The Implementation Of Character Education Through Java Language's Puja To Reinforce The Character Of Nation

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Abstract

The situation and condition of the nation's concern, prompting the government to take the initiative to prioritize the development of national character education. National character building used as the mainstream of national development. It implies that any development efforts must always be directed to a positive impact on the development of character. Regarding the constitutional manner is already reflected in national development missions positioning character education as the first mission of the eight missions in order to realize the vision of national development. This research analyzes the cultural education and the character that comes from The Holly Books Of Buddha In Java Language By Rsi Wikkhu Dewadharmaputra. The focus of this research to reveal the cultural values and character arising from the practice of Buddhist ritual. The data is collected, analyzed by the method of hermeneutics.

Keywords: *Character, Culture, Praise, Java Language*

I. Introduction

The noble values of the nation's current eroded by pragmatic attitude and consumptive. Many indigenous values such as mutual aid, suave, polite, religious, wise, and other local wisdom eroded and educated by instant culture and hedonist. A condition such as this certainly is not a positive impact on the progress of the nations, because the nation's generation which became the foundation is in the degradation of moral and intellectual emptiness. Therefore, growth in the value of the nation's character is one way to rediscover the moral values that generations of noble nation into a religious man, creative, innovative, and that is no less important is nationalism.

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The phenomenon is happening to this nation's generation, they prefer language of another country or foreign language than their own language from their country. As an example, many young people who post on social media that they have, they are using a foreign language, very rarely young people who use the native language of the country such as Java language to express all things. Another example is when we are in public places such as shopping center, we will hear songs in a foreign language that is being played, and it is seldom for us to listen the songs that use our nation language. They are more confident and proud of them when they use a foreign language in daily life and this can occur because of the lack of love of the country that grows within them.

It takes a psychiatric educational paradigm that not only focused on cognitive aspects, but prioritizing and integrating moral issues and nobility of character. In other words, education is also oriented to the psychological character of the nation that can touch all elements in society, including for parents to reflect back some family function is the function of socialization and education. Therefore, it can do recast in all aspects of the field, reinterpret cultures nation begun to erode and rebuild the nation's character Indonesia.

As stated in the National Policy on Development of National Character that the circumstances concerning national character, prompted the government to take the initiative to prioritize the development of character education nation. It implies that any development efforts must always be directed to a positive impact on the development of character. Regarding the constitutional manner is already reflected in the mission of national development that positions the character education as the first mission of the eight missions in order to realize the vision of national development, as stated in the Long Term Development Plan of the National Year 2005-2025 (Law of the Republic of Indonesia

Number 17 Year 2007), namely "...realization a national character is tough, competitive, morality based on Pancasila, which is characterized by the nature and human behavior and Indonesia's diverse society, faith, and fear of God Almighty, virtuous, tolerant, worked together, spirited patriotic, developing dynamic, and oriented science and technology".

Therefore, the development of national character has wide coverage and the degree of urgency that is very broad and multidimensional. In this respect it is also mentioned that (1) the character is very essential in the state and nation; (2) the characters act as "steering" and strength that this nation does not vacillate; (3) the character does not come by itself, but must be built and set up to be a dignified nation. Furthermore, it claims that the national character building should be focused on "... big three levels, namely (1) to foster and strengthen national identity, (2) to maintain the integrity of the Unitary Republic of Indonesia, and (3) to form a human being and society Indonesia is noble and dignified nation.

The third level cannot be realized, if only the government who are working hard to make it happen. Therefore necessary support and contribution of all Indonesian people to be able to achieve this goal. Indonesia is a rich country, will indigenous culture and language. Language, is one of the nation unifier tool and a way to build a nation, or in this case is the character of the nation itself. The use of a foreign language is more dominant let's be one cause of the love of the value of local culture is slowly fading. It is a phenomenon that must be anticipated, because if the local language faded, it is no longer a tradition inherited from the previous generation. Necessary strategic steps to increase love and care for the local cultural wisdom to the next generation in order to build a strong character.

Accordingly, this study emphasizes the problem on the form, function and meaning of discourse puja devotion in the Java

language. This study aims to find out that the culture of the local language can build a character of nation. The benefit expected to readers is an understanding of the teachings of puja devotion, especially the characters that emerge from this spiritual activities that increase knowledge, understanding and insight in general relating with the development of the character of a nation.

