

The Primary Values of Tarakanita's Educational Characters

Paulinus Yanto
Graduate School
Universitas Negeri Yogyakarta
 Yogyakarta, Indonesia
 paulinusy05@gmail.com

Dyah Kumalasari
Graduate School
Universitas Negeri Yogyakarta
 Yogyakarta, Indonesia
 dyah_kumalasari@uny.ac.id

Abstract-Students' environment in Indonesia is currently experiencing a moral decline that can endanger the young generation of Indonesian as we observe the occurring social phenomena and symptoms. Juvenile delinquency that is increasingly prevalent, such as mass street fighting between students, pre-marital sex, drugs, bullying, the uncontrolled release of lusts resulting in faith abandonment and so on. This situation reflects the decline of Indonesian's children value of characters. The declining character values needs to be taken seriously so that the young generation of this nation has good character and is increasingly becoming a full human being. Therefore, character education becomes a basic requirement applied in educational institutions to resolve the rampant immorality that has recently happened frequently. In order to create a complete human being, the Tarakanita Foundation develops virtue values. The virtue values are distinguished as follows: 1) typical virtue values which are synchronized to Cc5 plus, namely Compassion, Celebration, Competence, Conviction, Creativity, Community, JPIC (justice for Peace and Integrity of Creation) and 2) general virtue values namely as discipline and honesty.

Keywords: *education, character education, character Tarakanita, Cc5 plus*

I. INTRODUCTION

Nowadays, we have and heard about the deterioration of character's values, such as mass street fighting between students, fight between supporters of political parties who do not accept election results, widespread corruption, pre-marital sex, drug addiction, bullying, the uncontrolled release of lusts resulting in faith abandonment and so on. Further examples of the declining character values, namely as weak tolerance, lack of solidarity, the fading concept of nationalism and many other things that occur within educational institution. Indonesian education still prioritizes cognitive outcomes. UAN score is the goal of many students, teachers, and parents. There is pride for the school if the students get the highest UAN score. As a result, human values receive lack of attention. It is not surprising that there is a decrease of human character values. Thus, there are always reports of UN test leaks every year. Seeing the problems and role of education above, the importance of character education (character building) is urgently required. Character education is increasingly becoming a basic need to be applied on educational institutions. Character education can be the best alternative to solve various social problems.

Tarakanita Foundation, as one of the educational institutions, felt responsible for solving the problems related to those previously mentioned problems of educational

world. Based on the vision of Tarakanita, namely "Tarakanita Foundation, as a Catholic Education Foundation which is inspired by spirit and love of the Congregation Sisters of St. Carolus Borromeu, aspires to be the organizer of educational services based on the spirit of love by prioritizing the formation of human beings with intact personalities. Therefore, the Tarakanita Education institution is trying to build a whole human being through education. Tarakanita Foundation not only offers education that suppresses the cognitive aspects, but it is also accompanied by the development of virtue values. The virtue values are divided into: 1) typical virtue values which are synchronized to Cc5 plus, namely Compassion, Celebration, Competence, Conviction, Creativity, Community, JPIC (Justice of Peace and Integrity of Creation) and 2) general virtue values which are namely as discipline and honesty. Based on those problems, it is interesting to study how the values of the priority of Tarakanita Foundation shaping the young generation in order to have good character. In this paper, the study chosen is a literature study on the primacy values of Tarakanita characters.

II. DISCUSSION

A. Character Building

In English, the word '*Pendidikan*' translated into '*education*'. The word was derived from the Latin word '*educare*' which means growing, nurturing, liberating, and educating. Education was defined as the process of growing, developing, maturing, and making people human being. Education could also be interpreted as a process of developing various kinds of potential that exist within human kind, such as academic potential, relational, talents, aptitudes, physical abilities and so on. Based on the description of education, there was a process of human maturation through education [1]. In fact, the notion of education was always developed even though it did not have big differences in terms of meaning. Thus, education aimed to develop all aspects of students' self. This is reinforced by Driyarkara that education is an effort to humanize humans.

Character was a series of human actions that contained elements of attitude, behavior, motivation and skills. This meant that character was a visible behavior in everyday life. Individuals who had good character were portrayed like individuals who always did the right actions according to themselves and others. Good character had three components, namely moral knowledge, moral feelings and moral actions [2]. Education was the process of growing, developing, maturing, and making people being. Education

could also be interpreted as a process of developing various kinds of potential that existed within humans, such as academic potential, relational, talents, talents, physical abilities and so on. Based on the description of education, there was a process of human maturation through education [1]. Character education was an effort which was carried out consciously to develop a good character for themselves and society [3]. Educational institutions always tried to develop character values to make students had good character. Character education was an important thing to be performed by every educational institution to facilitate students to be able to make decisions wisely.

