

## DEWA RUCI SCRIPT'S VALUES AS SOURCE OF CHARACTER EDUCATION IN THE HIGH SCHOOL

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### ABSTRACT

Education has an important role to form the character of students, through historical learning students have chance to find values and meanings of the event being studied. Furthermore, the Javanese manuscripts are used to shape student's characters. One of Javanese manuscripts can be used as a source of historical learning is Dewa Ruci Script by Yasadipura I. This research used a descriptive qualitative method with a content analysis technique approach to find out the symbols and meanings in the manuscript. The reduction in values from the Dewa Dewa Ruci Script included; responsibility, respect, obedience, never give up, religious, critical thinking, and grateful. The values of Dewa Ruci Script are applied through historical learning because education is cultural transmission from cultural into structural.

**KEYWORDS:** Dewa Ruci Script, Character Education, Historical Learning

### 1. INTRODUCTION

Historical learning has a strategic role to form the nation's character and civilization with dignity, also for forming Indonesian people to have a sense of nationalism and love for the motherland (Aman, 2011: 57). Generally, historical learning aims to form good citizens, make students aware of themselves and their environment and provide a perspective of historical (Dennis Gunning, 1978: 179-180). The main problem of historical learning is focused on material and historical discipline than the interests of students. In fact, there are materials more important, they changes student's personality, have problem solving both in learning and in the their environment (Shadily, 2012: 74). An ideal of historical learning is students can find the values and meanings of a past event and it can be used to understand what is happening now, so they can prepare a better future. To do it, the teacher has to put history as a subject full of values. Moreover historical learning has great potential as a way for the cultivation and development of positive characters, especially in the student environment.

The source of character education is taken from the culture around students, the values contained in religious teachings, traditions, art and even manuscripts owned by the Indonesian people (Leo Agung, 2019). Manuscripts are a source of local knowledge. It has aspects of character formation that can be a historical heritage and the main cultural assets of the nation what reflect national identity and local wisdom (Cahyono, Mulyoto, & Agung, 2017: 62).

One of the Javanese manuscripts can be used as a source of historical learning as well as a source of character building for students is Dewa Ruci Script by Yasadipura I. The values in the Dewa Ruci Script are reduced to build the character of high school students as a learner. The values of learners in the Dewa Dewa Ruci Script are important because students don't only have intellectual intelligent also spiritual intelligence.

## **METHOD**

The researchers used descriptive qualitative method. Descriptive qualitative method was chosen based on the suitability of the research object. The object of his research was in the form of a document or literary text entitled Dewa Ruci Script by Yasadipura I, which had been transcribed and translated by the Pujangga Surakarta with the title of book Dewa Ruci : Song of the Kakawin Form. Dewa Ruci Script was analyzed using content analysis techniques, in qualitative research, content analysis is more emphasized on how the symbols on Dewa Ruci Script was read in social interactions, and how the symbols are read and analyzed by researchers.

## **RESULTS AND DISCUSSION**

### **Description of Dewa Ruci Script**

Dewa Ruci Script was written in the era of the Javanese literary (renaissance) in the Surakarta region by Yasadipura I. He is a poet of the Surakarta Palace from Paku Buwana II until Paku Buwana IV. Dewa Ruci Script was adopted from the Arjuna Wiwaha Script. Dewa Ruci Script was suspected as one of the media to spread Islam among Javanese people who at that time were not yet familiar with latin letters (Sastroamidjojo, 1967: 3). According to Soebardi (2004: 63) the story of Dewa Ruci originates from pre-Islamic times in Java because it came from the story of the Indian Mahabharata. The story had change where Bima is more important than Arjuna. In Dewa Ruci Script, Bima is not only a hero who has physical prowess, intellectual intelligence but is shown as someone who has high spirituality.

The contents of Dewa Ruci Script is interesting as source in historical learning because it has values for students to find ways for getting achievement identity. Kawruh Kasampurnaan is a knowledge about efforts to achieve the perfection of life (Sastromidjojo, 1997: 1). The figure of Arya Sena, who has another name, Werkudara or Bima, studied with Resi Durna, by his teacher Arya Sena who was told to look for tirta pawitra to purify himself. To find Tirta Pawitra, Arya Sena experienced various kinds of events which demanded that he be able to face and solved the problem. The end of Arya Sena's journey entered the ocean and met a small person that resembles her, Dewa Ruci. Arya Sena's admiration for the figure of Dewa Ruci so he requested piwulang from Dewa Ruci. The knowledges (piwulang) have made Arya Sena more low profile and understand of her existence as a man who has God.

