



Reconstruction of Serat Panitisastra Values in Learning History Class XI Sma Surakarata

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Abstract

The focus of research is the reconstruction or meaning of the values of Serat Panitisastra used as the development of historical learning. Panitisastra is a serat genre piwulang reproduced by Yasadipura II of Kasunanan Surakarta and its contents of social ethics. The purpose of the study is to identify the results of reconstruction in the form of values and knowledge of Serat Panitisastra. This research uses descriptive qualitative method. Sources of data used are informants or resource persons, places of activity in learning, documents and archives. The results of the research are: 1) The values contained in the Serat Panitisastra can be used as a component of the development of learning history and learning resources. Can also be used as an urgent moral guideline for character education students; 2) Description of history learning in SMA Negeri 6 Surakarta; 3) draft history-based learning model of Serat Panitisastra.

Keywords: Serat Panitisastra; Learning History

Introduction

Education plays an important role in shaping the character and progress of the country. Education aims to develop the potential of learners to become knowledgeable, capable, creative, independent human and become democratic and responsible citizens. According to Law No. 20 of 2003 on National Education System in Article 3, states that national education functions to develop the ability and form the character and civilization of a dignified nation in order to educate the nation.

The condition of Indonesian society is currently experiencing the decadence of Moral. The development of science, technology, communications and the flow of globalization brings the impact of changes on various aspects of life, not to mention, in the field of education too. A family environment that should be an educational institution, has little role in building children's character. Parents are busier with their own business, so there is no time to interact and educate children.

As a result, children spend more time on watching TV or internet shows that are inconsistent with the nation's moral values. Television, it can not be denied, has now become a community loyalty nanny. No exception for the children, the problem is if the children watch television that is not appropriate with their ages. For example, violent show, here the children are still vulnerable and their critical power will be

easily affected by the content and material of television and its influence can be carried away until they grow up. Violence on television makes children think violence is the way to solve problems (Riza Hernawati., 2009: 479). An example of elementary school students case in Pekanbaru died from the beating of his friends in 2015 ago. According to his parents, the victim and his friends were playing games imitating the fight scenes in soap operas. As a result of this incident, the victim died after being hospitalized.

Moral decadence affects the young generation of Indonesia. This form of moral decadence encompassed all 10 features of the decadent moral formulated by Thomas Lichona. The ten characteristics of moral decadence can damage the character of the nation, namely: 1) Increased violence in adolescents; 2) The use of words that worsen; 3) The influence of peer groups (strong associates) in violence; 4) Increased use of drugs, alcohol and free sex; 5) blurring of good-bad moral restrictions; 6) Decreasing work ethic; 7) Low respect for parents and teachers; 8) low sense of responsibility of individuals and citizens; 9) Difficulty of dishonesty; 10) and hatred among others.

Increased a crisis and decadence of moral is an indication that there is an incorrect knot of the inheritance of the great cultural values. Therefore, it is required education that can minimize the crisis and moral decadence. 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, it can be anticipated with the noble heritage of the Indonesian nation (Setiawan., 2016: 11). One of the strategies required the development of a history curriculum that can improve the character education of learners.

Learning History on the curriculum of 2013 is different from the learning on Education Unit Level Curriculum (KTSP). The lessons learned in the Curriculum 2013 use an integrative and Scientific Approach. The learning process of history in the educational unit is organized in an interactive, inspiring, fun, challenging, and motivating way for students to participate actively, and provide sufficient space for initiative, creativity, and independence according to students' talents, interests and physical development and psychology. Fadlillah (2014, 171). Learning history should not only talk about past events that instruct learners to memorize continually, then history should be able to instill moral values to learners.

In the subject of history there are basic competences (KD) which describe Inheritance system of government, social, economy and culture of Indonesian society at the time of the big empires of Islam in Indonesia which influence to life of Indonesian society. *Serat panitisastra* can be included in the achievement of KD because of Serat Panitisastra in reproduction during the spreading Islam religion.