B. Tarakanita Education

Tarakanita Education was defined as an extension work of the Congregation of the Charity Sisters of Saint Charles Borromeus, therefore the spirit of congregation service is greatly colored the direction and purpose of Tarakanita education. The formation of a CB congregation was started when the French Revolution took place. The revolution brought major and fundamental changes in all fields of life: political, social, economic and religious. France at that time, controlled the Netherlands and Belgium. As a colonial country of France, the Netherlands and Belgium lived in poverty and suffering. Living in a poor, agonizing, and marginalized society, they had no hope for the future, in addition to the occurrence of many orphans. Thus, it made Elisabeth Gruyters wanted to establish a shelter for these children to be educated, cared for and given lessons. These abandoned children were not only educated about general knowledge but were also taught about how to pray, religious morality, as well as practical skills, especially sewing in order to make them were able to live independently. This work experienced a very rapid development, every day poor children come to receive education, until it ran out of staffs.

Based on the experience of Elisabeth Gruyters' educational concept, education was not merely about giving knowledge, but also values and morals religion as a basis for living an independent life. It is interesting that shelters were reserved for poor and suffering children. Although always dealing with problems, due to the strength of deep faith, the constraints that existed, did not reduce the intention to help poor children in order to have a decent live and free from misfortune [4].

On the other hand, the vision of CB education service work was "Educational services filled with the love of God that has a compassionate sense, for the realization of an educational community which was liberating and experiencing salvation in the integrity of the Kingdom of God". There were two basic educational services, namely 1) education should be a place of awareness. Through education, it was expected that children would be aware more of their identity and origin, the world and the social environment, and their responsibilities. This awareness would bring people to be free and responsible. Humans were able to choose the best and make decisions among choices that had existing values [2]. Second, it was the desire to help someone to live as a human and experience a humane live. Education directed to help students become whole individuals. Through education students were helped to live as human beings who were mannered, knowing about

good character, and were able to make appropriate considerations; knowing how to place yourself and take the appropriate action within certain situations.

Based on the description above, Tarakanita Education could be interpreted as a conscious effort to guide, train, and develop the ability of students (spiritual, intellectual, social, adversity, physical) to become a whole human being which were adult, free and independent in order to be useful for yourself and society. Priority values in Tarakanita character education were distinguished as follows: 1) typical virtue values which were synchronized to Cc5 plus, namely Compassion, Celebration, Competence, Conviction, Creativity, Community, JPIC (Justice of Peace and Integrity of Creation) and 2) the general virtue values which were namely as discipline and honesty.

C. The Virtue Values of Tarakanita

Value was the essence of a thing, which was important to be pursued, admired, and continuously fought for by human beings in order to improve human quality [5]. Value was also associated with quality or a reality that had advantages, usefulness with goodness which was the core of a thing. In human life, there was a hierarchy of values. It meant that not all values had the same height. The value of mindfulness, free will, conscience and brotherhood occupied the highest place among all values. The norm of life commonly known in society was the interaction between universal values and values that lived in a society. While ethics comes from the Sanskrit word "*budh*" which means reason, mind, logic and character (Kawi language). In Kawi language, '*pekerti*' or character meant as actions, good actions. Therefore, manners as actions were good actions which were based on reason, mind, and logic. Character learning was understood as a lesson about the ethics of common life based on reason [6].

Virtue was a combination of value and character. Virtue was considered as human morality which was based and carried out in real action human being. The main human being was a noble, strong man, the power to carry out what was good and right to carry out his responsibilities [7]. In this case, it was about humans who were conscious in the process of becoming more qualified by choosing something good. Virtue covered attitudes and behaviors in relationships with God, oneself, others, society and nature. The value of this virtue was meant by character education. Based on the previous description and referring to the founding spirit, Tarakanita aimed to form a complete human being, namely a human with character or virtue with values: Cc5 (Compassion, Celebration, Competence, Conviction, Creativity, Community), JPIC (Justice for Peace and Integrity of Creation), Discipline and Honesty.

