

From Wulangreh to Layar Berkembang: The Portrait of Innovation and Transformation of Educational Values in Indonesia

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Abstract: Innovation and transformation are two very important keywords in qualified education. This article describes a portrait of innovation and transformation of educational values in Indonesia through the study of literary texts from two different periods and different genres. *Serat Wulang Reh* by Paku Buwono IV composed in the form of Javanese poetry, consisting 13 tanzas, is a masterpiece of Javanese culture contains educational values derived from Islamic teachings which include sufism, morals, social and politics with moral teachings such as *ririh* (refined, careful), *rereh* (slow, patient), *ati-ati* (careful), *deduga* (consider before doing something), *prayoga* (ask suggestion), *watara* and *rengga*, away from the attitude of *adigang adigung adiguna* (rely on strength, power and intelligence possessed). *Layar Berkembang* is a phenomenal work by Sutan Takdir Alisyahbana, a leader of the New Poets from Sumatra, who also talked about the values of modern education by adopting positive Western cultural values. *Layar Berkembang* in the form of novels with the characters Tuti, Maria, and Yusuf, is a mirror of the idealism of the new spirits. The research method is descriptive with note-taking techniques. From the results of the analysis it can be concluded that qualified education values that are universal and everlasting can be transformed from one generation to the next through educational innovation that elaborates on environmental war so that qualified education is not uprooted from its cultural roots.

Keywords: *wulangreh, layar berkembang, qualified education*

INTRODUCTION

Education is believed to be one way of climbing and raising social strata in society. One important component of education is the teacher. Almost all reform efforts in education include innovation and transformation, in which their success is determined by the teacher. Heyneman & Loxley's study in 29 countries (Supriadi, 2000) found that among the various inputs that determine the quality of education, more than one-third were determined by the teacher. The teacher's role is increasingly important in the midst of limited facilities and infrastructure and for children who are less fortunate living in environments that do not support the learning process. A strategy (Supriadi, 2000) is needed that is able to overcome this obstacle so that a decent and qualified education can be achieved.

Qualified education is one main gateway to achieve full human quality, a fully functioning person (Esti Ismawati, 2013) that is balanced in cognitive, affective, and psycho-motoric aspects. Qualified education can only be realized if sought by all components (stakeholders) involved in the world of education or extrinsic components, namely the government as the regulator of education, schools as executors, and the community as users of education services. In qualified education there are intrinsic components of qualified education as well, such as teachers, students, curriculum, educational infrastructure (school management) and of course, goals as well that all fulfill the requisite qualification. Considering the large number of

Indonesia's population, we need a strategy to achieve it. That strategy is as the focus of this article.

It is undeniable that the quality of education in Indonesia is still low. The Education System is still experiencing a learning crisis related to students' literacy and numeracy abilities. In 2014 the PISA (Program for International Student Assistance) score was ranked lower among OECD (Organization for Economic Cooperation and Development) and non-OECD member countries. 75% of students failed to achieve basic math skills. Therefore, innovation and transformation of education are needed, namely new ideas or methods used to solve educational problems and changes in the Education paradigm concerning systems, personnel, facilities, time, objectives, roles, insights and feelings, relationships between parts, and strategies, in both top -down and bottom-up way.

In 2016 Ministry of Education and Culture as the representative of Indonesia and DFAT (Department of Foreign Affairs and Trade) as the representative of Australia initiated an innovation program for Indonesian children. The program which targets elementary and junior high school children is carried out for 4 four years to gather evidence of successful learning and facilitate the utilization of that success for qualified education policies. Qualitative approach was used by interviewing, FGD, monitoring, evaluation, research, and learning with a focus on aspects of the quality of classroom teaching, qualified teaching support, and ensuring all children learn (www.smeru.or.id) as primary data. Secondary data were also collected regarding the quality of basic education.

The issue of qualified education is closely related to the SDGs (Sustainable Development Goals) program or the goals of sustainable development which is a global agenda of the continuation of the MDGs (Millennium Development Goals). In the SDGs there are 17 objectives (one of them is education) and 169 targets which will guide the policies and funding of the next 15 years until 2030 in terms of overcoming poverty, inequality and climate change through concrete actions. The principle of implementing the SDGs is "no one left behind" meaning that no one will be ignored (Smeru, 2017). This principle is very important for the Indonesian people, especially in the field of national character building. The real manifestation of innovation and transformation of education is the launch of the Education for All (EFA) program.

