agreement and are able to operate in education institutions. s

By the context, the review of *serat Sasana Sunu* written by R. Ng. Yasadipura II is interesting to conduct. This letter is one of Surakarta Palace poet's works with high literature degree, religious values, and character education that had been practiced at that time for the palace societies.

First, this letter is a work that is able to give positive contribution for the character education values formulation so that becomes the value foundation for plural Indonesian societies. In this letter, there are cross-social, cultural and religious universal characteristics, such as honest, humble, grateful, emphatic, friendly and responsible. Although those character values were written locally in the past, it was not too far from the objective of character education thinkers in contemporary and global world. For example, Yasadipura very emphasized on humble character as one of important value in character education.⁴

Second, *serat Sasana Sunu* is able to be one of value source alternatives in which the character education values are taken, sorted and formulated. The letter has obtained global acknowledgement, both in academic world or general society as a work which contains of human character values principles. Nancy K. Florida put is as critical didactic-moralistic literature during the Renaissance period of Surakarta.⁵ Meanwhile, Sudibyo Z. Hadisutjipto stated that this letter is aimed to wide community.⁶

Besides, as a literature work in form of *macapat*, *Sasana Sunu* enables the audience at the time that are most of them are illiterate. This letter makes a character easier to understand because it is displayed in figures examples as the parable of a character which is packaged in form of narrations. Meanwhile, as religious work, this letter asks the audiences for not stopping at the religious level, but reaching the soul level and asks them to practice it in their actions so that their characters will be built. It seems that Yasadipura II has deep anxiety concerning the urgency of

2 National System Acts Year 2003 Chapter 2 Section 3

3 Doni Koesuma, *Pendidikan Karakter Utuh dan Menyeluruh*,page. xi

4 Yasadipura, *Serat Sasana Sunu* Pupuh 3 bait 1

5 Nancy K. Florida, *Javanese Literature in Surakarta Manuscripts*, Ithaca, New York: SEAP, Cornell University, 1993, page. 186

6 Sudibyo Z. Hadisutjipto, *Pengaruh Islam dalam Sastra Jawa (II)*, Mawas Diri No 7 TH XV 20 Juli 1986, hlm. 36-37

character education.⁷

Third, if it is related to context when this letter was written, it was written around the 19th century when values change in Javanese society occurred. The authorities more accentuated material wealthy, corruption that had been tyrannized, broke the culture law, manner etc. Noble teaching of Mataram Kings such as simplicity, knowledge, dedication, and hardwork disappeared and were replaced by luxury, stupidity, and shortcut. At that time, in 1819s, *serat Sasana Sunu* was written by Yasadipura as an effort to solve the condition through literature work.⁸

Fourth, if it is related extensively in the review context of 'Traditional Java Manuscript, especially Surakarta, thus *serat Sasana Sunu* also has its place. According to Mark R. Woodward,⁹ the review on Traditional Islam Java manuscript generally centers on theological, ritual and politic relationship between mystique and normative model discussion. Therefore, the review on education issue is not on the main line of many current reviews, so that it becomes important to enrich the review theme.

Based on the thinking background, it is formulated some important problems: (1) What is the social-cultural background of the manuscript of *serat Sasana Sunu* written by Kiai R. Ng. Yasadipura II? , (2) What are character education values contained in *serat Sasana Sunu*?, (3) How is the role of *serat Sasana Sunu* in character education at that time?, and (4) How does develop character education which is based on *serat Sasana Sunu* in the practice of national education system?

RESEARCH METHOD

This research utilized the framework of relational and character education models. There are 4 (four) relational education frameworks, which were relation with God, self and other people, and community. Meanwhile, there are 3 (three) character education models, which are knowledge, affection and action. This research utilized hermeneutics method, which was interpretation method towards text containing of meaning. The method models utilized were hystorical reconstruction and meaning reconteztualization. Hystoric reconstruction was utilized to understand the social cultural background when the *Sasana Sunu* was written. Meaning recontextualization was utilized in sorting character values within concerning its relevance on character education practice in National Education System.

RESULT AND DISCUSSION OF RESEARCH

A. MANUSCRIPT DESCRIPTION AND AUTHOR

Serat Sasana Sunu was written in 1747 Java Year or around 1819 BC by Kiai R. Ng. Yasadipura II, revealed in ballad work or *Macapat* and in 14 *pupub*, contain from songs of *Dhandhanggula 5 pupub*, *Sinom 3 pupub*, *Asmaradana 1 pupub*, *Kinantbi 2 pupub*, *Kinantbi 2 pupub*, *Megatrub 1 pupub*, *pucung 1 pupub*, and *Mijil 1 pupub*.

Explicitely, there were 12 teachings written explicitly in this work, which were :

7 Yasadipura, *Serat Sasana Sunu*, Pupuh 2 bait 39

8 Sri Suhanjati, *Ajaran Tata Krama Yasadipura II (1760-1845) dalam Serat Sasanasunu*, Disertasi UIN Sunan Kalijaga, 2003, hlm. 417

9 Mark R. Woodward, *Islam in Java*, Tucson: The University of Arizona Press, 1989, page. 53

(1) reminder to always be grateful to Allah; (2) always remember as a human who's granted with clothes, food and luck; (3) responsibility to find them; (4) as an individual, we must believe in Islam and perform *syari'at* brought by Rasulallah Prophet; (6) politeness in dressing, the restriction has an enjoyment or hobby; (7) politeness of building relationship among individuals; (8) rules of eating and sleeping; (9) rules of receiving a guest; (10) morals on words and how to give opinions; (11) reminder on being fated as great or common people; and (12) causes that degrade the level and the farther revelation or grace of God.