D. Compassion

The word compassion came from the Latin word "*Compassion-onis*" which means mercy, things to feel, condolences. Compassion was a personality characteristic where individuals placed themselves in other individual positions. In this position, the individual felt another individual's experience as if it were his own experience. It also meant of feeling the burden of others and rising together to overcome the mutual suffering. This was more than sympathy and empathy, but a virtue in which the

capacity of sympathy and empathy itself became part of love itself and as a basis for a greater social and humanistic linkages. It served as the basis of the highest principles in acting as a whole person. Compassion was a value of the spiritual life of Mother Elisabeth Gruyters, the founder of the Congregation of the Charity Sisters of Saint Carollus Borromeus for experiencing and feeling God's unconditional love. Mother Elisabeth Gruyters prioritized human safety [4]. Compassion could be realized through caring, solidarity, and willingness to share with those who were weak, poor, suffering (physical-spiritual) and being excluded without discriminating them but took on them as fellow creatures of God. Students would own compassion when they did things as follows: visiting sick people, helping people who experience difficulties and suffering, respecting differences, listening sincerely of talking people, and actively involved in humanitarian care activities.

1) *Celebration*

Literally, celebration meant a special celebration in marking of one's life event. One could interpret every life event as an expression of gratitude. As believers, it was the moment of believing that God presented and revealed Himself that sometimes it was difficult to be understand and accepted. Due to the existence of faith, humans could recognize God (love), the one who always met our needs. Therefore, every believer must always be grateful and never had to be worried about life. Celebration was a spiritual value which was carried out by Mother Elisabeth Gruters. She always prayed and put strong hope in God and involved God's intervention in her life [4]. One could achieve celebration values with humility by being grateful for life which was carried out by God and always hopeful and rely on God's intervention throughout one's life. The requiring value which was needed to be lived was the joy of facing reality, positive thinking and optimistic. Celebration was an attitude of humility that all events of life were never separated from the intervention of God. Students who had the value of celebration of doing things such as: thanking when they were successful, steadfast and full of failure anticipation, relying on Divine organization but were still accompanied by great effort to achieve success; celebrating success without overdoing it and keeping in mind their suffering brothers and sisters.

2) *Competence*

Competence was an English which was derived from Latin word '*competens-entis*' which meant power, authority, competency and ability. Thus, competence was an ability and tireless effort to have the skills and intelligence (competence) in accordance with the capabilities. The requiring proficiency and intelligence that needed to be developed were not only knowledge, but also aspect of attitudes and behaviors which were owned, lived, mastered and actualized by students must also be good too. Competence prepared students for learning to know, learning to do, and learning how to learn. Mother Elisabeth Gruyters fought for her spiritual values in response to the emergence of terror, oppression, violence, murder and epidemics. Those events were threat to human dignity. Mother Elisabeth strived to defend human dignity, especially for poor and neglected children with the aim of building a foundation both in their hearts; giving

Christianity lessons; teaching about sewing and praying; and giving encouragement towards the spirit of a holy life [4]. The education promoted by Mother Elisabeth covered the aspects of emotional, rational, emotional, social and fighting power. Competence values that needed to be developed were learning independence and scientific attitudes.

3) *Conviction*

Conviction meant independence and belief [8]. A person who had conviction value was a person learning to live the principles of life with perseverance and consistent implementation of all aspects in their life [9] The main thing in this value was that students learned to consider ratio and reason rather than emotional and feeling. The ratio principle was prioritized, it was not a matter of pleasure and dislike principle. Mother Elisabeth Gruyters fought for conviction values when she tried and struggled to care for and educate the growing number of poor children. Having patience and facing difficulty, she strived on work hard because she had a great desire to move forward, as well as the ability to suffer and be silent, full of patience, joy and strong courage [4]. Because of having the belief that God was with him, Mother Elisabeth dared to choose a small cross as a risk in serving God. Conviction was having fighting power and resilience in dealing with life challenges. Students were considered obtaining conviction value when doing the following things: withstanding hardships and suffering; able to be happy and optimistic always; be responsible; be arduous. The last thing was the ability to actualize and satisfy the desires of inner desires and demands for balanced instinct through the right way - knowing the limits - for example, knowing the limit of eating, sleeping, resting, working with joy, and knowing when to speak and when to be quiet.

4) *Creativity*

Creativity was a person's ability to create something. The ability to create something could be considered as being innovative, namely the ability to enter new things and exploitation and exploitation, namely the explanation of thinking brain, to add as much knowledge as possible [10]. The value of creativity allowed people to feel dissatisfied with what they had previously known, trying to continue to develop what they had optimally. During his lifetime, Mother Elisabeth fought for creativity. Mother Elisabeth perceived that humans were always facing life's problems and must find a way out. The talents and abilities that God had given towards mankind must be developed properly, wisely and meaningfully for human development, service towards others as well as the entire universe, and as a form of gratitude for God's grace. Inside Mother Elisabeth, the value of creativity appeared to be a diligent, never-ending, and consistent effort to devote herself to God sincerely and perfectly [4]. Learners had the value of creativity when doing things as follows: able to create / find new things which were useful, able to explore, dare to try and face failure, continue to study diligently, and take time for useful activities.

