



ACER-N
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PROCEEDING

ASEAN COMPARATIVE EDUCATION RESEARCH-NETWORK
(ACER-N 2019)

“Education Innovation for the Fourth Industrial Revolution
in ASEAN Countries”



15th - 16th August 2019

Santika Hotel Tasikmalaya and Galuh University Ciamis, Indonesia

Organized by:

Kantor Kerjasama | Program Pascasarjana
FKIP | Program Studi Pendidikan Bahasa Inggris
Universitas Galuh

Concurrent with:

Science, Technology, Engineering, and Mathematics (I AM-STEM)
Galuh Edutechnological Pedagogy Conference
The International English Applied Linguistics Seminar and Workshop (TIE ALLSAW) Conference
Young Scholar Symposium in Comparative Education (YSSCE) Conference



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PHILOSOPHY VALUE OF HAMEMAYU HAYUNING BAWANA SEA ALMS TRADITION FOR LEARNING HISTORY

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Abstract

The purpose of this study is to streng then students character, learning experience, development of models and historical learning media based on philosophical value of local wisdom cultural community. This study used a qualitative descriptive method through the application of REACT-History contextual learning strategies by developing five components of learning, namely: *Relating, Experiencing, Applying, Cooperating, and Transferring*. Findings indicate that through the planting of philosophical value concepts at *Hamemayu Hayuning Bawana* Cilacap Sea Alms Tradition, students can take policy and wisdom, always be grateful, behave honestly, be independent, work hard, respect others, and be responsible. Thus, the philosophical values of the *Hamemayu Hayuning Bawana* Cilacap Sea Alms Tradition is potential 1) to produce a young generation with character, integrity, and uphold tolerance; and 2) to give birth to awareness about the nature of human culture and civilization development to achieve human dignity and 3) help to reveal the connection reciprocity between humans and environment experience in today's life as a reflection of a better history of the future nation.

Keywords: *Historical learning, character building, Philosophy Value Hamemayu Hayuning Bawana.*

INTRODUCTION

Education is a human business process consciously and sustainably in developing and fostering his personality in accordance with the values in society and culture. So that education has a strategic role and is very important as a form of internalizing the character formation of students. While the values that are built are not merely passive transmission of culture but need to be developed a whole personality by optimally growing the potential of human nature. These character values are values that are extracted from cultural treasures that are in harmony with the characteristics of the local community (local wisdom) and not "imitating" the values of other nations that are not necessarily in accordance with the characteristics and personality of the nation. More than that, education is a process of "humanizing humans" where humans are expected to be able to understand themselves, others, nature and cultural environment (Driyarkara, 1980:8).

Therefore, learning history must be able to better adapt according to the times, namely historical learning must be able to foster a multicultural attitude that equips students in responding and answering the flow of times. This is reinforced by the position of history subjects in the 2013 curriculum as the most effective educational media as a media to build the identity of the nation. In addition, it is also mandated in

the minister of education and culture number 20 of 2018 and presidential regulation number 87 of 2017 concerning strengthening character education. So that historical learning must emphasize the giving of meaning, wisdom and wisdom from past event in order to help revealing the connection and reciprocity between humans and the environment as a source of experience to be utilized in today's life as a reflection of the nation's future history better. Therefore, exploring the values of local wisdom is a strategic effort in building national character in the global era. Local wisdom emerged as a guardian or global climate filter that hit human life. This is based on the idea that humans are obliged to uphold the power of order in order to achieve the goal of the cosmos, namely harmony, justice and order which are included in the Tri Hita Wacana concept (three harmonious relationships that lead to happiness, namely the harmony of human relations with God, others, and nature).

So, creative and innovative learning is absolute and must be done by educators in an effort to produce students who have strong character, wise and wise person. Learning models are conceptual frameworks that describe systematic procedures in organizing learning experiences to achieve learning goals. Contextual learning by applying the learning model of Relating, Experiencing, Applying, Cooperating, Transferring (REACT) is a learning concept that helps educators associate learning material with real-world situations and encourage students to connect between the knowledge gained and the application of everyday life.

