

Jaka Semangun Figure in *Serat Jaka Semangun* as Empowering Character Value Of Education Learners

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ABSTRACT

Serat Jaka Semangun is one of the cultural relics of the archipelago in the writing forms. *Serat Jaka Semangun* which one of the old literary has much educational value particularly in the value of character education. Based on them, *Serat Jaka Semangun* becomes important to be researched. This study aims to describe the figure of Jaka Semangun as elements that build up the structure of the script, revealing examples that exist in the script, and describe the form of empowering the character education value for learners which is contained in the *Serat Jaka Semangun* scripts. The researched data is Jaka Semangun figure as well as the value of character education in the script, and as a data source is the *Serat Jaka Semangun* scripts. The collection data technique of this study is examining the document in the script. The validity of the data used triangulation theory and data sources. Technique of data analysis in this study used the inductive analysis techniques.

Key Words: Serat Jaka Semangun, character education value, empowering the character education value for learners

INTRODUCTION

Not denied as the development era that increasingly young people increasingly morally degenerate. This condition is worsened due to a decline in the morale of young people who do a lot of that status as a student. The younger generation is starting to leave the local culture and moral values, no exception of Javanese people are known to have a high cultural heritage both in physical form or ethics. The example of the disciples speaking *krama* when talking with teachers.

The large number of incoming foreign culture that is causing the decrease in local culture. Need for the introduction of the original culture to restore back the ancestral culture. The teacher's role is very important in choosing readings and spectacles to the students not only have the cleverness in academic field but also have a good moral. This is in accordance with the objectives of Indonesia's preamble is written in the 45th paragraph which reads the intellectual life of the nation. Intelligent in the sense not only in science but also have good moral.

Moral terms are not unfamiliar terms to Indonesian society. It is explained that mentions Yus Rusyana Indonesian society in fact early on its moral values and his beliefs are already filled with moral values of religion and culture. In fact Indonesian culture is based on moral values with cultural values (Darmadi, 2012:33). From the proximity of the relationship between moral and culture then need for moral formation in culture studies

especially for students. One form of culture that could be used is in the form of literary writing.

The fruit is a form of literary thoughts from the author. Literature is a form of creative art work and results that its object is the man and his life with the use of language as a medium (Semi, 1993:8). Literary works are able to give you an idea about human life especially concerning social, artistic, and systems thinking.

In addition to the present value of the beauty of literature also has moral norms. Literature is considered to have moral norms in the work presents it supporters and appreciate the values of life (Winarni, 2013: 25). Thus, studying the works of literature are expected to make students become better understand his role as a guide to life, as well as guidelines in addressing the problem of the life of the everyday life of the old literary works is no exception. The old literary works that have many values of moral education is *Serat Jaka Semangun*.

Serat Jaka Semangun One of the popular script during his appearance with proven *Serat Jaka Semangun* a lot of script rewritten in different languages or scripts. To date the manuscript *Serat Jaka Semangun* stored in the library in the country and abroad. These places among others are Library Faculty of University of Indonesia's culture, the national library, the Sonobudoyo Museum, and the library of the University of Leiden.

In an effort to preserve *Serat Jaka Semangun* then the PNRI (National Libraries of the Republic of Indonesia) published the paper *Serat Jaka Semangun* in print and have been translate in the language of Indonesia. This effort is considered the most powerful in the old literary works introduced to the community in hopes the public increasingly loves the old literary fruit of the mind of its ancestors. The script *Serat Jaka Semangun* printed PNRI is script *Serat Jaka Semangun* code Br 41 in 2008.

Jaka Semangun example in *Serat Jaka Semangun* can be used as a guide for the young generation especially students in social life. As a work of literature, *Serat Jaka Semangun* a lot of passing on values education that is still relevant when applied to today's society. In determining the value of embodied *Serat Jaka Semangun* Hence the need for the study of text *Serat Jaka Semangun*. Trustee conveyed the author to the reader in the text is readable can be studied according to the various approaches through plot, character, style and so forth (Hartini, 2012:19).