5) *Community*

Community came from Latin word '*communitas-atitis*' meant fellowship, brotherhood, and association. The

virtue of community was the spirit to build true brotherhood and equality. The existence of differences was not perceived as something divisive, but it had an aim to enrich one another. As social beings, human need to realize a balanced relationship, not only with others, but also with the environment and the natural surroundings. The balance of relations could be realized through the spirit of sharing and building true brotherhood. Community was as the spiritual value that Mother Elisabeth lived from the beginning of the establishment of monastery by accepting poor children and providing a good foundation in their hearts. She did it by serving the orphanage children to experience safety and by serving the suffering people at Calvarieberg Hospital [4]. Community values that need to be built were attention, appreciation, support, friendly, polite, gentle, acceptance, friendship, openness, comfortable and safe, involvement, deliberation, and reconciliation. Students considered to have a community value when they were doing the following things: living as brothers in a school community, building an open and trusting climate, respecting the dignity of women, helping each other, having mutual cooperation, having a sense of belonging to the school, prioritizing obligations rather than rights, having a close and harmonious of personal relationships, having a mutual service attitude, and did not want to be served.

E. Justice, Peace and Integrity of Creation (JPIC)

Lately there had been many reports of events that made people had lack of trust of what was happened, for example news about violence, suicide bombings, nature damage, human-caused natural disasters, etc. In relation to those events, some people were quite responsive and made a movement to actively participate in solving the problem. However, some people did not even care if they might receive the impact either directly or indirectly. One of the institutions actively involved in resolving the problem is the church. The Church pursued finding root of the destruction problem of harmonious relations between humans and humans, and between humans and environment. The involvement of the church was built in a place of justice, peace and the integrity of creation. (JPIC). In addition to the church, the Tarakanita Foundation Education institution had the same mission as the church by taking part to succeed in justice, peace and the integrity of creation (JPIC). The JPIC was as follows:

1) Justice (justice)

The term justice (*iustitia*) came from the word "fair" which meant: not biased, impartial, going with the right side or the deserved one, did not perform any discrimination [11]. Justice could be understood by giving what was the exact right of others and accepting what was their right. Justice related to the needs, rights and obligations of every people. Justice was a guarantee of stability in human life, and a balance between personal life and shared life [12]. Thus, justice contains several elements: 1) human dignity. Talking about justice was first to talk about respect for human dignity. Upholding justice meant upholding and defending human dignity. Humans had dignity because humans were the images and likenesses of God. Humans who had reason, heart and freedom were the creations which were made to be possible to build relationships of love with themselves, others, God and other

fellow creatures. Moreover, without the occurrence of recognition, appreciation, and defense that every human being had the same dignity, there would be no justice.

The second element was human rights. Recognizing humans as the images and likeness of God meant that there was an awareness of the same low and equal position before God. Thus, it was very important to build relationships that respected each other's rights, other fellow human kinds and other creations. God gave freedom so that humans were able to build a perfect life not by violating and robbing others' rights, especially basic human rights such as: the right to life, the right to have education, the right to religion, the right to work, the right to have peace. Because only God was permitted to take those rights. It was due to the transcendental nature of God required humans to acknowledge His authority. The third element was human rights' obligation. By recognizing that all people have rights, under the context of relation with other fellow creatures, humans had an obligation towards themselves. The human obligations included compassion, being fair and loving others. When people wanted to claim their rights, sometimes they encountered a clash with the rights of others. This conflict resulting the obligation of not damaging, violating and robbing others' rights. From the description above it could be concluded that immortality not only accepting rights and giving the rights of others, but it also required loyalty and responsibility to build relationships properly with others and giving fair treatment towards other creations. Thus, when humans were no longer able to build the right relationship, there would be injustice, and vice versa.

