

Historical Value of Cetho Temple as Local Culture-Based Character Education Source and Material

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Abstract: The objective of research is to find out historical values of Cetho Temple containing character content in local culture and tradition that can be used as the source and material of character education in school. This study was conducted in exploratory manner, emphasizing on: 1) character values in historical background of Cetho temple, 2) character values in physical culture of Cetho Temple, and 3) character values in local tradition and culture of Cetho Hamlet people as the effect of Cetho Temple's existence. This was descriptive qualitative research in nature with naturalistic and exploratory approaches. Techniques of collecting data were observation, in-depth interview, archive study, historical analysis, and FGD. Data was analysed by using content analysis, analyzing the character content of Cetho Temple's historical values that can be the source and material of local culture-based education in school. The results of research showed that: (1) character values in Cetho Temple's historical background were: developing self-potency, developing work ethos and learning, having openness, having self-control, having and developing tolerance, believing in the existence of the One and Only God and always obeying His tenet, and obeying the religious tenet. (2) Character values contained in physical culture of Cetho Temple were: believing in the existence of the One and Only God and always obeying His tenet, obeying religious tenet, having and developing tolerance attitude, growing honesty, having commonness and mutual cooperation, having responsibility, having self-control, and having respect to each other. (3) Character values contained in local tradition and culture of Cetho Hamlet people as the effect of Cetho Temple's existence were: believing in the existence of the One and Only God and always obeying His tenet, having the feeling of responsibility, having commonness and mutual cooperation (*gotong royong*), obeying religious tenet, and having shy feeling.

Keywords: *Historical Value, Character Education, Local Culture*

INTRODUCTION

Character education is a teaching program in school aiming to develop students' predisposition or character by means of comprehending community's values and belief as moral power in their life through honesty, reliability, discipline, and cooperation emphasizing on affective domain (feeling and attitude) without ignoring cognitive domain (rational thinking) and skill/psychomotor domains (skills of processing data, expressing opinion, and cooperating) (Nurul, 2007).

Character education is included into the school curriculum recalling the increase of deviating behavior among adolescents, most of which are school age children. Those deviations indicate that character education has not implemented optimally yet in school.

Character education (Indonesian: *Pendidikan Budi Pekerti* or PBP) in Competency-Based Curriculum (Indonesian: *Kurikulum Berbasis Kompetensi* or KBK) and Education Unit Level Curriculum (Indonesian: *Kurikulum Tingkat Satuan Pendidikan*) are conducted by integrating PBP into all subjects, particularly History subject in Senior and Vocational High Schools and Integrated Social Science in Elementary and Junior High Schools.

The source of PBP learning material and enrichment in History subject comes, among others, from local culture. Local cultural base in this PBP has some strategic objectives: (1) viewed from educational perspective, particularly value education, through using local culture as

learning source, the students are made closer to the actual. Thus, the students will be closer to the actual life reality. Consequently, the students have social skill to live within society that is actually consistent with the objective of education in order to give life skills; (2) viewed from cultural strategy, the escalated effect of globalization has reduced both local and national cultural values. Local culture has potency and role as counter culture to dominant global culture mythicized into something inevitable, (3) viewed from cultural decentralization perspective, when national culture has been more helpless, local culture has potency to be developed as a part of cultural decentralization in local autonomy (Joko Sutarmo and Bambang Murtiyoso, 2008: 119).

Cetho Temple is a historical building constituting Majapahit Kingdom's heritage in King Brawijaya V (the 5th King Brawijaya) period (interview with Mr. Cipto, August 17, 2013). Cetho Temple as the product of human culture has so many normative and religious meanings contained in its physical structure, including tradition and custom prevailing in Cetho Hamlet community as the implementation and the effect of Cetho Temple's normative and religious meanings. Normative and religious meanings and Cetho community tradition are potential values that can be the source and material of character education.

Considering the background above, a research is conducted on character value in historical background of Cetho Temple, character value in physical culture of Cetho Temple, character value in local tradition and culture of Cetho Hamlet people as the effect of Cetho Temple's existence.

Generally, this research aims to produce character values in historical background of Cetho Temple, character value in physical culture of Cetho Temple, character value in local tradition and culture of Cetho Hamlet people as the effect of Cetho Temple's existence.

