

***Dhelikan* Game Integrated with Javanese Culture and Pancasila (Pekara Japa) as a Method of Forming Character and Morality in Elementary School Students to Realize Golden Indonesia 2045**

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ABSTRACT

Comprehensive reform in education is needed to realize Indonesia as a developed country at 2045. The number of productive age people will peak in 2020-2035 is called a demographic bonus. Education before 2045 should build the character of Indonesia's Golden Generation to have a nationalist and cultured spirit. However, this program has not been implemented well. As happened in learning materials that support the formation of nationalist character such as local language, culture, and Pancasila values, which now have not been optimally understood by elementary school students because the learning methods are too monotonous. The solution to this problem is inventing Pekara Japa method (*Dhelikan* Game Integrated with Javanese Culture and Pancasila). This method collaborate *dhelikan* game with local language, culture, and Pancasila. This research uses literature and field studies involving elementary school students as respondents. This research aims to create a superior generation with nationalist character. The research shows that Pekara Japa helps students in applying Krama language (the most polite form of Javanese) and Pancasila values, also to understand Javanese culture. So the conclusion is that Pekara Japa is an appropriate learning method for the success of character education to support the realization of Golden Indonesia 2045.

Keyword: *education, golden generation, Javanese culture, Pancasila, Pekara Japa.*

INTRODUCTION

The number of Indonesian productive age people will peak in 2045, which is called a demographic bonus or Golden Indonesia 2045. The demographic bonus will affect the improvement of the economic growth sector, such as the saying that "In 2045 Indonesia is better than Brazil and China" (Sugiharto, 2012). The demographic bonus in 2045 will contribute or become a disaster depending on how to prepare the current generation, which in 25 years will fill that era. Preparation in forming superior human resources requires an education that supports the realization of the Indonesia's Golden Generation 2045.

The Essence and Strategy of Plato's Education said that: "If you ask what is the good of education, in general, the answer is easy, that education makes good men, and that good men act nobly". Prayitno and Manullang (2011) say that "The end of education is character". So, all educational activities should lead to the formation of character.

Education with nomothetic philosophy which refers to the internalization of the Indonesian educational philosophy values namely Pancasila and culture is needed to support the realization

of Golden Indonesia 2045, rather than ideographic philosophies which refer to individual abilities. So far, ideographic philosophy has made the nation more vulnerable because of many corruption issues.

Education with nomothetic philosophy is closely related to Pancasila, local culture, and local language in elementary schools. However, children cannot really understand these materials, so the character embedding is not running optimally. Based on a survey conducted by researcher to several elementary school students in Wonogiri, the reason for the lack of interest in the material was due to the boring learning process. Children in elementary school age like new things in active action such as playing with friends rather than by rigid teaching methods.

Based on these problems, researcher created the *Pekara Japa (Permainan Dhelikan Terintegrasi Budaya Jawa dan Pancasila)* or *Dhelikan Game Integrated with Javanese Culture and Pancasila* method because the research location was in Java so that the local culture raised was Javanese culture. *Dhelikan* is one of the traditional games. Based on the Javanese *Bausastra* Dictionary, *dhelik* means: n-kn *umpêtan*, *singidan*; di--ake: *diumpêtake*, *disingidake*; -an: *jelungan*; 2 *climèn (dhêdhêmitan supaya ora kawêruhan)* 3 (*ut. pan--an*) *papan sing dianggo ndhêlik*. So *dhelikan* is an affixation of the word *dhelik* with an affix *-an* which explains the meaning of *ndhelik* as an activity for hiding or in English known as "hide and seek".

This method collaborates *dhelikan* games with local language, culture, and Pancasila which are continuously implemented. This method is appropriate with the children's desire that is playing. So, the process of understanding values in the material will be easier. Finally, the process of character forming to support the realization of Golden Indonesia 2045.