In constructing the values of *Serat Panitisastra*, this study uses deconstruction approach and genealogy approach of *Michael Foucault*. Derrida deconstruction tends to lead to a way of thinking about meaning. Derrida places meaning not in a stable position but always moves dynamically in the spatial and temporal sphere. Foucault explains that genealogy tends to emphasize the history of science or knowledge as well as the network of theories, meanings, thoughts, terms, discourses, and concepts in each era. Thus, genealogy tries to understand contemporary phenomena through the past (Foucault., 2004: 155).

From the above opinion, this paper aims to analyze the reconstruction of the values of Serat Panitisastra in history learning (specialization/ compulsory).

Methodology

This research is a classroom action research approach. The subjects were students of SMA Negeri 6 Surakarta class XI. Preliminary planning activities begin with instructional analysis of relevant SK/ KD. This analysis is a reference for the development of learning components such as indicators, learning objectives, materials, learning methods, learning resources, learning media, and assessment. The entire learning component is then described in the Lesson Plans (RPP). Then compile the worksheet collaboratively containing the questions that the learners should do in groups. The whole answer is compiled into an article, presented and discussed in class. The worksheet also serves as a test instrument to measure students' abilities. The ability that is forced is that students are able to assimilate ideas to solve problems and choose the value they are able to fight for.

The next stage is the teachers implement the RPP that has been made. Implementation is done by observation and interview. Observations were made during the learning process and interviews with teachers and students focused on teachers and students response to the implementation of the learning model present in the RPP.

Results and Discussion

Learning model developed in this research is using Problem Based Learning and Value Clarification Technique. Knowledge of values is derived from the values contained in the *Serat Panitisastra*. The values of *Serat Panitisastra* are submitted to students of class XI SMA Negeri 6 Surakarta which aims to be used to develop the social ethics attitude of learners.

The combination of PBL and VCT models becomes very important in learning history using *Panitisastra Serat*. The learning process is based on temporary problems and then the values of *Serat Panitisastra* are placed as problem solution options. In this case, the *Serat Panitisastra* is not used to provide an assessment of the past, but tends to be used as the construction of ideal understanding in the present and future.

1. Reconstruction of the Values of Serat Panitisastra

Panitisastra is a text that comes from Kasunanan Surakarta. The text was produced during the time of Sri Susuh Paku Buwono VII and his composer Yosodipuro II. Panitisastra Serat includes literary genre Piwulang genre. It contains teachings 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. Ethics is a knowledge that concerns the human mind that is tapped. Moral also means good teaching and bad doctrine deeds and behavior (morals) (Rismawati., 2008: 67). The ancestors tried to form good manners in Javanese society through Serat which contained piwulang. Serat Composers also create traditions that can be used as a habit that is done by ethnic Javanese in everyday life.

The values of Serat Panitisastra are the moral guidelines of the Javanese society on Social Ethics. Manuscript of Serat Panitisastra in this study was reproduced by Yasadipura II. This manuscript is stored neatly in Lestari Literature Library of Surakarta and Reksapustaka Library. The text of *Serat Panitisastra* that describes the values of Social Ethics as follows:

Table 1 Ethics Value of *Serat Panitisastra*

Verse	Pupuh	Themes in text
I.1 dan I.2	<i>Dhandanggula</i>	In pupuh dhandanggula, it explains the teachings about the doctrine of manners, Politeness.
II.5	<i>Sinom</i>	Describing the courtesy and refinement of manners can be seen from the way a person speaks and sits
V.2	<i>Pocung</i>	Explain the importance of science, as well as the importance of donating the wealth and how to be a good figure
VI.12	<i>Kinanthi</i>	Explain how to be an honest person and stay away from disgraceful qualities
VII.1	<i>Asmarandhana</i>	Explain the importance of science and if staying away from science will be disastrous and how to be polite towards the teacher
VII.4-VII.8	<i>Asmarandhana</i>	Explaining about being a primary human being must have a generous nature
VIII.10 and VIII.12	<i>Sinom</i>	Explaining the rights and obligations, do not forget to give <i>zakat</i> to the poor, do not keep the miserliness because it will bring disaster
IX.8 – IX.9	<i>Juru demung</i>	Explain that it is not good to maintain arrogance