Revitalization and reactualization of local culture is needed in the era of globalization so that the Indonesian people have a sense of historical appreciation and strong national character to be actively involved in globalization without being crushed by external elements. Education that rests on local culture and reflects on history will be able to produce generations that have strong character, it becomes important to explore the values of history and local culture in order to find the root solutions for solving various social problems in society in this era (Soedjatmoko, 1992 : 56). Referring to this opinion, it cannot be denied that historical learning based on philosophy of tradition has an important role as an accumulation of business, experience, hope and achievement that has human values and is a storehouse of human values and aspirations (a repository of human values and aspirations) (Daniels, 1966: 97).

One of the values development and potential local wisdom, especially in the realm of Javanese culture, is the value contained in the marine alms tradition, which is the philosophy values of *Hamemayu Hayuning Bawana*. *Hamemayu Hayuning Bawana's* local wisdom. It can be implemented through components: school leadership and management, spatial planning and physical environment, curriculum and learning, school behavior and culture as well as the social and community environment. Wisdom can arise in: (a) thinking, (b) attitude, and (c) behavior. In thinking, there is often a noble, virtuous character, but if the *mosik, salah* is not good, it is also considered unwise,

especially if the actions are completely disrespectful (Wagiran, 2012:5-6). This suggests that education is an integral part of culture (the vital value and ideas we live in), from the lowest to the highest level of learning (Joesoef, 2017: xxiv).

RESEARCH METHODS

The method used in this study is descriptive qualitative through the application of REACT-History contextual learning strategies. Through the stages of developing five learning components, namely: Relating, Experiencing, Applying, Cooperating, and Transferring. In that component, the experience gained by students does not originate from observing the course of historical events but the efforts of students to construct historical knowledge through four stages in the process of historical methods, namely; heuristic processes, criticism or verification, interpretation, and historiography.

Whereas to internalize the value of the philosophy of determining strategy is based on age and on how and from which direction the value is formed. The stages of value internalization are seen from where and how values become part of someone's personality. According to Krathwohl and his colleagues, the stages as quoted by Soedijarto (2008:145-146) are as follows: The stage of listening or recognition, responding to or understanding, giving value and acceptance, organizing values, and uniting various values in a value system consistent or integrated. So that, the application of REACT-history contextual learning strategies through the planting of philosophical value concepts of *Hamemayu Hayuning bawana* Cilacap Sea Alms Tradition students can take wisdom it leads to always be grateful, behave honestly, be independent, work hard, respect others, and are responsible for producing a young generation with character, integrity and upholding tolerance and giving birth to cultural awareness.

APPLICATION OF REACT-HISTORY LEARNING STRATEGIES

Learning history is no longer accepted merely as a satisfying mere curiosity, or a source of narcissistic admiration. But, it becomes something very important for a meaningful orientation of participation for human life (Supardan, 2009:12). So that history learning must be able to better adjust to the times and emphasize more on giving meaning, taking wisdom and wisdom from an past event in order to help reveal the connection and reciprocity between humans and the environment as a source of experience to be utilized in life present time. Including how should learning be able to create a situation so that students can learn from themselves through various experiences and experiments to find new knowledge and abilities that are unique to him.

The Ministry of Education and Culture formulates that the 21st century learning paradigm emphasizes the ability of students to find out from various sources, formulate

problems, think analytically and collaborate and collaborate in solving problems (Litbang Kemdikbud, 2013).

In line with this according to BSNP (2010:44), the explanation of the 21st century learning framework is the ability to think critically and problem-solving (Critical-Thinking and Problem-Solving Skills), capable of thinking critically, laterally, and systemically, especially in the context of problem solving.

The implementation of REACT-History contextual learning strategies in learning history through planting the concept of philosophical value of *Hamemayu Hayuning Bawana* Cilacap Sea Alms Tradition in Darul Ulum Cipari Islamic High School in 2018. Has the purpose to develop appreciative aspects of students to improve character values and character of students. The learning approach used is the approach of "self-interest with what is learned" through the stages of REACT-History, for example students are directly invited to immerse themselves in the activities of the sea alms tradition ritual procession. After that, Students are invited to watch the procession of the sea alms tradition ritual through audio-visual recordings, audio recordings, and readings and discuss them with the characters in the ritual.

Through the concept, learning outcomes are expected to be more meaningful for students. The natural learning process takes the form of activities students work and experience, not transfer knowledge from teacher to student. So that historical learning takes place not only meaning getting, but in the form of a process of meaning making, which ultimately will internalize the values in students. Thus, learning is not only done as a transfer of knowledge but activities that must be carried out by students to actively move in an effort to build their own knowledge based on their potential (Abidin, 2014:1).

