

Moral Values in Serat Panitisastra Manuscript for Building the Nation Character Education

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Abstract

Serat Panitisastra is a text that comes from Kasunanan Surakarta. The text was produced during the time of Sri Susuh Paku Buwono VII. Serat Panitisastra is a literature work which has Piwulang genre. It contains teachings about morals inherited from time to time. The text describes characters, life guidelines, manners and social concerns. This paper aims to determine the moral values that exist in Serat Panitisastra. It is expected to be the basis for overcoming moral degradation as well as the development of character education strategy so that the nation's successors will not be eroded by the flow of modernity and appreciate their own culture. In the next world of education, it is expected that through a model of character education learning based on local cultural wisdoms, one of them is contained in Serat Panitisastra, can be applied effectively in school.

Keywords: Moral value, Serat Panitisastra, character education

1. Introduction

The condition of Indonesian society is currently being eroded by the flow of modernity and globalization. Globalization has a correlation with the enhancement of attachment and interdependence among nations and people through investment, trade, culture, and other interactions. Today, globalization is closely related to modernization. Globalization is influenced by the progress of science and technology. The progress of science and technology is part of modernization. Modernity sometimes brings good effects but on the other side there are adverse effects. Modernization is a more advanced and increased change in many fields. It is the transformation of traditional to modern society. (Joseph A. Schumpeter, 1944: 11) Technological developments and increasingly sophisticated communications also affect the moral damage of the next generation of the nation, especially among teenagers (Narwoko and Bagong, 2004: 417). This state of crisis and decadence of moral indicates that all religious and moral knowledge gained in school meets with a harsh student environment does not have an impact on changing students' behavior. Demoralization occurs because the learning process that tends to teach moral education and character is limited to the text and less to prepare students to address and face a contradictory life (Zubaedi, 2011: 2). Among the young generation occurs the bad behavior like bullying, motorcycle gang, brawl, free sex and so forth. They seem to leave the local culture and switch to western culture in terms of fashion and lifestyle. In the moral field of the Indonesian nation shows the mental condition, characters and morals of very concerning nation such as deviant behavior which is a behavior that is not in accordance with the values of noble character and behavior that has no positive legal order.

This situation is like an "anomie" situation, that is, the waning of prevailing values and the absence of shared norms or values (Soekanto, 1993: 26). The enhancement of crisis and decadence of moral is an indication that there is an incorrect knot in the inheritance of the values of a great culture. For that, we need education that can minimize the crisis and moral decadence. Wealth of local wisdom values in the form of moral teachings stored in old literary works. The teaching in literature contains many moral teachings, life policies which are full of exemplary (Latief, 2009: 85). To overcome the crisis and moral decadence can be anticipated with the noble heritage of the Indonesian nation (Setiawan, 2016: 11).

One of his strategies with a re-understanding of local wisdom contained in *Serat Panitisastra*. *Serat panitisastra* is a literary work of *piwulang* genre in the government of traditional kingdoms in Java which serves as directory and guidance of the state servants to carry out their duties and obligations. The text of this text is laden with advances and moral values for the Javanese. Among all the advices contained in *Serat Panitisastra*, it mostly talks about moral values. Based on the above description, the thing that must be paid attention to is the occurrence of moral decadence among the next generation of the nation. This can be overcome with character education based on local wisdom; one of them is through *Serat Panitisastra* because the world of education is a crucial thing to shape moral.

2. Research Methods

This type of research is a qualitative research. Data collection techniques in this study was used library techniques, observation and recording techniques. In this research, the observation technique had done in the Library of *Reksa Pustaka*, while other written sources came from the books that support this research and the record technique in this research had done by reading, listening and then recording the data in the form of manuscript description, transliteration, manuscript translation and moral values contained in the *Serat Panitisastra*.

