Reinforcement of Dharma Gita Bali Values in Historical Learning to Improve Student's Tolerace Attitude

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Abstract

Dharma Gita is the hymn of truth that consist of the order of values, religion, obligations, laws, morality, and beliefs of the Balinese society. Dharma Gita can be categorized as the local wisdom that exist and flourish from the past to present times in the religious ceremony of Hindu Bali. In order to improve the student' tolerance attitude, the values of Dharma Gita should be integrated with the historical learning. The elaboration between Dharma Gita values in the historical learning produces the meaningful character education for the students. This research aims to integrate the local values into the model of historical learning based on the Contextual Teaching and Learning (CTL) learning approach. In the authors' perspective, the CTL is appropriate with the objective of learning to improve the student's tolerance attitude. It is because the learning model could create the reflective thinking that gives a contribution to the formation of the student's character.

Keywords: Dharma Gita; Contextual Teaching and Learning; Historical Learning

Introduction

Indonesia is the multicultural nation with various ethnicities and race Indonesia is also being the country with thousand islands that provide the space for cultural and religious diversity. It means the diversity of culture and geographical landscapes makes the Indonesia society colorful. Therefore, it is not wrong if some researchers state that this cultural diversity reflects the various characters of society in Indonesia. It makes the Indonesia as a multicultural society.

In the multicultural society, the dynamic of society is very sensitive to the conflict that comes from various aspects, particularly as the consequence of the complexity of thought, perspectives, and interests inside of the society. Some problems appear in the Indonesian education, especially for the junior and senior high school students, who are vulnerable to conflicts or violence, but others the trigger of the conflict are a simple problem that eventually is escalated. For instance, the brawl among students as the current problem that often occurred in the Indonesian educational landscapes. In the context of multicultural society, the brawl is reflecting the micro conflict of the society.

Roqib (2007) stated several theories that can be used to explain the conflict in society, including:

1. The theory of public relation, which describes the presence of the conflicts as the result of mistrust and hostility among the community groups.

2. The theory of principles negotiation, which describe the conflicts as the result of differences in views and achievement of anything.

3. The theory of human needs, which describe the conflict as the result of non-fulfillment of physical, psychological and social needs of human.

4. The theory of identity, which describes the conflicts as the threatened identities, which are often rooted in something that results in suffering.

5. The theory of intercultural misunderstanding, which describes the conflicts as the result of technical incompatibilities or ways of interacting with different cultures.

6. The theory of conflict transformation, which describe the conflict as the result of inequality.

Based on those explanations, the authors believe that in dealing with the problem of conflicts, the society needs to accommodate the dialogue and communication and bridging the public understanding of diversity and tolerance by negotiating interests of various parties. Tolerance can be perceived as an attitude of self-understanding towards the others' attitudes by respecting or permitting other opinions, argumentation, perspectives, belief or anything else. According to Casram (2016), the definition of tolerance as a vast horizon of knowledge, openness, dialogue, freedom of thought and religion could evolve positively the respect of others to use their human right and freedom. In line with that definition, Abu Bakar (2015) argues that tolerance is an attitude or behavior of people who follow the rules and respecting the presence of others. In addition, Soekanto (1993) also explained that tolerance can be defined as the willingness to accept and acknowledge the other decisions that are differently with our opinion. In other words, in the word of tolerance, the people should not be selfish and praise the collective decision.

Education can be employed as a medium to develop the tolerant attitude. Education has a strategic position in the development of society and nation. Education acts as the exponent for the development and progress of the community. Of course, by developing the education, the good values can be taught and realized. In the context of education, the subject of history has an important role to scaffold the development of self-regulation, the maturity of thinking, and being critical. In this case, Kochar (2008) also argues that history is the science of the man in which it examines human development in the sphere of time and space. Kochar added that history explains the present; history will be a dialogue between past events and its development in the future; history is the story of the development of human consciousness, both in individual and collective aspects, and history is continuity and interrelated. Therefore, history is a learning subject that greatly affects the development of human. It makes the historical learning become a fundamental base of the learning process, particularly in evaluating the progress of human thought that is interconnected and sustainable from time to time.