The problem formulations that emerge based on this background are : (1) What is the concept of "Pekara Japa" as a

non-formal education methods for elementary school student?; (2) How is the implementation of "Pekara Japa" as a method of forming national character and morality in elementary school student?; (3) What are the implications of application of "Pekara Japa" in realizing Golden Indonesia 2045? The purposes of this paper are: (1) Knowing the concept of using "Pekara Japa" as a method of non-formal education in elementary school student. (2) Describe the implementation of "Pekara Japa" as a method of forming the nation character and morality in elementary school student. (3) Explaining the implications of "Pekara Japa" in realizing Golden Indonesia 2045.

Theoretical Review

The preparation of this research uses existing written sources as supporting references in the preparation of facts suitable with the data obtained and relevant to the topic. Besides, the use of existing written sources is a foothold in determining studies that have novelty value. Other sources are books and journal articles.

According to Ginting's (2008), learning methods can be interpreted as a unique pattern in utilizing various basic principles of education as well as various techniques and resources. The use of a learning method must pay attention to the following: (1) Generating students' motives, interests or enthusiasm for learning; (2) Ensuring the development of student personality activities; (3) Stimulate students' desire to learn further, explore and innovate; (4) Eliminating the presentation of a verbal nature and replacing it with real or purposeful experiences or situations; and (5) Can embed and develop the main values and attitudes expected in good work habits in daily life.

There are several learning methods according to Ahmadi (2005), as follows:

a. Discussion Method

Discussion learning method is the process of involving two or more participants to

interact with one another to exchange opinions. Learning process that uses discussion methods is interactive learning.

b. Question and answer method

Question and answer method is a teaching method that makes possibility of two way traffic-base direct communication, because at the same time there is a dialogue between the learner and student.

According to Geertz (1992: 5) culture is the work of human who can develop their attitudes toward life and be passed on from one generation to the next through the process of communication and learning so that the inherited generation has a strong character in running life.

The success of a nation to reach the goals is determined by the quality of human resources with good character. So building character is a process or effort undertaken to foster, improve and or form the character, mental nature, morals, and human beings so that they show good character and behavior based on Pancasila values (Suhady and Sinaga, 2006: 64- 66). It is also contained in the *Serat Wedhatamapupuh* (poem) 5 *Kinanthi pada* (stanza) 13 "*Kunanging budi luhung, bangkit ajur ajer kaki, yen mangkono bakal cikal, thukul wijining utami, nadyan bener kawruhira, yen ana kang nyulayani*" which means "Noble manners, good in adapting, My child! When it would grow, it would grow main seed. Even though his knowledge is true, if anyone has difference of opinion ... " it implicitly explains the importance of character in life.

RESEARCH METHOD

The type of research is qualitative, Sugiyono (2009). This research was

conducted by providing information on the procedures and concepts of Pekara Japa to elementary school student in Pule Village, Jatisrono sub-district, Wonogiri Regency, Central Java. The implementation time started on 15 September - 12 October 2019. Pekara Japa as a method of forming character and morality is applied to embed Javanese culture such as Krama Language, puppet names, and Pancasila values. Evaluation will be applied to measure children ability to understand the material. Based on these stages, the formation of nationalism character and morality can support the Golden Indonesia 2045.

In this research, researchers used elementary school student to be given the Pekara Japa, discussion, and also questions and answers method which instil the learning in a fun way to deliver the material easier. The data used is in the qualitative form. The collecting data technique used, Sugiyono (2009) is Literature Study, using references from books related to this research also journals and articles on the internet as secondary data and field studies, by applying Pekara Japa as a method of forming character and morality in elementary school children.

Furthermore, the data processing method includes: (1) Research Instruments, the research data is data obtained in field studies with elementary school children, as objects of the use of the Pekara Japa method in forming the character of nationalism and using interactive data analysis techniques, Sugiyono (2009: 244), by describing the implementation of Pekara Japa as a method of forming character and morality, as well as evaluation results to find out the implications of Pekara Japa for character education in graphic form.