Sounders in Afandi (2016:231), states that contextual learning is focused on REACT (Relating, Experiencing, Applying, Cooperating, and Transferring) - history. In this case the contextual learning strategy is structured to develop five components of learning. In detail the steps of REACT-History contextual learning strategies are:

1. Relating

Relating is learning in the context of real experiences or associations. Students must be encouraged to be able to associate past events with the present context and future perspective. The connection between the knowledge that has been possessed by students and the context of experience in real life allows students to find solutions to a problem. In history learning, the linking component is done using the concept of tridimensional thinking. This stage is the stage of listening or the introduction of starting to openly accept stimuli, which includes awareness, desire to accept influence and be selective about these influences. At this stage the values have not yet been formed but are still in the acceptance and search for values. This stage involves

someone who is interested in understanding and appreciating the importance of a value for himself.

2. Experiencing

Experiencing is learning in the context of exploration. In order to respond and understand, the stage begins by responding to affective stimuli which include: obedience, actively paying attention and being satisfied in responding. In this stage, a person has begun to actively respond to values that develop outside and respond to them. In addition, students are required to understand and appreciate the importance of a value does not mean that the value has been accepted and used as a frame of reference in their actions, ideals and views. Learning will occur more quickly when students are given the opportunity to gain direct experience through exploration, discovery, investigation, research, etc. (Afandi, 2016: 232).

Then, through learning activities carried out by students is constructing imaginative past based on data obtained by taking the process of historical methods. In learning history, the experiencing component is carried out by applying four stages in the process of historical methods. Direct experience gained by students by carrying out construction of historical knowledge. In this case, direct experience is obtained through imaginative construction of past events based on data obtained by taking the process of historical methods, namely heuristics, source criticism, interpretation, and historiography (Afandi, 2016:233).

3. Applying

Applying is the concept of learning and information in certain situations, namely, students apply a concept and real experience to problem solving activities. Where this stage is giving value or acceptance. This stage begins by giving an assessment on the basis of the values contained in it, including: The level of trust in the values are received, feels bound by values that are trusted and have an inner attachment to fight for the values that are accepted and believed.

When a student begins to believe in the truth of a value and makes it a reference in his actions and actions, the reason is that a value is accepted by someone, the value is in accordance with their interests and needs, in relation to themselves and their environment. In history learning, the components do applied by using the results of the construction of historical knowledge that has been done by students to analyze the phenomena and problems that exist in society (Afandi, 2016:233).

4. Cooperating

Collaboration is a learning concept in the context of sharing, responding, and communicating with other students. Group work helps students to solve complex problems with little help. This stage is the stage of organizing value and integration, namely organizing various values that have been received, including: 1) Establishing

a position or relationship with a value with other values, for example social justice with popularism is led by wisdom of wisdom in consultations / representation., and 2) organizing a value system in itself that is a way of life and a system of behavior has been based on the values that are believed.

The stage when a student enters a value in the whole value system he adheres to. In this stage, a student has grown up with an intact personality, a consistent attitude in stance and an attitude of unyielding defenses. The value he received has become part of his conscience and personality. In history learning, collaboration is an important component that is manifested in group formation. Group learning makes students more careful in carrying out the four stages in the process of historical methods (Afandi, 2016:233).

5. Transferring

Moving is the concept of learning in the context of existing knowledge carried out by using and building on previous knowledge that is already owned by students to be applied to other situations and contexts. At this stage, integrating a variety of values in a consistent value system includes: Generalization of values as a reference basis in seeing and looking at the problems faced, and the characterization stage, namely to personalize that value. In learning history, moving can be interpreted by using the results of the construction of historical knowledge to develop the attitudes and skills of students (Afandi, 2016:233).

THE DISCOVERY VALUE OF *HAMEMAYU HAYUNING BUWANA*

Cilacap Regency has a tradition full of philosophical meanings and values, one of which is the annual sea alms tradition ritual. In the ritual of sea alms tradition contains folklore about history, myths, and philosophical values, all of that is local wisdom. Local wisdom can include: (a) thoughts, attitudes, and acts of language, art, and literature, for example literary works that have nuances of philosophy and *niti* (*wulang*), (b) thoughts, attitudes, and actions in various cultural artifacts, such as kris, temples, decorations, paintings, etc. (c) community social thoughts, attitudes and actions, such as uploads, manners, and countries (Wagiran, 2012:6).