Education, as the part of the culture, becomes an appropriate device in the delivering the values. In the future time, the further generation of nations should be able to play a role in transforming the noble values for the progress of the nation and the state. With this objective, the implementation of historical learning could be integrated with the local wisdom. One of the local wisdom in Bali that can be used is in historical learning is the Dharma Gita.

The cultivation of Dharma Gita values can be applied in historical learning by using the Contextual Teaching and Learning model (CTL). It is because, theoretically, the CTL synchronizes the factual conditions with the learning material in the classroom. Thus, after the learning process, the students can actualize their knowledge into their social environment. The authors believe that the student could implement the Dharma Gita values to create a meaningful learning. Based on those backgrounds, this article focuses to describe the learning model that accommodates the implementation of Dharma Gita values in the learning history in order to improve the students' tolerance.

Methodology

The descriptive qualitative method with literature study was used in this research to analyze the values of Dharma Gita, the integration of Dharma Gita values into the learning process, and its conceptual framework in the historical learning, especially in its relation to the improvement of student's tolerance. This research consists of three stages: reviewing the literature, analyzing the literature to formulate a new idea, and reporting the result of analysis. The first stage focuses on the some literature and methodological review regarding to the historical learning, particularly on the current problem of historical learning; the identification of values that contain in Dharma Gita text; and the implementation of the learning history model based on the problem and integrated with the values of Dharma Gita. The data were composed from journal articles, books, papers, and other scientific papers, which were collected from documentation technique, concept identification, and relevant discourses that relate to the topic of research. The purpose of this research is to formulate an innovation in learning process by integrating the local values and historical learning through CTL learning model. In the authors' perspective, the CTL is appropriate with the research objective to improve tolerance among the students and at the same time create the meaningful learning history.

Results and Discusion

Learning is the process of knowledge transformation, which is facilitated by teachers to improve the students' skills and abilities. Adisusilo (2013) explains that learning is the process to activate the students' existing knowledge. It means the learning process should be able to elaborate the students' existing and new knowledge. Therefore, the new knowledge, which is achieved by the students, is a holistic and interdisciplinary knowledge. Based on this explanation, Hardini & Puspitasari (2012) also define the learning process as an effort that used teachers' professional skill and knowledge to achieve the curriculum objectives. From above statement and definition, the authors formulate that learning is an unconscious and active process to activate and conditioning the knowledge in any circumstance to achieve the objectives of learning.

History is very important to build the nation character. One of the main benefits of history in education, according to Rowse (2015), is the development of self-regulation in the form of the maturity of critical thinking. This is because history is the science about human in which it studies the people in the sphere of time and space; history explains the present; history is a dialogue between past events and development into the future; history is the story of the development of human consciousness, both in individual and collective aspects and history is continuity and interconnection (Kochhar., 2008). Thus, history is a science that greatly affects the human development, because it becomes the fundamental learning process to analyze the results of the human past that are interconnected and sustainable over the time.

Kartodirdjo in 1992, which later was cited by Hamid (2014), stated two benefits of learning history. First, from the present time, the people could explore the facts or the powers that took a part in

the past. By learning history, the present condition could be explained more clearly. The second benefit is the people could perceive the trajectory from the past time. Of course, the trajectory is constructed from the historical facts and its reflections. This statement emphasizes that learning is the process to build the relation between the idea, meaning, and events (Huda., 2015). Based on those explanations, the authors summarize that learning history could affect the maturity of thinking and acting. Therefore, the learning history is not only helping the students to diagnose the present condition, but also on the prognosis condition. It means that in all process of historical learning is not merely trying to obtain the historical knowledge for present but also the historical knowledge to projecting the future.

Historical learning is a very relevant medium in the formation of student's characters. Hasan (2012) argued that the history, as the learning subject, has a strategic role in the development of the character and civilization of a dignified nation as well as constructing the nationalism and love of the homeland. In the formation of a nation, the function of learning history is not merely to give a historical knowledge as a historical fact, but it also has a purpose to improving student's historical consciousness. The student's historical consciousness affects the character building of the student.