As an effort in understanding the overall text *Serat Jaka Semangun*, then in the review *Serat Jaka Semangun* is directed at the main characters namely JakaSemangun. Of JakaSemangun then will form the structure of the *Serat Jaka Semangun* in the form of theme, plot, character, setting, and point of view. From the results of the structure can then be able to be used as the supporting theories that have already advanced from literary scholars.

The manuscript *Serat Jaka Semangun* is a literary work that contains many educational values. Educational value contained in the manuscript can be found from the movement of the figures that exist in the script. JakaSemangun figure is the exact figure when made into examples for learners in character education. JakaSemangun is a young child in her there are good character who can emulate the younger generation of today.

According to Kemdiknas character education is education which impart and develop noble characters to the protégé, so they have the lofty character of it, implement and put into practice in life, whether in the family, as a member of society and citizens (Wibowo 2013:15). The value of character education has its own privileges. The value of character education can not only be learned in the classroom. The value of character education also cannot be engineered so that students get good grades in school.

Character education is how to be a person. The characters consist of operative values, values that functioned in practice. The character is experiencing growth that creates a value into a character, a reliable inner character and used to respond to various situations in ways that unscrupulous (Lickona, 2013:72).

According to kemendiknas there are 18 grain character education that is (a) a religious, (b), (c) tolerance, (d), (e) the discipline of hard work, creative (f), (g), (h), (i) the democratic curiosity, spirit of nationality (j), (k) love the motherland, (l) appreciate your achievements, (m) a friendly or communicative, peace-loving (n), (o), an avid reader (p) care for the environment, social care (q), (r) responsibilities.

The value of education that exists in the script will certainly give effect in everyday life. The value of character education is not only the assessment of students in the school environment but it can be a character of a student in social life. The value of character education are contained in *Serat Jaka Semangun* is values education that is still relevant if used at present. JakaSemangun figure can also be used as an example for students in increasing the value of character education.

Starting from some of the above description of the figure of JakaSemangun be known how the structure of the developer of the script *Serat Jaka Semangun*. The purpose of the structuralism is closely may expose the functionality and connectedness between various elements of literary works which together generate a overall (Nurgiyantoro, 2013:37). In this case the relation obtained from main characters namely JakaSemangun. The role of the figure of JakaSemangun in the script as well as the elements of story structure builders also teach about the value of education, especially for the younger generation. Semangun is a brave young man who lived in the time of Prophet Muhammad. Not only in education and courage but also obedient Semangun orders in the exercise of religion. The values in the example *Serat Jaka Semangun* a great fit with the character education implemented in Kemendiknas. Values education is what is expected of the young generation-owned as the identity of the nation.

The values contained in the character education *Serat Jaka Semangun* not just stand casually, there will be an impact in character education that has been obtained. Through *Serat Jaka Semangun* be obtained also the value of the value of supporting character education so *Serat Jaka Semangun* will be relevant if applied in everyday life.

RESEARCH METHODOLOGY

This study is a qualitative descriptive study by emphasizing notes with detailed, complete, and in-depth descriptions. The source of data in this research is the document in the form of copy of Jaka Semangun Fiber Collection collection of National Library of Indonesia with number of manuscript Br. 41 published in print in 2008 which are reviewed from cultural aspects as well as the values of character education in the script.

The data used is the exemplary character of Jaka Semangun and the value of the character education in the script. Data collection technique used in this research is content analysis (Content Analysis). The document reviewed is the text of the Serat Jaka Semangun script. Data validity techniques use triangulation of sources and theories. Then the data validity technique uses inductive analysis consisting of data reduction, data presentation and conclusion drawing.