In the tradition of sea alms, there is historical material relating to the way the people of literacy especially about the preservation of historical values of national culture, various types of folklore, values, norms, customs and traditions in society which are all local wisdom (Sudarto, 2013:227). This suggests that the ritual of marine alms tradition is a source of historical learning about the cultural environment of the community. The source of learning in the form of environmental aspects is the most important spatial boundary in historical studies, especially local history (Fauzan, 2016:31).

One of them is a concept about the value of the philosophy of "*Hamemayu Hayuning Bawana*". *Memayu* means making survivors, *Ayu-hayu* and *rahayu* refer to the meaning of salvation, whereas *bawana* is another term for the world, or the universe. The concept of *memayu hayuning bawana* (creating prosperity on earth) is a reflection of the behavior of Javanese people in harmonizing the order based on the concept of the macrocosm and the microcosm, harmonization of *gumelar* (Makrokosmos) and *jagad gumulung* (microcosm) (Benedict Anderson, 2008). It contains wisdom and wisdom as well as *Tri Satya Brata's* obligations, namely;

- 1) *Rahayuning bawana kapurba waskitaning manungsa* (world welfare depends on humans who have sharpness of taste) ---> *Hamangku Bumi* ---> *Hamengku Buwana*.
- 2) *Darmaning manungsa mahanani rahayuning negoro* (The task of human life is to maintain the safety of the country) ---> *Hamengku Nagara*.
- 3) *Rahayuning manungsa dumadi karana kamanungsane* (Human safety by its own humanity) (Sri Sultan HB X in Nasruddin; 2008:viii-x).

To achieve *Tri Rahayu*, humans must understand, appreciate, and carrying out its sacred duties as human beings as stated in *Tri Satya Brata* (Three Pledges of Action), that is: *rahayuning bawana kapurba waskitanig manungsa* (world welfare depends on humans who have sharpness of taste), *dharmaning manungsa mahananing rahayu nagara* (the main task of mankind is to safeguard the safety of the country), *rahayuning manungsa dumadi karana kamanungsane* (human safety is determined by its behavior, humanity). In this case the norms and social supervision are carried out by the residents themselves.

Hamemayu hayuning bawana, is the highest level of maturity that starts from *memayu hayuning diri budi pekerti (wisesa)*, the scope is only self. Where consciously humans can accept the nature and destiny *iradatnya* of God as a human person who has character, so sincerely and without doubt for his belief in God Almighty. This shows the God-consciousness. God as *Kang Murbeng Alam* (Ruler of the Universe). The statement in "*kawruh sangkan paran*" states: everything that exists comes from God and will return to God again. In the concept of Islamic Sufism there is a level of religious depth through Shari'a, Pullout, Nature, and Makrifat the last level is the level at which human beings reach a level of inner and outer balance and achieve complete deposition, and have been able to abandon worldly affairs to concentrate on the afterlife.

The next level, *memayu hayu sesama (hamisesa)*, is a human level that is not only the scope of itself, but being able to be a right-handed human and always able to become a guardian in his environment. This refers to the consciousness of the universe, which is an expression of awareness of the cosmic-magical relationship between humans and the universe. The expression is in the form of a Javanese view of "Father of Space" and "Mother Earth". According to this Javanese view, the "*uripe manungsa*" is supported by

elements from space and earth that are "*kasuksma*" by "the essence of urip screening". From this philosophy also revealed the concept of discourse "*manunggaling kawula gusti*" and "*sedulur papat kalima pancer*". Some things to achieve *memayu hayuning bawana* are:

- 1) *Tepa Slira* and *Can Rumangsa* Behavior, *Tepa slira* means being able to measure yourself, so as to be able to respect others. *Rumangsa* means being able to feel the things that are felt by other parties.
- 2) *Karyenak Tyasing* (Behavior of Others); that is, behavior that seeks to please others. Efforts to please others, are based on selfless attitude.
- 3) Lonely Behavior (*Ing Pamrih rame ing gawe*), is a Javanese soul who works for families, works for the community, work for humanity or for the welfare of the world, without expecting compensation.
- 4) *Eling* and Alert Behavior; it means not forgetting those who forget themselves will be harmed, and still lucky people who are *eling* and alert. If people have forgotten, especially forget the nature of life, the world will be damaged and perish.

