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32 CHARACTER EDUCATION VALUES IN WEDHATAMA MANUSCRIPT By: Heny Perbowosari Institut Hindu Dharma Negeri Denpasar Bali, Indonesia e-mai: henyari74@gmail.com Abstract This article was written as a result of research that examines the values of character education in Wedhatama manuscript by KGPA MANGKUNEGARA IV (1811-1881), which is associated with the teachings of Hinduism. The research is a qualitative research that applies the literature approach/library research.

The data analysis was done through the following steps: data reduction, data classification, data display and conclusion. The results of this study shows that the character education values that based on the teachings of Hinduism in Wedhatama manuscript are: 1) the religious values that teach about catur sembah, 2) the value of honesty that emphasis on a good thoughts, words and action, 3) the value of tolerance by emphasizing on the teaching of mutual respect , 4) the value of discipline to control the passions, 5) the value of hard work, with emphasis on persistence and tenacity.

Keywords: Character Education, Wedhatama Manuscript I. Pendahuluan Continuous improvement of education quality has been done by the government. It aims to reduce deviant behaviors in teenagers. The examples of those deviant behaviors are brawls between students, students who are exposed to drugs, etc. Other deviant forms of behavior are drinking alcohol and promiscuity committed by teenagers.

This behavior resulted in the violence done by teens that plaguing the society. The efforts that should be done are through education, because education has an important role in the development of human potential. Through proper education, the characters

of teenager can be developed that change the personality that is not good to be good.

One of the efforts that can be done is to understand the concepts of character education contained in the ancient teachings and manuscripts that are very useful for the creation of the character education for young generation. The main substance of character education materials is basically the moral values in both universal and local culture.

The moral values that can be derived from the teachings of religion, ethics, customs, traditions and moral teachings were passed down through both DAFIS 1 | DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR OCTOBER 11TH 2016 33 oral and written tradition. One of the old manuscripts that contains moral teachings is Wedhatama manuscript, a book of songs written by KGPAA MANGKUNEGARA IV (1811-1881, ascended the throne in 1853).

Javanese community give a great attention to Wedhatama manuscript because it contains the teachings on morals and ethics that can form the foundation for the ideals of social, economic, political and religious. If the love is the life blood, then surely morality is the spine. Without moral values, life is in danger, and without the love, life is death.

Quality of life is enriched by the development of moral values, and when these values appear, then the love vessel would abound. For we are basically not perfect, we must develop our morality to improve the quality of life. Character building is a very important aspect **in the life of** Javanese community, because they want to have conformable and harmonious life with the mindset of mutual respect. Besides, they also seek for peace and familiarity in their life as ayem which means to live in a tranquil, peaceful and joyful life.

The task of developing character education is the duty of the educational institutions especially family education. Family education is a major public education and the first, so that, the character education foundation that has been given from childhood in a family environment will make the children accustomed to **do things that are** positive in everyday life.

Based on the above background, researcher consider that **it is important to** conduct a research to identify the values **of character education in** Wedhatama manuscript as a reference for the people II. Discussion 1.1 The Brief Content of Wedhatama Manuscript Wedhatama manuscript consists of two words, namely serat, which means written script and Wedhatama that is derived from the word Wedha or science or teaching and tama

that means noble or principal.

Wedhatama manuscript is one of the masterpieces that teach about the noble teachings to build character and spiritual attitude for the kings of Mataram and also whoever who wishes to learn it. Wedhatama become one of the basic teachings for anyone who wants to learn the spiritual attitude and universal cross-belief or religion. Because the teachings in Wedhatama is not a religious dogma that closely with the lure of paradise and hell, but the voice of conscience, which becomes a learning in directing to the spiritual life. Wedhatama manuscript that is used in this study was written by S.Z.