EFA is education that is evenly distributed to all levels of society regardless of ethnicity, race, religion, class, because education is the right of citizens without exception both in the form of formal and non-formal education. This is regulated in Article 31 of the 1945 Constitution, which reads: Every citizen has the right to receive teaching. The government seeks and organizes a national teaching system, which is regulated by Law (Kemenkeu, 2016). The essence of EFA is essentially to strive for every citizen to fulfill his rights, namely education services. Learning for all is a form of learning that concerns all ages, namely adults, parents and children who aim to understand more about something.

Obstacles to implement EFA at the global level include: more than 100 million children do not have access to basic education. More than 960 million adults, two thirds of whom are illiterate women, even though illiteracy is a significant problem in all countries, including in industrialized and developing countries. More than a third of adults in the world do not get new knowledge, skills and technology that can improve their quality of life and help them adapt to social and cultural changes. More than 100 million countless children and adults failed to complete basic education programs. Millions of people have met the requirements to obtain education, but they have not acquired essential knowledge and skills. Other problems that hinder efforts to meet basic learning needs related to the problem of economic decline, rapid

population growth, economic disparity between nations, the existence of conflicts and civil war and various forms of crime and violence.

Various government policies and programs have been launched to address these problems including: (1) expanding equitable access to basic education especially for the poor; (2) improving the quality and relevance of education; (3) strengthening governance and accountability of education services. The policy of allocating government funds to the education sector at least 20 percent of the total national budget will be continued to accelerate the achievement of universal basic education.

EFA commitments include expanding and enhancing comprehensive early childhood care in education; ensuring that in 2015 all children in the world without exception have complete and free access to compulsory basic education with good quality; ensuring that the learning needs of all youth and adults are met through equitable access to appropriate learning and life skill programs; achieving a 50% increase in adult literacy in 2015, especially for women, and access to basic education and continuing education for all adults fairly; eliminating gender differences in primary and secondary education in 2005, and achieving gender equality in education by 2015, focusing on women that they are ensured of full and equal access to basic education with good quality; improving all aspects of the quality of education and ensuring excellence of all so that the learning outcomes that are achieved by all are recognized and measured, especially in literacy, numeracy and essential life skills.

Efforts to achieve EFA include providing and increasing education funds to improve the quality of education and educate children in the world; improving the quality of education by training and recruiting professional teachers between the present time and 2015, so that all children have the opportunity to study in class; encouraging the government to define and measure minimum standards of learning, as a major milestone in improving learning outcomes and broader strategies to ensure the quality of education in schools, so that students continue to develop the skills needed for jobs and contributions to productive economy; reaching all children by developing new strategies to reach children in conflict, children in remote areas, and children from discrimination groups; expanding educational opportunities at all levels, including early childhood care and the development of secondary education and providing them with a second opportunity to learn through non-formal education and adult literacy programs.

From the description above it appears that innovation and transformation have gone hand in hand, but are still at the external level (outward formal aspects), while the quality of Education and qualified education is more concerned with the intrinsic (inner) aspects of Education as shown in *Wulang Reh* and *Layar Berkembang* texts . How is the portrait of innovation and educational transformation in *Wulang Reh* and *Layar Berkembang* is discussed in Result and Discussion.

METHOD

The research method is descriptive with note-taking techniques (Sudaryanto, 2015). Data was taken from the texts *Serat Wulang Reh* by Paku Buwono IV and *Layar Berkembang* by Sutan Takdir Alisyahbana. Literature is a representation of how people think, behave, and act in dealing with various natural phenomena, social, and reality of daily life; therefore, research on literature and culture needs to link those relationships (Anoegrajekti, Novi, SP, M, & U, 2019). Data analysis was carried out using a hermeneutic approach (E Ismawati, 2016) by interpreting the *Wulang Reh* and *Layar Berkembang* texts. The results of the analysis are triangulated with several reference sources and concluded (Sudaryanto, 2016).