Thinking Framework Method of “Pekara Japa”

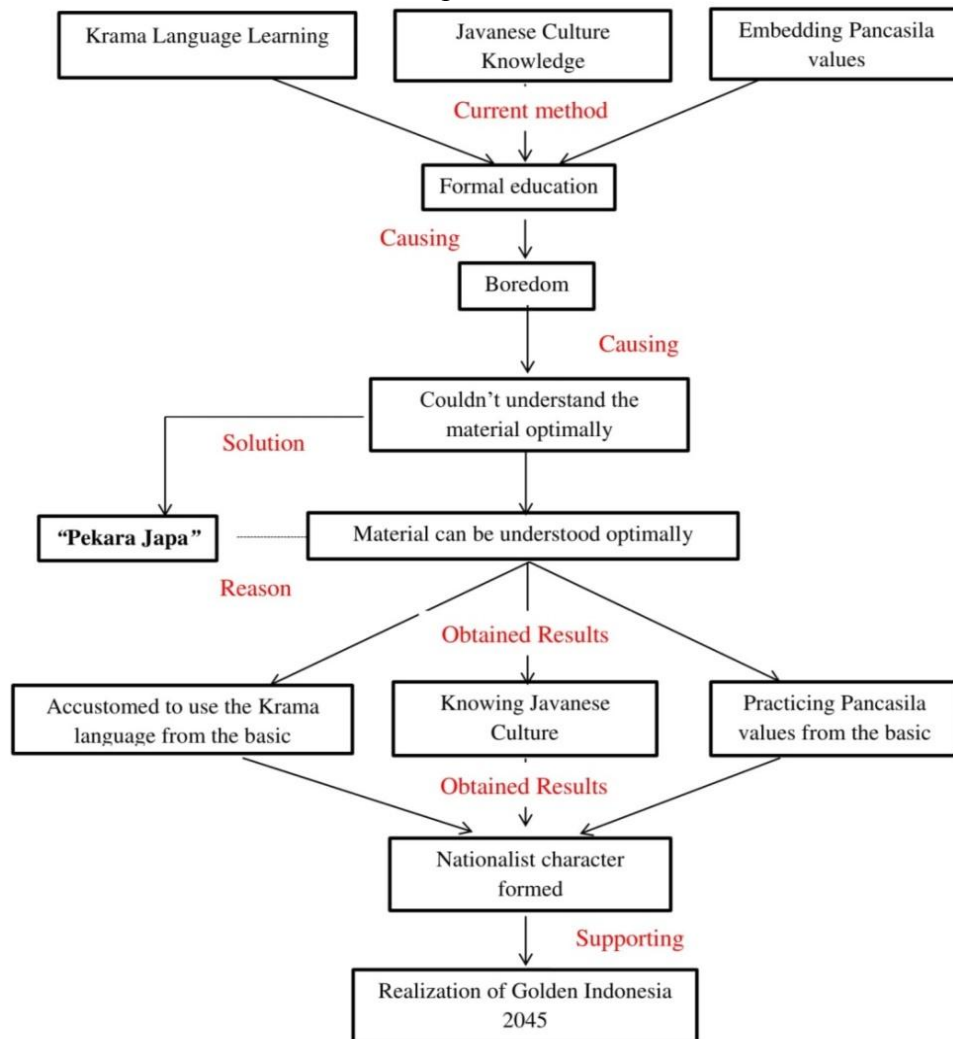


Figure 1.0 Thinking Framework of “Pekara Japa”

RESULTS

From the field study, the application of Pekara Japa in the discussion and question and answer method, the results obtained are as in the following graph.