RESULT AND DISCUSSION

The figure of Jaka Semangun as Elements Building the Structure of Fiber Script Jaka Semangun

Characterization is one of the elements of the story that plays an important role in a literary work, because without the actors taking action, the story is not possible (Adi, 2011: 47). In Naka Serat Jaka Semangun uses the figure of Jaka Semangun as the main character. The structure of the text in the manuscript centers on the Semangun figure forming the story line and the Semangun relationship to other characters. The role of Semangun as the building element of the script structure of Serat Jaka Semangun among them is the theme builder. From Semangun figures to the script obtained the main theme and additional themes, this as a reinforcer Shippley theory. The plot in Serat Jaka Semangun based on Semangun figures is divided into introductions of characters, and then problems begin to emerge, problems begin to peak until the problem finally reaches its peak, and ends with a solution. The storyline of Semangun is a reinforcement of Tasrif's theory. Jaka Semangun figure is the main character in the script. In the course of life Semangun appeared figures that support mengeni Semangun live story. Characterization is how the character is described by the author. This indicates that Semangun is a character that reinforces the characterization theory of Ratna. In Serat Jaka Setting up a setting or setting is divided into three places background, time background, and social background. From the figure Semangun able to illustrate the three settings. Determination of background on Fiber Jaka Semangun based on the role of figure Jaka Semangun in accordance with Burhan Nurgiyantoro theory. The figure of Jaka Semangun is the author created by author from the author. The depiction of the point of view of Jaka Semangun figure in accordance with the theory of Burhan Nurgiyantoro. The work of Serat Jaka Semangun can be viewed from various angles. Determination of the text structure has also been put forward by several experts. The determination of the figures as an important element in the old literary works is also found in the research of Hartini (2014) entitled Character Educaton Values Of Female Character Ingot Candra Rini. This study focuses on the content of manuscripts based on the figures in the manuscript. In Fiber Candra Rini the figure put forth is the fifth wife Arjuna.

Form Exemplary figure Jaka Semangun Available in Text of Fiber Jaka Semangun

A literary work not only provides entertainment to the audience but the literary works also teach the values of humanity to the audience. The value of education in literary works can be packed in the beauty of such literary works. Exemplary form in literary works can be expressed through the store-figure contained in the literary work. Form of exemplary in literary works can not only be applied in the world of academic education but exemplary in literary works is also a form of daily life of society. One of the literary works that teaches exemplary values to the reader is Serat Jaka Semangun. Jaka

Semangun Fiber is one of the old works of literature in the archipelago. Exemplary form in Fiber Jaka Semangun in line with the points of character education value according to the Ministry of National Education. In Wibowo (2013: 15) there are 18 values of character education (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the homeland, (12) respect for achievement, (13) friendly / communicative, (14) love peace, (15) 16) care about the environment, (17) social care, (18) responsibility. The value of character education that is found in Serat Jaka Semangun is (1) religious, (2) honest, (3) discipline, (4) hard work, (5) self-reliance, (6) curiosity, (7) 8) love the homeland, (9) appreciate achievement, (10) friendly / communicative, (11) love peace, (12) love reading, (13) social care, (14) responsibility. From within the script there are also three educational values that can be diteladi for the enrichment of the attitude of courage, devoted to parents, courteous, and the attitude of glorifying guests. Although not listed in the educational value of the character of Kemdiknas but these four values are examples of good properties that have long been developed in the archipelago. Of the values contained in Serat Jaka Semangun all can be applied in the world of education in the school environment and outside the school.

The role of literary works in building the character of students is one effort that continues to be developed. Through student literature diajaka to be able to think widely, act, and able to work. Functions of literary works addalah as a complement of science lessons that have been obtained in the classroom. As Edi Firmansyah discloses that the role of literature in learning is not only an educational agent, but literary work also fosters the fineness of adab and budi to individuals and society to become a civilized society (in Wibowo, 2013: 20). Optimum literary teaching is able to cultivate students' skills in communicating and solving problems experienced by students both within the school environment and in community life.

The role of literary works is very closely with the world of education. In general, education can be defined as an outcome of the nation's paradaban developed on the basis of the nation's own view of life (the values and morals of society) that function as educational philosophy or as the goal and statement of educational goals, however civilization of a society, education as a human effort to preserve and develop life (Hafid, 2013: 27). From this concept of literary works serve as a means in fostering the values of character education in the school environment.

