Educational Theory Based on Ancient Javanese Philosophy

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Abstract

This study aims to arrange educational theory based on ancient Javanese philosophy. Reviewing and arranging the philosophy formula based on ancient Javanese philosophy were conducted to achieve the objectives of the study. This study uses a Grounded Theory approach. The study used document analysis using Sang Hyang Tatwajnana and Sang Hyang Nawaruci (Shashangka, 2015). Sang Hyang Tatwa Jnana and Sang Hyang Nawa Ruci are the two very comprehensive books discussing Ancient Javanese human philosophy. The formulation of principal in Javanese educational philosophy in this study is entirely based on the two main books rearranged in Ancient Javanese Science. Furthermore, the formulation of the ancient Javanese philosophy is developed further by the authors in the formulation of the theory of ancient Javanese education and its implementation in educational assessment. The Ancient Javanese educational theories are: 1) the general goal of education is releasing egoism; greediness, and hatred, 2) students have potential ability derived from their experiences in their previous rebirths (reincarnation), 3) there are soft skill and hard skill in educational content. 4) an ideal teacher is a person who has achieved maturity identified by Sattwa (stable and calm), 5) learning strategy that is based on meditation to improve concentration in learning, and 6) five dimensions should be developed in learning process. They are awareness, perception, cognitive, affective, and psychomotor.
Keywords: Ancient, Javanese, Education, Philosophy, Theory

Introduction

Liberal education that had been started by government with a link and match policy and the Indonesian National qualifications framework (KKNI) basically reduces the function of education (Nurani,2015). Education is merely a provider for industrial workers. (Benešová & Tupa, 2017). At least the ideology of liberal education in Indonesia provides the following impacts; (1) The emergence of problems in schools was seen as a purely educational system errors without seeing structural analysis. (2) Teacher is seen only as a facilitator of learning so that the relationship between teachers and students is about professionalism, (3) excessive individual freedom causes unhealthy competition,

(4) Commercialization of education, (5) Hedonism in the school environment (Nurani, 2015).

In contrast to the classical theory approach /perennial is where religion is a solution for moral issues, and it is also different with the theory of liberal education, the wisdom of the ancient Javanese uses spiritual approach. Spirituality is more universal than religion and it is different with the obedience in performing religious doctrine. Conventionally, modern spiritual is understood as human behavior based on the weakening of egoism. By weakening of human egoism, the peacefulness of life can be formed without depending on the understanding of the religion and culture that was professed. Spiritual development is to have and strengthen such characteristics as altruistics love, gratitude, endurance, self-control, modesty, humility, and calmness, while reducing or discarding such characteristic as anger, vengefulness, malignance, dishonesty, complaints, laziness, greed, selfishness, envy, vanity, arrogance, pessimism, and worry (Iwasa, 2011). In ancient Javanese philosophy, values are assessed by both ontology and epistemology. For example, a study on anger, sorrow, envy, jealousy and the causes of its emergence. Philosophy of ancient Javanese is also able to explain the mechanical relationship between cognitive, affective and psychomotor, even more comprehensive than Bloom's theory because it has more detail domains that can be developed by human being, which includes: (1) Buddhi (awareness), (2) Manah (mind), (3) Citta (perception), (4) Ahangkara (feeling) and (5) Sthulasarira (physical) (Shashangka , 2015: 298-299). The fifth aspect of human capabilities can be nurtured to maximize learning outcomes.