In a variety of facts and historical events, of course, many wisdoms and values can be reconstructed as a reference in thinking and behaving. In accordance with the characteristics of historical science, particularly on the three-dimensional of learning history, the learning history should be able to employ the facts and events of the past as a guide for the present and the future. For that reason, learning history can also be interpreted as an effort of learning value to build the student`s character.

The formation of student characters can be done through the value education in learning history. The values taught to students can be local values that are certainly part of the lives of the students in everyday life. It means the learning history becomes a strategy for strengthening the local values through in order to form the student's character. One of value that contains in the Balinese local wisdom is Dharma Gita. According to John Garret (1986), which was cited by Widnya (2017), describe the word "Dharma" as "value, religion, duty, law, moral, and religious truth according to the law and the Vedas. Any peculiar or prescribed practice on duty; thus giving alms, is the dharma of a householder; administering justice is dharma of a king; piety is the dharma of a brahgmana; courage is the dharma of ksatrya". Meanwhile, the word "Gita" means a hymn, and in Indonesian account, it had been transformed into gending, kidung, and sekar. Hence, from those descriptions, it could be understood that Dharma Gita construct a solid meaning that intact, thus, precisely, the Dharma Gita is defined as the hymn that contain the values of truth, purity, justice, piety, rules of duty, and good morals.

Dharma Gita teaches moral guidance as the part of character education. The moral guidance of Dharma Gita can be classified into personal ethics, because it is a more self-directed ethical guide. As the teachings in Balinese culture, it emphasizes a mutual respect. This is shown in the geguritan (stirrings) of Dharma Prawerti in acquiring the knowledge and it is depicted in the geguritan Dharma Prawerti in the stanza of Sinom Widhi Tatwa (1983):

Mirib cening sube pedas/ Agamane keh nyungkemin/ Nasrani Islam lan Budha/ Kong Hutsu Hindu makadi/ sami nega ring Hyang Widhi/ wastane bheda kawuwus/ nging ne kapti wantah tunggal/ mangden landuh jroning urip/ tur kapungkur/ sidha nunggil ring Hyang Titah//

Translation:

Maybe my son already know/ religion many believes/ Christian, Moslem and Buddhist/ Confucian, Hindu and others/ all believe in God/ but his name is different/ but the only one/ in order to survive all the living/ until later/ in order to one before God Almighty.

The above stanza is the reminder of the tolerance teachings to emphasize on the mutual respect and the humankind in Indonesia. Although there are differences between Indonesian society, but the people should remain the unity on the bases of the social justice. It is reminiscent of the existence "*Bhineka Tunggal Ika*" that means, although different, but we remain one in Indonesia.

The strengthening of Dharma Gita values could be implemented through contextual learning model teaching and learning (CTL) model that aimed to improve the students' tolerance. According to Daryanto (2012), Suwarma (2006), and Trianto (2010), the CTL consists of seven important components:

Constructivism

Constructivism means that the process of constructing and compiling the new knowledge in the cognitive structure is based on the student's experience. Knowledge is built continuously as the results of the development of a limited context inside of human cognition. In the first phase, the teachers play the Dharma Gita video as apperception to the students. The teacher then proceeded to provide an understanding of the Dharma Gita related to the subject matter that will be learned by the students.

Inquiry

The inquiry stage is implanted based on the search and discovery activities in the systematic thinking process. Teachers lure the learners with questions, then, the students are trying to find the answers. The knowledge and skills acquired by the students are not expected to be remembered, but the most important learning outcomes are the students able to find the idea by themselves. The Inquiry Cycle consists of some stages covering the observation, question, hypothesis, data gathering and conclusion. In the inquiry phase, the teacher provides a number of critical questions related to the text and values of tolerance contained in the Dharma Gita and its relationship with the tolerance in the students' daily life. It has a purpose to motivate the learners to be actively involved in knowledge construction.