This research is relevant to the research of Hatit Karatay (2011) under the title Using Literary Works in Character Education. This study examines the importance of the use of literary works to educate one's character. By means of literary work is expected to improve children's moral morale. While this research literature is used is Serat Jaka Semangun. Serat Jaka Semangun is an old literary work full of educational values. These educational values can be an example for learners. From result of research of Serat Jaka Semangun there are 14 character education value from 18 character education value according to kemendiknas.

This study is also relevant to the research of Ertris Bergas Taqwdaswintrani (2014) entitled Symbolic Meaning and Value of Character Education of Java in Safingi Fiber and Its Relevance with Javanese Language Teaching (A Semiotic Approach). This study examines the meaning of symbols contained Safingi Fiber which is divided into three parts namely symbols in the form of tools used daily, symbols of color, and symbols of

literary language. In this research also put forward 14 values of character education that exist in manuscript.

Form of Strengthening the Value of Character Education in Fiber Jaka Semangun for Students

Learning Lessons with literary media can actually be used as a reinforcement of the value of character education for learners. Old literary works that become ancestral heritage should be used as a stronghold of foreign culture that will damage the morale of the nation's generation. It should be a long literary learning began to be introduced to the public since early, especially in the world of education. The noble value in old literature is a reflection of the identity and local wisdom of a nation. Learning by media literary works can certainly instill moral values, ethics, manners, and humanity to learners.

To integrate character education in philosophical learning should be given a charge of fundamental values in relation to the field of study (subjects) that are prophetic, universal and humanistic (Intent, 2013: 71). An educational value requires the existence of science support in applying the value of education. This is because every science has its own method in revealing the value of character education. An exact science requires another science. So also in dismantling a literary work. Literary works have a different character from other teaching materials. Character learning requires a figure as an example and a role model for learners.

In the script of Serat Jaka Semangun there are many values of character education that are suitable if applied to learners. The value of education taught to learners is not only applicable in the school environment but character education can also be applied in everyday life. The value of education that is in the text when applied students will form the moral students. The value of adherence of students to teachers and parents will certainly form the character of students who always obedient and always try to be nice to the elderly. The role of a major educational institution not only provides academic knowledge to students. Schools are also responsible for improving student behavior and educating moral values as a means of living in society.

Implementation of character education in schools must be in accordance with the level of student education. The use of literature as a medium of character education will be optimal if it has been sorted according to the level of education that is lower, middle and top. In the period of character learning should be included in the list of lessons to be given at a certain time or through a mirror if possible from a person skilled in humanity, not discriminating in the flow of religion and belief (Hafid, 2013: 119).

Semangun figure who is the main character in the script is perfect if used as an example for students in school students. Semangun figure who is told as a young child is certainly appropriate when juxtaposed with students who are still young. Semangun never wasted his youth to pursue fun and laziness. Semangun is a brave figure and fond in studying. Exemplary is certainly in accordance with the expectations of each person to his son. The role of students as the hope of the nation would have a big impact if the young gens, especially students during the school just spent on idle and happy. Another exemplary value is the attitude of reading. The students' curiosity should be developed and trained from an early age. By reading, students can answer the curiosity that is in his mind. With a lot of reading students become more knowledgeable and know many things he has never known.

The use of literary works as teaching materials is actually not new in the world of education. Learning with literary works can avert students' boredom from monotonous learning. In Serat Jaka Semangun there are many values of character education that is suitable when used as a teaching material for learners, especially strengthening in terms of character education of students. Semangun figure of a young figure that can be a role model for the young generation of Indonesia. It is undeniable that the educational process (especially the character) will not work if it is only related to cognitive, but also to the affective domain. These aspects are explained Ki Hadjar Dewantara with the concept of copyright, taste, intention. The process of "taste" is what will shape a person's sensitivity to not arbitrary to others or to form a man of character (Andayani, 2011: 210). In Javanese culture the term "wong Jawa ilang rasane" is known.