3. Discussion

Panitisastra is a text that comes from *Kasunanan* of Surakarta. The text was produced during the time of *Sri Susuhan Paku Buwono VII* and his composer *Yosodipuro II*. *Serat Panitisastra* includes in literary work with *Piwulang* genre. It contains lessons about morals inherited from time to time. The text describes manners, life guidelines, manners and social concerns. *Piwulang* form is in the form of phrases inserted in the *serat*. This is where the composer gives the moral message to the king, the courtiers and also the ethnic Javanese community. Moral is the knowledge that correlated with the civilized human mind. Moral also means good teaching and bad teachings of deeds and behavior (morals) (Rismawati, 2008: 67). The ancestors tried to form good manners in ethnic Javanese society through *Serat* which contained *piwulang*. *Serat* Composers also create a tradition that can be used as a habit that is done by ethnic Javanese in everyday life. Therefore, it can also be said that *serat* is a source of local wisdom of Javanese ethnic in terms of *piwulang* or moral teachings that should be emulated. Based on the above exposure, it is known that there is local wisdom which is associated with the moral values contained in *Serat Panitisastra*. Moral values are grouped into three types, namely the relationship of humans with God, people with parents or teachers, humans with other human beings.

(1) The moral value of the relationship in *Serat Panitisastra*

a. The moral value of man's relationship with God Humans is the highest rank of God's creatures compared to other creatures. The human relationship with God cannot be described with a vertical line. Local wisdom related to the human relationship with God found in *Serat Panitisastra*. The contain of *serat* is implied about the perfection of God. Perfection is evident from the mention of God like *Ywang Kang Maha Gung. Mangkana ing tumuwuh // Wruheng wisa sasiki-siki // Wisaning wong anembah // Ing Ywang Kang Maha Gung // Yen carobo ing tyasira // Dadya reged kethuh // amatuh mulintir// Nembahe tan katrimah* Translation Thus, the living should know all kinds of poison one. Poison for the righteous one when he is careless in his heart then become dirty, shame, spoiled and complacent, his faithful worship doesn't be received by God.

b. The moral value of human relationships with parents

In *Serat Panitisastra*, it is also taught to master literature or knowledge to be able to boast of parents. Being a child must have manners to the parents and be subtle in saying. It makes parents happy and proud. Then, it is mentioned in the quotation below. *Putra suputra winarna // Tegese anak kang bagus // Kang abangkit sarwa putus // Tur limpad ing sastra arja // Ing krama alus ing tembung // Puniku begjane samya // Kalihe bapa lan babu* Translation Child who belongs to *suputra*, which means a handsome able and great handyman moreover he is able to master the safety literature, the courtesy and subtlety of the words, he makes his both of his parents happy and proud. *Serat Panitisastra* explains the moral value that in the attitude of a child is appropriate to have good manners both in speaking and in any case. It is naturally done by a child towards his/her parents. There is no doubt that attitudes toward parents, such as those mentioned above, are the manifestations of man's character.

c. The moral value of human relationships with other human beings

Humans are social beings, because in fulfilling the needs, ones do not able to do it alone. The relationship between human beings is ruled in an ethic or norm prevailing in the life of a society called morality. The following quote in *serat panitisastra* illustrates the existence of social concern.

Reksanen ingkang utama // Tegesipun kang prayogi // Wewehna para pandhita // Jakatna ing pekir miskin // Tulung mring repot sami // Kinarya ganjar ing waduYen wong sugih upama // Eman kalamun amedhit // Datan arsa jakat mring para pandhita. Translation Keep well means appropriately, give to the priests Alms to the poor, use to help the decrepit Wear to grace the soldier, if there is a rich man It is a shame if he is stingy, do not want to give alms to the priests The values of the *Serat Panitisastra* are the moral guidelines about morality of the Javanese society. Manuscript of *Serat Panitisastra* in this study was reproduced by Yasadipura II. This manuscript is stored neatly in Literature Library of Surakarta and Library Reksapustaka. The text of the *Serat Panitisastra* is representing the following moral values:

