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MORAL TEACHINGS OF SEH AMONGRAGA AND ITS CONTRIBUTION FOR CHARACTER EDUCATION

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Seh Amongraga being the main character in Serat Centhini, is described as a superior human, Aulia (holy man), or guardian. As a guardian, the teachings of Seh Amongraga contain high moral values, subsequently the whole public needs to know about it. The purpose of this study is (1) to explore and formulate moral teachings of Seh Amongraga in Serat Centhini, and (2) to find the moral teachings of Seh Amongraga contributions for character education. This study uses qualitative methods. The primary source is the Serat Centhini text, while secondary sources are literature and research results which discussed Serat Centhini. The analysis of the data uses the methods of hermeneutics and heuristics. This study the first result is there are eight moral teachings of Seh Amongraga in Serat Centhini, consisting of rights and obligations, justice, responsibility, conscience, honesty, moral courage, humility, and loyalty which are good guides for human behavior. Second, the moral teachings of Seh Amongraga in the Serat Centhini can give positive contribution to the character education, especially to enrich the character values developed by Ministry of Education and Culture.

Keywords: moral teaching, Seh Amongraga, Character Education

Introduction
Indonesian people have a variety of areas in which there is a cultural richness that is priceless. Such wealth is an old literature containing moral values. Joko Siswanto (2009: vi-vii), states that the excavation of local knowledge (local wisdom) is still scattered, either explicitly or implicitly in the Indonesian cultural treasures which are rich and varied needed greatly. Moral values are the wisdom of life, which is generally passed through literary works. This literary work is full of ideals embodied in the teachings. One of the Javanese literary works that contain moral is Serat Centhini, work of Sunan Pakubuwana V.

Moral teaching is an attempt to guide someone’s action with ratio; it is to do what is best according to the conscience. Moral teaching is teachings, discourses, sermons, standards, rules and regulations set either oral or written, about how people should live and act in order to become a good human being. Direct source of moral teachings are various people in positions of authority, such as parents and teachers, community and religious leaders, and the writings of the sages like books written by Sri Sunan Paku Wulangreh Buwana IV. Sources in the teachings of tradition and customs, religion, or ideology (Magnis-Suseno, 1987:14).

This study focuses on the moral philosophy in Serat Centhini through the character of Seh Amongraga. Seh Amongraga, as mentioned in the introduction to volume one (pupuh Sinom), described as a superior human being, aulia (holy) or guardian whose teachings contain moral values which are high. The moral values need to be known by the public as a role model to everyday life. The moral values in Serat Centhini through Seh Amongraga are expected to
Moral value of the rights and obligations of the society reflected that as a member of society, people are obliged to the man which is called whole community. Seh Amongraga moral values are about the rights and responsibilities to the societies shown in Seh Amongraga’s obligations as trustee inviting people he encountered to the teachings of the perfection of life. Moral rights have been attached to the liability, if the obligation fulfilled, then the moral rights will follow, as described also by Fudyartanta before, of that right is always associated with something, and something that was subjected to the right is called the right objective.

Rights and obligations to God that human rights are not absolute, as a man he also limited his rights, even in the limited practice once, that he is limited by his humanity. Man with all the power is God’s creation, the creator of the worlds. Human is human and personal God who is the divine persons are also related and thus there are right and obligation as contained in human relations. Obligations have been fulfilled by Seh Amongraga to God, both in his capacity as a person which has the obligation to worship Allah SWT (Almighty) and in his capacity as a trustee who spread the religion of Islam. Seh Amongraga taught true worshiping ways. Similarly, when he started the family with Niken Tambangraras, which appeared early on doing his duties as aulia or guardian. On the first night, as brides generally fulfill the obligation as husband and wife, he rather taught the science of perfection that comes from Islam. What Seh Amongraga did, both as a person and in his capacity as trustee was a good moral teaching to guide manners.

Moral values of justice are essentially given to anyone what they are entitled. Awareness and implementation of justice is to give to the other party something that should have been received by the other party, so that the respective parties have an equal opportunity to exercise the rights and obligations without any hindrance or coercion. One perspective is the perspective on gender justice. Seh Amongraga in Serat Cenithini successfully seated Javanese woman in Javanese culture with positioning equals between women and men. The view that the culture of Java is not gender sensitive, awakened from their traditional expressions in the Javanese life as wives simply as kanca wingking and swarga nunut neraka katut. Seh Amongraga was fair to the men and women. According to the Fudyartanta’s theory of justice embodiment (1974), Seh Amongraga’s attitude is a manifestation of social justice.