One of the important "flavors" to process is shame. In the context of Javanese Culture, the education of character / character in Javanese family is considered achieved when Javanese children have a respectful attitude that is formed by studying three feelings, namely wedi (fear), isin (shy), shy (Andayani, 2011: 211) . Shyness becomes the strongest motivation for the Javanese to adjust their behavior to the norms prevailing in society. Learning to understand isin or duwe of isin flavor is the first step towards a mature Javanese personality.

The concept of having shame is an implied lesson that exists in the script of Serat Jaka Semangun. The true embarrassment of Javanese society also belongs to the Prophet who in the text takes the place in the Arab region. Cultural elements, especially Javanese culture are also found in the manuscript. Utilization of this cultural element of course can simplify the author intent to the reader.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the problem formulation, research result, and discussion of Serat Jaka Semangun script, it can be concluded as follows:

1. Jaka Semangun figure is the main character in Serat Jaka Semangun. The structure of the text in the manuscript centers on the Semangun figure forming the story line and the Semangun relationship to other characters. The role of Semangun as the building element of the script structure of Serat Jaka Semangun among them is the theme builder. From Semangun figures to the script obtained the main theme and additional themes, this as a reinforcer Shippley theory. The plot in Serat Jaka Semangun based on Semangun figures is divided into introductions of characters, and then problems begin to emerge, problems begin to peak until the problem finally reaches its peak, and ends with a solution. The storyline of Semangun is a reinforcement of Tasrif's theory. Jaka Semangun figure is the main character in the script. In the course of life Semangun appeared figures that support mengeni Semangun live story. Characterization is how the character is described by the author. This indicates that Semangun is a character that reinforces the characterization theory of Ratna. In Serat Jaka Setting up a setting or setting is divided into three places background, time background, and social background. From the figure Semangun able to illustrate the three settings. Determination of background on Fiber Jaka Semangun based on the

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2. Form exemplary figure Jaka Semangun contained in Fiber Jaka Semangun among others religious, honest, discipline, hard work, independent, curiosity, the spirit of nationality, love the homeland, appreciate achievement, friendly / communicative, love peace, love to read, social care, responsibility, courage, dutiful to parents, polite, and honoring guests.
3. The form of strengthening the value of character education in Fiber Jaka Semangun for learners. The background of this research is strengthening the value of character education related to Serat Jaka Semangun. The strengthening of the value of education such as moral values, social values, and cultural values. The moral value contained in Serat Jaka Semangun is obtained in Semangun's life. Semangun can be used as an example especially young generation. Social values derived from some examples that have Semangun in maintaining good relations with others. Cultural values found are in terms of thinking that has similarities that in the Java community recognize shame is also contained in Serat Jaka Semangun.

Suggestion

Based on the conclusions given above it is expected to be useful and able to give advice to other parties.

Suggestions to students

Students are able to choose good examples as a guide for life and to spend their youth. Students have a strong stance and not just be a participant. The more old literature that students learn is expected to increase students' love of local culture, especially Javanese culture. The values of character education in the Javanese script can be well impregnated and applied in everyday life. There is a need for a filter in selecting the spectacle and reading for students in shaping the character in adulthood. Semangun figure in the script can be used as an example of learners both in the school environment, in social life, and in worshipping God.

Advice to the teacher

Teachers should be able to maximize the role of literature as a means of learning and entertainment. Teachers should be able to provide direction to students so that students are more wise in choosing spectacle and reading. Teachers are also expected to be more varied in selecting media in learning such as using the old literary media. Therefore, it is expected that the existence of Serat Jaka Semangun can enrich and add the reference of the old teacher to teach. Sourced from the relics of literary works of teachers' ancestors are expected to motivate students in loving local culture, especially Javanese culture. Teachers are also expected to play an active role in character building for students in schools.

Suggestions to other researchers

This research takes the old literature as the object of research and examines the value of character education that exists in the manuscript. Character education is expected to be able to support the character education for learners. Researchers expect other research in revealing the old literary works to be better known to the wider community. Research on literary works studied from various aspects will generate a love for old literary works so that local culture will not be replaced by the entry of foreign culture.

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