Questioning

Students are given a feedback to find the questions. Teachers lure learners to ask questions. With the questions, teachers will be easier to directing the learners. The process of observation will be an understanding. Teachers assign tasks to students to seek information from various sources, interviews with a partner, and write the stories that associate with the Dharma Gita values as the topic of discussion in the classroom.

Learning Community

The CTL outcomes can be obtained from the results of discussions among the students or with the others friends, and groups. It means that the learning is not only initiated by the teacher, but rather in the collective experiences. The learning communities can occur when there is a two-way communication process within learning group. Teachers divide students into heterogeneous groups that consist of 5 to 6 members. The teacher then explains the tasks assigned to each group, and directs the learners to gather

with their respective groups. The teacher facilitates the students in organizing learning tasks related to the values of Dharma Gita and tolerance.

Modeling

In the modeling stage, the teacher gives an example to the students regarding to tolerance attitude that can be imitated by the students. The teacher is not only the figure who should be imitated. Some of the student, who has an experience or skills, could be act as the model for other students. The model is designed to drive the students to be brave to present their findings and provide the opportunities for the students asking questions, challenge, or respond to the group presentation.

Reflection

Reflection means that the student response the events, activities, or the new knowledge during the learning process. Reflection is the way of thinking about what object that had been thought by sorting and evaluating the learning process. In this phase, the teachers analyze and evaluate the learning process, particularly in the process of discussion, problem solving, confirmation, and presentation. The teacher and students collectively conclude the result of the discussion. The teacher is directing the students to act based on the values that had been chosen. The teacher then gives confirmation to the students about the importance of tolerance in their daily life.

Authentic Assessment

Authentic assessment is the process of gathering the information about the development of the student. The assessment has a function to know and measure the positive influence of the learning experience towards the development of the student's intellectual, mental, and psychomotor development. In the CTL, the fruit of the learning process is not only determined by the intellectual development, but also others aspect of human dimension.

Based on the seven phases of CTL, Sanjaya (2014) stated five important characteristics of the learning process that uses the CTL approach, encompassing:

1) In the CTL, the learning process is defined as the process for activating the existing knowledge.

2) The contextual learning is the learning process to acquire and elevate the new knowledge of the student.

3) The knowledge is not only to be memorized, but much more than that, it should be understood.

4) Applying the knowledge that was achieved in the classroom in the human daily life.

5) Reflecting the knowledge as the part of the strategy of knowledge development.

CTL has a character value that can be developed and transmitted to the students. CTL consist of the values of hard work, curiosity, creativity, independence, responsibility, and social environment awareness (Azwar., 2013). Therefore, the CTL, which is based on the character values, is an appropriate

learning strategy that emphasizes on the transformation of the student's attitude, based on the learning subject that had been thought in the classroom. The CTL promotes the student to actualizing the knowledge that had been thought in the classroom to their daily life. Furthermore, the learning history based on the CTL and the values of Dharma Gita is expected to be able to give a positive impact to the student's character, particularly on the student's tolerance. It is because the Dharma Gita teaching consists of the values of mutual respect, appreciating, and loving each other. Besides that, an effort to improve the student's tolerance should be supported by the instrument of assessment and questionnaire in the learning history based on the Dharma Gita values. Thus, the learning model would be able to improve maximally the student's tolerance.

Conclusion

The formation of the student's character can be done through the implementation of the values education in the historical learning. The values, which are inculcated to the students, are the local values that become the living values in the student's daily life. The cultivation of local values in the learning history becomes an appropriate strategy in forming the student's character. Dharma Gita is one of the local values that exist in the Balinese society. The model of learning history, which is based on the strengthening of the local values, is one of the learning strategies that were designed to achieve the objectives of education, especially to support the improvement of the student's character. This research develops the learning history based on the encouragement of Dharma Gita values as the Balinese local values. The encouragement of Dharma Gita values in the learning history is implemented through CTL that consist of seven phases: constructivism, inquiry, questioning, learning community, modeling, reflection, and authentic assessment. This research is expected to give a positive impact on the improvement of student's tolerance attitude. Therefore, based on the designed model, the students are expected to be able to respecting and praising the diversity in their daily life.

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