

Religious Example of Character Nyi Ageng Serang in 2013 Curriculum

by Aman Aman

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Wahyu Ida Permatasari
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia

Wahyuidapermatasari.2017@student.uny.ac.id

Aman
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
aman@uny.ac.id

Abstract: This article is motivated by the many problems that occur among the younger generation. One factor is the lack of character education provided both in schools and in the surrounding environment. Plus, there are no examples of examples that can make this 4.0 generation emulate or imitate their idols in behavior. The lack of example is also influenced by several factors, the teacher who should be a good role model for students, is considered less successful in setting a good example. The easiest character education is by example. Exemplary figures who become idols or heroes are easier to teach to students. The values of strengthening character education have been applied through the 2013 curriculum which not only imposes on the aspect of knowledge but also on the attitudes of students. The five characters developed by the government in the 2013 Curriculum are (1) religious, (2) nationalist, (3) independent, (4) cooperation, and (5) integrity. These five characters are easy to find in someone let alone a national hero figure. The national hero who has the five exemplary values is Nyi Ageng Serang. Nyi Ageng Serang is a female national hero who fought during the Dutch colonial resistance. Nyi Ageng Serang fought alongside Prince Diponegoro against the Dutch. The five characters are easily found in a female warrior.

Keywords: *exemplary, Nyi Ageng Serang, 2013 curriculum*

I. INTRODUCTION

The issue of education in Indonesia, which has never been resolved, has further weakened the world of education, which should be a forum for education not just learning. Many cases of morality have become a great slap for education organizers in this country. School institutions that are trusted as providers of education tend to be supporters. The learning process in schools is only limited to the cultivation of knowledge without the process of educating. Most teachers in schools cannot be used as good examples for their students, this is due to the number of teachers who unwittingly display bad behavior in front of their students. The smallest thing that can be a simple example is the number of male teachers who still smoke. In fact, in relation to educating teachers is a model for students, because what teachers do indirectly become a lesson that can be emulated by all students at both the elementary and college levels.

According to the law of the Republic of Indonesia number 20 of 2003, article 3 of the UUSPN explained that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming at developing the potential of students to become human beings of faith and devotion to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible [1]. The content in the formulation of the educational goals describes the people expected by the Indonesian people in the process and results

of an education. Character education becomes an important for millennial generation or what is called the current 4.0 generation. Character education is one of the tools to guide someone to be better, so that it is expected to be able to filter out bad influences.

There are five-character values developed through character education in schools. (1) Religious, (2) nationalism, (3) independent, (4) cooperation, and (5) integrity. The five characters are in accordance with the character development in the 2013 curriculum of character education to be very important compared to learning knowledge. Considering the 2013 curriculum which was developed and being carried out by the Indonesian government in learning history must contain local historical material and five characters that must be instilled in students. The Nyi Ageng Serang figure should be used as a source of example to improve religious attitudes, nationalism, independence, integrity and cooperation among students in high school.

II. RELATED WORK

The research studies that are relevant to the author's research are as follows:

- a. An article in the Character Education journal entitled "Character Building through the Modeling of Citizenship Education Teachers in Al-Azhar Islamic School in Yogyakarta" by Danang Prasetyo and Marzuki Year VI, Number 2, October 2016. The results showed that character building through the modeling of Citizenship Education teachers in the Republic of Yogyakarta Citizen The Al Azhar Islamic School in Yogyakarta must begin by first establishing the personal character of the teacher. Exemplary Character is manifested by speaking, attitudes, possessing character, and appearance in accordance with religious, honest, disciplined, democratic character, national spirit, love of the motherland, respect for achievement, peace, reading, caring for the environment, and caring for the social done continuously. It is believed that the values of non-existence can foster someone or have a positive influence on others or the environment. The relevance of the article to this research is that they both raise the concept of exemplary character through a person or character. However, the difference is in the figures raised and the subject of the research.
- b. An article in the Journal of Education and Culture entitled "Shaping Student Character through Teacher Model" by Nurchalli. The results showed that character

education does not only require theory or concepts alone. In addition, the teacher's example needs to be created because the teacher is a central figure who at any time becomes the attention of students at school. The relevance of this article to the author's research is equally upholding the concept of exemplary. However, the difference is in the type of research, and the figures raised in addition to that and the subject of the study.