The method used in this research, is qualitative methods. Qualitative methods give attention to the nature of data, the data in relation to the context of its existence. Data is collected, analyzed by the method of hermeneutics, and served informally by using ordinary words (Sudaryanto in Ratna, 2004: 50).

Based on the background described above, the researcher is interested in conducting research on the cultural development of the local language to the development of the character of a nation. The purpose of this study was to find out that the culture of the local language can build the character of a nation. The benefits derived from this research is to increase knowledge, understanding and insight in general related to the development of the character of a nation.

II. Results and Discussion

2.1 Culture

Etymologically notion of culture is derived from the Latin word Colere, which means plowing the soil, cultivate, maintain the fields. Kotter and Heskett (1992), quoted in The American Heritage Dictionary defines culture formally, "as a whole of a pattern of behavior that is sent through a social life, art, religion, institutional, and all the work and the human mind of a group of men" (Supriyadi and Tri Guno, 2003: 4).

Culture is a popular term in management. In addition, the culture has become an important concept in understanding society and human groups. According to Slavin, culture is language, attitudes, ways of behaving, and other aspects of life that characterize a group of men.

Culture is a product of the human mind and is closely associated with society. Culture is a way of life that developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political system, customs, language, dress, buildings, and works of art. Melville J. Herskovits and Bronislaw Malinowski argued that everything contained in society is determined by the culture which is owned by the community itself. System of social norms that allow collaboration among community members to adjust to the existing natural around it.

Cultures contained in a region can be learned, can be given to each person and each group as well as inherited from each generation. Culture is dynamic; meaning a system that is changing all the time and also be selective, meaning that reflects the behavior patterns of human experience is limited.

2.2 Regional Languages

Language, as also a culture, the language is an integral part of human beings so that more people are likely considered genetically inherited. When someone tried to talk to people of different cultures and adjust their differences, proving that culture is be learned. Speaking is a language skills develop in a child's life, which only preceded by listening skill. Speaking is at the heart of second language learning. Speaking is a productive aural/oral verbal skill and it consists of producing systematic utterances to convey meaning (Nunan, 2011: 48). Speaking is the ability to produce speech orally and systematically to assert a particular purpose. This suggests that the speaking skills are systematic, coherent, and patterned. This discussion itself aims to convey something to others.

Talks have goals that must be met. The targets speaking include: a) the relevance and clarity of the message, issue, or topic, b) clarity and neatness organizing content, and c) the use of language that is good and right and in accordance with the contents and purpose (Djiwandono, 2011: 118). Speaking defined as a complex process such as sending and receiving messages through word of mouth. Sending and receiving verbal messages also involves nonverbal symbols such as gestures and facial expressions. Therefore, people should talk with truthful, trustworthy, honest, be a place to ask, and not a liar to the world. People also have spoken at the right time, based on reality, to the point, about *Dhamma*, his words are helpful, reasonable, appropriate, and clear direction *(D.I.64).*

In *Anumana Sutta* described that someone else can be difficult to talk if he has evil desires and controlled by evil desires. Praising himself and demeaning others, then very angry, controlled rage. Because of the anger he became someone who find fault with others and because of the anger he carried out the attack, this too is a trait that makes it difficult to talk to.

Language in particular the local language or contained within the provisions of the European Charter interpreted as languages that are traditionally used in the territory of a country, by a citizen of that country, which is numerically forming smaller groups of the population in the country and different from the official language of the country. In his capacity as its own regional language, then the language of the region serves as:

1. The symbol of regional pride,
2. Coat regional identity, and
3. Interfaces in the family and local community.

2.3 Character Education

Representation of one's identity is embodied in the character. Someone said to have character if it is able to show that he is subject to the rules or moral standards prevailing in the community. Characters reflect the thoughts; feelings and inner attitude manifested in manners speak, behave and act. To achieve such a character as not necessarily formed by itself, but must go through a process that continues until the noble values firmly embedded, not just limited to the transfer of knowledge. This process is called character education.

Character education has a very important role to build a nation, a strong nation, a nation whose love of what he had. One example is as follows, Indonesia is a developing country in the world, which has a religious customs, culture, and language. Privilege in Indonesia this makes other countries jealous of what is owned by Indonesia. Therefore, do not be surprised if many other countries want to seize and to master even take over the customs, culture, and language which is owned by Indonesia.