- a. The doctrine of becoming a virtuous person (*lumaksana sasaning kang janma di*) teaches the main man to always behave well, to understand manners (*subasita*) and to understand *krama*.
- b. Someone who has manners can be seen first from his way while 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. Not giving money to the needy, not being generous to the needy (*tan loma ing pikir miskin*) such a person 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 being the curse of the world (*prasaksat gelah ing bumi*).
- 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 berak raharja*).
- f. It is advisable to be far from bad deeds to all people and to a king/ leader should his possessions be donated to the prosperity of the people (*yen mungguh sang amangkurat arta miwah kancanira pan sami sayugya danakena*).
- g. Advice that humans should 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 generous character (*amriha mbek kasudarman*). If you have partially donated property to the poor. When a lot of property, partly used in the present and some others for the future.
- i. Do not have the miserliness to the poor (*aywa kumed ing wong miskin*). God will be angry and your life will be destroyed.
- j. The happiness of the parents is when the child has manners (*puniku begjane samya kalihe bapa lan babu*).

The doctrines of the *Serat Panitisastra* seem to have been shown to the elite, even for the nobility. In *pupuh dhandanggula* chapter I.1.9 described the doctrine of the main human beings. Then insult those who do not know literature as uneducated people. That the teaching was addressed to the royal court of the aristocracy, it is seen in the teachings of those who deserved to be elected king. The king's way of choosing the candidate of his *panggawa* is in *Asmarandhana* temple VII, and the suggestion to always have a strong man as an explicit protector in *Pupuh Pocung*.

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. Whichever community elites play an important role in development because it is this group that serves as a driver of the dynamics of society and integration to the newly created society, besides the elite is also 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 do not look orientation to the past, otherwise it is clearly seen 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 characters (IX.4.1); 3) How to educate children in various stages of age (X.8-X.10).

Teachings 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 property, it seems that there is a high valuation for property used for general welfare (VIII.8-VIII.12). Even the King is expected to use the wealth for the welfare of his people (V.2). the person who has no property is judged as the unsuccessful person, the tormented man, in the manuscript, it is said that the person who has no property has an 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 to 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.

2. *The History Learning in SMA Negeri 6 Surakarta*

Based on preliminary study in SMA Negeri 6 Surakarta, it is known that teacher competence in the implementation of the 2013 curriculum is quite good, but there are points that are considered less, they are:

- a. Learning methods used are still less varied, where teachers rule more or teacher-centered.
- b. Assessment of attitudes or affective students is still less, particularly in terms of emphasizing ethics in students.
- c. Through the observation of inside and outside the class then through the records in BP it can be said that ethics of students is still relatively low
- d. Lack of teachers' understanding in designing history learning that integrate ethical and moral values, whereas this component is very important in the effort to form the character of students.
- e. Understanding of learning models such as Problem based learning and Value clarification technique is not so good, teachers tend to use varied lecture model. Problem based learning is a problem-based learning model in which students are faced with problems associated with new phenomena that exist in the community so that students can solve problems in their daily lives and are able to think critically, VCT serves to help students actualize conflicting ethical values with the norms prevailing in society.

Serat Panitisastra is a literary genre of piwulang, it contains ethical values of Javanese society at that time and it can be regarded as life guidance of Java society. *Panitisastra Serat* is an ancestral heritage that until now is still known to some people of Java. In this globalization era, Javanese culture is said to be an alternative way for the community to instill the values of the Indonesian nation.

Thus, it is needed a new breakthrough in the effort to preserve local culture through the development of historical learning model based on the values of *Serat Panitisastra* to improve social ethics:

3. *Draft History Learning Model based on the Values of Serat Panitisastra*

In this study, the product produced is a model of history-based learning of Serat Panitisastra (PS-SISRAPAN). This model provides solutions to improve students' social ethics. Basic preparation used to reference is the syntax, social systems, reaction principles, support systems, impact accompaniment. The development of the values-based learning model contained in *Serat Panitisastra* is expected to provide stimulus to students to understand the noble values of Indonesian nation's heritage and implement it in all matters in the life of society. In addition, through the development of learning model based on the history of *Serat Panitisastra* is expected for learners to have two competencies in future that became the goal in this research that is social ethics.