Kyai R. Ng. Yasadipura II was born in 1702 with his name as Bagus Wasistha. He is the son of R. Ng. Yasadipura I, a popular poet in Surakarta Palace. When he was child, Bagus Wasistha always got education and lesson directly from his father. When he was 18 years old, he joined the internship as a courtier of Poet on the authority of Sri Susuhan Paku Buwana IV and accepted as Village Chief clerk of Anom Duchy named Pajang Wasistha. After his father passed away in 1978s, Kyai R. Ng. Yasadipura II replaced his father's position as the Poet of Surakarta Palace.

In 1730, he was assigned as the Regent of Village Chief clerk, and named as Raden Raden Tumenggung Sastranegara. Yasadipura II was a Poet of five Kings' authority, that were since Paku Buwana III (1675 – 1714), Paku Buwana IV (1714 – 1748), Paku Buwana V (1748 – 1751), Paku Buwana VI (1751 – 1758), until Paku Buwana VII (1758 – 1786). He passed away in 1790 when he was 88 years old.

As a whole, the works of Yasadipura II poet were divided into three groups, which are (a) the work which was created without other people's assistance, such as: Serat *Sasana Sunu*, Serta *Harjuna Sasrabahu* atau Serat *Lokapala*, serat Bima Suci, Serat *Dasanama Jarwa*, serat *Ondhe-ondhe Patih* or Serat *Wicara Keras*; the work as cooperation with other people, such as *Serat Centhini*, and (c) work of translation and copies from previous works, such as Serat *Barata Yudha*; Serat *Paniti Sastra*; Serat *Dewa Ruci*; Serat *Menak*; Serat *Ambia*, Serat *Niti Praja*, Serat *Niti Sruti*, Serat *Rama*, etc.¹⁰

B. SOCIAL CULTURAL CONTEXT

First, social-politic context. Political atmosphere when the manuscript of *serat Sasana Sunu* was written, on one side it reflected political peace, however on the other side, it reflects political tension. It is called peace because at present, there are no significant political wars, rebellion, and turbulence.¹¹ It is called as tension because there was political tension which occurred continuously between Surakarta Palace and Dutch, also between Surakarta Palace and Yogyakarta Palace. Surakarta Palace indicates dislikeness with wider Dutch' influence in all life lines. Besides, Surakarta Palace was also in tension with Yogyakarta Palace when both palaces made literature as political ideology and legitimacy instrument.

Serat *Sasana Sunu*, should be presumed in the political social political rotation. This letter signs the political existence of Surakarta Palace when facing politic authority of Dutch. At present, this letter and other letters becomes the sign of political wall of Surakarta palace culture before it ends. Even, this letter urges all parties involved in the conflict, dispute and betrayal among spouses as the impact of Dutch party which brings into conflict, to become the noble character values that has become strong tradition in Mataram Palace. Besides, this letter also signifies the existence of

10 Lebih lanjut lihat buku *Kapustakaan Jawa*, karya Prof. Dr. R. M. Ng. Poerbatjaraka.

11 Theodore G. TH. Pigeaud, *Literature of Java*,hlm. 7-8. See also Nancy K. Florida, *Javanese Literature in Surakarta Manuscripts*, page. 11-12

political culture of Surakarta Palace which more forwards polite and friendly ways in the authority matter. This letters confirms the principle of Paku Buwana III in *serat Wivaha Jarwa* which forward patience in managing and enduring the authority.

Third, literature context, *serat Sasana Sunu* was written in that era spirit, which was in Renaissance which bonds various literature works in two era spirits, *krama inggil* (very polite) grammar and *macapat* genre (poetry). Literary work at that time was only written in form of *krama inggil*, even the top of aesthetic of literary work is on the language type use. The literature concensus on that era was poetry that also signed the achieve literary work aesthetic.

Macapat in original forms consist of *dandanggula*, *sinom*, *asmaradana*, *durma*, *pangkur*, *mijil*, *kinanti*, *megatruh*, *maskumambang* dan *pucung*. The original *macapat* became the era spirit for the work in Renaissance period. *Serat Sasana Sunu* also became the spirit. This *serat* (letter) uses *macapat dandanggula*, *sinom*, *asmaranda*, *kinanti*, *sinom*, *pucung*, *mijil*. Among them, there was unused *macapat* in *Sasana Sunu*, which was *durma*.

Fourth, the education context. The real challenges of character education at that time were (a) complex society, which means the Palace residences had various work background, and (b) th societies were illiterate. Whereas, the demand of character improvement was a very urgent to be done. Therefore, the effective way of character education at that time was by chanting it. This way was very effective because it could reach more literate or illiterate public societies. Besides, the chanting of letter in macapat song became an entertainment. In other words, the learning of character values took place in relax and fun way.¹²

C. CHARACTER EDUCATION VALUES

Wayne Ryan and Thomas Lickona¹³ defined it as the process of knowing, loving and doing goodness. With this definition, Lickona developed 3 (three) character education models. First, cognitive area emphazied on moral understanding, decision making and competence to get self-knowledge through discussion and valuation on actions. Second, affective area, which covered feelings such as simpathy, care and love towards other people. Third, model which emphasized on will, competence and habit of an individual.