Methods

This research was taken place in Cetho Temple area in Cetho Hamlet, Gumeng Village, Jenawi Sub District, Karanganyar, Central Java. The research was conducted for 8 months, since the approval of research proposal as the basis of research implementation. This research was an exploratory study that was descriptive qualitative in nature with naturalistic and exploratory approaches.

The subjects of research were Cetho Hamlet people and Karanganyar Regency Government, in this case Education and Culture Service of Karanganyar Regency. The object of research was historical value of Cetho Temple containing character content.

Techniques of collecting data used were (1) in-depth interview, (2) direct observation, and (3) content analysis. Sampling techniques employed in this research were purposive and snowball techniques. Data validation was carried out using triangulation, recheck and peer debriefing techniques. Research analysis was conducted using interactive and content analysis techniques.

Result and Discussion

1. Character Value in Historical Background of Cetho Temple

Some factors underlay the construction of Cetho Temple as a product of human culture:

a. Political Aspect

Cetho Temple was constructed in 1475 AD (Stutterheim translated by Marto Subroto, 1930) during Bhre Kertabhumi or Brawijaya V reign in Majapahit Kingdom, with the finding of the symbol of Majapahit Kingdom (heptagram).

The construction of Cetho Temple aims to make the ordinary people subjected and submitted to the King's command by including mystical values into Majapahit people's life pattern.

b. Social Aspect

When Majapahit Kingdom was under Bhre Kertabhumi's power or around 1475 AD, Islam religion had disseminated in coastal areas of archipelago (Slamet Mulyono, 1979: 199). Islam religion's arrival was welcomed by Majapahit people. Islam religion development in Majapahit Kingdom impacted on the stability and the intactness of Majapahit area leading to the Majapahit people's weak belief in this Dewa Raja (King God)'s cult meaning the weak political power of Majapahit. Considering the phenomenon, Bhre Kertabhumi attempted to inhibit the dissemination of Islam religion tenet. An attempt taken to maintain the Hinduism-patterned community was to use art and culture, by developing and preserving worship places with Hinduism element background such as Cetho Temple.

c. Religion Aspect

Physical structure of Cetho Temple represent human life journey and the thirteenth terrace serves as the symbol of the end of human life (interview with Mr. Cipto, August 17, 2013). It is represented that to achieve the objective, human beings should pass through many obstacles and challenges in their life. People should be really clean and pure to achieve *moksa* (redemption) or mankind welfare in embracing Hindu religion.

Historical background of Cetho Temple has educative values. Value is a standard or primary characteristic inherent and considered as important or wanted according to an individual or a group of individuals, becoming an individual's power source to have will that is in-depth in nature, and is often less changeable and made a life guidance and objective all at once.

Value contained in historical background of Cetho Temple consists of: developing self-potency as indicated with Brawijaya V in producing religious culture' art work to legitimate his power before Majapahit people; developing work ethos and learning as indicated with Majapahit people who always complied with and did all of the King's command and obeyed his prohibition; openness as indicated with Majapahit people's attitude in welcoming Islam religion's arrival; self-control as indicated with Islam's entry silently into Majapahit Kingdom's life since 1448 when this Kingdom was ruled by Kertawijaya; tolerance as indicated with the establishment of Muslim community; belief in God as indicated with belief in Allah; developing self-potency as indicated with the attitude of keeping attempting to achieve the objective; being pious to God as indicated with Hindu people's attitude in implementing their religion tenet to achieve *moksa*; openness as indicated with Indonesians' attitude receiving Hindu culture as apparent in the structure of temple building.

Values contained in historical background of Cetho Temple develop corresponding to situation and condition encountered by human beings thereby these values encounter transformation or the change of shape (form, characteristic, function, and etc) by adding, reducing, or rearranging its elements (Rustopo, 2007). Values existing in historical background of Cetho Temple consist of developing self-potency, developing work ethos and learning, feeling of openness, self-control, tolerance, belief in the One and Only God, piety to God, compatible to 18 character values suggested by Education and Culture Department: believing in

the presence of the One and Only God and always obeying His tenet, obeying religious tenet, having and developing tolerance attitude, having the feeling of self-appreciation, self-discipline, developing work ethos and learning, having responsibility, the feeling of openness and self-control, capable of thinking positively, developing self-potency, growing love and affection, having commonness and mutual cooperation, having solidarity, respect, etiquette and decorum, and feeling of shy, and growing honesty, thereby can be used as a means of developing character value.

