

TRANSFORMATION OF VALUES OF NEGARAKERTAGAMA BOOK AS TOLERANCE EDUCATION TO FACE 21ST CENTURY LEARNING

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ABSTRACT

This article was written to give an overview of the conceptual views on tolerance education. In order to obtain the data on the concept of tolerance, the author conducted a literature review and historical qualitative. Indonesia is a country that has ethnic diversity, but has the same goal, namely towards a just and prosperous society. Therefore, developing tolerance education is essential, an educational process that gives equal opportunities to all nation's children without any discrimination in giving treatment due to ethnic, cultural and religious differences, rewards diversity, and gives equal rights to ethnic minorities to strengthen unity and integrity, national identity and national image in the eyes of the international world. In this case, schools must design the learning process, prepare curriculum and design evaluations, and prepare teachers who have perceptions, attitudes and behaviors of tolerance, so that they become a part that makes a positive contribution to fostering the tolerance of students. Given that the Indonesia's forefather has a proud heritage of the Negarakertagama Book, this book can be used as a basis for tolerance education because it has been recorded in history in the Majapahit era.

KEYWORDS: Tolerance Education, 21st Century Education, Negarakertagama Book

I. INTRODUCTION

Changes that occur in various aspects of life as a direct or indirect impact of the progress of science and technology have influenced various aspects of the lives of individuals and society. Whether we realize it or not, the impact of a change often also causes the erosion of positive values in the lives of individuals and society unless it is accompanied with serious and systematic efforts to maintain it.

One form of positive values that is very vulnerable to the effects of outside values is the value of tolerance and togetherness. Everyone agrees that these values are the crystallization of the nation's culture which has grown in the life of Indonesian people for centuries. No one opposes how big the benefits of developing these values in the lives of individuals, society and the nation are. However, the current modernization which is often injudiciously judged as something better shifts these noble values. This results in the fragmented interests in the form of developing individualism, dominant group interests, regional interests, tribal interests, religion and various interests in smaller sub-groups.

Furthermore, unity and cohesion are fading, and togetherness becomes something that has no more glorified value. In this situation, conflicts are inevitable and even tend to be more widespread and widening in various forms.

Change is a necessity because change will absolutely occur whether we like it or not. Therefore, the expected social and community changes are those that are as small as possible with the risk of the emergence of contention, social conflicts and various forms of social upheaval (Soedomo, 1990: 18). Therefore, at the same time, changes, on one hand, and efforts to preserve positive values that lead to the growth of tolerance and togetherness must be carried out.

Efforts to develop tolerance values must be made in a variety of activities and the environment. In the community environment, this becomes integral because there are so many interests in it. Collisions will occur when there is no mutual understanding and togetherness. The philosopher, Isaiah Berlin, as revealed by Tilaar (1999: 160), suggests that what is needed in society is not just looking for similarities and agreements that are not easy to achieve.

In the school environment, tolerance and togetherness become one of the important and fundamental pillars to be developed. It is agreed that the school is a form of social system, in which it consists of components of the school community with various backgrounds; economy, family environment, habits, religion and even different desires, ideals and interests. With these differences, it possible that there are conflicts of interests occurring in the school community, which can also lead to conflicts of interest. Therefore, efforts need to be deliberately and continuously directed to develop tolerance and togetherness.

From the various problems that arise above, the ancestors of the Indonesian people have offered a well-made concept. In the Majapahit era, there was a very well-known book. Kakawin Nagarakretagama, also called Desawarnana Kakawin, might be the most famous Old Javanese Kakawin. This Kakawin is the most researched book too. Written in 1365, Kakawin was first rediscovered in 1894 by J.L.A Brandes, a Dutch scientist who escorted the knight expedition in Lombok. He saved the contents of the library of the King of Lombok in Cakranagara before the king's palace would be burned by the KNIL army. The Negarakertagama script has also been recognized internationally and is officially included in the UNESCO Memory of the World list.

The responsibility towards developing tolerance values in students must be considered as a shared responsibility of all educators in the school. However, explicitly more systematic and planned efforts must be an integral part of learning activities, especially on subjects that have a greater degree in fostering students' attitudes and personalities. Therefore, the teacher intentionally needs to develop and design learning models that are believed to be able to develop these positive values to students. Such Intentional and systematic efforts are indispensable because in school education the role of the teacher is still predominant, especially in the process of learning values and morals.

II. RESEARCH METHOD

This study applied the historical qualitative research method to obtain information through literature studies and observations that refer to historical methodology with several stages such as searching

for historical sources, internal criticism, external criticism, interpretation and historiography (Hidayat, 2016). The object in the literature study is the Negarakertagama Book. The observation was carried out at SMA Negeri 4 Kediri. The observation was performed during teaching and learning activities, especially in the history subject. Questionnaires were also used to see the attitude of national integration. In addition, interviews with history subject teachers were also conducted.

III. RESULT AND DISCUSSION

a. Tolerance and Togetherness Attitudes and Learning Models

1) Definition of Tolerance

Tolerance actually develops within a framework of diversity, primarily the diversity of religions and cultures including habits, traditions or customs that accompany. Therefore, the greater diversity of a nation or a society demands the greater development of tolerance values in the lives of people and individuals, so that harmony in life can be realized, away from conflicts, social tensions, the contradictions and animosity between each other in society.

