

CREATIVE REVITALIZATION OF CLASSICAL TEXT FOR INDONESIAN CHARACTER BUILDING EDUCATION

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ABSTRACT

For addressing the character building education in the present Indonesia social problems, it needs a Research & Development Method to find out the classical texts of Malay which contain moral values and to create specific materials for character building education. In this research, the three selected texts from the Indonesian National Library (PNRI) are Mawa'iz al Badi (ML, 341), Syair Kiamat (W.228), and Syair Nasehat (W.232). The content analysis of the classical texts led this research to the potential moral values that framed into the Curriculum of Indonesian Language and Literature in Senior High School. The research result is used to design the teaching materials, models, and teaching and learning. Thus, the materials were tested to find the effectiveness of the developed model in senior high schools. It is found that the three selected texts would have benefits in developing the teaching models and learning syllabus for the language and literature lesson in senior high school.

Keywords: *Classical texts of Malay, revitalization, character building education*

INTRODUCTION

The dramatically rise of moral hazard in Indonesia such as corruption and other misconduct take the attention of educators, curriculum designers and educational researchers. Since the democratic journalism has specific rights to report criminal cases in the mass media both electronic and printed one, it is often found that the news broadcast the corruption scandals thought the country. As academicians, we ought to think, what is the root of those crimes. What have we been doing? To answer this complicated question, it is better for us to see from different aspects. From the character building education sector, one of the identified cause is the teaching material that is offered in each subjects. So the material of Indonesian Language and Literature needs to be revised. That the teaching material in the subject does not have classical text element has happened in years and it is time to revitalize the classical text content by developing it as material development in teaching for its moral education. The material development actually demands model development. This research finding is a model of teaching in Indonesian Language and Literature Class and a material development of that in the classroom that is supported by a modul or a handbook. The application of the model and material of teaching that derived from the classical text is one of the acceptable reason to make the Teaching of language and literature more interesting and high in quality so as students that become more interested in having the class. The advancement of the above purposes the teaching of Indonesian Language and Literature contribute to nation character building that save the young generation from the immoral conducts and so they govern well in their era later. To achieve the goal, revitalization of classical text as the enrichment of teaching material in Indonesian Language and Literature class that is very crucial to do in

North Sumatra (Hasibuan, Hidayat, & Nurhayati, 2010). At the end, it becomes the education reference in teaching language and literature in Indonesia to strengthen the nation moral defense.

THEORETICAL REVIEW

Revitalization

In KBBI online dictionary, revitalization is defined as a process, ways, and act to revive something that is less empowered. Revitalization is a way to revitalize something that was formerly vital, but then degrade. These two definition lead us to a brand new definition that revitalization is an activity to revive activities of any kind. In other word, revitalization is an effort to make something more beneficial and meaningful. To revitalize those classical text, tracing, translating and banking as well as describing them are the steps academicians can do. The most important thing in reviving the horizon of the national culture is the preservation of the cultural value which becomes the thought of conduct in society. The revitalization of classical text is meant to be the policy to preserve the text content and make it references in teaching the young generation. In this research, the revitalization of classical text is the process of revitalizing the text that is in critical condition of existence by collecting several texts by creating micro film and digital text. The micro film and the digital ones are translated into source language (Malay), in addition the texts interpreted and written in Bahasa Indonesia.

The Significance of Classical Text Revitalization

The advantages of the revitalization can be viewed from aspect of medium and the content. From the aspect of medium, it can be inferred that paper is not the only media of writing. In fact there are other media of writing. From the aspect of content, the classical texts will be more advantageous, it is in corridor the content of those texts that is various and applicable in human life. Furthermore, the classical texts are the documentation of classical culture. The next challenge of the revitalization is whether the text is utilized or not. If the text is a literary work, it must contain moral values since the writer of classical text usually has a certain purpose for his/her writing and so the knowledge, the experience, the passion, the ambition, and the dreams of the writer is written as smoothly as possible so that the readers enjoy reading their work. This is what we call “utile” of a work. However, the aesthetic element is also important for readers’ ‘dulce’ (Harahap, 2010).