RESULTS AND DISCUSSION

Educational Values in Serat Wulang Reh

Serat Wulang Reh is a Javanese Classic work in the form of poetry in *Macapat* songs in Javanese. This book was written in 1768-1820 in the *Kasunanan* Palace of Surakarta (Darusuprpto, 1985). *Serat Wulang Reh* by Paku Buwono IV was composed in the form of Macapat song containing 13 stanzas namely *Dhandhanggulo*, *Kinanthi*, *Gambuh*, *Pangkur*, *Maskumambang*, *Megatruh*, *Durmo*, *Wirangrong*, *Pocung*, *Mijil*, *Asmaradana*, *Sinom*, and *Girisa*. Each stanza contains guidance that must be carried out by humans so that their lives are safe, not fall into the abyss of evil. The teachings are conveyed in the form of songs with the style of commanding, advising, prohibiting, forbidding loudly, giving examples, and giving descriptions in the form of stories. The style is adapted to each song's character so that its contents are in accordance with the senses and values that the reader must do (Nurhayati, 2013).

Educational values in *Serat Wulang Reh* can be summarized in 13 teachings, namely how to choose teachers, choose relationships, good character teachings, manners, preach teachings, how to join the royal family/state to study), curb lust, nobility, how to make relatives close and understand reading texts, how to express thanks, religious teachings, example and will, and poet's message (Darusuprpto, 1985). Educational values in *Serat Wulang Reh* can be said to be universal, eternal, can be transformed from one generation to the next by translating into the target language because the original language is *raga alus* (psychological aspect) Javanese language, in which not everyone can read it. The original manuscript of *Wulang Reh* was stored in the library of Solo Kasunanan, unfortunately now it cannot be used by the public because of the prolonged conflict of the Solo palace officials. The qualified education and morality can be read in the original manuscript of *Wulang Reh* and its interpretation by (Darusuprpto, 1985):

The contents of *Serat Wulang Reh* can be summarized as follows:

1. Teachings on how to choose a teacher,
2. Teachings on how to choose a partner,
3. Teachings on how not to have the character which relies on the strength, power and intelligence possessed,
4. Teachings on manners based on: before stepping there must be consideration, putting something in a proper place, having to think again by considering things in a balanced way, reminding again that we must be careful and truly confident before making a decision, badness and goodness, and how to observe human characters,
5. Teachings on the source of five respects/worship: father-mother, father/mother-in-law, elder brother/sister, teacher, and God,
6. Teachings on human dedicating to a king or a nation,
7. Teachings on controlling lust,
8. Teachings on the highness and lowness of character,
9. Teachings on making relationship with relatives and how to read or give the meaning of the text,
10. Teachings on the source of taking something as it comes,

11. Miscellaneous teachings: perform religion, avoid pleasure, do something as you do yourself, praise nation prosperity,
12. Taking the examples of activity patterns and the ancestors' mandate,
13. Poets' praises and messages.

(Nurhayati, 2013) grouped into six teachings contained in *Wulang Reh* namely Teachings on Science, Teachings on Leadership, Teachings on Moral Values, Physical and psychological Teachings, Teachings on Mystics, Teachings on Perfection of Life. One point that is relevant to the innovation and transformation of Education is Education which emphasizes awareness, sensitivity, and nobility of conscience, which is in *Wulang Reh* is called knowing the intention. The meaning of it is sensitive to intuition, instincts, and symbols that appear either explicitly or implicitly.

In order that someone knows the intention, he should train his heart; in addition, it needs difficult requisite, as written in *Serat Wulang Reh*, Kinanti stanza in the first verse:

Padha gulangen ing kalbu

Ing sasmita amrih lantip

Aja pijer mangan nendra

Kaprawiran den kaesti

Pesunen sariranira

Cegahen dhahar lan guling

(to know the intention well), you should train your heart, don't just eat and sleep, prioritize heroism, exercise your body, avoid overeating and making love with 'women' (having fun). Lines one and two are utterances in the form of invitations, lines three and four are utterances in the form of prohibitions (only), lines five and six are utterances that give stressing to the previous line, namely three and four.