In a broad sense, tolerance is more focused on giving a large place for diversity and differences that exist in individuals or other groups. Therefore, at the beginning of this discussion, it is necessary to re-emphasize that it is not right if tolerance is interpreted as castrating the rights of certain individuals or groups to suit the circumstances or conditions of other people or groups or conversely as sacrificing the rights of others to be transferred in accordance with the circumstances or conditions of a certain group. In fact,

tolerance really values and respects the differences that exist in each individual or group, but in it is bound and united in a framework of togetherness for the same interest. Tolerance is the respect, acceptance and appreciation of the rich diversity of our world culture, our forms of expression and human system. Those are maintained by knowledge, openness, communication, and freedom of thought, conscience and trust. Tolerance is the harmony in difference (UNESCO APNIEVE, 2000: 54)

2) School's Responsibilities in Developing Students' Tolerance Attitudes

As previously explained, the school is a social system of the community, where students learn to interact with each other, to understand the school's social norms, to cooperate, to respect and learn various aspects of life as is appropriate in society. This is based on a philosophy that every child is blessed with seeds to socialize and that everyone can communicate with each other, which in essence contains an element of mutual giving and receiving (Tirtarahardja: 1994: 18). The learning process carried out on various aspects of life in this school environment will be a provision for students to be better prepared to enter the community environment, especially after completing education at a certain level.

Specifically relating to the development of the values of tolerance and togetherness, school education institutions are the most appropriate vehicle for training and simultaneously applying these values. This is mainly because in the school environment students have very diverse backgrounds from religion, tribes, socioeconomic background, educational background of parents, to regions including customs and cultures. Under these conditions of diversity, there will certainly be many differences in the attitudes and behaviors of students. Schools are seen as a vehicle that accelerates the implementation of pluralism through various forms of activities such as workshops, trainings and activities in small groups (Joan T, 1992: 5). These differences must be understood and even respected by each other to enable the growth of solidarity and togetherness among fellow students. Respecting differences does not mean eliminating self-identity because respecting differences means providing opportunities for others to do things according to their characteristics. An example of this is how a student must learn to respect when he must perform worship, respect and give opportunities when his friend must carry out certain tasks, or perhaps give respect for differences in behavior in a corridor that does not conflict with the general norms of the school. Education is the most effective tool to avoid intolerance. The first step in tolerance education is to teach people about their shared rights and freedoms, so that they can be respected, and develop a willingness to protect the rights and freedoms of others (UNESCO APNIEVE, 2000: 156).

The aim of developing tolerance among students in schools, in addition to a training vehicle so that they can further apply and develop it broadly in community life, is also based on the idea that school educational institutions fundamentally do have comprehensive responsibility for the intellectual formation and personality of students as a whole. Durkheim puts forward that every teacher must be able to develop the moral ideals behind the system of rules that have been developed and provide opportunities for future generations to meet the demands of new validity (Haricahyono, 1995: 203).

3) Learning Models that Support Tolerance Education

In a broad understanding of public education, every opportunity can be carried out informally, non-formally and formally. For this, the approaches that can be applied include personal, interpersonal, and classical approaches. The method of presentation is also very diverse and flexible through stories, lectures, simulation games, questions and answers, discussions and independent assignments. In short, every form of communication can be utilized in the process of public education (Sumaatmadja, 1990: 9)

Despite the numerous and flexible learning models to develop tolerance as part of public education, there are several models that are more specifically offered, especially in the area of moral education, including the development of tolerance and the ability of social interaction. The models offered that focus on social interaction are in the process of practicing the nature of values/morals through the direct involvement process in simulative processes or actual situations (Udin Saripudin, 1989: 136). From these interaction processes, students are expected to gain insight into the actual functions, roles and moral and social responsibilities in society and to strengthen their understanding of the concepts

and principles of values and morals. Some of these models are: The Group Investigation Model, the Role-Playing Model, the Jurisprudential Inquiry Model, and the Social Science Inquiry Model.

b. 21st Century Learning Challenges

The 21st century is a very different from previous centuries. The development of science is extraordinary in all fields. In this century, especially the Information and Communication Technology (ICT), which is very sophisticated, makes this world increasingly narrow because of the sophistication of ICT technology, diverse information from various corners of the world can be accessed instantly and fast by anyone and from anywhere and interpersonal communication can be done easily, economically anytime and anywhere.

These changes are increasingly felt, including in the world of education. Today, teachers face challenges far greater than in previous eras. Teachers face clients that are far more diverse, subject matter that is more complex and difficult, the standard of the learning process and also demands the achievement of students' higher thinking skills, which require teachers who are able to compete, not those who are intelligent, but those who are creative and intelligent to act (hard skills - soft skills).