III. MATERIAL AND METHODOLOGY

This research was conducted with literature study, data was collected through primary or secondary sources where content analysis was carried out in accordance with the research objectives. There are four steps in literature study, namely: First, preparing equipment, equipment in literature study is a pencil or pen and note paper. Second, composing a work bibliography, a work bibliography is a record of material the main source used for research purposes. Third, set the time, in terms of managing this time, depending on the individual take advantage of the time Fourth, reading and making research notes, meaning what is needed in the research can be noted, so as not to be confused with the existence of books of so many types and forms.

The method used in this research is descriptive qualitative method. Descriptive qualitative research is research by collecting data consisting of information, translation in the form of prose and then discussing with other data to get clarity about a truth or vice versa. This research is based on literature studies (literature studies), data collected through primary or secondary sources. Furthermore, content analysis is carried out in accordance with the objectives of the study [2].

Literature study is a way of collecting data to answer the problem being investigated by looking at the reference books and documents related to this research. Literature study is any attempt made by researchers to gather information that is relevant to the topic or problem to be or is being studied.

IV. RESULTS AND DISCUSSION

A. Exemplary

Formation of character in a person is not as easy as turning the palm of the hand. Character formation is influenced by several factors, one of which is genetic and environmental factors. The formation of a person's character requires exemplary to emulate. Exemplary is one of the most important things in character education and character formation. Exemplary can be interpreted as a habit or habituation. This habituation is an educational process that takes place by exemplifying one's behavior or way of thinking to form good character [3].

In connection with the world of education the actual formation of student character has been conceptualized by the father of education in Indonesia with its three mottos in education *Ing ngasra, sung tulodo* which means in front of setting an example, *Ing madyo mangun, carso* means being in the middle of arousing enthusiasm, *Tut wuri handayani* which means from behind giving moral encouragement. Through these three educational concepts, it means that exemplary is a person's ability to positively influence people around him or others [4].

Based on the description above it can be concluded that ignorance is a positive value that can be taken or influenced by someone in an environment. One person who gives a positive influence on others is a hero. Hero figures usually have a positive influence on the surrounding environment. The writer raises the character of one of the heroes is Nyi Ageng Serang. Nyi Ageng Serang is a heroine who fought against Dutch colonialism with Prince Diponegoro.

B. Character Nyi Ageng Serang

1. Biography of Nyi Ageng Serang

Nyi Ageng Serang or another name R.A Kustilah Wulaningsih Retno Edhi was one of the women warriors who dared to fight to the battlefield against the Dutch troops. Kustilah Wulaningsih Retno Edhi is a National Hero determined by the government of the Republic of Indonesia in 1974 through the Republic of Indonesia's Presidential Decree No. 084 / TK / 1974, dated December 13, 1974 [5]. During the Soeharto era, Nyi Ageng Serang was used as a role model for the Indonesian nation and women in the president's speech when he celebrated the 1974 Mother's Day.

Nyi Ageng is the daughter of Pangeran Panembahan Rango Notoprojo of Yogyakarta Palace who had accompanied Hamengkubuwono I [6]. Nyi Ageng Serang is also a great-grandmother Ki Hadjar Dewantara or Raden Mas Suwardi Suryaningrat [7]. Several other sources namely from Tepas Widia Budaya Ngayogyakarta Hadiningrat Palace mentioned that Nyi Ageng Serang was the daughter of Prince Panembahan Rango Notoprojo and at the same time the grandson of Sunan Kali Jogo in Kadilangu Demak.

Born in 1762 in Serang Village in the rainy season, Kustilah is known as a brave woman. This brave woman after being left by her parents finally agreed to her uncle's suggestion to move and move to Yogyakarta [5]. Stay in Yogyakarta. Study martial arts and be known as a brave female soldier. Until finally in the Diponegoro war Kustilah became an advisor and warlord of the Diponegoro forces who fought in the Yogyakarta-Central Java region.