In the Javanese language there is an expression *tanggap ing sasmita, lantip ing panggraita*, meaning being clever in reading and interpreting signals. This is a skill that needs to be trained so that people are sharp in analyzing situations and conditions. The attitude of knowing the intention is a sensitive attitude to the situation, whether expressed or not, but the situation can be captured as a sign (Astokodatu, 2012). The form of knowing the intention is highly tested when we meet the form of *pasemon* (subtle allusions, full of symbols that are barely touched and legible) from low to high levels. Honorable circles (*priyayi*) will not speak bluntly (openly) in the Javanese culture, especially those that involve taboos, for example showing compulsion, asking for services, and so on. On the other hand, the small community (people in lower social strata) need a clear language, the language of openness as the expression of *dugang demang, esem mantri, semu bupati*, meaning that the higher one's rank the more subtle (vague) the way to communicate is. How to catch the intention also varies.

The word *sasmita* also appears in *Dhandanggula* stanza, verses one and two:

Pamedhare wasitaning ati, cumanthaka aniru pujangga, dahat mudha ing batine, nanging kedah ginunggung, datan wruh yen akeh ngesemi, ameksa angrumpaka, basa kang kalandur, tutur kang katula-tula, tinalaten rinuruh kalawan ririh, mrih padhaning sasmita, (Darusuprpto, 1985).

This description of advice starts from the impudence of intending to exemplify the poets, the fact (I) am very stupid. But because he wants to be flattered, he does not know if someday many people will pout. Forcing myself to create, (though) with language that is chaotic even wasted, but (this) I arrange it carefully and patiently, hopefully this signal becomes clear.

Sasmitaning ngaurip puniki, mapan ewuh yen ora weruha, tan jumeneng ing uripe, akeh kang ngaku-aku, pangrasane sampun udani, tur during wruh ing rasa, rasa kang satuhu, rasaning rasa punika, upayanen darapon sampurna ugi, ing kauripanira (Darusuprpto, 1985).

A signal in this life is impossible to understand if you don't know it, you won't have peace in your life. Many claim that they have understood the signals (in life), even though they have not yet cultivated their sense, the essence of the real feeling. Therefore, try (understand the meaning of that feeling), so that your life is perfect.

In terms of finding a teacher, the values of Education appear in the following stanza:

Nanging yen sira ngguguru kaki, amiliha manungsa kang nyata, ingkang becik martabate, sarta kang wruh ing kukum, kang ngibadah lan kang ngirangi, sukur oleh wong tapa, ingkang wus amungkul, tan mikir pawewehing liyan, iku pantes sira guonana kaki, sartane kawruhana.

However, when you learn, choose a person of knowledge, who has good dignity, and knows about the law, who worship with a pure heart, be grateful if he is a hermit, who is obedient, not thinking of the gift from others, he is appropriate for you to learn, understand.

In the case of religious knowledge, Educational values appear in the following stanza:

Lamun ana wong micareng ngelmi, tan mupakat ing patang prakara, aja sira age-age, anganggep nyatanipun, saringana dipun baresih, limbangen lan kang patang, prakara rumuhun, dalil qadis lan ijmak, myang kiyase papat iku salah siji, anaa kang mupakat (Darusuprpto, 1985).

If someone talks about science, but it is not in accordance with four things, do not be so quick to consider it to be right. Strain so that it is clear and measure with four things, namely theorem, hadith, *ijmak*, and *kiyas*. One of the four things must be appropriate.

In terms of students' personality, Educational values appear in the following stanza:

Tutur bener puniku, sayektine apantes tiniru, nadyan metu saking wong sudra papeki, lamun becik nggone muruk, iku pantes sira anggo.

The right teaching is worthy of you to follow, even if it comes from someone who is of a low degree, but if he is good at teaching, then he deserves to be your teacher.

Ana pocapanipun, adiguna adigang adigung, pan adigang kidang adigung pan esthi, adiguna ula iku, telu pisan mati sampyoh.

There is an allegory that reads *adiguna*, *adigang*, *adigung*, *adigang* is the allegory of deer, *adigung* is the allegory of elephant, and *adiguna* is the allegory of snake. All three died in the same time.

Si kidang ambegipun, angandelaken kebat lumpatipun, pan si gajah angandelken gung ainggil, ula ngandelaken iku, mandine kalamun nyakot.

The nature of the deer is to boast its running speed, the elephant brags about its large high body, while the snake boasts its ferocious poison when biting.