Verse	Pupuh	Themes in the text
I.1 dan I.2	Dhandanggula	In pupuh dhandanggula explains the teachings about manner and courtesy
II.5	Sinom	It explains about manner and courtesy can be seen through the way of talking and sitting
IX.4	Juru Demung	It explain about manner
V.2	Pocung	It explains about the importance of knowledge, donation and how to be a good person.
VI.12	Kinanthi	It explains how to be a honest person and stay away from the bad manners
VII.1	Asmarandhana	It explains the importance of knowledge, the bad results when being distant from knowledge and how to be polite through teachers.
VII.4-VII.8	Asmarandhana	It expalins to be generous person
VIII.10 dan VIII.12	Sinom	It explain the rights and obligations, giving akat” to the needs and don’t be miserly because it causes disaster
IX.8 – IX.9	Juru demung	It explains that not to look after the arrogance

A. Moral Value in *Serat Panitisastra*

- a. The doctrine of becoming a virtuous person (*lumaksana sasaning kang janma di*) teaches the main human beings to always behave well, understand the courtesy (*subasita*) and understand the language of *krama*.
- b. Someone who has manners can be seen from his way of talking (*kramaning pamuwus behavior*) and both his way of sitting (*ping kalih palenggahan*), if one has good manners his heart will be peaceful, firm to the depths of the heart.
- c. Someone who does not give money to the poor (*tan loma ing pekir poor*) will not have a long life, his life is useless and his knowledge is futile.
- d. In friendship the ugliest person is the one who betrays his best friend and he is being curse of the world (*ghostly preamble of the earth*).
- e. In a friendly relationship it is important to examine friendship with the wise and rank (*wong main kang linewih*) virtuous and do virtue (*kang bersada berakjaja*)
- f. It is advisable to be far from bad deeds to all people and to a king / leader should donate his wealth to the prosperity of his people (*yen really the amangkurat arta miwah kancanira pan sami sayugya danakena*).
- g. Advice to never reject the literature / science (*aywa maido ing literature*) and believe your teacher's advice.
- h. In life do not splurge and continuously seek prosperity, try to be generous (*amriha mbek kasudarman*). If you have property, give them to the poor. When you have a lot of property, partly used them in the present and use the other for the future.
- i. Do not have the miserliness to the poor (*aywa kumed ing Wong poor*). God will be angry and your life will be destroyed.
- j. The happiness of the parents is when their children have manners (*even me begjane samya kalihe father lan babu*)

The doctrines of the *Serat Panitisastra* seem to have been shown to the elite, even for the noblemen. In *dhandanggula pupuh* verse I.1.9 described the doctrine of the main human beings. Then insult people who do not know literature as uneducated people. That the teaching was addressed to the royal court of the aristocracy that can be seen in the teachings of those who deserved to be elected king. The king's way of choosing the candidate of the his *panggawa* stated in *Asmarandhana stanza VII* and the suggestion to always have a strong man as an protector explicitly stated in *pupuh Pocung's*. From these teachings, it seems clear that the world of hierarchy of the palace was built by a composer poet.

A traditional and a centrist *kraton* should not be dismantled as a valueless ethos. Elite society plays an important role in development because this group serves as a driver of the dynamics of society and integration to the newly created society, besides the existence of the elite makes the tradition of society awake (Locher, 1978: 178) With such a conception, the natural world of the palace built by composer poets is not likely to blend with the development of today's society. From the various teachings in the *Serat Panitisastra* manuscript there is no orientation to the past, otherwise it is clearly visible the orientation of the future. Teachings like. 1) When it comes to happiness it is necessary to remember that happiness will end in grief (VII.3-VII.4); 2) the happiness of the parents depends on the children's manners (IX.4.1); 3) How to educate children in various stages of age (X.8-X.10). Teachings which are concerning the time aspect, the doctrine of property shows that the text encourages its readers to move toward something. The assessed property is derived from inheritance at less value (V.6-V.8). Judging from the use of the treasures, it appears that there is a high valuation for property used for general welfare (VIII.8-VIII.12). even the kings are expected to use the wealth for the welfare of their people (V.2). The person who has no property is judged as the unsuccessful person, the tormented person, in the manuscript is said that the person whose life is not empty lives because he can not achieve what he wants, even he is considered as a poison. Besides the teachings that reflect the dynamics in his attitude towards time and treasure, it is also a doctrine that maintains the establishment of tradition. Even since the beginning of the text has been affirmed the doctrine of manners to maintain the stability of communication between groups, while also emphasized that the courtesy is the king's guidance in order to maintain the stability of society.