Classical Text of North Sumatra

The classical texts of North Sumatra are very diverse and consist of a variety of form and style as well as the culture of each ethnic settled in North Sumatra, such as Malay, Angkola Mandailing, Karo, Toba, and others. The Sumatran classical texts in past have been rewritten in a simpler language. They were used as material in students’ handbook for understanding Indonesian culture. Now character building through cultural literacy needs the classic texts in the various forms and media.

Character Building through Moral Lesson

The word *moral* derives from Latin word *mos* (plural: *mores*) which means habits or customs. Moral is a positive act. Thus, moral is a positive habit. Moral is man behavior that acceptable in a particular society. As the moral determines how a person is respected and whether he/she is a good person, the moral relates to culture and religion. Character of a person represents a person’s moral universally. That is why it is reasonable to build character through moral lesson. The classical text is revitalized by taking it into account in curriculum and material

development of Indonesia language and literature subject. The good lesson from its content then thought to students and at last the value that students got become their role model and there, their character is built.

METHOD

This is designed as a research and development. A research and development is oriented to a cycle that is started with an introductory collection of information and followed by a development process of a product and its development (Huitema, B.E (1990). The product development is tested and revised based on the experiment before the model is created to improve the process and output of learning. In a class of Indonesian Language and Literature, the development research starts from designing and then testing towards the material development that is from the revitalization of educative values from the classical texts of North Sumatra which have good quality either theoretically, procedurally, or empirically. This research took the three most representative texts with religious, moral, and educative value that were found.

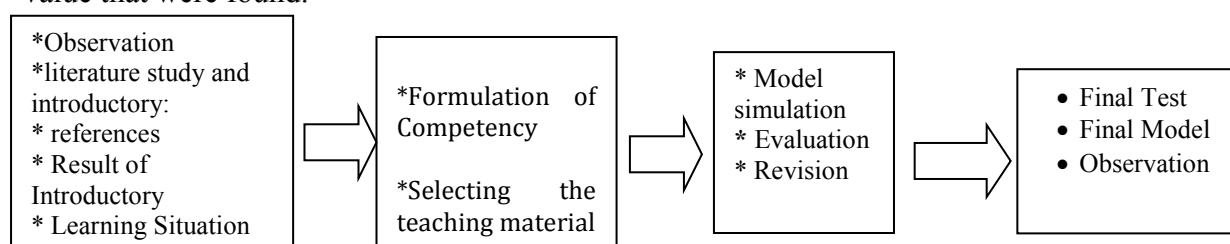


Figure 1. Introductory Planning Development Testing

RESULTS AND DISCUSSION

The elements of didactic value such as moral lesson, the teaching of leadership, religious teaching etc is found in the content of classical texts. The moral lesson and the teaching of leadership were identified in the classical texts in the form of saga that was arranged in the form of narrative or storytelling. The good moral and attitude was presented in the behavior of characters who behave well and compassion. Also, the teaching of leadership was presented in the form of the wise action by the characters in decision-making and in leading a community, for example the kingdom. The illustration of the characters with good morality and leadership in a classical text can be counted as figures as a role model for the students. The teaching of religious in the classical literary work can be in the form of passages in the Qur'an and Hadist (Islam) to strengthen the narrative of a work.

Text Description

Based on the research problem, this research took 3 classical texts which contain educative value as the sample. Other texts are used to enrich the 3 selected ones. The 3 selected texts are:

1. Size 20 cm x 15 cm, 80 pages, 19 lines; Malay Arabic alphabets (Jawi); Language: Malay. The text is in good condition and readable. It was written in black and red ink (Anonim. *Mawa'iz al Badi* (ML. 341).
2. Size 34 x 21 cm: 64 pages, 9 lines, Arabic Alphabet; Language Malay. The text is in good condition and readable. It was written in 1281 (Anonim. (1281). *Syair Kiamat* (W. 228).

3. Size 19, 5 cm x 16 cm; 117 pages, 9 lines; Arabic Alphabets; Language: Malay. The text is in good condition and readable. On the last page, the year of writing is 1857 (Anonim. (1857). *Syair Nasehat* (W. 232).