Moral values are the obligation to bear the responsibility for that act was committed by a person in accordance with the demands of human nature. Moral values of responsibility Seh Amongraga consists of legal responsibility and moral responsibility. Legal responsibility can be seen in times of moral chaos as Seh Amongraga in Kanigara Gunungkidul. Seh Amongraga was punished by Sultan Agung for negligence, Seh Amongraga let two servant violated religious law, and Seh Amongraga should be responsible for the actions of the servants. Seh Amongraga was later surrendered to serve a sentence. Attitude shown by Seh Amongraga is in accordance with the definition of responsibility, which is willing to be blamed and will never throw the responsibility for a mistake which he has done to subordinates (Magnis-Suseno, 1987:145-146).

Conscience is the "agency" within us that judging the morality of our actions, directly, now, and here. Conscience commands or forbids us to do something here and now, not to follow one's conscience destroy our personal integrity and betray our deepest dignity. Seh Amongraga’s moral teaching on conscience reflected on what was done by Seh Amongraga and Tambangraras. Seh Amongraga who was still in difficult circumstances at the memory of his father, mother, and her sisters have not taken the decision because of his doubts, but rather his wife with an intelligent look at the state of Seh Amongraga who is in distress who have made up her minds based on her conscience, which is received from Seh Amongraga.
Moral values of honesty are divided into two views, first, someone who is honest and never lie both honest person never lie except in the opportunities that very rarely, when there is a reason why he should be forced to do so. Seh Amongraga in Serat Cenethini, is described as an honest man. Seh Amongraga honest personality depicted in Serat Cenethini never has hidden intentions in delivering any teaching. Seh Amongraga was also true in relationships. Moral values honesty exemplified by Seh Amongraga will be able to contribute to society now of the importance of the character of honesty.

Moral values of the courage showed itself in a determination to maintain the attitude that has been believed to be a liability. Moral courage is a loyalty to the inner voice that expresses itself in the willingness to take risks. Teachings of Seh Amongraga demonstrated moral courage when he was named Jayengresmi in the presence of his father Sunan Giri. Jayengresmi who ventured to face his father Sunan Giri for the good of the kingdom of Giri, Jayengresmi reminded the father that they should be subject to the King Sultan Agung of Mataram, Sultan Agung is a hearted- decency king, dignified, perfect, truly noble, and silent. To fight against Sultan Agung was not a good decision, unless Giri was attacked first, Giri soldiers are required to retain. This was in accordance with what is stated by Rachels that the courage is a good thing, Frans Magnis Susena also states that any the moral courage constitutes fidelity against the voice of the heart who declared themselves in willingness for take risks.

Moral value of an act of humility is to see ourselves in accordance with reality. Modesty teaches man to be really willing to pay attention and respond to any suggestion of opponent, even for necessary to change our own opinion. Moral values humility demonstrated in behavioral of Seh Amongraga’s humility, though as he as a guardian, mastered the perfection of life. Seh Amongraga never showed his arrogance. What is indicated by Seh Amongraga is in accordance with what is expressed by Frans Magnis Susena in the front that humility does not mean that we must be humble to ourselves, but that we see the truth of ourselves. Seh Amongraga’s humility demonstrated through real behavior in daily life.

The last moral value is loyalty. Loyalty is essential in friendships which are bound to one another. Seh Amongraga’s moral teachings of loyalty are reflected in the behavior of other figures that are associated with Seh Amongraga, among others, Tambangraras’ loyalty to Seh Amongraga. Niken Tambangraras was determined to marry Seh Amongraga. Tambangraras felt compassionately happy, she had earned a scholar who has the benefit. Indeed, as a wife who should have a genuine loyalty, she should not be ambiguous, not turn her sight a bit as told by Ki Bayi Panurta to Tambangraras so she would respect her husband, to love her husbands, to know what the will of the husband, obedient, submissive, and dutiful to husband. Instead, Seh Amongraga also had high devotion to Tambangraras. Loyalty to one’s friends described that one does not treat his friends as a someone that treats foreigners.

Contributions of moral philosophy of Seh Amongraga for character education

Understanding of the characters in Character Education Parent Design, Ministry of Education and Culture is "unique values-both inside and undeniably imprinted in behavior. Coherently, radiates character of the result of a thought, though the heart, though the feeling and intention, as well as sports person or group of people" (Ministry of Education and Culture, 2011:7).

Character-forming values identified by the Center for Curriculum and of Books, the Ministry of Education and Culture are eighteen values derived from religion, Pancasila, culture, and national education goals, that is to say (1) religious, (2) fair, (3) tolerance, (4) discipline, (5) hard work, (6)
creativity, (7) independent, (8) democratic, (9) curiosity, (10) the national spirit, (11) patriotism, (12) appreciating achievements, (13) friendly / communicative, (14) love peace, (15) likes to read, (16) environmental care, (17) social care, and (18) responsibility.