### **Values of Dewa Ruci Script**

Learn is an obligation for every human being, it is done by someone to change behavior and behave better, because education shows way to the truth and leave ignorance. Dewa Ruci Script explains the importance of a teacher in transforming knowledge. A person who wants to learn should find a teacher who can guide and bring the student to the truth. Student is taught by the teacher must has ethics, because student's ethics to the teacher has a large role in regulating patterns of interaction in the principle of respect so the knowledge given by the teacher can be well received and can be applied in life. The values of Dewa Ruci Script become a source of student's ethics in order to have intellectual and spiritual character.

## a. Responsibility

Dewa Ruci Script teaches about the importance of responsibility when studying;

*Ana atur segah tan tinolih, langkung adreng prapteng Kurusetra, marga geng kambah lampah, glising lampahira sru, gapura geng munggul kaeksi, pucak mutyara muncar, saking doh ngenguwung, lir kumembaring baskara, kuneng wau kang lagya lampah neng margi, wuwusen ing Ngastina.*

Translate

Willingness that he was able to reach was impossible to decline, very strong determination to go to the forest of Kurusetra, the great road through it, really fast way, the gate looked from a distance, the peak was like a sparkling pearl, from afar like a rainbow, like a twin sun, up to the sun here first the journey of Arya Sena Wrekudara, now told by the state of Ngastina.

Responsibility is man's awareness of his intentional or unintentional behavior and actions. Responsibility means to do something as an expression of awareness of its obligations. For example, Arya Sena who is a student has an obligation to learn by always obeying every teacher's commands with a strong commitment. The results of responsibility and strong commitment will get happiness, because students are able to fulfill their obligations. Happiness can be felt by himself and others. Conversely, people who are not responsible will face difficulties, because he does not follow the rules, norms, or values that apply. The main problem of this era is destruction of responsibility for moral feelings and self-respect for accountability.

## b. Respect

*Kagyat obah kang samya alinggih, Prabu Duryudana lon ngandhika, yayi den kepareng kene, Dyan Wrekudara njujug Dhang Hyang Druna sigra ngabekri, rinangkul jangganira, babo suteng ulun, sira sida ngulatana, tirta ening dadi sucining ngaurip, yen iku ketemua. Tirta nirmala wis seng urip, wus kawengku aji kang sampurna, pinunjul inh jagad kabeh, kauban bapa biyung, mulya saking sira nak mami, leluwihing triloka, langgeng ananipun, Arya Sena matur nembah, inggih pundi prenahe kang toya ening, ulun mugi tedahna.*

Translate

Surprised all those present, Prabu Duryudana said slowly, my sister come here, Raden Wrekudara directly facing Dang Hyang Durna immediately worshiped, embraced and hugged his neck, O my son, you go to look for holy water to purify yourself, if you have found it. The holy water of livelihood, already means you reach perfection, stand out among your fellow creatures, protected by your mother and father, noble of you my son, in the triloka, eternal. Arya Sena said worship, yes where is the place of holy water, please show me.

Respect is very necessary when interacting, because humans can't be separated from others. Respect in Javanese society is closely related to polite (*unggah-ungguh*). *Unggah-ungguh* is a form of behavior of the Javanese people so they are always virtuous in character (Endraswara: 2010, 43). Meanwhile, according to Suseno (1991: 60), the attitude of respect must show good speech and self-conduct to others.

A student must consider his teacher as a good educator who is able to guide good character. Trust from student will make them for encouragement to see, hear, imitate and live each of the teacher's speech and behavior. This positive attitude will generate student respect for the teacher.

Arya Sena gave homage to her teacher after obtaining an order to find the holy water for livelihood, with full courtesy Arya Sena asked Resi Durna to give the location of the living holy water. Arya Sena's attitude shows that students must always maintain their behavior and speak in front of the teacher.