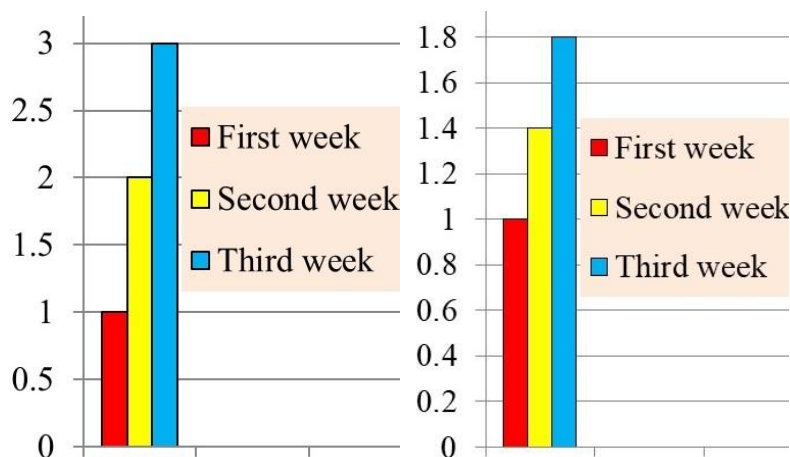


Figure 2.0 development of material deepening in elementary school children which are Pekara Japa participants
 Figure 3.0 development of material deepening in elementary school children which are non-Pekara Japa participants

The graph shows the development of material deepening in elementary school children from the results of the discussion and question-and-answer method by the researcher. At the first meeting, the participant had the same standard. The difference arose in the second meeting where children who followed the Pekara Japa method had a slightly better understanding than the non-participant children did. Furthermore, for the third meeting, the difference was quite noticeable, the Pekara Japa participants who had already carried out the second method stage had fluency in the Krama language quite well, knew the identity of the puppets and the symbol of each precept of Pancasila. While non-participant children also had this knowledge but they were still broken and forgot about some things. In the fourth discussion and question-and-answer meeting, Pekara Japa participants had an advantage in the material and self-confidence which was better than non-participants. This shows that Pekara Japa participants had a better development in understanding material and were continuous than children who only learnt the material in school.

DISCUSSION

Current study about Krama language, Javanese culture, and Pancasila values is only through formal education where the learning methods use conservative methods such as explanations from teachers and reading at worksheets. Submission like this cannot be understood by elementary school age children because their instincts are more directed to alive activities such as playing. This has an impact on the disruption of the process of character building and morality through character education in aspects of local culture and the ideology of Pancasila, which is one step towards Golden Indonesia 2045. For this reason, researcher has the inspiration of creating Pekara Japa as a method of forming character and morality that is more suitable for the mindset of

elementary school age children in accordance with Ginting's (2008) statement about learning methods must arouse students' motives, interests or learning enthusiasm.



Pekara Japa (*Permainan Dhelikan Terintegrasi Budaya Jawa dan Pancasila*) or *Dhelikan* Game Integrated with Javanese Culture and Pancasila is an innovation of the *Dhelikan* game as a method of learning about Krama language, Javanese culture, and Pancasila. Every material in this learning is implied by a *dhelikan* game. The use of cultural aspects in accordance with the opinion of Geertz (1992: 5) that culture can develop attitudes toward life and bequeathed from one generation to the next through a process of communication and learning so that the inherited generation has a strong character in running life.

In this research, the Pekara Japa method has 4 stages. Stage 1 is an introduction to the most basic material. The game is done as it should with innovation every child must introduce themselves using Krama language at the beginning of the game. For example, Dzaki Andrian who is a grade IV student at SDN II PULE, Jatisrono, Wonogiri as one of the research subjects must introduce themselves at the first level of the Pekara Japa method, which only mentions the name and their origin "*dipun tepangaken nama kula Andrian, kula saking Kecamatan Jatisrono, Kabupaten Wonogiri (Let me introduce myself, my name is Andrian, I came from Jatisrono sub-district, Wonogiri regency)*". Then followed by other children, namely Pandu Gilang, grade VI students of SDN II PULE; Bima, a grade III student at SDN II PULE; and Alya Jazirah grade II SDIT Ar-Rahman, the four

elementary school children continued their self-introduction by only mentioning the name "*nama kula Gilang* (my name is Gilang)", etc.