Diponegoro War occurred in 1825-1830, where the age of Nyi Ageng at that time was 73 years. In his age which is almost approaching old age, Kustilah remained persistent in leading his troops against the Dutch colonial. Together with his grandson R. M Papak Nyi Ageng joined and fought with the Diponegoro troops, in this war the woman born in Serang was appointed to be a senior or as a war adviser along with Pangerang Mangkubumi [6].

Together with Nataprajan's troops, Nyi Ageng engaged in war in the Serang, Purwodadi, Gundih, Kudus, Demak, Jawa and Semarang areas. This army was once assigned by Prince Diponegoro to defend the Prambanan area. Old age did not affect the spirit of Nyi Ageng's struggle to defend Javanese soil from the Dutch attack.

The tactic of war carried out by Nyi Ageng for Diponegoro's troops was to use limbu leaves [6]. Limbu leaves are used as head protectors and are used to protect themselves from enemies or to disguise themselves so that they are not easily known by Dutch troops. This war

strategy was useful for the Diponegoro war in the early years.

Physical condition which is increasingly old makes Nyi Ageng absent in the battlefield. Nyi Ageng was only in the Diponegoro war headquarters in Yogyakarta, even though this passionate woman remained an advisor to the Diponegoro war. Diponegoro's troops also continued to respect Nyi Ageng as an elder and war adviser.

2. The Character Values of Nyi Ageng Serang

Exemplary values such as religious, nationalism, cooperation, independence, and integrity, which were developed by the government in the current 2013 curriculum, were apparently also bequeathed by Nyi Ageng Serang, which is still very relevant for the young generation to emulate, especially students. Judging from his personality Nyi Ageng Serang has these five characters. Following is an analysis of the five characters possessed by Nyi Ageng Serang.

a) Religious

Religious values are the appreciation and implementation of religious teachings in daily life [8]. Religious as one of the values in character education is an obedient attitude and behavior in carrying out religious teachings that are embraced, tolerant of the implementation of other religious worship, and living in harmony with followers of other religions [9].

Religious sub-values include, love peace, tolerance, respect for differences in religion and beliefs, firm stand, confidence, cooperation between followers of religion and beliefs, anti-blast and violence, maintaining friendship, sincerity, not forcing the will, loving the environment and protecting the small and weak [10]. Based on these theories it can be concluded that religious values are attitudes of a person who are carried out intentionally according to conscience to carry out and stay away from God's commands and prohibitions.

The character of Nyi Ageng which shows that she is a woman who has high religiosity is shown from her daily life. In her teens, Nyi Ageng was far different from other girls. Studying religion with a cleric makes Kustilah believe and believe in the existence of God, to be obedient to the teachings of that knowledge [5]. Javanese culture which at that time was formed from the acculturation of the indigenous cultures of the archipelago, Hindu-Buddhist and Islam formed its society, making these three cultures a foundation in daily life at that time. This was also reflected in life in the Yogyakarta palace, the combination of the three cultures became very clear in his life. As a royal family in neat and colorful clothes, it still does not shake the heart of Kustilah in believing in the trust of *Gusti Inggang Murben Dumadi* or the term for God Almighty in Javanese [5].

This shows that the character of Nyi Ageng Serang is a firm stand on belief in God Almighty. The character of the establishment is included in the sub-values of the religion as the researchers have stated above. Besides this girl born in Central Java, Serang also often does fasting, eating less or in Javanese called *muteh* or only eating white rice [5].

b) Nationalism

Nationalism is rooted in the cultural system of a group of people who don't know each other. The concept of their togetherness in the idea of a nation is formed through the illusion that is the basis of nationalism [11]. The value of nationalist character is a way of thinking, behaving and acting that shows an attitude of loyalty, care and respect for the physical, social, cultural, economic and national environment to place the interests of the beloved nation and state above personal and group interests [12]. Based on this information the value of nationalism in a Nyi Ageng Serang is not yet like the concept of nationalism today. This is because the form of struggle is still very regional so that it can be said as a proto of nationalism or early nationalism.