Historically Javanese spiritual culture is divided into three ages; Jawadipa, Javabuda / Ancient Javanese and Kejawen (Shashangka, 2015). Jawadipa the original teachings of Java that until now there is no solid references but the Chronicle Kanung recently published by the Foundation Kanung (Wibowo & Widodo, 2016). Jawadipa cultural forms can be seen as a device in the form of a cone ceremony, belief in the Danghyang, worship of ancestral spirits, calculation in wuku, windu, neptu dina, etc. Jawabuda or ancient Javanese is a religious teaching of Shiva mixed with Mahayana Buddhism and Jawadipa. It is spiritual work in Ancient Java, for example Sang Hyang Tatwa Jnana, Sang Hyang Nawa Ruci, Sarasammuscaya, Slokantara, Vrati Sasana, Ganapati Tattwa etc. (Krishna, 2015). Kejawen is an Islamic teaching named tassawuf mixed with the teachings of Javabuda/ ancient Javanese. The books are available especially in Karaton Surakarta and Yogyakarta.

Purpose of the Study

This study attempted to construct an ancient Javanese philosophy-based theory limited to rontal Sang Hyang Tatwa Jnana and Sang Hyang Nawa Ruci and implemented in the development of the curriculum, learning process and evaluation model. To reach the

goal of research, the problems can be formulated as follows:

1. How is the formula of ancient Javanese philosophy used as basis for the development of educational theory based on the wisdom of ancient Javanese?

2. How is the construction of educational theory based on the wisdom of ancient Javanese?

Method

This study uses a Grounded Theory approach. The purpose of the study of Grounded Theory is not just to make a description but to find or emerge theory (Corbin & Strauss, 2007). Grounded Theory is a qualitative research design whose research raises general explanations (theories) about processes, actions or interactions formed by the views of a large number of participants (Strauss & Corbin, 1998; Cresswell, 2013) Grounded Theory provides procedures for developing information categories (open coding), connecting categories (selective coding) and ending with a series of disjointed theoretical propositions (Strauss & Corbin, 1990). In the open coding phase, the researcher studies the text (eg, transcripts, field notes, documents for salient categories of information supported by the text. For this reason, document analysis is the main method of this research.

Based on the research questions, this study uses documentary analysis method. Document analysis is systematic procedure for reviewing or evaluating the material document. Document analysis requires that the data be Examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Bowen, 2009). Documents used in this study are rontal Sang HyangTatwa Jnana and Sang Hyang Nawa Ruci. Rontal Sanghyang Nawaruci is inseparable with rontal Sanghyang Tatwajnana since the main material of rontal Sanghyang Nawaruci is Wrkodhara teaching, taken from Sanghyang Tatwa Jnana. Sanghyang Tatwa Jnana is written by unknown author while rontal Sanghyang Nawaruci is written by Mpu Shiva Murti, who lived between the 15th and 16th centuries (Shashangka, 2015). Both the two Rontals are stored and rewritten in Balinese language by conservationists in Bali. The original manuscript of Sanghyang Nawaruci is introduced by Prof Dr Prijohoetomo in 1934 as a dissertation at the RijksUniversiteit Utrecht, The Netherlands (Shashangka, 2015). Both rontal shave been written and retranslated by Dhamar Sasangka in a book entitled Ancient Javanese Science (Sanghyang Tatawajnana Nirmala Nawaruci) and published by Gramedia 2015. The book is the only translation and comprehensive discussion for both Rontals so that it can be understood by modern society.

Sang Hyang Tatwa Jnana and Sang Hyang Nawa Ruci are the two very comprehensive books discussing Ancient Javanese human philosophy. The formulation of principal in Javanese educational philosophy in this study is entirely based on the two

main books rearranged in Ancient Javanese Science. Furthermore, the formulation of the ancient Javanese philosophy is developed further by the authors in the formulation of the theory of ancient Javanese education and its implementation in educational assessment.

Findings

Javanese Philosophy

Javanese philosophy is strongly influenced by teachings that thrive on the island of Java. Dhamar Sasangka (2015) divides the periodicity of Javanese thought into three broad categories, namely: (1) Jawadipa, (2) Jawabuda, and (3) Kejawen. Jawadipa is the original teachings of Java, has no references but a book rewritten from babad Kanung by Sigit and Teguh entitled Journey of Javanese History in 230 BC-1292 BC (2016). Jawadipa Philosophy or Kanung discusses: (1) The essence of mental and physical nature of all existing objects, (2) Epistemology of the universe, especially the origins of different human race, (3) the basic concept of Neptu (Javanese calender) and Wuku, (4) the concept of rebirth or kasedan jati / purnabhawa, (5) vegetarian culture, and (5) the origin of Javanese. The influence of Jawadipa culture has been perceived until now. For example, calendar system and Javanese horoscopes, rice cone in a ceremony, the belief in the Danghyang in certain places and worship of ancestral spirits centered on the building named pundenor temple.