### c. Willing

*Dhang Hyang Durna ngrangkul sigra, babo sira kang lagi sun ayoni, temen nut tuduhing guru, mengko wus kalampahan, nora mengeng ngantepi pituduhingsun, ing mengko sun warah sira, enggone ingkang sayekti. Ing theleng samodra, yen sirestu nggeguru marang mami, manjinga mring samodra gung, Arya Sena tutira, sampun menggah manjing theleng samodra gung, wontena nginggiling swarga, myang dhasar kasepti bumi. Tan ana aji tumama, sirna kasar kawengku ing sireku*

Translate

Dhang Hyang Durna immediately embraced, O you that I am testing, really want to follow the instructions of your teacher, now it has been proven, not refusing to carry out my orders, now I give instructions, about the actual location. Namely in the middle of the ocean, if really you will learn from me, enter the ocean, Arya Sena answered, let alone enter the ocean, even

at the top of heaven, and at the bottom of the earth. It is impossible to be afraid of death, carrying out the instructions your true majesty.

The existence of respect for students to teachers can lead to compliance. Student's obedience to the teacher's orders is based on the belief that whatever the teacher orders will not be misleading. Student's obedience to their teacher is shown through their actions and words. Arya Sena pointed out that the order given by Resi Druna would be done despite many obstacles to obtain holy water for livelihood.

#### **d. Never Give Up**

*Wau Arya Wrekudara, andangu denny ninggali, langen warnaning samodra, sawusnya mangkana nuli, amusthi tyasireki, ing bebaya tan kaetung, kalamun tan manggiha, ingkang Tirta Maya Ening, Tirta Kamandanu neng theleng samodra. Wirang yen mantuka ara, suka matiyeng jaladri, tan liyan mung pituduhira, mung guru ingkang kaesthi, wusnya mangkana nuli, Wrekudara sigra cancut, gumreget tandangnira, denira manjing jaladri, datan mundur pinethuk ngalun lampahnya.*

#### Translate

So the Arya Wrekudara, long time staring, the beauty of the sea, after that then focused his attention, no longer thinking of distress, if not able to find, the holy water, Tirta Kamandanu at the bottom of ocean. Embarrassed if you go home without success, it's better to die at sea. He think about his teacher's clue, then Wrekudara immediately acted himself with a blazing passion jump into the sea, will not retreat to face the ocean waves.

The duty of student is always eager to gain knowledge despite having various obstacles. Through the Dewa Ruci Script, Arya Sena set an example that the obligation as a student to carry out the teachings of the teacher including finding the holy water of life that Resi Druna ordered. Arya Sena's enthusiasm showed that he never gave up to achieve his goals.

#### **e. Religious**

*Malah manggih kanungrahing Jawata, benjing praptane suci, angsal sih kamulyan, ing Hyang Suksma Kawekas, wiwenang alintu dhiri, raga Bathara putus ing tingal ening. Mila sampun sungkaweng tyas yayi nata, enggar tyasira sami, sirna susahira, denny wau miyarsa, pangandika kang sayekti, Narendra Kresna, kamulyaning kang rayi.*

#### Translate

Even get a reward from the Gods, later will come with purity, get a love of glory, from Hyang Suksma Kawekas, allowed to change themselves, into a batara who managed to stare in silence. Eat,

do not be sad, cheer up your hearts, get rid of anxiety, after hearing such an explanation, from the King Krishna, of the success of its existence

Study science must be balanced with the existence of religious values because the era of modernity when society tends to prioritize aspects of rationality. The impact of high rationality is that the community is more selfish and ignores the human side. Dewa Ruci Script teaches that a student must equip himself to always serve God so that the knowledge he has is able to bring goodness not only to himself but also to others.

#### **d. Critical Thinking**

*Iya Dhang Hyang Druna akon ngulatana, Toya Rip kang tirta ning, iku gurunira, pituduh marang sira, yeku kang sira lakoni, mula wong tapa, angel pratingkah urip. Away lunga yen durung wruh kang pinaran, lan aja mangan ugi, lamun durung wruha, rasaning kang pinangan, aja anganggo ta ugi, yen durung wruha, arane busaneki. Weruhira tetaken bisane iya, lawan tetiron ugi, dadi lan tumandang, mangkono ing ngagesang.*

Translate

On the guidance of Dhang Hyang Druna to search, livelihood water in the form of holy water, because your teacher is giving instructions, that's what you do, then people who meditate find it difficult to enjoy life. Do not go if you do not feel clear what it means, and do not eat if you do not know the taste eaten, do not dress, if you do not know the name of your clothes. You can tell by asking questions, and by imitating them too, so by being implemented, so this is life.