4. *Learning PS-SISRAPAN MODEL Steps*

a. *Syntax*

First Phase: Problem recognition, Concepts, and Values

Second Phase: Organizing Students
Third Phase: Review Process
Fourth Phase: Develop and Present results
Fifth Phase: Evaluation and Reflection

b. Social System

This model is cooperative and structured. Teachers play an important role in guiding and supervising students in every phase of learning but also remain democratic and fair to all students.

c. Reaction Principles

The model demands the creation of two-way communication between teachers and students. Students are required to be independent learners, while the teacher's job is to help students in the learning process. That way the teacher's position is as a facilitator, mediator, and motivator. Nevertheless, the teacher must remain pakah against the constraints faced by students during the learning process takes place.

d. Supportive System

Supporting learning tools such as supporting books in addition to the package books to serve as additional information in group discussions. Teachers also give freedom to learners to find sources, either through the internet or other learning resources. Teachers also prepare support systems in the form of RPP, group worksheets and evaluation sheets to measure the competence of learners and the scale of social ethics attitudes.

e. Instructional Impact

Through this model, the students are expected to be able to master the learning materials (academic completeness) understand the concept of social ethics and understand the values contained in Serat Panitisastra.

f. Adherent Impact

Through the historical learning model based on the values of Serat Panitisastra is expected to improve social ethics in the community, especially the students are invited to appreciate the ancestral heritage, so that cultural heritage in society is not lost.

Table 2 PS-SISRAPAN Teaching Model Steps

Learning Steps	Syntax Learning Model	Descriptions	Time Allotment
Preliminary Activity		<ul style="list-style-type: none"> Praying lead by Chief of the class Teacher explains the aims of learning 	5 Minutes
	Phase 1: Stimulus	Observing and asking <ul style="list-style-type: none"> Teacher is asking some actual questions related to the Islamic kingdoms in Indonesia. Teacher explains the learning steps to the students 	5 Minutes
Main activity	Phase 2: Problem Identifications, Phase 1 VCT (choosing), PBL	<ul style="list-style-type: none"> Teacher agglomerates students in 4 groups then give them the problems that should be solved. Teacher shares the material related to the serat panitisastra and shares the problems. 	10 Minutes
	Phase 3: Data collection	Gathering Information <ul style="list-style-type: none"> Teachers plan group discussions and convey information. The rules in the discussion are explained at this time. The teacher asks the learners to observe the material to be studied in depth. 	30 Minutes
	Phase 4: Processor Data. VCT (Appreciating)	<ul style="list-style-type: none"> Students work together to collect informatuons based on the given clues. The teacher observes the work process of the groups Associates: <ul style="list-style-type: none"> Students links theacquired events and arranges them in the form of discussion reports. 	30 Minutes
	Phase 5: Verification dan Generalisation	Communicating <ul style="list-style-type: none"> Teacher and studnets discusse any interesting finding in discussion and analyze them together. Teacher will help the students who ask about the confusing things in this process. 	5 Minutes

Closing	<ul style="list-style-type: none"> • Teacher gives the chance to studnets to ask the confusing things. • Teacher gives the clues related to individual tasks to deepen the material in the next meeting. • Teacher asks the stuent's' conceptions to make a reflections towards learning process related to material mastery, approach, and leaning model used. 	5 Minutes
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Conclusion

Increased crisis and decadence of moral is an indication that there is an incorrect knot of the inheritance of the great cultural values. For that it is required education that can minimize the crisis and moral decadence. The solution to anticipate this need reconstruction of the Panitisastra Serat. Panitisastra is a work of Yasadipura II during Pakubuwono VII. This serat is a literary work genre of literature piwulang, in it contains the values of social ethics. The values in Serat Panitisastra are implemented in historical learning models. Through the historical learning model based on the values of Serat Panitisastra is expected to improve the social ethics of learners.

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