At least there are 2 (two) tasks that should be done by the pioneer of character education concept, which are (a) identify appropriate values and (b) transmit values that have been standardized on learners through various modes exis in education institution line, such as curriculum, sport, community, fund institution, extracullicular activity, relationship between educator- learners, school structure and management, etc.¹⁴

There are many character education offered by various thinker and thinking line. Of the various values, there is similarity within the value list between one figure to the others, among them are: caring, is an attitude or action in which an individual cares or put an importance on other people or situations; confidence, faith within an individual and individual's ability to reach something; determination and courage, thinking and willing firmness in facing extreme danger or diffculty; curiosity, a strong will or desire to learn, observe or know something; patience, an ability

12 Lihat Nancy K. Florida, *Writing The Past, Inscribing The Future*,page. 10-13

13 James Arthur, *Educating with Character*, London & New York: RoutledgeFarmer, 2003, page. 115

14 J. Mark Halstead, *Values and Values Education in School*, dalam J. Mark Halstead & Monica J. Taylor (ed.), *Values in Education and Education in Values*, London: RoutledgeFalmer, 1996, hlm. 8

to hold or wait something in order to reach their objective; empathy, an individual's mental ability to identify himself/herself with other people or event; responsibility, be ready to bear each risk of action done by him/herself and ability to solve problem within him/herself constructively; self-discipline, an ability to control, arrange and improve self to improve quality; respect, treat other people with full of attention and respect other people's different point of view; integrity, obedient towards a set of principles and value codes, especially moral value; and honest, an attitude to say something objectively or as it is.

B. CHARACTER VALUES IN *SERAT SASANA SUNU*

Serat Sasana Sunu or *Sasana Sunu* letter is a multidimensional work. In the Literature of Java, written by TH. Pigeaud, this letter was classified as didactic-moralistic works influenced by Islam.¹⁵ In Javanese Literature in Surakarta Manuscripts, written by Nancy K. Florida, this letter was involved in the category of didactic-islam-ethnics.¹⁶ While in *Kapustakaan Djawi*, written by Poerbatjaraka, this letter was categorized as *pinvulang* letter (education letter).¹⁷ While for the literature reviewers, *serat Sasana Sunu* was a work which contained of literature value.¹⁸

Values of character education as in the *serat Sasana Sunu* which was spreaded in verse parts on *pupuh* or song which number was 14 (fourteen). There were values in relation with God, self, other people and community within.

First, values in relation with God. Values which could be found in *serat Sasana Sunu* were grateful, remember of God, resignation (*tawakkal*), and respect. According to Yasadipura II, an individual should be grateful because he would be set free from anxiety feeling.¹⁹ If we were not grateful, an individual would turn into *ujub* and *riya* or arrogant and ostentatious characteristic.²⁰

In order to make individuals having grateful character, Yasadipura II gave 10 suggestions and prohibitions, which were to have pure thinking, prohibited to forecast that we had long or short lifetime, think as if we would die, think purely towards the reality and mystical things, resigned on God, be grateful of the more or less graces, prohibited to beg, maintain their lives, devote ourselves to God, and take care of two main lacks, which were clothing and meal.²¹

In order to enable the understanding, Yasadipura II also provided story or analogy, which was the story of story of Musa Prophet and his people. It was only because they decried the meals granted by God, in an instant, the meals disappeared. At the beginning, Musa Prophet and his people was in their travelling. In the middle of dessert, Musa prophet prayed to God so that he was given meals. Musa reminded his people for not decrying, however, they were not able.²²

The next character value was to remember God. According to Yasadipura II, whosever faith in The One Almighty God was reduced, his/her security and health would be also reduced. Individuals whose security or health were reduced were called as individuals or humans that

15 TH. Pigeaud, *Literature of Java*, The Hague, Martinus Nyhoff, 1967, hlm. 104-109

16 Nancy K. Florida, *Javanese Literature in Surakarta Manuscripts*, Ithaca New York: Cornell University SEAP, 1993, page. 186

17 Poerbatjaraka, *Kapustakan Djawi*, Jakarta: Djambatan, 1952, hlm. 151-152

18 Aloysius Indratmo, *Dunia Sastra Jawa*, Surakarta: Universitas Sebelas Maret, 2009

19 Yasadipura, *Serat Sasana Sunu*, Pupuh 1 page 10

20 *Ibid.*, Pupuh 4 bait 9-10

21 *Ibid.*, Pupuh 1 bait 9-16

22 *Ibid.*, Pupuh 6 bait 12-13

persecuted himself.²³ In order to always remember God, he gave 3 (three suggestions), which were to implement the God's orders,²⁴ were not allowed to be drunk because it could make them forget God.²⁵

The next was *tawakkal* or resignation. According to Yasadipura II, *tawakkal* was to surrender completely to divine protection, accompanied the staunchly, tranquil, and steady heart and did not have intention or think doubtly towards Allah.²⁶ According to him, *tawakkal* was aimed to set individuals free from hesitation feelings.²⁷ According to him, if it was a defense, surrender to God was a fort, while the door was to face the soul and body in God.²⁸

In order to have resignation or *tawakkal* character, Yasadipura II gave suggestions, prohibitions to be fond of magic, *kanugaran* or superiority science, invulnerability etc because they would not solve their problems.²⁹ All actions should be accompanied with good faith, and keep their heart to be free from hesistancy.³⁰

Furthermore was respect character towards God. As God's resisters, according to Yasadipura II, humans or individuals must always respect their Creator. He gave 2 (two) advices: respect Allah and Rasullullah's Al-Quran. Individuals were prohibited to blame anything that had been elaborated in the Al-Quran. Meanwhile, respect the Prophet was a manifestation of respect on God, Rasullullah's anger or curse was similar to get *laknatullah*.³¹

Second, values in relation to ourselves included keep ourselves, diligent and sincere, honest, modest, humble, patient, discipline, respect of time, focus, and curiosity.