Hadi Sutjipto that consists of 14 verses of Pupuh Pangkur, 18 verses of Pupuh Sinom, 15 verses of Pupuh Pucung, 25 verses of Pupuh Gambuh, so there are 72 verses as a whole. For its title that is Wedhatama which means the ultimate knowledge, so Wedhatama manuscript is a book Wulang or teachings. The DAFIS 1 | DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR OCTOBER 11TH 2016 34 teachings that are contained in the Wedhatama manuscript in brief are as follows: 1) People are seeking for or studying the spiritual teaching, so that they would not live in a damaged or destitute life, 2) forge the soul and practicing the religion with the guidance of experts in the field, 3) must be aware that the true science was not always dwell on the elderly or young, but on those who have granted the grace of God, 4) people who were devoted to religion, must be able to prove that the teaching that they have got can be practiced in life, 5) a person who want to live the knowledge must be based on controlling the passions, surrender to God and diligently perform prayers. 1.2

The Concept of Character Education In Wedhatama Manuscript In realizing those teachings, character education is needed because character education itself is an attempt to establish a everyday life. According to the Ministry of National Education (2010) values of character education consists of religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends / communicative, love peace, likes to read, care for the environment, social care, and responsibility. The concept of character education is also contained in the literatures of Java, especially in Wedhatama manuscript.

The Hindu-based character education values in Wedhatama Manuscript are as follows:  
A. Religious Values The religious value in Wedhatama Manuscript elaborate things that can not be left behind, that is catur sembah that includes of sembah raga, cipta, jiwa and rasa.

It is presented in the 1st verse of Pupuh Gambuh, which is stated as follows: Samengko

ingsun tutur Sembah catur supaya lumuntur Dhihin raga cipta jiwa rasa kaki Ingkono lamun ketemu Tandha nugrahaning Manon Translation : Now I teach four kinds of worship in order to be inherited. The first worship is sembah raga, then cipta, jiwa and rasa. With those worships, knows there be the of grace.

Sembah raga which is regarded as the preliminary stages by simply attending a prayer. Then proceed to worship heart (cipta) in the form of self-control by being patient in all actions and execute everything with calm, clear and conscious (eneng, ening, eling). The third worship is worship of soul (jiwa). In this spirit worship someone taught to be always be vigilant and remember the Lord.

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35 The last Sembah is the worship of feeling (rasa), by which through this worship, someone will **be able to comprehend the** nature of life. B. The Values of Honesty Honest people are people who are willing to admit the mistakes that they made, **and are willing to** fix their mistakes to be better.

It is stated in the 14th verse of Pupuh Pucung, as follows: Sakeh luput, ing angga tansah linimput Linimput ing sabda Narka tan ana udani Lamun ala bardane ginawe gada Translation : All of his mistakes was always hidden, covered up with various excuses. Thus he **thought that no one** would know. Nevertheless **do not want to** be called evil, and if someone discover his wickedness, the lust and anger would be used as his weapon.

In building the character of honesty, it is required a self- awareness, where the awareness to act honestly that originated from the desire to do good deeds is growing. So that, if there is a mistake or an error in doing the work, someone will recognize his mistake without throwing the fault on others, and will accept happily if the error is corrected by others. C.

The Values of Tolerance **Tolerance is an attitude and action that respects differences of religion, race, ethnicity, opinions, attitudes and actions of others who are different from themselves.** Teachings of tolerance are also contained in Wedhatama Manuscript especially in the second verse of Pupuh Pangkur until the fourth verse, as follows: **Jinejer neng Wedatama Mrih tan kempa kembanganing pambudi Mangka nadyan tuwa pikun Yen tan mikani rasa, yekti sepi asepa lir sepah, samun, Samangsane pasamuan Gonyak ganyuk nglilingsemi.**

Translation : The main discussion in Wedhatama is achieving a high and noble science to become a strong living. An old person who does not understand the sense/ rasa is a

useless person, as like the junk that has outlived and squeezed. As well as in the society, his behavior would be unpleasant and embarrassing.

From the description above we can discuss about the behavior of tolerance, where even someone is already old, he should not have the nature to be selfish, he has to respect for anyone, it is DAFIS 1 | DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR OCTOBER 11TH 2016 36 sometimes not realized by people who are old, which the result of this bad behavior is that they are not useful for the local community, and even worse because they have unpleasant behavior.

Tolerance is a noble behavior, as we do tolerance, it means that we respect others and of course we will get positive benefits of tolerance. Tolerance benefits include keeping **the peace and harmony between** people. It is described in Wedhatama Manuscript in the 3rd verse of Pupuh Pucung, as follows: Beda lamun, wus sengsem rehing asamun Semune ngaksama Sasamane bangsa sisip Sarwa sareh saking mardi martotama Translation : In another case is that people had been pleased to live in a silence.

What is implied on his face reflects the character who is always willing to forgive the other who made a mistake. They are always calm and patient because they are trying so hard and diligently to become a free-wheeling. Someone who has a high sense of tolerance will keep peace with others, this can be done by always forgiving to one another, if someone made a mistake or error.