Javabuda (Shiva Buddha) is a religious teaching of Shiva mixed with Buddhism Mahayana/ Tantric and Jawadipa teachings. This teaching reached its peak during Majapahit era. Javanese people often refersthis religious teaching as Buda (agomo Budo) and its adherents called Buda Javanese (wong Jowo Budo). Buda does not refer to Buddhism alone, but it is broader such as sinkrestisme teachings of Shiva, Buddha Mahayana and Tantrayana (Wajrayana), as well as the teachings of Jawadipa even in the era of new Java (Islamic Mataram dinasty) teachings of Buda in Java is interpreted as pre-Islamic teachings. Religion of Shiva Buda or Shiva Sogata Buda thrives in Bali after Islam developed in Java. Siwa Buda teachingis separated by Danghyang Dwijendra to reinforce the element of Shiva emphasizing on puja or ritual, and it is known as Tirtha Religion in Bali. Then it is later called Hindu in Republic of Indonesia. In Siwa Buda era, a lot of original spiritual books were popping up as well as the Java Sang Hyang Kamahayanikan, Sang Hyang Tatwa Jnana, Sang Hyang Nawa Ruci, Sarasamuscaya, Slokantara, Vrati Sasana, Tatwa Sang Hyang Mahajnana, Ganapati Tatwa, and the book Tatwa.Those books discuss about native Javanese spiritual concept so they are often called as Dwipantara Dharma Sastra (Krishna, 2015). The works have still existed in Bali until now as a spiritual heir to the ancient Javanese and lately have been studied from the perspective of universal spiritual by Anand Krishna and Dhamar Shasangka. The literary works in Majapahit era are

Negarakertagama,Sutasoma, Arjunawijaya, Kunjarakarna, Pararaton, Sudayana, Sorandakan, Ranggalawe, Panjiwijayakrama, Usana Java and Tantu Panggelaran (Krishna,2015; Krishna, 2016).

Kejawen is an Islamic teachings 'tassawuf' wrapped with Java Buda teachings. It is new java initiated by the Wali Sanga emerged in post-Majapahit era, especially Kangjeng Susuhunan Ing Ngampeldenta and Kangjeng Susuhunan Kalijaga. One of the comprehensive spiritual works in Kejawen is Wirid Hidayat Jati. Most of the works in Muslim Javanese era is still stored properly in Karaton Surakarta and Yogyakarta as the spiritual heir of Islam Javanese. There are also literary works such serat Paramayoga serat Kanda, Pustaka Rajapurwa, serat Wedhatama, Centini, serat Darmagandul, serat Aji Saka and many more that is written in new Javanese language.

Ancient Javanese can be represented by what is written in the book Sang Hyang Tatwajnana and Sang Hyang Nawaruci since both spiritual books, especially Sang Hyang Tatwajnana as the main book of the Deity, Life and Death are the books for Java community. Sang HyangTatwajnana discusses several themes including: (1) the Deity and source of existences in nature, (2) Universe Cosmology, (3) The philosophies of men from the perspective of historical, psychological, physical and metaphysical, (4) the Law of rebirth, (5) moral philosophy, (6) Meditation. While Sang Hyang Nawaruci discusses more about how the road to perfection (Moksah) based on the teachings described in Sang HyangTatwajnana. Human philosophy, Moral philosophy, and meditation in the book are more useful for the development of philosophy and theory of education. Some fundamental human and moral philosophy are very useful for the development of education theory, namely:

1. The human body is composed of three elements: sthulasarira (physical body), Suksma Sarira (Soul), and Atma (Spirit)

2. Atma comes from the power of Bathara Paramasiwatattwa (The Ultimate Dignity). When Atma (Spirit) is thrown into the middle of life and then bound tightly by the soul and physical body,its strength is becoming very small. Atma strength is said to be "asleep" in the Muladhara Chakra. This power can be restored by metaphysics (Kundalini Sadhana) technique. This gives the idea that human abilities are not limited either physical ability, metaphysical and spiritual.

