

Ing Ngarsa Sung Tuladha, Ing Madya Mbangun Karsa, Tut Wuri Handayani: Methods of Javanese Local Wisdom Used in Christian Religious Education

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ABSTRACT

Method is very important in education, and in particularly Christian religious education. Methods are used in every work to produce something. It can be from any kind of culture and civilization. This research will concentrate on methods practiced in Javanese society, and in Christian traditions, namely The Old Testament and The New Testament. Methods practiced in the culture of Javanese and in the Bible are basically the same. Both sources give variety of methods which can be mixed or support one another. These methods are used in different context so the form might be different in accordance with the context of education. The research will be on the method of teaching in Javanese society in Indonesia and the teaching methods in the Bible, i.e. from the beginning of the existence of humankind and the ancestor of Israel and the prophets of Israel in the Old Testament, and in the New Testament as applied by Jesus and Paul. On how this research is done, the researcher or the writer study on the methods used in Javanese society namely *ing ngarsa sung tuladha*, *ing madya mbangun karsa* and *tutwurihandayani*. This research pursue to study the methods used in religious education in the Bible. Here, the research will study the available and relevant materials. This research produce a theses that methods as local wisdom in Javanese society are similar to methods used in the Bible. They can be used in modern time and will be useful if it is used in the right way.

Keywords: *Methods, Christian religious education, Javanese, Bible, modern society*

1. INTRODUCTION

Every community in certain places has its own cultures which in this writing will focus on local wisdom practiced by its society [1]. This local wisdom range about everything in the life of the people. In Minahasa regency in North Sulawesi there is a local wisdom called *Mapalus* (Helping one another in doing a communal thing). In Moluccas there is a *Pela Gandong* meaning we are all a family [2]. And *Gotong Royong* or working together and helping each other that is very well known in Indonesia. This writing will concentrate on a local wisdom, i.e. on methods used in education in Javanness society in Indonesia [3]. The wisdom are *Ing Ngarsa Sung Tuladha* or being in front he is an example or a model, *Ing Madya Mbangun Kasrsa* or being in the middle he is the inspirations and *Tut Wuri Handayani* or being in the back he is the leader or advisor [4].

The three expressions as the local Javanese wisdom is used in the education in the family and society, and being used as a motto of The Ministry of Education and Culture of The Republic of Indonesia, which relate to the father of national education, i.e. a Javanese Ki Hadjar Dewantoro [5]. *Tut Wuri Handayani* is specifically written on the logo of The Ministry of Education and Culture of Indonesia [6]. Thus, the wisdom is really important in educating and nurturing people or a person, which firstly practiced in a Javanese family and then locally in the Javanese society, and nationally Indonesia [7].

2. EDUCATION IN JAVANESE SOCIETY

Education in Javanese community begins in the family. Maria A. Sardjono say: "A family for a Javanese is a first teacher from which one must feel, think, and act in facing reality [8]. That is

why in a family a mother is able to educate the children and at the same time provide affection and feeling safe [9].” This means that the purpose of education in the Javanese family is a close relationship between parents and children who love each other and a peaceful condition [10].

Education in Javanese family indicates the role of the parents, as the teachers are very important. The parents are the source of education [11]. They also become shelter and the first source of moral, etic and spiritual education. The children still depend on their parents in their personal and social lives [12]. In family, children are educated about social norms for living in harmony and respect one another, firstly within the family and then in a society as well [13]. In the family one can feel secured and free to do anything in accordance with values applied in the family [14]. He can also have closed relationships in the family on the basis of compassion which cause someone feels an ideal intimation. Atmosphere of freedom is experienced by every member of the family. Sardjono says “A family is a first teacher who teach how a person must has a feeling, a thought and good action in facing reality.”[15]

In social life there is a most important norm i.e. that in each situation a man needs to have a good attitude in saying something and are able to behave good, and always shows respect to the other according to their level [16]. The value being taught has a basis of human life. By this value we can say that a Javanese give priority to human lives, a congruence and an appeasement or situation with no conflict at all [17]. A child in a Javanese family is nurtured compelling a feeling of respect through *wedi* or fear, *isin* or embarrassment, *sungkan* or in regard to a person of higher status, *sopan* or polite and *hormat* or respect [18]. These all are feeling useful for supporting towards a claim of respect each other in the society [19]. Thus, what is happened in the family also practiced in the society. Family is a small community that creates a society and a society plays a role in forming a family with applying its moral or etic values [20]. With other words moral values of the society are moral values of a family. In Javanese society, social values are determined by the monarchy reputed as the center and direction of the society [21]. This way of thinking is called Javanese monism, that all plurality in society direct to the kingdom, especially the king as understood as reincarnation of God [22].

The ways of educating in Javanese family are gained through experiences in daily lives, and advice by parents to their children. Within this education, the local wisdom, i.e. *ing*

ngarsa sung tulhada, ing madya mbangun karsa and *tut wuri handayani* are applied. Parents could be in front of their children, being in the middle of, and in behind the children, when deliverance the education [23]. This education means as formulated in the book *Ensiklopedi Indonesia* namely leading the people by hand from the darkness or ignorance to brightness or acquirement of knowledge. This education in other words covers all things that broaden knowledge on oneself and about the world they are living with [24]. According to the way of running, education is divided into 3 kinds:

- 1) *Dresur*, education based on compulsion; applied to children under one age.
- 2) *Drill*, to form habit; mindfully practiced by pupil.
- 3) Education, meaning to form intuition; students are educated to behave in accordance with their ability and decide their manner on the basis of their responsibility. This education is carried out until the students are able to take all the responsibility on their action.