Besides keeping **the peace and harmony** with others, one should always calm and patient in doing the activity, because a person will become wise and prudent with calmness and patience. D. The Values of Discipline Discipline is an act that shows the orderly behavior and complies with various rules and regulations. Disciplined person is a person who is able to control himself. According Sujitno (2004) that self-control becomes a key element in building self-discipline.

People are able to control themselves by improving their emotional intelligence; this can be done by controlling lust. It is stated in the teachings of Wedhatama Manuscript in the 11th verse of Pupuh Pangkur, as follows: Iki kaki takokena Marang para sarjana kang martapi Mring tapaking tepa tulus Kawawa naben hawa Wruhanira munggah sajatining ngelmu Tan pasthi neng janma wredha Tuwin mudha sudra kaki Translation : Ask the scholars or wise men who are in penance or perhaps to people whose behavior can be used as a model of all time because of their pure heart, i.e. people who have been able to hold his lust.

Know ye son, that the ultimate knowledge (true, real) does not DAFIS 1 | DHARMA

ACARYA FACULTY INTERNATIONAL SEMINAR OCTOBER 11TH 2016 37 always reside in the heart of someone who is old and young, as well as on the weak-despicable. That there are people who are wise and have a good behavior to which the purity of heart is their destiny.

They were able to control themselves by diligently doing penance, therefore these people have high discipline as did their duty with passion. E. The Values of Hard Working Hard work is a behavior that indicates an earnest effort to overcome various barriers to learning and assignments, as well as completing the task as best as possible. With hard work, then life will become better and happiness will be achieved.

It is presented in Wedhatama Manuscript in the 3rd verse of Pupuh Sinom, which reads as follows: Saben mendra saking wisma Lelana laladan sepi Ngingsep sepuhing sopana Mrih pana pranaweng kapti Tistising tyas marsudi Mardawaning budya tulus Mesu reb kasudarman Neng tepining jalanidhi Sruning brata kataman wahyu dyatmika  
Translation: Each time we left home wandering and venturing into a solitary place for the purpose of comprehending the levels of knowledge, in order to truly understand its meaning. The silence of his heart used to forge the soul in order to gain eternal consciousness.

And further to obtain the above mentioned subject must hold fast to the guidelines. With hard work of asceticism, they finally get revelation (guidance of God). Through the understanding of the content of the above stanza, it was found that hard work is required to achieve the perfection of life. Characteristics of people who have the character of hard work are diligent and tenacious.

Someone who is diligent in carrying out a job will always be obedient and do it regularly and continuously so that he will get the desired results. In addition to diligent person, he must also be tenacious and hard worker who is never easily give up in carrying out any work. Moreover, working hard is doing work in earnest will to get maximum results.

It is also enshrined in the teachings of Wedhatama Manuscript in the first verse of Pupuh Pucung, as follows: Ngelmu iku kalakone kanthi laku Lekase lawan kas Tegese kas nyantosani Setya budya pangekese dur angkara DAFIS 1 | DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR OCTOBER 11TH 2016 38 Translation: The knowledge is said to be applied if it is accompanied by appreciation. Its application should be full of earnestly. Earnestly would mean to give tranquility.

The awareness of tranquility is a means to destroy the evil lust. From the description above, it can be found that seriousness is necessary in the search for knowledge. This

seriousness will lead us to maximum results, and according to the desired expectations. In this case, an action of seeking knowledge is not only intended understand the knowledge but also to implement it.

If the knowledge is well implemented, it will give you a sense to always do good deeds. III. Conclusion Wedhatama manuscript is one of the masterpieces that teach about the noble teachings to build character and spiritual attitude for the kings of Mataram and also whoever who wishes to learn it.

The character educations that are contained in the Wedhatama manuscript are; 1) the religious values by emphasizing catur sembah /the four worship, consisting of the worship of raga, cipta, jiwa and rasa, 2) the value of honesty that is done by growing the awareness to act honestly that originated from the desire to change and do good, 3 ) values of tolerance by maintaining harmony and peace through mutual respect and forgiveness act, 4) the value of discipline by promoting the self-control and 5) the value of hard work with the act of persistence, tenacity and seriousness in carrying out the work. Bilbiography Anjar Any. 1984. Menyingkap Serat Wedhatama.

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