3. Sarira (soul) has four elements, namely Citta, Buddhi, Ahangkara and Manah

a. Citta, serves to perceive, gather all the experiences. Citta is easily understood as a perception.

b. Buddhi serves as awareness as well as consciousness. Having an understanding of space and time, wisdom and consideration are indicators of Buddhi.

c. Ahangkara, ego, serves to feel like and dislike. It is feeling.

d. Manah serves to think and it isa leader of 10 senses in the ancient Javanese philosophy. Manah has analytical, critical and logical nature. Whatever the impression that goes through the human senses will be accepted by the mind for the first time.

This formulation will provide the possibility of the development of human capability dimensions (5 aspects) broader than Bloom's theory, which is already well established (cognitive, Affective and psychomotor).

4. Sarira or soul is understood in two scopes, microcosm scale (in the human body) and macrocosm therefore, there are Citta, Buddhi, Ahangkara, and Manah. Universe Citta is a storehouse of perceptions of the universe. It is the embryo of human being of perception, influenced by the stable and quiet nature (Sattwa), aggressive nature and full motion (Rajah) and the nature of slow, lazy, apathetic (Tamah).

From this formulation, it shows that philosophy of education based on ancient Javanese philosophy sees that each individual has the initial ability (potential) or congenital and actual capabilities developed through learning.

5. Ahangkara influenced by stable and quiet (Sattwa) produces Manah and the embryo of 10 senses (Desendriya). The ten senses are: (1) Srotendriya (ear), (2) Twakingdriya (skin), (3) Cakswindriya (eye), (4) Jihwendriya (tongue), (5) Ghranendriya (nose), (6) Wakindriya (mouth), (7) Hastendriya (hand), (8) Pasthendriya (sex), (9) .Paywendriya (releasing organ) and 10. Padendriya (foot). The ten senses is led by the mind (Manah).

From this formula, theory of education can be developed in which the relationship of psychomotor abilities can be explained as a function of mental quality (perception, awareness, feelings, and thinking) whereas the relationship of cognitive, affective and psychomotor yet has satisfactorily explained in educational theory. This concept provides a basis to the use of meditation as a tool to focus on learning.

Ancient Javanese Education Philosophy

Based on the five basic human philosophies in ancient Javanese philosophy, it can be formulated some premises or formulation of educational philosophy and ancient Javanese namely:

1. Human ability is not limited to physical, metaphysical and spiritual ability.

2. The dimensions of human capability development include five aspects: (1) awareness, (2) perception, (3) cognitive, (4) affective and (5) psychomotor

3. Each individual has the initial (potential) or congenital ability (character, sattva, rajah and tamah) and actual capabilities are developed through learning