Other teachings about social ethics; 1) the ideal person is the one who can satisfy each other. 2) the ideal pastor is a minister who serves his problem 3) the ideal friendship is a mutual friendship like tigers and forests 4) the ugliest person is the one who betrays his best friend. The teachings can be used to look to the future. Based on the above quotation, it is explained that social care in *Serat panitisastra* recommends that a man should run his/her nature as social beings and is reminded to give the part of the property to the poor, and when he/she becomes rich, one should not be stingy. Always look down and help each other. Local wisdom contained in the *serat* content has the relation between man and man or between communities with other communities. All this teachings become an alive local wisdom of Javanese ethnic and become a tradition for Javanese ethnic today. Based on the review of the *serat panitisastra* above, it can be said that the recovery of the Javanese ethnic local wisdom contained in the written *serat panitisastra* is very important if it is associated with moral education of the Indonesian nation.

B. Utilization of *Serat Panitisastra* as Character education.

Moral decadence which is continuously haunting this nation must be immediately solved. This nation's confidence crisis was born because of the weakness of the collective morality of society. Globalization with all its effects, will give effect to the personality of the nation. Observing the function of national education according to UUSPN No.20 of 2003 chapter 2 of article 3 that is developing the ability and forming the character and civilization, the nation should provide sufficient enlightenment that education should have an impact on human or especially Indonesian character. Schools as educational institutions have a responsibility in shaping the character of Indonesian human beings. So here the school has a role in realizing the human character of Indonesia in accordance with the personality of the nation. Schools are tasked with strengthening and developing life values, correcting learners' behaviors that are inconsistent with school-developed values, building harmonious connections with families, communities in the role of education responsibilities. Character education in schools is not just a value of dogmatization to learners, but a reflection that values become important institutions that are very important in providing value education (Lickona, 2013: 67-68). In a society today there is often a clash of values, respect, responsibility, and manifestations in everyday life, this common moral foundation is an important foundation and a very important first step in school. Educational values concerning the moral formation of learners have not been applied maximally. Education in schools puts more emphasis on academic improvement in the cognitive domain than the affective sphere.

As a result of moral decline among learners into an increasingly alarming outbreak. This will affect the behavior of learners because morals become the foundation for someone who is reflected in everyday deeds. That's why character education is a strategic step for an alternative moral problem solving nation. Based on the discussion of *Serat Panitisastra* as a source of local wisdom for ethnic Javanese, it is known that the *serat* contains moral teachings. The teachings contain teachings about good and bad things done by humans. These values include social awareness, courtesy, honesty, stages of disciplining the children and the importance of having knowledge. Where the teachings can be used to distinguish good and bad things. Good things can be made in the guidelines and exemplified whereas bad things are abandoned and stored as knowledge if one day facing a bad thing. To develop the understanding of the *Serat Panitisastra*. This is where the role of the nation's educators to convey the values that contain elements of cultural and ancestral heritage. Character education is very important given in educational institutions in today's life. Implementation of moral education teachings is able to develop the potential of learners in the affective domain so that learners can have good heart, good mind and well behavior.

4. Conclusion

Based on the description above, it can be concluded that the moral values contained in *Serat Panitisastra* is very important because it can provide a good impact in character education. Character education is very important given in educational institutions in the process of implementation of values. *Serat Panitisastra* is utilized in instilling moral values. So the concept of character education is ideal when applied in anticipation of global and mental development of Indonesian human spirituality which is increasingly retreated. But apart from that all the success of the character education achieved through teaching in schools has not necessarily is able to give fresh air to the changes of society. School education is only a small part of the effort that can be done to reduce the moral decadence crisis. At this point, the most important thing is self-awareness. One way is to go back to the past, start to see the moral values contained in every message of our ancestors either in the ideals, ideology and re-understanding of the relics. So that we can appreciate every effort and implement it in everyday life.

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