Pekara Japa starts with the way it should be, that is with *hom pim pah, sing beda dhewe kalah* or the position of the palm either looking up or face down alone will be a guard. Furthermore, each game participant changes his name with the name of the puppet according to the researcher's instruction. In stage 1 of the Pekara Japa method, Andrian as a guard changed his name to Arjuna, Gilang who has a large body chose to become a Werkudara, Bima became Sadewa, and Alya became Dewi Madrim. In this game, the conversation must use the name that has been applied. With these techniques, children will easily understand the names of puppets without the need to memorize directly. The next step is participants must lined backwards and the guard (Arjuna) count one to ten using Ngoko language (crude base language of Javanese) to give Werkudara, Sadewa and Dewi Madrim a chance to hide. Who can arrive at the guard's initial location quickly while shouting "*jelung*", it is he who is safe from the guard position in the game continued. In the Pekara Japa method, the words "*jelung*" are replaced by the precepts in Pancasila, the first *jelungan* is replaced by the first precept of Pancasila "*Ketuhanan yang Maha Esa*" (Belief in the one and only God) and continued until the fifth *jelungan* "*Keadilan Sosial bagi Seluruh Rakyat Indonesia*" (Social justice for all of the people of Indonesia)" The procedure is carried out continuously for the next turn of guards in one game so that the children can understand every material that is implied in the game. This provision is adjusted to the number of participants in the game, when

the game is followed by 4 children, then the replacement of the word "*jelung*" only uses the precepts one to three. This method should ideally be followed by six or more children in order to use the five complete Pancasila precepts. If the participant exceeds six children, the seventh participant or the participant who will say the sixth word "*jelung*" will recite the first precept of Pancasila. Researcher does not require participants to play more than 6 children to make the game feel more natural, so this method can adjust any children who are playing in a certain location.

The use of precepts in Pancasila in the Pekara Japa method is intended so that the behavior of the younger generation is based on Pancasila, in accordance with the statements of Suhady and Sinaga, (2006): 64-66. At the end of the game session, the researchers invited the children to chat and a little review about the material in the game through the method of discussion and question and answer. In addition, children are taught to voice a sentence in Ngoko language which contains invitations to other children to participate in preserving Javanese culture and practice Pancasila to realize Indonesia gold 2045 "*aku Werkudara, aku Arjuna, aku Sadewa, aku Dewi Madrim ngajak kanca-kanca kabeh aja nglalekne budaya Jawa lan ngamaleke Pancasila kanggo Indonesia emas 2045.. dadaaa* (I am Werkudara, I am Arjuna, I am Sadewa, I am Dewi Madrim suggest all my friend for never forget Javanese culture and practicing Pancasila towards Golden Indonesia 2045 .. dadaaa)".



In the second stage, Pekara Japa method, there is the addition of material that is continuous with the comprehensive

concept is still the same as the stage one method. In the language category, in the second stage of the method, all of the participants must introduce themselves using fully Krama Javanese language to generalize the language skills of the game participants, then when the guards count one to ten are fully spoken using the Krama language in the position other participants lined up. Then in the Javanese culture category, naming each participant was added the origin or residence of the puppet character, for example "*aku Arjuna satriya ing Madukara, aku Werkudara satriya ing Jodhipati, aku Sadewa satriya ing Sawojajar, aku Dewi Madrim garwane Prabu Pandhudewanata ing nagara Astina*" ("I am Arjuna knight from Madukara, I am Werkudara knight from Jodhipati, I am Sadewa knight from Sawojajar, I am Dewi Madrim the wife of Prabu Pandhudewanata in Astina Country"). *Satriya ing / kasatriyane* means residence, *garwane* means wife. In the category of Pancasila values, the pronouncement of the Pancasila precepts to replace "*jelung*" is added to the symbol of each precept in Pancasila. Example "*satu....Ketuhanan yang Maha Esa*" (one ... "Belief in the one and only God) is symbolized by a golden star".