4. Psychomotor ability is the function of awareness, perception, cognitive and affective ability.

5. Meditation is as a method of concentration on learning.

Ancient Javanese Education Theory

Barnadib (1996) argues that educational theory emerges in three fields: (1) derived from the philosophy and science such as anthropology, psychology and sociology, (2) as a form of reaction to other symptoms, and (3) Results of practice. Many experts have built a good educational theory rooted in philosophy and practice (inquiry). Thomas (1997) tried to build a theory of education that comes from practice (inquiry). Chung (2005) argues that it is very useful ifthe theory is built on educational practice. Novak (2011) constructs educational theory based on constructivism and meaningful learning of David Ausubel. Novak'a educational theory discusses the criteria for teacher, learner, subject matter, context and evaluation so meaningful learning can take place properly. Educational theory was also built by Richard Peters based on a foundation of ethics and build two paradigms of education, Criteria of education and Education as Initiation (Beckett, 2011). John Dewey's education theory based on philosophy of Pragmatism developed more practical and it can be implemented at schools by Johnston and Koepfer (2009), while the application of John Dewey's Education theory on developed by Stuckart (2016). Pragmatism philosophy also produces adventure educational theory developed by Prouty, Panicucci, and Collinson (Munnings, 2007) and entrepreneurship educational theory (Griffiths, et al, 2012). Based on the ancient Javanese philosophy paradigm, ancient Javanese educational theory can be composed based on ancient Javanese philosophy paradigm to explain the formula related to the objectives, students, and content, learning strategies, evaluation and teacher.

Objectives: The general objective of education according to the ancient philosophy of education is to remove selfishness, greed, and hatred. Selfish is a high sense of ego, greed is feeling unsatisfied for what one has had, and hatred is dislike when others feel happy and pleased when others suffer. On the other hand, nurturing socialism, feeling grateful for what has been gained and developing compassion as basic awareness should be inculcated continuously in the education. The specific objectives of education based on the ancient Javanese educational philosophy as well as educational paradigm is to develop thinking and action skills so students have good proficiency for themselves or for the improvement of human civilization.

Students: Students have the potential capability that comes from the experience gained from previous births (reincarnation). Potential capability includes character, intelligence, skills and other innate character. Students' innate charactercan be divided into three, namely: (1) Sattwa, (2) Rajah and (3) Tamah. Sattwa is stable, quiet and peaceful. Rajah is aggressive, dynamic and full of movement while Tamah is inert, lazy and apathetic. The education process will lead students to Sattwa although it is certainly not easy to succeed because of different innate awareness. Education based on ancient Javanese philosophy of ancient views that intelligence, skills and abilities as innate potential

possessed by students since the day of their birth therefore educational process is basically how to make the potential ability appears on the student to be real-time capabilities. Students are not like *tabula rasa*, or do not have any potential so educational outcomes are also influenced by students' innate characters.

Content: Educational content is divided into two, soft skills and hard skills. Softskill is learning related to awareness, perceptions and feelings while hardskill is related to thinking skills to support the fulfillment of life needs. Softskill is awareness that must be developed by students now as well hereafter in order to achieve ultimate or true happiness. Awareness developed by the students includes 27 properties, namely: (1) proficient in knowledge, (2) know the propriety and impropriety, (3) have excellent behavior, (4) possess power but not rude, (5) speak carefully and politely, (6) respect everyone, (7) have good hearted, (8) have mercy on those who suffer, (9) give comfort to those who despise and grieve, (10) behave faithfully and Sincerely, (11) knock out bad mind, (12) speak gently, (13) take seriously in carrying out the holy teachings, (14) always pursue the right and useful knowledge, (15)act tireless in doing good, (16) feel calm when hitted by misfortune, (17) always feel happy and grateful, (18) have good action to make people happy, (19) have nice words for those who hear, (20) make people calm and happy with good behavior, (21) have no greediness in desire, (22) have no dissapointing behavior , (23) not affected easily by judgment of others, (24) do not act according to your own way, (25) have no confusing act, (26) always be happy and quiet and (27) have good heart, so it is very sightly (Shashangka, 2015: 59-60). Hard skill grown in line with the human need for science and technology to meet the needs and improve civilization.

Learning strategies: Ten senses and the mind is the master of all the senses in ancient Javanese philosophy. Therefore, the focus and quiet the mind is the key of success in learning. By having controlled and silent mind in learning, whatever the learning model is, the learning process can take place even without the presence of a teacher. The state of mind is called concentration, and the concentration becomes a prerequisite of all useful activities of the students. Method to develop concentration in educational Javanese is Samadi / meditation. Meditation training are strongly advised to learn concentration, so that learning can take place properly.