This is the education carried out within Javanese family. It is indeed the education in Javanese family is informal one, but with the same purpose as above mentioned, i.e. to lead students from ignorance to be educated. Besides, education also aims to drill skill of the student to do anything correctly and precisely [25]. There are several aspects concerning education:

- 1) Intellectual education, it covers teaching of all knowledge needed for developing the brain.
- 2) Physical education, to bodily grow healthy and strong.
- 3) Moral-etic education, educating pupils about what is good and bad in order to act in accordance with the values.
- 4) Aesthetic educationz the beauty of nature and living, and artistry.
- 5) Social education, to educate pupils to appreciate and to accept the values of life together with other.

3. THE JAVANESE LOCAL WISDOM AS METHODS IN EDUCATION

The Javanese local wisdom *Ing Ngarsa Sung Tulada, Ing Madya Mbangun Karsa* dan *Tut wuri handayani* are methods used in educating children. It is carried out informally in the Javanese family. The three methods which are the title of this writing are:

1. *Ing Ngarsa Sung Tuladha*

Ing ngarsa means in front of, *sung tuladha* means as a leader, model or example of the children or pupil. This method means the parents or teachers when being in front of children act as model for their children. Being a model means that the leader should always be aware of his thought, his words, and his action. His word and deed must be good and true. He has to be wise in solving problems. He has to be honest and just. Indeed, a teacher should be a leader and model for his pupils. He has to be a good example. Appreciation and respect from pupils toward a teacher will decrease and even disappear. When appreciation and respect of the pupils to the teacher has gone, whatever the teacher do in education is no longer useful or meaningful at all. It is there for, teachers or parents need to be reminded about what they say and what they do in order there is a similarity among words and deeds. The reminding one could be the one who is also a parent or another teacher. A teacher or parents still need education to broaden their knowledge from other sources to equip themselves in conducting education to others. By doing this the quality of education remains reserved.

2. *Ing Madya Mbangun Karsa*

Ing madya means being among the children and *mangun karsa* means as pioneer. Thus the meaning of *ing madya mbangun karsa* is that when a teacher or parent being among the children or pupils, he involves in communication or dialog, asking question or discuss with his children for getting ideas from the children about anything related to any knowledge. Herewith a teacher gives the opportunity to the children to participate in giving their ideas or the way to solve a problem. The teacher does not dominate the time for himself but sharing it with the children.

3. *Tut Wuri Handayani*

Tut wuri means being on behind and *handayani* means to make a serious efforts to support and direct the children. This means that a teacher from behind the children make a serious efforts to lead and nurture the children. This is carried out in order the education being run will not run to wrong direction. Herewith the education is a moral and accurate one. In this method also contains nurturing which is similar to educating. Educator should make his students as the center of education. He must always observe his

children regarding their development to goal already determined. When the children grow in a wrong way, a teacher should rectify their direction to what the teacher's aim at the first time.

From this explanation seems that the three Javanese ways of education are methods used by teacher or parents in caring out the teaching. Firstly, to give example by demonstrating what is going to teach. This method of demonstrating is one of interesting and effective methods used by teacher in education. Teacher shares knowledge to his pupils by doing or giving an example about the knowledge which is being delivered. What will be demonstrated concerning education in a family are good attitudes and examples. But, in a class usually the demonstrating things are stories which are relevant to given knowledge. Secondly, *ing madya mbangun karsa* is a method similar to question and answer or discussion.¹ This method involves the pupils in the process of learning. A teacher must have prepared questions and be ready to answer the questions of the students. A question will invite the children to think of the answers of the questions, and give ideas concerning the matter of lesson. This method is teacher and student orientations. Teacher only deliver question and then the pupil should find the answer. Thirdly, *tut wuri handayani* is a model of learning where the teacher on a position at behind the children. In this position, he boosts and gives guidance to the children. It inspires the children to study and work hard until reaching the goals. It also functions to direct the student to master the knowledge which is delivered by the teacher. The teacher, while giving inspiration also keeping the children in the right direction. A teacher should know his children well, and the children should also know their teacher. This concerns the function of the teacher that is to provide a feeling of safety and comfortable. A teacher also should know the direction of the children so that while giving inspiration, he also guides them to the right direction. If the teacher mistakenly guides the children, they will take the wrong path and so they will not reach the aim as defined at the first time. The effort to educate the children will not be meaningful. From the matters discussed above it is clear that there is a teacher centered learning and a student centered learning. The first method *ing ngarsa sung tuladha* and the third *tut wuri handayani* are clearly teacher centered learning while the second one the *ing madya mbangun karsa* is student and teacher centered learning.

4. CONCLUSION

Methods that use in Javanese society as local wisdom ie. *ing ngarsa sung toladha, ing madya mbangun karsa* and *tut wuri handayani* are importance in education and can be used rightly for Christian education. These methods are similar to methods in used in the Old Testaments by God the ancestors, Moses, the judges and the prophets and the wisened, and in the New Testament by Jesus and Paul. The difference is that the methods in Java come from human while methods in the Bible come from God Himself, especially given to His Servants, and in the New Testament come from Jesus and then from the apostle Paul. Their methods such as the appearance on God and He gives His commands and by inspiration to His servants. In the New Testament Jesus and Paul use similar methods, such as giving a speech, discussion, demonstration, guidance direction and instruction.

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