Critical thinking is an activity in making decisions. Ennis (1986) reveals that basically critical thinking is an attempt to think reflectively, make sense, focus on decisions, trust and do it. Dewa Ruci Script teaches the importance of students to think critically in every learning. Critical thinking requires students to use thinking skills so that they become active learners rather than passive recipients of information. They will always try to determine whether ideas, arguments, and findings represent the whole picture and openly accept if there are differences. Critical thinkers will identify, analyze, and solve problems systematically, not by intuition or instinct.

#### **e. Grateful**

*Wrekudara duk angrungu, pangandikanya Sang Yogi, tyasira padhang narawang, suka denira nampani, cipta katiban nugraha, nugraha wakyu sayekti. Kadya sasangka puniku, katawengan dening riris, ciptaning wahyu nugraha, ima nirmala upami, sumilah rereged ilang.*

Translate

Wrekudara after hear the words of the teacher, his heart was bright, accepting gladly, in his heart hoping to get a gift, the gift of real revelation. It is like the moon being blocked by rain, thinking of revelation, like a holy cloud, removing dirty and then disappearing.

Gratitude is a person's expression of events or problems that he is facing to God. Gratitude of students always do will add to the dimension of spirituality, because they have a belief if everything happens to them is the will of God Almighty. Dewa Ruci Script teaches after Arya Sena got the knowledge from the teacher his heart becomes brightly lit which symbolizes gratitude for what he has received and hopes to get something better from God in the form of grace.

### **Character Education in Historical Learning**

Character education is a very important control in relation to maintaining the human side in digital and global era (Alexandra, 2013: 2). The changing paradigm of learning history is one of the objectives to answer the challenges of globalization, including social problems refer to the disintegration of the nation. According to Ahmad Syafii Maarif (1995: 1) study history emphasizes cognitive aspects, will not have much influence in order to strengthen national identity and personality. The purpose of historical learning must contain material in the form of knowledge, cognitive abilities, psychomotor abilities, and values contained in each historical event that can be meaningful so as to develop national identity to face challenges in the future (Hasan, 2012: 67).

Millennial era becomes along with the current of modernity makes the local wisdom of the cultural community buried deeper. It happens because global culture is more easily spread through rapid technological advances. Millennial era seems to have two dark and bright sides. Openness of the world because of technology has a broad impact but not all are positive (Sutijono & Farid, 2018: 2). The fading of local wisdom also changes the socio-cultural structure of the community, because the socio-cultural conditions of the community are closely related to local cultural wisdom in the community (Ranneries et al., 2016: 6). To overcome problems, appropriate methods and facilities are needed so that problems do not spread and take root in our society later. Raising local cultural wisdom may be the right strategy to tackle the problems. Because on the other hand it is impossible for us to avoid the development and progress of the times.

Strategies for overcoming problems can be done through the world of education by bringing back culture-based themes as learning material in schools. This is very effective to introduce and stimulate student's knowledge about cultural wisdom. According to Titov & Cherkasin (2016: 4) in the modern era education can be one of the most effective ways to make students absorb the values of local wisdom for personal development and social skills.

Teachers can use cultural products that are found in the vicinity of the school or residence of students both. Simanjutak (2014: 20) argues that between culture and education have a close correlation to shape the supporting human personality. Good character is obtained through cultural values that



contain morality and spirituality, so that through education (Habsari, 2013: 154) students are able to emulate cultural values that developed in the past.

Historical learning is a means of cultural inheritance or cultural transmission as an effort to socialize and enculturate so students have a character in accordance with cultural values in Indonesia. So historical learning (Suswandari, 2010: 32) has advantages in the process of transformation of values and moral percepts that bind the behavior of students and society.

## CONCLUSION

Dewa Ruci Script was written by Yasadipura I teaches about the values that must be possessed by a student. The values of local knowledge are used in historical learning as character education, especially for students at the high school level. A student who is taught by the teacher must also have ethics, because student ethics to the teacher has a large role in regulating patterns of interaction in the principle of respect so that the knowledge given by the teacher can be well received and can be applied in life.

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