The character of keeping ourselves as intended in *serat Sasana Sunu* was not only keeping our selves' phisical, but also our spiritual. Among them which was the most important of the spiritual life was dignity or pride. Yasadipura II called it as degree or *wahyu*. It would dissappear if we did not keep our dignity or pride attached to individuals, thus we would fall in the contempt.

According to Yasadipura II, the signs of an individuals who lost his *wahyu* was an individual who never wanted to listen to a good advice, always blame and persecute other people. Thus, an individual was prohibited from being drunk of alcohol, handsomeness or beauty, authority, lust, obsession, narcotics or gambling.³² If an individual broke these prohibitions, he would find misery.

Yadaripura II gave 12 (twelve) advices, which were always beware and conscious; never forget the The One Almighty God; surrender; ready to do His Orders without fear; always genuine within our heart; always careful and try to make world wealth; always have affection (bounteous); carry out the religious orders with correct way; like to reflect to request *pranawa* (bright heart); reduce food and sleep; have literature knowledge, and observe each words and good teaching.³³

In order to strenghten his advices on character to keep ourselves, Yasadipura gave a

23 *Ibid.*, Pupuh 7 bait 28

24 *Ibid.*, Pupuh 2 bait 1

25 *Ibid.*, Pupuh 2 bait 18

26 *Ibid.*, Pupuh 5 bait 3

27 *Ibid.*, Pupuh 5 bait 3

28 *Ibid.*, Pupuh 5 bait 3

29 *Ibid.*, Pupuh 5 bait 2

30 *Ibid.*, Pupuh 5 bait 3

31 *Ibid.*, Pupuh 2 bait 6-7

32 *Ibid.*, Pupuh 2 bait 12-18

33 *Ibid.*, Pupuh 13 bait 14-21

narration, both right or left narration path.³⁴ The first narration, from right path, that in Arab Land in the past, the kings built a palace that was similar to heaven were not safe. The second Narration, from the left path, that gigantic and strong king and individuals who imitated heavenism were not counted, it was prevalently known that they would be destroyed uselessly.³⁵

The next characters were preserving and trully. Through *Serat Sasana Sunu*, Yasadipura discussed on why and how an individual become preserving and trully does. According to him, if an individual was not preserving, he/she would become hesitant, anxious individual who was always angry. Their thinking path would be always wrong. If they did not beware, their humanism would dissappear.³⁶ He gave the advices for knowledge seekers to be preserving and trully in finding the learning. While for the luck seekers, he gave 4 (four) advices, which were to (a) always try although they fail; (b) start the work from the easiest one; (c) not become a beggar; and (d) seek bread and butter by giving effort.³⁷

Yasadipura II also gave parables, one of them was the story of a figure name Sastro Pramukyo, a Temanggung regent at that time. He held the position of regent with the title of *tumenggung* in Mataram Kingdom. However, he only held the position or two years because hew was fired. He was fired because he did not show his perseverance and sooth in his duty. This character is contradicted with 3 (three) teachings of Sa, which were *Saguna*, *Satata* and *Satau*.³⁸ *Suguna* meant that people who worked had to have complete equipments. *Satata* meant careful and orderly. While *Satau* meant respect towards the custom.

The next character was honest. According to Yasadipura II, liar character would cause dark heart. The result would be expected from the result. People would lost their pride. Thus, he gave an advice, especially in relation with the way people seek for money. He convey that people should not take illegal earnings, it was better to have the less but it was legal.³⁹

Yasadipura also emphasized the prohibition of certain actions which reflected dishonesty of an individual in seeking money. Those actions were pilfering, grabbing, and stealing.⁴⁰ These actions were taking other people's ownership illegally or looting the country's money also had risk on ourselves. If it was known by other people, we would be persecuted or imprisoned.

Yasadipura II elaborated the parable, lie and liar character could be aliked as a very dark house. If somebody would take a thing in the house, he had to grople it. However, it did not mean that he would find it.⁴¹

The next character was humble. For the science and knowledge seekers, Yasadipura II gave advices for not thinking that they were the best although they knew many problems; it was better to pretend that they knew nothing to get deeper and wider knowledge.⁴² For the sons of officials

34 Koentjaraningrat mentioned that since the 18th century, in Java, it had been developed a dualism concept in social order and javanese cosmopoligy order that was Wali was considered as the base of the genealogy Central Java Kings, which was right genealogy (panengen line). While Indian goddesses and Pandawa heroes were considered as the base of other genealogy line which was pararell with Central Javanese ings, which was left genealogy line (pangiwa line). Koentjaraningrat, *Kebudayaan Jawa*, Jakarta: Balai Pustaka, 1984, hlm. 326.