The third stage of the Pekara Japa method at the category of Krama language proficiency, the introductory session will be more complex to tell the identities of each participant such as their school name, hobbies, goals, etc. As these children develop their explanations to practice creative thinking, according to Ginting's (2008) statement about learning methods must stimulate students' desire to learn further, explore and innovate. For example, "*dipun tepangaken nama kula Andrian, kula saking Kecamatan Jatisrono, Kabupaten Wonogiri, Kula sekolah wonten SDN II PULE kelas sekawan, kula remensangetdolanan dhelikan lan bal-balan, kula anggadahi pengarep-arep mbenjang saged dados guru*" which in English mean "Let me introduce myself, my name is Andrian, I come from Jatisrono

District, Wonogiri Regency, I'm a fourth grader of SDN II PULE, I have a dream to become a teacher".

In the Javanese culture category, characterizations of puppets were added. Example "*aku Arjuna satriya ing Madukara anggadahi watak alus lan cerdas, Werkudara satriya ing Jodhipati anggadahi watak atos, Sadewa satriya ing Sawojajar anggadahi watak walaka, Dewi Madrim garwane Prabu Pandhudewanata ing nagara Astina anggadahi watak welas asih*" ("I Arjuna as knight from Madukara Residence have a gentle and cleverly character, Werkudara from Jodhipati Residence have hard temper character, Sadewa from Sawojajar Residence have honest character, Dewi Madrim the wife of Prabu Pandhudewanata from Astina Country have compassionate character"). Furthermore, in the category of Pancasila, it gets additional information about the general meaning of each pronunciation of the precepts. In the first precept added with Indonesian society must embrace religion, the second precept was added by upholding the dignity of human beings as civilized creatures, then for the third precept was added to *Bhinneka Tunggal Ika* (Unity in Diversity), the fourth precept was added to a democratic state, the fifth precepts were added by equal rights and obligations. With the addition of the pronunciation of meaning to the third stage of the method, the game participants not only memorize the precepts of the Pancasila, but know the meaning of each of these precepts.

After each Pekara Japa method is implemented, there will be an evaluation related to the material given using the discussion plus question and answer method in accordance with Ahmadi's (2005) opinion on the learning method. In addition, the researcher will compare the development of the ability of the children of Pekara Japa participants with non-participant children to determine the ratio of speed in understanding material.

CONCLUSION

From the research that has been done, it can be concluded that: (1) Pekara Japa as a non-formal education method in the context of character building emphasizes the provision of material that supports nationalist characters departing from local culture and Pancasila. The material includes the ability to speak in Krama language, knowledge of Javanese culture, and Pancasila values. (2) In its implementation, Pekara Japa as a method of character building uses traditional game to provide material. These materials are implied in several parts of the game, thus minimizing boredom in elementary school children. Other learning methods used are discussion plus question and answer as an evaluation of the material that has been received by the Pekara Japa participants. (3) Pekara Japa can play a role in the success of Golden Indonesia 2045, with methods that contain culture and Pancasila, and implementation of learning that is easy to understand, can support the achievement of the formation of nationalist character and morality in elementary school children. This aspect supports the creation of a future society with superior human resources according to the 74th slogan of Indonesian independence. With a superior human resource community and a high base of nationalism and morality, the golden Indonesia 2045 can be realized.

Suggestion

Suggestions that researcher can give are as follows: (1) It is necessary to continue the Pekara Japa method to be carried out by various parties, especially college students in developing Human Resources in their neighbourhoods so that demographic bonus can be realized. (2) The development of the Pekara Japa method can be done in various forms of material implications and implementation innovations in accordance with the objectives to be achieved. (3) Pekara Japa can be used as a method of creative learning by teachers in elementary schools. (4) The development of Pekara

Japa is needed so that it can be used for various levels of schools from kindergarten until high school.

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