2) Peace

The word peace in Hebrew is "shalom" which means a condition that is safe, comfortable, and full of grace. Peace occurred because of a harmonious relationship between yourself, other human beings and other creations. Peace was something that man yearned for, even by God himself. It was the union of humans and other human beings, human beings with nature, and human beings with God Himself. According to Albert Einstein, peace was not just a lack of war, but also meant the existence of justice, law and order, or in short, the existence of government [13]. In addition, Peace was also perceived as a condition of free from negative things [13]. Peace in the context of religious pluralism was when one religious community respected and appreciated others. That's where human values were at stake, and the meaning of religious values became concrete. The elements that existed within a culture of peace including the act of: mutual understanding, tolerance, solidarity, respect for human rights, economic development, social, cultural, democratic participation and actions to improve international security and peace. Peace was the fruit of justice, meaning that if there was justice there was peace. Therefore, justice was a prerequisite of peace condition. Fighting for peace meant defending for justice.

3) Integrity of Creation

To understand the integrity of creation, one needed to distinguish it from an understanding of the environment. The environment was the condition and place where the creature lived. The integrity of the creation scope was wider than the understanding of the environment. This meant that

the unity of space with all objects, power, circumstances, and living things, including humans, and their behavior may affect the continuity of life and welfare of humans and other living things. Integrity was a condition which was not cracked, fragmented or separated. Creation was a full concept of all God's creatures; human, the universe with all its contents. Furthermore, the integrity of creation was defined as the atmosphere of life which was colored by one overall blend of all God's creations, living together in the universe as brothers and sisters of each other. The thing that distinguished the environment and the integrity of creation was human position. In the sense of the living environment humans took distance, as rulers, while in the integrity of creation, human acted not as a ruler. Therefore, humans were responsible for caring, nurturing, and protecting nature by treating it naturally. From the previous explanation, JPIC could be interpreted as a struggle to uphold justice in order to achieve peace by building relationships correctly and naturally with nature and all its contents as brothers and sisters to one another. The picture of peace and the greatness of creation was illustrated from the creation story when God created everything in harmony between God and humans, and other creatures, God Himself highly respected human dignity. Because of human sin, the harmonious relationship became cracked.

F. Discipline and Honesty

1) Discipline

Discipline was teaching or following a respected leader. Discipline attitude was one of the absolute things in life, because without discipline, one could endanger himself and others. Discipline could also be interpreted as a condition which was created and formed through a process of a series of behaviors showing obedience, compliance, order and command. These values had become part of the joints created by the process of coaching through family, education and experience [14]. The Liang Gie defined discipline as an orderly state in which people were connected in an organization of subject towards existing rules with pleasure. According to E.B Hurlock discipline was someone who learned to voluntarily follow a leader. Parents and teachers were leaders, and children were students who learned from them a useful and happy way of life. Therefore, discipline could be interpreted as the way people teach children moral behavior that was approved by the group [15]. Students who appreciated the value of discipline would perform the following things: 1) coming to school on time, 2) having regular study, 3) doing school assignments on time 4) place things in order, 5) be able to prioritize actions, etc.

2) Honesty

Honesty was a person's decision to express his feelings, his words, or his actions that the reality was not manipulated by lying to others for the sake of himself [16]. According to Mustari, honesty was a behavior that was based on the effort to make himself as a person who could always be trusted in words, actions, and work, both against himself and others [17]. Honesty was the attitude, directiveness of the heart to behave and say according to the truth. Connecting with others, being honest was an endurance, an attitude of "*respect*" to others, because other people need correct information. Honesty was closely

related to justice. An honest person did not want to accept something that was not his right but was able to give what was the right of others. In association with the educational process, honesty fostered self-confidence and pride over results/ achievements of yourself. Because of that honest students avoided cheating although they had the opportunity to do it. Honest students would do as follows: 1) never lying, 2) never deceiving, 3) do not take things that do not belong to him, 4) never cheating, 5) giving a report in accordance with the actual situation, 6) dare to apologize if they were guilty.

III. CONCLUSIONS

The conclusions of this article are as follows:

1. Character education is a conscious effort which is being carried out to develop, grow, mature, and make human beings intact. The application of character education within educational institutions is the most appropriate effort to overcome the perceived moral decline lately.
2. Tarakanita Education is a "conscious effort to guide, train, and develop the ability of students (spiritual, intellectual, social, adversity, physical) to become a whole, mature, free and independent human being to be useful for themselves and society. Tarakanita education has the virtue values which are distinguished as: 1) the typical virtue values synchronized as Ce5 plus, namely Compassion, Celebration, Competence, Conviction, Creativity, Community, JPIC (Justice of Peace and Integrity of Creation) and 2) the general virtue values namely discipline and honesty.

A. Suggestions

1. Character education is compulsory to be applied in the family environment as an early education, school environment and community environment.
2. The implementation of good character education should begin in a family environment since early childhood. Because good habits that are carried out from an early age will be carried away until adulthood period.

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