Character education can be defined as the value of education, character education, moral education, character education, which aims to develop the ability of learners to provide good-bad decision, maintaining what is good, and realize that kindness in everyday life with a vengeance (Elkind and Sweet, 2004). In general, education, culture and national character serves to:

1. Expanding the development of human potential in order to have concern for the values that underlie life.
2. Developing the potential of human affective to have cultural values and national character, independent, creative, and insightful nationality.
3. Developing human potential as individuals, community members, and citizens.
4. Developing a living environment that is safe, honest, full of creativity, compassion, and a high sense of nationhood.

For comparison, the need for character education in the USA was also felt at the time

of entering the 21st century and feel the crisis of values/morals are worrisome, as are some fundamental reasons as follows (Lickona, 1991: 201-21).

1. There is a clear and urgent need.
2. Transmitting values is and always has been the work of civilization.
3. The school's role as moral educator moves vital at a time when millions of children get a little moral teaching from their parents and when value centered influences such as church or temple are Also absent from their lives.
4. There is a common ground even in our ethical values conflicted society.
5. Democracies have a special need for moral education.
6. There is no such thing as value free education.
7. Moral questions are among the great question facing both the individuals and human race.
8. There is a broad based, growing support for values education in the schools.

Of the situation can be understood that character education is very necessary on the basis of the argument, the real needs and urgent, the transmission of values as the process of civilization, the role of education units as educators moral vital at the time of the weakening of the value of education in the community, keep their code of ethics in society, democracy needs to be moral education, the real fact that there is no value-free education, moral issue as one of the problems in life, and the foundation of a strong and broad support of moral education in the education unit.

2.1 The essence of devotion Puja Java Language

In connection with religious activities, the word 'puja' is often paired with the word 'devotion' to form the term 'worship service'. Puja means saluting service as a form of devotion. Buddhists do puja service means doing homage as a form of devotion to *Tiratana* (Buddha, Dharma, and Sangha).

Puja at the time of the Buddha have different meanings, means salute. In Buddhist literature, there are no specific rules about the order of Puja devotion, Both in terms of language, methods, and positioning. Puja this devotion would appear after the Buddha passed away (*parinibbana*) based on the inspiration of the habit of the monks who at all times faithfully serving Buddha. Based on these habits then the term used to reflect the puja that homage to the Buddha, to commemprate the service and example of the Buddha, as well as reflect on the virtues or kindness of *Tiratana*. In addition, as a tangible manifestation of the practice of *Dhamma.*

If observed in Buddhist societies, there are different ways of doing puja devotion. This is something that naturally happened because of all the puja religious devotion cannot be separated from culture. Every place/regions have different cultures so the impact on the emergence of a puja devotion, ritual, and religious activities. Buddha never specialize his disciples to use specific language in teaching doctrine (*Dhamma*), but gives flexibility and freedom if these teachings will be taught to use language and different ways. The Buddha showed that the *Dhamma* is not limited to one language, but can be transferred through local languages so that the main essence of the teachings can be accepted by the people. This glorious Dhamma if it is not something that separate themselves. Dhamma depends solely on yourself and it should be realized by yourself (Narada, 1992: 20). Moreover that, the Buddha also confirmed that a person who had become his disciples still recommended to keep the previous culture, including the language of culture.

The essence of worship consecrated not only the teachings of moral and spiritual, but also brought about the development in terms

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of material culture with the creation of intellectual works, education, and literature. Just as devotion puja which is arranged in the Java language, which is the result of a thought and the power of human creativity to pass on the culture and character of the next generation.

2.2 Culture and National Character Education in the Java language devotion

Puja Education is the nation's culture and character education to develop cultural values and character of the people of Indonesia learners themselves thus become the basis for thinking, acting, acting to develop themselves as individuals, community members, and citizens. Cultural values and national character possessed such learners make them as citizens of Indonesia that have specificity compared with other nations.

One way that can be taken to keep the existence of culture is inherited, to the next generation must be instilled a love of local culture by applying the optimal character education based on local cultural wisdom. In this case the cultural wisdom combined in a spiritual context, namely puja using Java language. Through this strategy is expected to emerge generation who has a strong character, because character education itself is a system of cultivation of character values to the younger generation that includes elements of knowledge, awareness, and actions to apply these noble values for ourselves, our fellow human beings, the environment, national, and more important is to God Almighty.