35 Yasadipura, *Serat Sasana Sunu*, Pupuh 13 bait 2-3

36 *Ibid.*, Pupuh 1 bait 14

37 *Ibid.*, Pupuh 1 bait 18

38 *Ibid.*, Pupuh 10 bait 1-10

39 *Ibid.*, Pupuh 1 bait 20

40 *Ibid.*, Pupuh 1 bait 15

41 *Ibid.*, Pupuh 9 bait 9

42 *Ibid.*, Pupuh 3 bait 1

or royal servant, he gave an advice on how an individual to be humble. For him, arrogancy was a narrow and easily broken thinking.⁴³ While for young people in general, he also reminded that an individual should not easily protest in many unclear matters.

According to Yasadipura II, in order to avoid ruin and curse of God, Human should have humble character. There were 7 (seven) learnings in *Serat Sasana Sunu*, which were (a) discard *takabur*, *ujub riyā'* and arrogant words; (b) prohibited to speak over; (c) keep their bad words; (d) keep their mouth from arrogant words; (e) keep their mouth from words with denouncing tone; (f) keep their mouth from useless words; and (g) prohibited from reckless words or words that could not be taken responsibility.⁴⁴

The next was simple character. Yasadipura II taught simple or *madya* character. According to him, *madya* is the major flower. Meanwhile, virtue is the result of honor.⁴⁵ This simplicity was shown in various contexts, both in becoming general humans, *kawulo* (commoners) or *priyayi* (officials)

As general humans, Yasadipura II suggested that an individual loved the world normally. Therefore, an individual should (a) not obey first want; (b) not think that initial condition is similar to the last; and (c) think the end or use and *madlorot* if we like something.

For *priyayi*, Yasadipura II gave an advice so that we have simple character. This character is especially was dedicated if an individual became an official (*mantri*). According to him, an official (*mantri*) normally knew good manner, *yudanegara* and behaviors towards life perfection, besides knew noble behavior of the Prophets, *wali*, and religious people. The action is by living in modest or simply way. Therefore, there were 3(three) main advices of Yasadipura for officials to live in modest way: always strengthen intention and reduce want; prohibition to make the lust bigger such as having a unclear party,⁴⁶ understand which actions which were included in insult, middle, and primary category,⁴⁷ and understand *syariat* (shari'a), *tarekat* (congregations) and *hakikat* (nature). *Syariat* understood physical action, *tarekat* spiritual action, and *hakikat* was the top of action in the dept human being towards God.⁴⁸

Furthermore was the patient character. According to Yasadipura II, patience was very important because everything that had been done should be thought firstly. Each action should not be done in hurry, moreover if we did not understand the background.⁴⁹ For him, recklessly thinking something was not beneficial. Even, if it was successful, it would be mixed with lust.⁵⁰ Training patience was one of keys for individual to reach high dignity.⁵¹

The advices of Yasadipura II to have patient character were: (a) not to be *gita* or in hurry, (b) trully or *gati*, (c) not easily surprissed, (d) not to be fond of beauty overly.⁵² A reckless action was not good, including violence problem solving. Even, according to him, using a sword recklessly

43 *Ibid.*, Pupuh 1 bait 26

44 *Ibid.*, Pupuh 9 bait 1-13V

45 *Ibid.*, Pupuh 4 bait 15

46 *Ibid.*, Pupuh 11 bait 16

47 *Ibid.*, Pupuh 11 bait 17-18

48 *Ibid.*, Pupuh 11 bait 20

49 *Ibid.*, Pupuh 4 bait 23

50 *Ibid.*, Pupuh 13 bait 35

51 *Ibid.*, Pupuh 13 bait 6

52 *Ibid.*, Pupuh 4 bait 23-29

could cause broken top. When it was accompanied with smoothness, the top would be strong.⁵³

According to Yasadipura II, the children and grandchildren of Adam experienced separateness fate because they lost their patience to face devils. Humans were tempted and made confuse so that they blundered. In order to fight this challenge, the solution was to improve patience and sincerity.⁵⁴

The next was discipline character. There were two important teachings to make an individual discipline character, which were (a) to do what had been decided, and (b) not to postpone the time to do it. According to Yasadipura II, indisciplin people were like a well which was not drained for so long, so that it became muddy, dirty and very difficult to be cleaned.⁵⁵ The second parable was that indisciplin individual who liked to delay his/her work was like spilled rice. If it was gathered and put into its container, the size would not be the same.⁵⁶

The next was character of respecting the time. During the life of Yasadipura II, many people ignored time. For example, (a) people chatted in the forest finally experienced disaster and (b) people who straggled on the river experienced bad fate. If it is related to contemporary life, certainly current people do not play in the forest or straggle on the river, but mall, cafe, game online or other modern places. However, naturally it's the same that they do not respect time. Therefore, his advice was better understood literally when he have advices for people to (a) avoid wandering in the forest, (b) hate wandering in the middle of the forest, and (c) not straggle on the rivers.⁵⁷

The next was focus character. For Yasadipura II, focus was also the important character education value. He gave example: people who are going somewhere should be focus, could not turn hi head. If he did it, his heart would be broken in pieces.⁵⁸ He gave advice so that an individual focussed on something, such as bowed his head, forget bad things in his mind which was running, and surrendered on God who was All-Knowing.⁵⁹