Seh' moral values in Serat Centhini through Seh Amongraga which are in accordance with the values of the characters forming which are developed by the Ministry of Education and Culture are six, to be exact, (1) the rights and obligations, (2) justice, (3) responsibility, (4) honesty, (5) moral the courage, and (6) faithfulness.

Rights and obligations as found in this study are in accordance with the values of religious character and patriotism. The rights and obligations of the God associated with religious values, which is the realization of obligation to God (away from His prohibitions and execute His commands). Moral value of the rights and obligations to the community as shown in liabilities of Seh Amongraga as an aulia or guardian was to urge people who happened to live the teachings of perfection. Here, Seh Amongraga fulfilled his obligations to the public as a form of love for people and his homeland. Seh Amongraga's attitude that acts by placing the interests of the nation above self-interest and group value is the love of country.

Suitability moral values of justice in accordance with the values of the characters are reflected in the value of democratic character and social care. Character values that developed the Ministry of Education and Culture are not explicitly mention the value of justice, but justice values are reflected on democratic values and social care. Democratic values are interpreted as a way of thinking, being, and acting the same rights and obligations judging himself and others, while the value of the character of social care is the attitude and actions have always wanted to help other people and communities in need.

Character of responsibilities values developed by the Ministry of Education and Culture is defined as a person's attitudes and behaviors to carry out their duties and obligations, which should be carried out, for themselves, the community, the environment (natural, social and cultural), country, and God Almighty. The concept of this responsibility has a meaning equal to the responsibility of the findings of this study, namely legal responsibility and moral responsibility. What was found in this study can be used as an example embodiment of responsibility in the value of character education.

Honesty developed by the Ministry of Education and Culture is defined as behavior that is based on an attempt to make himself as one who can always be trusted in words, actions, and employment. This concept has a similarity of meaning, in which both emphasized that the honest man is one who can be trusted. In the present study found a variety of teaching honesty, that is truthful in speech, honest in their dealings, honest in the will, the promise honest, and honest in fact. Value of honesty portrayed by the figure of Seh Amongraga in Serat Centhini can be used as a reference and examples in the implementation of character education.

Value of moral the courage findings of this study are not found in the values of the characters are developed by the Ministry of Education and Culture, which is there, just the in the same breath with the moral teachings of moral the courage, namely independence. Character of self-reliance values, developed by the Ministry of Education and Culture is defined as the attitudes and behaviors that are not easy to depend on others to complete tasks. Seh Amongraga's moral courage in the findings showed Seh Amongraga's independence in making decisions, which are not influenced by others.

Moral values faithfulness in the findings of this study cannot be found literally the same words that the word faithfulness, but when viewed from the suitability of the elements forming the character value, then the value of character in accordance with the teachings of faithfulness is a
Amongraga's moral values that are not contained in the values forming the character of the model developed by the Ministry of Education and Culture are two; heartily conscience and humility. Both of these moral values can be used to further develop the character-forming values developed by the Ministry of Education and Culture. Moral values are the real contribution of these findings for the development of character education in the future.

Conscience can be felt that every human being has a conscience and thoughts about the experience were the most obvious encounter with morality as fact. Conscience is the "agency" within us that judging the morality of our actions. Conscience is intended as appreciation of good or bad behavior related to our concrete. Conscience commands or forbids us to do something. Conscience has a strong position in our moral life, even if in the light of the subject, conscience can be interpreted as a final norm for our actions. We are always obliged to follow conscience and should never do anything against conscience.

Humility shown by Seh Amongraga, though as a guardian who mastered the science of perfection in life, he never showed his arrogance. At the time Seh Amongraga met with the great-grandfather Ki Wasibagena and Seh Suksma Sidik, Seh Amongraga did not show his cleverness in knowledge of perfection, in particular it was great-grandfather Ki Buyut Wasibagena and Seh Sidik Suksma who put Seh Amongraga as a person who have mastered the knowledge because Seh Amongraga was calm, polite, and appeared to have had a high skill. Finally, it was Ki Buyut who studied to Seh Amongraga.

Closing

In closing, as it is described in the conclusions as follows. First, moral values Seh Amongraga in Serat Centhini were crystallization of the values that live and thrive in the era Serat Centhini was written, the teachings of rights and obligations of moral values, justice, responsibility, conscience, honesty, moral courage, humility, and loyalty are good guides for human behavior. Those moral values can be used as a reference norm for a person or a group of people to determine whether the attitudes and actions good or not. Second, the contributions of Seh Amongraga's philosophy of moral in Serat Centhini for character education enrich the character values in character education. The teachings of the rights and obligations, justice, responsibility, honesty, moral courage, and loyalty can enrich the character-forming values such as religious values, honest, disciplined, independent, democratic, patriotism, friendship / communicative, peace-loving, social care, and responsibility. Conscience and moral values humility can be used as additives to develop character-forming values, values complement the existing character.

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