The research found that the teaching of Islam that teach the educative value and advices to be made guide or way of life. It is in line with the teaching of religion that is to believe in God. This leads this research to a postulation that the background of the classical text is the emphasis on belief and faith in God. It is reasonable because the texts are written in early Islamic expansion in Sumatra. These texts become additional reference of Islam other than Al Qur'an, Hadist, Ijma, Qias, and Mashala. By reading the text, it is expected that the faith of Moslem in Islam becomes better. The research findings enrich ke Islamic literary work. The Islamic works is developing in Indonesia at present. The rapid development of Islamic literary works is because they are relevant and suitable with the theory of Islamic literary works that are affected by Malay literature. The characters of Indonesia literary works with Islamic horizon are relevant to Malay Islamic works from Malaysia. Thus, the horizon of Islamic literature gets broader and has references. One of Islam work writer is Sikana whose work called Takmilah (Supriadi, 2014). The research findings is in corridor with the Takmilah theory by Sikana in condition that this research is a study on Islamic teaching, advices, and educative value that is potential to avoid young generation from committing bad actions. In Takmilah's theory, the research found seven aspects that end at perfection, i.e Aspect of Divinity, Apostolate, Islam, scientific, aesthetic, writer, and readers (Supriadi, 2014). In addition, the content means the confession of the oneness of God, Allah SWT and Muhammad as prophet of Allah, as well as the eternity. Therefore, all the servants of God must believe that doomsday exists and is eternal, incorruptible while the world just a temporary stopover. For that we have to believe that men must die. Thus, humans must carry out His commands and avoid prohibitions. By reading the meaning of the text that humans who are Muslims are required to say two sentences creed to the recognition of the existence of Almighty God and Muhammad is the Messenger of God, the afterlife for a mortal and human in the world only while the task is to serve his Creator, namely Allah.

Related to the theme of this study that is to strengthen the resilience of the student moral, to transliterate and translate the text language into the Indonesian language, high school students will more easily understand the content of the text. The content of the script is included as a supplement learning materials Indonesian Language and Literature teaching. By understanding the meaning contained in the three texts the research study, it is expected to increase the understanding and knowledge of high school students to the teachings of Islam and they are expected to practice it in daily live. Thus, they become human dignity and believe in God. This is consistent with the function of National Education (Djohar, As'ari. (2003) which developed the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation. Furthermore it is aimed at developing students' potentials in order to become a man of faith, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible life (Republic Act No. 20 of 2003 on National Education System).

CONCLUSIONS

Based on the result and discussion, this research is led to conclusion that the three selected texts: Mawa'iz al Badi (ML.341), Syair Kiamat (W.228), and Syair Nasehat (W.232) , comprise the teaching of moral, the teaching of religion, the teaching of leadership, and other educative value that can be implemented in the teaching of Indonesia Language and

Literature. Gradually, the moral lesson builds students' character. Each text comprises a certain positive value, i.e.

- a. Mawa'iz al Badi (ML. 341) has the content of religious teaching that refers to Hadist (Comes from Prophet Muhammad 'alayhi wa salam), The words of Prophet's friends, the words of Aulia Radliallahu 'anhum, dan words of Hukama, and the words of religious leader.
- b. Syair kiamat (W.228) comprises, life after the teaching of courtesy includes how to start and finish an activity, how the life after death is, and how God care about people who live well.
- c. Syair Nasehat (W.232) contains the teaching of Islam about how to thank God, Shalawat to Prophet Muhammad, respecting parents, and respecting friends as well.

At last, the character building through moral lesson is potential to be implemented for person's morality build person's character.

SUGGESTIONS

The following suggestion is made by considering the conclusion:

- a. The comprehension on the content of the three selected classical texts is expected to increase readers' understanding on Islam.
- b. The content of the texts is relevant to students' competence formulated in the latest curriculum of Indonesia, Curriculum 2013 and so it is important for the stakeholders to include it in material development.
- c. For its urgency, further research is highly recommended.

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