This attitude of nationalism was shown clearly by Nyi Ageng Serang. The attitude of nationalism toward the homeland of Java is not abandoned. The environment in Nyi Ageng Serang in Serang village has shaped the spirit of nationalism. This was instilled by his father namely Panembahan Natapraja who fought against the invaders and was willing to sacrifice to defend the people and their homeland [13]. The Nyi Ageng Serang family is indeed famous for its patriotism. The blood of the struggle of the father continued by Nyi Ageng Serang so that it is natural that the Javanese proverb says that Nyi Ageng is told as a Peanut ora Lanjaran which means that the character and personality of the child is not much different from the personality of their parents [13].

c) Independent

Independent character values are attitudes and behaviors that do not depend on others and use all energy, thoughts, time to realize hopes, dreams and ideals. The sub-values of being independent are hard work, tough, hardness, high fighting spirit, professional, creative, brave, and willing to learn or be a lifelong learner [13]. The value of independence is a value that is embedded in farming activities. This is in accordance with the saying that "those who plant and care for them will surely reap the rewards" [14].

The value of independent character or independence that can be emulated from Nyi Ageng Serang is seen from the hard work attitude possessed by Nyi Ageng Serang is reflected in his attitude that does not show despair when the war strategy used fails or the number of soldiers who died on the battlefield. Nyi Ageng continuously honed her war strategy and looked for a solution so that her war troops with Diponegoro won against the Dutch colonialists.

In addition to hard work, Nyi Ageng also has a high fighting spirit. As an advisor to the Diponegoro war Nyi Ageng continued to provide direction and support to the Natapraja and Diponegoro troops to stay focused on the goal of fighting for the people. High fighting power in the Leprosy is a visible lack of surrender even though at the age of Leprosy which is already very old [5]. Another sub value of independent attitude is creative. The creative attitude shown by Kustilah is to make a war strategy that is different from the enemy. This war strategy uses a limbau leaf to hide from the enemy [6]. This war strategy using limbau leaves was very effective because white or Dutch troops could not see the Natapraja and Diponegoro troops when disguised

using the limbau leaves. Hiding using limbau leaves is a very creative idea put forward by Nyi Ageng Serang. The strategy of guerrilla warfare at night and war using the leaves of limbau to cover themselves or hide from enemies is the most appropriate strategy and makes Dutch troops slowly withdraw from this Javanese war.

d) Mutual Cooperation

Cooperation comes from the Javanese language, the word *gotong* means bear or lift, while cooperation means together. The meaning of cooperation in Javanese is the same meaning as *Sayeg Saeko Proyo*, which means one move of a business entity that has a very close meaning to describe the word mutual cooperation [15]. Cooperation is a form of personal solidarity or group interest so that there is a loyal attitude of each person or individual as a group or community unit [16].

Cooperation is an act of appreciating the spirit of cooperation and working together in solving common problems, establishing communication and friendship, seeking help and assistance to people in need. Examples of cooperation values are, respect, cooperation, inclusive, commitment to joint decisions, deliberation to reach consensus, help, help, solidarity, empathy, anti-discrimination, anti-violence and have a voluntary attitude [16].

Based on some of these understandings it can be raised that cooperation is an act of cooperation to achieve positive goals that show unity in a community. The exemplary value of cooperation owned by Nyi Ageng Serang in cooperation is evident from the willingness and ability of Nyi Ageng when Diponegoro asked this woman to become his war adviser and to participate in the battle with Natapraja and Diponegoro [5]. This is the form of collaboration between Nyi Ageng Serang together with the community or other groups to achieve a positive goal which is to free the people of Java from Dutch colonialism.

Another value of cooperation is empathy. The attitude of empathy is very clearly shown by Nyi Ageng Serang. This brave woman has a very high empathy attitude. This is shown by Nyi Ageng's concern in seeing the oppression carried out by the Dutch [5]. Then from that sense of concern is manifested in an attitude of empathy that is the will to fight on the battlefield in the Diponegoro war.