Education culture and national character in the Java language devotion puja can be viewed from several aspects, namely;

A. Aspects of Language Functions

The main function of the Java language devotion puja in character education as a tool of communication, education, and cultural. As a means of devotion for humans to strengthen communication with the Lord as a form of religious instinct, contains the value of respect, courtesy, and as a way to teach Buddhism in a way that is easy (*upayakausalya*). As presented by Wijaya Mukti (2006:80) that, "as a religious ceremony to declare a devotion not only to pray, but it become practice to train and share with other. Thus the formal aspects of religion are directed to create conducive condition for the growth of religiosity and humanist practice"

Puja devotion Java language as an educational tool is education of local values through the repertoire of language and meaning contained therein. The utterance sentence contained in the series of puja devotion loaded with the truth of the Buddha's teachings. Containing elements of art and high culture, which, if examined more in it will be found the values of education to build the nation's character.

Puja devotion Java language also meet the cultural function of which is to dig up the cultural values of Java as an effort to establish the identity of the Indonesian nation becomes more powerful and civilized. Culture must be passed down from generation to generation in order to avoid extinction. Through this cultural function of the relay cultural inheritance can be properly maintained. Although culture is dynamic, but the sublime cultural heritage of predecessors shall be preserved and passed on to future generations in order to remain nurtured well. Cultural inheritance becomes a joint responsibility.

B. Aspects of Obedience

1. Respect
   This shows the attitude of the people were respectful and obedient to teachers and teaching. Attitudes appear and constructed of inclinations for instinctive religiosity of the self (psychological). Such as the Lord

Buddha that saluting the venerable is the noblest blessing (*Mahamanggalasutta*).

2. Humility
   These attitudes manifested by imitating the behavior of teachers noble and accept that expounded. Humble character who suppress the nature arrogant, stubborn, selfish, always right and the other vices.

In term can be found in a book of spells holy temple of Buddha in the Java language, following:

Om tekat ingsun mertobat anelongsa maring dad ingsun dhewe regeding badan ingsun, gorohing ati ingsun, serenging nafsu ingsun; laline budipakerti ning gesang ingsun ing sa'lawas-lawase ing mengko sun ruwat sampurna ing sa'dosaningsun kabeh saking kuwasaningsun.

Translation:

I am determined to turn from suffering and defilment myself, my heart lies, poor appepite, forget the character in my life, forever then I'll clean it perfectly all sin with my strength.

From the quotation above can be explained that before doing Puja, begins first with self cleaning and determined to have a better character. It shows that the characters are expected by this nation can be realized through this ritual.

C. Social aspects (sociological)

One explanation is the sociological view of individuals from the point of self-awareness. It is consciousness of itself, means an awareness of the reality and dignity. Individuals trying to know the subject, therefore, to make himself as the object to be known until in the end he realizes that he is a social being. As social beings, the interaction of socialization occurs when there is contact with the other side. Thus, the character of mutual respect, tolerance, social awareness, and foster sharpening will be formed. Ven. Sri Dhammananda explained that, "We should use the abilities given to us to develop our perfection cards in the game of life in us. We did not choose it. They are trace of our past Kamma, but we can choose what we like, win or lose depending on our skill" (Sri Dhammananda, 2004: 130).

III. Conclusions

Character education is very necessary on the basis of their argument is a real and urgent need. The formation of a national character that has been achieved by optimizing the role of local wisdom through puja devotion language Java language. Language is treated as one medium or psychiatric education facilities. It is quite reasonable because the Java language devotion puja contain ethical and moral values relating to life and human life. Puja consecrated as the formation of national character, especially Buddhists as a strategy to shape the character of the nation in accordance with the virtues contained in the scriptures. National character which is expected to form is the establishment of harmony of human relationships with God, the universe, others, and themselves.

Puja devotion Java language is not just Speaking about a God (religiosity), but is very closely related with universe (Romanesque), self (psychological), and also society (sociological). Understanding the culture and character education by promoting local knowledge is expected to grow and develop individuals who are religious, maintaining the spirit of indigenous heritage and other characters who awoke neat through habituation. This activity is the transmission of values as the process of civilization, a means of maintaining the code of conduct in society, moral education, and indeed that this is a real education process, that there is no value-free education

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