The next was curiosity character. The advice of Yasadipura on this character took two contexts, which were as a science seeker and general society. For science seekers, there were 2 (two) things that should be given attention: what had been written and become the major message of a scientific work. It did not stop at surface language narrative and when we read a scientific work, we should remember and noted in our heart. According to Yasadipura, it would close the heart sharpness if an individual was spellbound by tone but they forgot the content.⁶⁰

Meanwhile, as general society, Yasadipura also asked people to act critically and curiously. Especially if it was applied when an individual faced issues that often developed in the society. There were 2 (two) things that should be done, (a) listen and do not respond, and (b) no need to refute the issue to avoid misunderstanding.⁶¹

Third, values in relation with other people including; respect, tolerant and forgiving. According to Yasadipura II, an individual who did not respect other people was an arrogant

53 *Ibid.*, Pupuh 13 bait 34

54 *Ibid.*, Pupuh 5 bait 6-7

55 *Ibid.*, Pupuh 11 bait 25

56 *Ibid.*, Pupuh 11 bait 27

57 *Ibid.*, Pupuh 5 bait 1

58 *Ibid.*, Pupuh 7 bait 24

59 *Ibid.*, Pupuh 7 bait 24

60 *Ibid.*, Pupuh 3 bait 3-4

61 *Ibid.*, Pupuh 14 bait 5

individual. This attitude could cause devil's demand and covered goodness.⁶² Therefore, he gave advice so that people had respect character to others that have not been known, especially in the context of giving opinion, seeking science, welcoming a guest and worship.

Yasadipura II gave 5 (five) advices so that people had respect character, which were (a) don't be brave to precede giving an opinion; (b) inviting other people to give their opinion; (c) to become careful to receive different opinions; (d) don't secretly conceal an idea; (e) if the agreement had been reached, it should be implemented and carried out well.⁶³

According to Yasadipura II people should have respect character and respect other people in seeking science. For him, smart people but do not respect other people meant that their smartness came from the devil not God. He drew a picture of people whose skill or excellence came from devil usually had hobby to underestimate other people's smartness. Besides, they also liked to protest and fight, brag his smartness, even they liked to force other people to follow their way of thinking and were proud if many people gave complement to them.⁶⁴

The next characters were tolerant and forgiving. According to Yasadipura II, these characters were very important because in relation with other people, an individual was ready to anticipate the worst possibility.⁶⁵ Therefore, he taught tolerant character by not easily denouncing other people, even if the person was proven to do crime.

In order to be a forgiving person, according to Yasadipura II, an individual should (a) avoid avengeful behavior and like to take revenge, (b) keep other people that hurt him/her, and (c) prayed that his badness was repaid with goodness.⁶⁶ If it could be done, the person was called to have forgiving character. In other words, as in the advice of Yasadipura II, an individual should be able to *momot*, or accomodate, *mengku*, or understand, and *misah* or differ problems. If he couldn't keep his resentment away, he would be said as failed to have relationship with other people, even though if an individual was separated from other societies, he/would attracted wishper that harmed him.⁶⁷

Fourth, values in relation with community. Yasadipura II explicitly reminded humans experienced disaster because of his association with friends or bestfriends.⁶⁸ In order to avoid it, he gave 7 (seven) advices such as (a) don't make friend people whose thinking was less good, (b) don't make friends with people who did not have knowledge or moral, (c) don't make friends with people who did not literature knowledge, (d) don't make friends with wicked people, (e) don't make friends with spiteful people, (f) make friends with wise people, understand about the teaching and *ijir*; that is the implementation, and (g) make friends with people who have great virtue of charity.⁶⁹

Yasadipura II taught 2 (two) characters in relation with community, such as respect-friendly and loyal. According to him, respect and friendly characters had become eastern custom so that it should be maintained well. For instance, for Yasadipura, a greeter should welcome and respect the guest.⁷⁰ However, the way we respect and are friendly towards the guest should be fitted with the context of the guest. He said that there were various guests, so we should respect them in different

62 *Ibid.*, Pupuh 9 bait 18

63 *Ibid.*, Pupuh 9 bait 16-31

64 *Ibid.*, Pupuh 7 bait 20

65 *Ibid.*, Pupuh 5 bait 24

66 *Ibid.*, Pupuh 5 bait 25-26

67 *Ibid.*, Pupuh 6 bait 27

68 *Ibid.*, Pupuh 5 bait 14

69 *Ibid.*, Pupuh 5 bait 14-24

70 *Ibid.*, Pupuh 8 bait 8

ways.