The last level is maturity, *memayu hayuning bawana (wicaksana)*, which is a human level that has been guided by mind as God's light so that it can be a person who has the strength as a good role model in his environment (virtuous). This refers to the notion of civilized compulsory consciousness for mankind. The basic idea comes from the concept of "Unity of the Universe" which gave birth to the teachings of the human obligation to "*melu memayu hayuning bawana*". The meaning is that human obligation as "God's creation" is to support "the Unity of the Universe". It will give birth to "harmonious value" and "harmonious value" and must be operationalized by humans. Operationalizing "harmonious value" and "harmonious value" is a form of expression of civilization that contains the value of independence, general welfare and eternal peace in the framework of humans living together with other humans and all creatures created by God. As the foundation, that every human being has a "*setunggal sedulur dina kelairan*" form is a child all the decrees that are born on the same day as that human. The awareness of brothers and sisters with all the "decrees of dumadi" is the highest level of human civilization. *Memayu hayuning bawono* is a character and behavior that always strives to realize world safety, prosperity, and happiness (Endraswara, 2013:16).

Javanese people have a truly intelligent backrest, which is a summary of life shields that is "*memayu hayuning bawana*" (Endraswara, 2013:15). This concept is applied by the community because it promotes environmental harmony. In the past this concept was used by the Kings and rulers in Java to govern the people so that peace and security were created. This gives an understanding that *memayu hayuning bawana* is the ideal norm for real life (Mulder, 2001:59). In addition, *memayu hayuning bawana* is a noble moral character that seeks to maintain world peace (Susilo, 2000:43-45).

Endraswara (2013:17), argues that "*memayu hayuning bawana*" is indeed an effort to protect the safety (welfare) of the world both physically and mentally, the world in this case is identical to *bawana*. Koentjaraningrat in Endraswara (2013:17), also mentions about "*memayu hayuning bawana*" in the chapter on the relationship between humans and nature, where the Javanese feel obliged to "*memayu hayuning bawana*" or beautify the beauty of the world, because only this gives meaning to life. In line with that, Suseno (1980:150) states that *mamayu hayuning bawana* means beautifying the world and thereby justifying cosmic awareness.

Departing from this explanation, the character values contained in the philosophical value of the Cilacap sea charity tradition of *hamemayu hayuning buwana* include; always grateful, build spiritual strength, be obedient, behave honestly, be independent, work hard, respect others, mutual cooperation, respect nature, and is responsible for producing a young generation with character, integrity and upholding tolerance and giving birth to cultural awareness, and history owned by the community. Depending on the source referred to, there are a lot of Javanese character values which should be adhered to and developed by the Javanese community. One example is like that developed in Taman Siswa. Sudarto in Ekowarni (2009) which states that the philosophical basis of character is *Tri Rahayu* (three welfare) which are noble values and are life guidelines including: *Memayu hayuning salira* (how to live to improve the quality of oneself), *Memayu hayuning nation* (how to build prosperity for the country and nation), *Memayu hayuning bawana* (how to build world welfare).

From the description above, the consequences of taking the philosophy "*Hamemayu Hayuning Bawana*" must be implemented, must be arranged so that the philosophy is truly grounded and pervades every individual human heart; so that there is harmonization of the universe for the greatest prosperity of the people as mandated in the constitution (Nugroho and Elviandri, 2013:354). In Sayuti's thinking (2010:4), local wisdom will in turn necessitate a strategic function for character building and identity.

CONCLUSION

REACT-history learning strategy is one of the contextual learning strategies that has five stages in the learning process by combining four historical methods. With this method, students are expected not only to have various cognitive but also affective, and psychomotor abilities. In addition, through this learning method students are required to be explorative which aims to find something new in the form of grouping and describe a phenomenon or phenomenon, certain facts that surround them. In history learning, students must be introduced to find evidence supporting the historical events learned. Students must also be given the opportunity to provide interpretations of the evidence that is considered relevant to the historical events learned (Afandi, 2016:243).

Character values that can be developed through historical learning through the values of the philosophy of Hamemayu hayuning bawana, including: eligious, mutual cooperation, willing to sacrifice, work hard, national spirit, love nature and homeland, a sense of responsibility, respect for achievement, discipline, tolerance, hard work, independence and creativity. This is based on the assumption that historical learning is actually loaded with value, therefore the history teacher is not just a "transfer of knowledge", but a history teacher acts as a "transfer of values".

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