According to Susanto (2010), there are 7 challenges teachers have to face in the 21st century, namely:

1. Teaching in multicultural society, teaching in communities that have diverse cultures with multi-language competencies.
2. Teaching for the construction of meaning or concept.
3. Teaching for active learning.
4. Teaching and technology.
5. Teaching with new view about abilities
6. Teaching and choice.
7. Teaching and accountability.

To solve the problems mentioned above, teachers are required to be able to read every challenge that exists at the present time. They must be able to find their own solutions to problems that arise from the impact of the times. As not all the progress of the times has a good effect, the negative impact must also be taken into account.

The international demand for the duty of the teacher into the 21st century is not easy. Teachers are expected to be able and able to carry out a learning process that is based on and implements the four pillars of learning recommended by the UNESCO International Commission for Education. This is based on that Education is an organized and sustainable communication designed to foster learning activities in students (education as organized and sustained) communication designed to bring about learning). UNESCO recommends four pillars in the field of education, namely: learning to know, learning to do, learning to live together, learning to be.

c. Transformation of Values of Negarakertagama Book

Negawertagama Kakawin is a work written in Old Javanese source language. According to Zoetmulder in Damaika (2018: v), it was discovered on Lombok Island in 1894. The first manuscript by Mpu Prapanca is called Kakawin of Warnana Village, which is a depiction of the royal territory as contained in pupuh (Javanese traditional poem) 94. Negarakertagama was a source book of Pancasila values which later inspired Bung Karno in compiling the foundation of the Republic of Indonesia. This is as stated by Bung Karno himself in his autobiography Bung Karno Penyambung Lidah Rakyat, page 240 Damaika (2018: v),

“I’m not saying that I created Pancasila. All I did was to dig deep into our earth our own traditions and I found five beautiful pearls.”

The Negarakertagama script has also been recognized internationally and is officially included in the UNESCO Memory of the World list. The meter used in Kakawin, Warnana Village or Negarakertagama, Mpu Tantular Museum, Sidoarjo, East Java, consists of 98 parts or pupuh, 41 rhythms, 386 verses (at), and 2 colophon verses. (Ketut Riana, 2009: 29). Puja literary works written on palm leaves have been grouped, for example the Ithihasa Group and the Chronicle Group. Slamet Mulyana in the Interpretation of the Negarakertagama History (2006) states that the bond that combines the couplet verses is referred to as the pupuh. The word pupuh is commonly used in geguritan while the literary work in the form of kakawin is poetry in the Kawi language with the set form of word count in each line and guru lagu (song teacher) called wirama. In this work of Negarakertagamaatau Kakawin Book of Warnana Village, there are 41 Wiramas.

In Sanskrit, Wirama means rhythm. Mpu Prapanca's literary works can be transformed as follows:

Table.1 Transformation of Values of Negarakertagama Book

Pancasila	Pupuh Negarakertagama	Remark
Belief in the One and Only God (Religiosity value)	Pupuh 36/6 Pupuh 67/3 Pupuh 74-82	Pupuh 36/6 contains the renovation of the temple used as a worship place.
		Pupuh 67/3 contains generosity during ceremonies commemorating ancestral day (Rajapatni).

		Pupuh 74-82 contain the names of temples successfully built and renovated.
A Just and Civilized Humanity (Humanity value)	Pupuh 74-82	Pupuh 74-82 contain harmony between three religious groups in the Majapahit era. The existence of the locations of the Buddhist village and Hindu Shiva Village.
A Unified Indonesia (Unity and cohesion values)	Pupuh 13-16	Pupuh 13-16 contain the area of Majapahit, conquered villages, and bilateral relations with Overseas.
Democracy Led by the Wisdom of the Representatives of the People	Pupuh 70-73	Pupuh 70-73 contain news of the death of Maha Patih, so that the King presides over a succession
(Representative and democratic values)		meeting to occupy the Patih position.
Social Justice for All Indonesians (Justice value)	Pupuh 83	Pupuh 83 contains the King's way to hold a party as a form of prospering the people. The existence of a joint prayer ceremony and the visit of delegations from abroad.

These values are further transformed according to guidelines in 21st century education through the teaching and learning process so that students have moral feelings. They actualize the values of the Negarakertagama Book or make them moral behaviors.

On the other hand, whether the internalization process is successful or not depends on the ability of students to understand, appreciate, and internalize these values into their personal selves which will be used as a guide in attitude (Marpelina, 2019).

IV. CONCLUSION

The development of tolerance and togetherness among students leads to the formation of an intact personality, an important dimension in the educational process. In implementing education in schools, the development of these aspects often does not become an integral part of the learning process. Most teachers feel that their learning is only to develop intellectual aspects, and some feel they only have responsibility in developing aspects of students' skills. In fact, there is an obligation, contained in all subjects, to develop value and attitude aspects. It is recognized that there are some subjects whose content development aspects have more weight than others.

Providing concrete examples to students today is essential because that are the nation's generations who are seen by society as human beings who have valuable potential and resources. With that, students also appreciate more the differences as well as the heritage of the nation's ancestors. Synergy of all parties is of course very necessary. Through the transformation of the values of the Negarakertagama Book, there will be a process of inheritance of values and morals for students which will serve as a bulwark to face the implications of globalization.

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