Another instance, as *kanwula* or commoners. According to Yasadipura II, in the feudal society system at that time, *kanwula* or commoners should have respect character towards certain parties, for example the King, parents, parents in law, teachers, and older spouses.⁷¹

The next was loyal character. The teaching of loyal character was given two contexts by Yasadipura II, which were as commoners (*kanwula*) and officials (prime minister). Both subjects were demanded to be loyal towards the country. According to him, many people who were disloyal towards the country were categorized as bad people.⁷² As loyal society based on the perception of Yasadipura II, an individual would not leave his/her country although it was in turmoil condition. According to him, the country and kingdom was a big house to be lived by many people. When the roof was leaked, each person who lived within might take a part in repairing it. While people who left the country were categorized as bad people.⁷³

Yasadipura II also taught loyal character towards officials, in this context was the prime minister. Prime minister was people who was trusted to manage their daily authority. He taught (a) to be consistent to the King, and (b) always eradicate wicked heart which was full of lust. Being consistent to the King and prime minister was like the united kris and *warangka*. After being consistent, a prime minister should show their loyalty in the policy of administration.⁷⁴

B. SERAT SASANA SUNU-BASED CHARACTER EDUCATION

First, macro-planning basis. *Serat Sasana Sunu* have a big opportunity to take a basic part in macro development level, which is planning stage. On this stage, character values in national education practice are a set of characters which are digged, crystalized, and formulated from *Serat Sasana Sunu*. While *serat Sasana Sunu* was sourced from society's sociocultural values and morals, in this case Javanese society.

According to Sahid Teguh Widodo, there were four (4) Javanese cultural pillars, which were myths, logos, ethos, and pathos. Myth was a collective spirit found in the ambition, hope, and sincere values felt, understood, maintained and struggled together so that each individual was willing to sacrifice to create better national life. As an example: the myth of Adil Queen. *Logos* was intellectual or intellegency which progressively worked to translate myth and made it operational in the reality. For example: knowledge and technology.

Ethos was life perspective and ability to arrange it so that each individual knows responsibility and role as the ability and skill of each other. For example: religion and moral. While *pathos* was the hidden power behind the experience of suffering in the past. If it was managed, it became the power. For example: experience of disaster, disease, oppression and colonialism.⁷⁵

Therefore, on the planning stage, *serat Sasana Sunu* as one of Javanese Culture pillars that had been digged, crystallized, and formulated in the previous chapter became philosophical consideration for character education in national education practice. This cultural wealth had been

71 *Ibid.*, Pupuh 10 bait 22-25

72 *Ibid.*, Pupuh 13 bait 29

73 *Ibid.*, Pupuh 13 bait 28

74 *Ibid.*, Pupuh 11 bait 33

75 Sahid Teguh Widodo, *The Influence of Javanese Culture on the Education Curriculum in Indonesia*, Journal of Education and Practice, Vol. 4, No 19, 2013, page 139-140

attention of character education experts who were oriented in the past and present culture in which learners existed. Whyne and Ryan also suggested that intervention in the children's character development backed in classical teachings, cultural intelligency, and the eternal "great tradition" until present.⁷⁶

Sasana Sunu was classical teaching that had ever existed and lived in Renaissance Surakarta era. It was proven to keep the power and character of palace elites, societies and societies outside the palace. There were also may teachings given in form figure story, so that it enabled the readers to identify themselves towards the figure and his role within.

Second, value base. *Serat Sasana Sunu* can also participate and synergize in the character values in the National Education. Of the 20 (twenty) character values formulated by Ministry of Education and Culture, it is able to be compared, in which there were some values which have similarities between *Serat Sasana Sunu* and the Ministry of Education and Culture, so that both are synergized, cooperate and strengten each other. However, there were also values as in the formulation of the Ministry of Education and Culture that were not included in *serat Sasana Sunu*, and vice versa. Thus, it became an opportunity to fill and support each other.

Third, implementation base. In each implementation stage, there were 4 (four) opportunities for *serat Sasana Sunu* to show his basis in character education, which were lesson, integration in local teaching, learning activity, and school culture development. Of the four characters, the writer sees that the strategic role of *serat Sasana Sunu* in character education is on the fourth area, which is school culture development.

Based on Doni Koesuma A's point of view, character education was basically the education process itself. Character education occured naturally when it was carried out naturally and informally. Therefore, special lesson or khusus was not required. The most important was the process, not content because education process occured everywhere.⁷⁷

Of this point of view, we can get more complete image on *serat Sasana Sunu*-based character education covers character education objectives, character education approach, educators, curriculum and learners.

The objective of *Sasana Sunu*-based character education. According to Yasadipura II, education objective in the letter is to make humans smart and good.⁷⁸ According to him, many teachings of theologians and intellectuals who had high moral and wisdom put in various bibles, who gave guidance of good behaviors.⁷⁹ He had high optimism in character education because without the virtue that became humans' character, there would not be security and peace. He had positive opinion on human that each human had a potential to be superior.⁸⁰

If it was seen with these two approaches types, character education approach in *serat Sasana Sunu* more approached direct approach type. Direct approach was an approach which more emphasized on role model, rules, habituation, and discipline.⁸¹ However, it did not mean that there was no indirect approach in this letter because it was found reasoning in many parts of verse of

76 Barbara J. Duncan, *Character Education: Reclaiming The Social, Educational Theory*, Winter 1997, Volume 47, No 1, page. 122

77 Doni Koesuma A, *Pendidikan Karakter Utuh dan Menyeluruh*,hlm. 9

78 Yasadipura II, Pupuh 2 bait 39

79 *Ibid.*, Pupuh 2 bait 10

80 *Ibid.*, Pupuh 9 bait 6

81 Barbara J. Duncan, *Character Education: Reclaiming The Social*, University of Illinois: Educational Theory, Winter 1997, Volume 41 Number 1, hlm. 121-125

pupuh or song in which it was emphasized in indirect approach.