In addition to empathy, another part of the value of cooperation is anti-discrimination. Nyi Ageng Serang, even though he himself descended directly into the battlefield, his anti-discrimination attitude was shown in his concern, seeing that the actions taken by the Dutch by taking Javanese people's crops were not ethical. According to Nyi Ageng, the harvest should be enjoyed directly by the people, not even given to other parties or other nations that colonized it.

In addition to the value of cooperation, empathy and anti-violence other sub-values of cooperation are solidarity. Solidarity is a feeling of mutual trust between members in a group. In one group, if people trust one another, they will become a friendship, respect, be motivated to take responsibility and pay attention to the interests of others

[17]. It can be concluded that solidarity is an attitude of mutual trust within a group for the common good.

e) Integrity

Integrity is a value that is the basis of behavior to make himself a person who can always be trusted both in words, actions, and work and possess a high commitment to human values and morals [17]. This character of integrity includes an attitude of responsibility as a citizen, active in social life, through consistency of actions and words based on truth. A person who has high integrity also respects the dignity of an individual or other people including those with disabilities and can show an example [18].

Someone who has integrity, in himself has the following characteristics: (1) have the ability to live a good social life, have a deep spiritual wealth, have a strong mental and healthy; (2) the level of conflict in him is low; (3) have the ability to organize the mind or in other words be able to regulate emotions, (4) have closeness with God; (5) able to distinguish between good and bad; (6) consistent or not easily doubtful in making decisions; (7) willing and able to carry out their duties and obligations [19].

The exemplary of Nyi Ageng Serang in accordance with the character of integrity is his responsible attitude with the choices he has chosen. Nyi Ageng Serang chose to devote herself to be a war soldier. Nyi Ageng is responsible for her choice. Nyi Ageng attack is also a woman who is easy to socialize with anyone, including with her people who are not all known. This was proven when Nyi Ageng could see the outside world of the palace by Sultan Sepuh or Hamengkubuwana II [5]. Nyi Ageng chose to observe and socialize with the people in order to feel the suffering of the people because of the greed of the colonial party and what they needed.

The five-character attitudes are the characters developed in learning in the current 2013 curriculum. Researchers feel that the exemplary attitude of Nyi Ageng Serang can be used as an example for the students in the High School nowadays. Because the five exemplary attitudes can be practiced every day and can be practiced anywhere. Especially in the learning of history these five characters are easy to find and easily imitated by students so that it is expected to become a habit or habit.

3. Curriculum 2013

The 2013 curriculum is a refinement of the previous curriculum, namely the Education Unit Level Curriculum. This curriculum was improved because it still did not play a good role in the development of education in Indonesia. In KTSP itself the government still feels that the curriculum content of KTSP is still too dense which, this can be seen from the many subjects and many materials whose breadth and difficulty level exceeds the level of development of the child's age [20].

Indicators of good or bad education can not only be measured through intellectual development but must be balanced with emotional development in order to form a generation of intellect and character. Through the 2013 curriculum the government designed and implemented a new formulation with the mission of forming a character to create a balance for the current 4.0 generations

V. CONCLUSION

Vulnerability values are very potential to be integrated in building character for the younger generation. These exemplary values can be obtained through the education process. Exemplary as a process of character building is easy to apply in everyday life. Exemplary hero figures usually appear in history learning in schools. A hero figure usually has a character that is appropriate and deserves to be emulated by students. Utilizing this, the absence of a figure who is in line with the character development in the 2013 curriculum is the Nyi Ageng Serang figure. The Nyi Ageng Serang figure has five characters that match the character content in the 2013 curriculum, the first (1) religious, (2) nationalist, (3) independent, (4) cooperation, and (5) integrity. All of them become a big content in the 2013 curriculum which is implemented through the character education program in school. With the exemplary values of Nyi Ageng Serang character values, it will be easier for students to imitate or imitate good and expected character in accordance with the current goals of national education.

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