Iku upamanipun, aja ngandelaken sira iku, suteng nata iya sapa kumawani, iku ambeke wong digang, ing wasana dadi asor.

It is all just a parable, do not boast because you are the king's son, who feels that there is no one who may be brave, which is an *adigang* character, the end of which others will put you in the lower rank.

Adiguna puniku, ngandelaken kapinteranipun, samubarang kabisan dipundheweki, sapa bisa kaya ingsun, togging prana nora enjoh.

Adiguna's character is bragging his intelligence, all intelligence belongs to him. Who can be like him? In fact in the end he cannot afford it.

Ambek adigung iku, angungasaken ing kasuranipun, para tantang candhala anyenyampahi, tinemenan nora pecus, satemah dadi geguyon.

Adigung character is bragging about his strength and bravery, all of whom are challenged to fight, he is ruthless, and likes to reproach. But if he really faces it, he will not fight, even becomes a burlesque.

In terms of living in the community, the educational values appear in the following stanza:

Ing wong urip puniku, aja nganggo ambek kang tetelu, anganggowa rereh ririh ngati-ati, den kawangwang barang laku, kang waskitha solahing wong.

In life, don't put forward those three characteristics, be patient, accurate, and careful. Pay attention to all behavior, beware of other people's behavior.

Dene tetelu iku, si kidang suka ing panitipun, pan si gajah alena patinireki, si ula ing patinipun, ngandelaken upase mandos.

Of the three, the deer died because of their excitement, elephants died because of their negligence, while the snake died because of its ferocious poison.

Tetelu nora patut, yen tiniru mapan dadi luput, titikane wong anom kurang wewadi, bungah akeh wong kang nggunggung, wekasane kajalomprong.

All three are not worthy of being exemplified, if you exemplify the consequences will be bad. The characteristics of the youth are not being able to keep secrets, glad if many people flatter which eventually plunge into a misery.

What is expressed and implied in *Wulang Reh* (Darusuprpto, 1985) is clear, targeting the quality of education and qualified education from intrinsic aspects, spirituality. This will make the balance in measuring Education in Indonesia.

In *Layar Terkembang*, innovation and transformation of educational values were delivered by the author (Sutan Takdir Alisyahbana) through the character Tuti, an ideal figure driving the emancipation of women in Indonesia. Tuti leads an organization called Puteri Sedar, and this is where the author transforms his innovative ideas through the character Tuti. While the character Maria, described as a woman who is less than ideal because she does not want to think about the nationality of her people, is only busy with her personal affairs with a young man named Yusuf. Maria died of tuberculosis and before she died she requested Yusuf, the young man who was also an activist of the organization to marry Tuti (Alisyahbana, 1987).

"In the last time our new Youth Association is very advanced. In each city that has a secondary school we have a branch. At our previous congress, there were not less than a hundred branches were present," Yusuf said (Alisyahbana, 1987).

In the case of the youth environment, STA expressed his idea through the character Wiriattmaja:

"It's worrying with our young people now, they just want to do whatever they want, they often get worse and worse when we treat them hard. We old men are ignored again (Alisyahbana, 1987).

"But if we are too weak, they are too happy to do what they want; thus, it is also good if we declare our firm principles" (Alisyahbana, 1987).

That is the way STA conveyed the values of education, by upholding the values of Western culture that emphasized aspects of rationality.

CONCLUSION

From the results of the analysis it can be concluded that the qualified educational values contained in the interpretation of *Wulang Reh* and *Layar Terkembang* are universal, everlasting, can be transformed from one generation to the next through educational innovation that elaborates on the role of the environment. The second way the writer conveys Educational values is very unique and impressive. *Paku Buwana IV* in *Wulang Reh* conveyed it through parables such as elephants, deer, snakes (*adigang, adigung, adiguna*), while Sutan Takdir Alisyahbana's way to express them is through female figure, Tuti who was study and had firm principles, was always restless working and struggling for noble and sublime ideals in the span of her life through women's organizations that became her devotional field.

ACKNOWLEDGMENTS

Thank you infinitely to Prof. Ocky Karna Rajasa, Ph.D as Director of Research and Community Service of the Ministry of Research and Technology who has given us the opportunity to carry out Development Research and Postgraduate Grants with sufficient funds.

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