For Yasadipura II, what was called by superiority was not something obtained from the sky but something that should be struggled so that he emphasized three intercorrelated terms, which were habit, patience (diligent), and consensus. These three terms contained an understanding that superiority or character should become habit. Habit should be done diligently. If it has developed, it would be acknowledged as consensus because of having a very great benefit.⁸²

The material of *Sasana Sunu*-based Character Education. This letter could be placed as one of character education learning materials. It was classical work which explained various types and humans' behavior forms. *Sasana Sunu* was education bible (*pinulang*) because it was directed as teaching material.⁸³

In order to enable an individual to learn this letter, the author had made systematics which numbers were 12 problems, as explained in the document description. The interesting things of this systematics were first, it came from daily life, and second, it spreaded from the way humans having relationship with God, themselves, and other people. the theme of daily practice life were seeking money, eat, sleep, and making friends. Therefore, it is not a teaching without context. Meanwhile, the letter theme explanation was appropriate with three big theoretical framework in character education, which was humans' relationship with God, other people, themselves, and community.

Serat Sasana Sunu-based Education Educator. As a bible which contained of character education values, Yasadipura II indirectly offered answers of educator concept in character education. At least there were 3 (three) answers. (a) educator concept as a model. It was indirectly implemented in *Sasana Sunu* as *Sapta catur swareng janmi*. This terms meant the meanings of humans' seven words. Those words came from humans (Yasadipura II) called as contemptible, arrogant and force themselves to educate.⁸⁴ Through this words, he wanted to convey that in order to be an educator in character education, an individual should have humble and honest character.

An educator is not a perfect human. Eventhough educator was a model in character education, however according to Yasadipura, he was common human who also had mistakes. It was explicitly shown by Yasadipura II, in which when he was young, he had a bad character, which was cantankerous. One day he argued with a poet whom in his opinion was not competent in giving interpretation of a statement. Later, he realized that arguing was useless and a bad character. Furthermore he chose to be humble and respected other people.⁸⁵ Thus, an educator in character education was not a flawless human, but an individual who was willing to expiate his mistakes.

Moderate educator. This type of educator was in the middle point between stiff educator in value and the one who ignored the value. This kind of educator very realized the different condition of each students. Yasadipura II also showed the same thing. For example, he emphasized on a moslem to carry out the fifth pillar of Islam, however he did not force them to carry out it, which was pilgrimage. He also emphasized a moslem to know and implement four steps towards God in *tasawuf* tradition, which were *syariat, tarekat, hakikat and makrifat*. However, he gave leniency for them who were unable, they only needed to carry out *syariat*.⁸⁶

82 Yasadipura II, Pupuh 1 bait 3

83 *Ibid.*, Pupuh I bait 4 – 7.

84 *Ibid.*, Pupuh 1 bait 2-3

85 *Ibid.*, Pupuh12 bait 39-41

86 *Ibid.*, Pupuh 2 bait 2-3

Learners of Sasana sunu-based character education. According to Yasadipura II, learners intended in this letter were individuals who entered social world. On the other words, it more discussed how the condition of children on initial stage was, but it directly discussed individuals who had entered social conformity stage. Yasadipura II wrote character education teachings or values which were directed to his children and grandchildren when he was “aged”.⁸⁷

Yasadipura II did not explicitly mentioned the age limitation with the term “aged.” However, this limitation could be understood in some understandings. In Islam figh, aged is similar to *akil baligh* age, which was biological signs experienced by children who reached adult stage. Boys experienced wet dream, while girls experienced menstruation. If it became the standard, what was meant by “aged” was children who were in 12-15 years old. However, if it was the final limit of children towards their adulthood in Children Rights Convention, they were 18 years old.

CLOSING

The emergence of serat Sasana Sunu cannot be separated form its social cultural context. Politically, this letter is the political identity in the political conflict between Surakarta palace and Dutch, Surakarta Palace and Yogyakarta Palace. Culturally, this letter is a part of cultural strategies to face defeat in political aspect. Literally, this letter has a responsibility to save and document character values that must be recognized by the large society. Educationally, this letter is a part of character education strategy in the complex society who are illiterate.

Second, this reseach finds and formulates character values as in serat Sasana Sunu, such as : character values in relation with God (grateful, remember God, tawakkal, respect); ourselves (keep ourselves, persevering, trully, honest, humble, modest, patient, discipline, respect the time, focus, and curious); other people (respect, tolerant, and forgiving); and community (respect and friendly, loyal).

Third, serat Sasana Sunu has an important role in character education at that time by responding and anticipating condition. Character values as in serat Sasana Sumu is the response of deterioration of noble character occurs on palace elites and the society in general. Character values in serat Sasana Sunu also responds the complex and illiterate societies through *macapat* media sung. Character values as in serat Sasana Sunu is anticipation steps to the future in order to prepare young generation having noble or major characters.

Fourth, character values in Serat Sasana Sunu has a very big oppportunity to be the base of character education development in national education practice, which is througg macro-planning, value, and school culture bases. As macro-planning base, character values in serat Sasana Sunu can be one of inspirational soources in national education planning, which on the next stage will have effect on all national education lines and aspects. As value base, character values in serat Sasana Sunu becomes the synergic formulation with chracter values formulated by the Ministry of Education and Culture because they have similarities. As school culture base, character values in serat Sasana Sunu can be a guideline of all elements at shool, which are character education objectives, approaches, eductor, materials, and participants.

87 *Ibid.*, Pupuh 1 bait 2

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