Teacher: The ideal teacher in general according to theory of education is a person who has reached maturity. Similarly, in the ancient Javanese educational theory, teacher should be someone who has been perfect in context of his soft skill and hard skills. An ideal teacher in the ancient Javanese educational theory is not only mastering knowledge and skills alone but also having an inner quality, Sattwa (stable and quiet). In context of new Java philosophy (Islam) described in serat Wulang Reh written by Pakubuwono IV,a good teacher is those who have (1) correct act, (2) a dignified attitude, (3) law

understanding, (4) religious and obedient person, (5) fasting, (6) sincere act (do not think one's gift in turn) (Ferries and Chusniatun, 2012).

Educational Assessment: Based on ancient Javanese educational philosophy, five dimensions should be developed in the process of education so that success of educational assessment should also include five aspects. They are: (1) awareness, (2) perception, (3) cognitive, (4) affective and (5) psychomotor. For more details, it can be seen in following section.

Conclusion and Discussion

Ancient Javanese educational theories explain the formula related of objectives, students, content, learning strategies, educational evaluation and teacher. The general objective of education according to the ancient Javanese philosophy of education is to remove selfishness, greed, and hatred. The specific objectives of education according to the educational philosophy of the ancient Javanese as well as other educational paradigm is to develop thinking skills and skills to act so students have good proficiency in knowledge for their own interest or for the improvement of human civilization. Students have the potential capability that comes from the experiences gained from previous rebirths (reincarnation). Education based on the philosophy of ancient Javanese views the intelligence, skills and other abilities possessed potentially by students since their birth so that the educational process is basically how to make the potential ability appear on the student and it becomes real-time capabilities.

Educational content is divided into two, namely soft skills and hard skills. Soft skill is learning related to awareness, perceptions and feelings while hard skill related to thinking skills to support the fulfillment of the life needs. Softs kill is awareness that must be developed in the students now and in the next life in order to achieve ultimate or true happiness. By having controlled and silent mind controlled, silent at the time of learning, whatever the learning is, the learning process can take place even without the presence of a teacher. Meditation training are strongly recommended to learn how to concentrate, so that learning can take place properly.

The ideal teacher according to the theory of education is a person who has reached maturity. Similarly, in the ancient Javanese educational theory, teacher should be someone who has been perfect in the context of soft skill and hard skill. Being an ideal teacher in the ancient Javanese educational theory is not only mastering knowledge and skills but also teacher must have an inner quality namely Sattwa (stable and quiet). Based on the educational philosophy of ancient Java's point of view, five dimensions should be developed in the process of education therefore educational evaluation should include five aspects. They are: (1) awareness, (2) perception, (3) cognitive, (4) affective, and (5)

psychomotor.

There is a basic difference principle between ancient Javanese educational theory philosophies with the existing educational theories. There are at least four differences; they are educational objectives, students' potential, and learning and evaluation models. The purpose of education is based on spiritualism or reduction of selfishness, in contrast to the classical theory of education where education focuses more on obedience to God. Each student in educational ancient Javanese educational theory has had prior knowledge therefore; the educational process must consider the initial capability for maximum results. It is certainly different from the educational theories of John Locke in which each student is the same. Ancient Javanese educational theory does not provide recommendations on the learning model because he prefers the concentration as a prerequisite for students in implementing the learning. In contrast to the Bloom Taxonomy, which student's achievement can be divided into three domains, namely Cognitive, Affective and Psychomotor, the ancient Javanese educational theories divide it into five domains, namely Cognitive, Affective, Psychomotor, Perception and Awareness. Bloom cannot explain comprehensively the relationship of Cognitive, Affective, and Psychomotor while the ancient Javanese educational theory is able to explain the relationship of five dimensional aspects of human abilities namely Cognitive, Affective, Psychomotor, Perception, and Awareness.

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