The transformation of values in historical background of Cetho Temple as character value development can be identified in the following values: developing self-potency, developing work ethos and learning, having the feeling of openness and self-control, and having and developing tolerance attitude, believing in the presence of the One and Only God and always obeying His tenet, and obeying religious tenet.

2. Character Value in Physical Culture of Cetho Temple

Physical culture of Cetho Temple consists of building structure and relief. Cetho Temple has shape and building structure similar to those of Sukuh Temple, the one constructed in the form of stacked terraces, and the more backward the higher is the terrace. There are 13 terraces in Cetho Temple. It is consistent with Javanese mysticism considering that odd number is the sacred one in religious life (interview with Mr. Cipto, August 17, 2013). These terraces are composed in a row from the West to East with the entrance in the west, the more backward the higher is the terrace and the highest terrace (the most backward) is the most important and sacred one. A gate connects one terrace to another. Each yard of terrace is divided by a pathway from the first to the last terrace into two (left and right). The entrance between terraces is layered with stone structure particularly on ladder and the sill of entrance. Meanwhile the way dividing each terrace is only dirt road, but on the upper terraces all yard surfaces are layered with stone structure (Observation on August 24, 2013).

On the 7th terrace, there are many heritages such as gate, statute, and stone arrangement and inscription. This terrace has entrance constituting *bentar* gate with wall on its left and right. On the right of gate, there is an ancient Javanese writing. Each gate is ornamented with three *meru* (pagoda of Hindu temple). Before entering the gate, there is *dwarapala* statute on the left and right of the lowest ladder. There are 8 statutes in this terrace located behind the 7th gate, in front of the 8th gate and behind the feature. There are also turtle-shaped ladder feet under the entrance gate into the 8th terrace. In the center of yard, there are features made of stone composed flatly (horizontally) creating certain pattern from the front to the back respectively.

The 13th terrace is the last and most sacred one. On this terrace, there is a monument-shaped main building called *stupa* by surrounding people (interview with Mr. Cipto, August 17, 2013).

The relief existing in Cetho Temple consists of Sudamala and Garudeya relieves. Sudamala Relief tells about Sadewa who had liberated Durga Ra Nini from Hyang Guru's curse, while Garudeya Relief tells about Garudeya who had liberating Dewi Winata from Dewi Kadru's slavery (interview with Mr. Cipto, August 17, 2013).

Physical culture existing in Cetho Temple has educative values. Value is a standard or primary characteristic inherent and considered as important or wanted according to an individual or a group of individuals, becoming an individual's power source to have will that is in-depth in nature, and is often less changeable and made a life guidance and objective all at once.

Values contained in the structure of Cetho Temple building are: belief in God as indicated with the odd number contained in the number of terraces in Cetho Temple, 13; religiosity as indicated with veneration to Kyai Krincing Wesi and *lingga*; tolerance as indicated with the attitude of respect to an individual meditating on the 10th and 11th of Cetho Temple.

Values contained in Sudamala relief in Cetho Temple are: religiosity, as indicated with Sadewa who submitted his fate to Hyang Widi and liberated the curse against Durga Ra Rini and Begawan Tambapetra; honesty as indicated with Sadewa's attitude that was not able to liberate Durga Ra Rini curse; commonness and mutual cooperation as indicated with Pandawa's attitude in fighting against Kalantaka and Kalanjaya; tolerance, as indicated with Nakula and Sadewa's attitude in appreciating their brothers' opinion.

Values contained in Garudeya relief in Cetho temple are: responsibility, as indicated with Garudeya attitude in finding Tirta Amerta; patience as indicated with Garudeya attitude that had not eaten Wibawasu and Supratika; respect as indicated with Garudeya's attitude to Vishnu; commonness and mutual cooperation as indicated with cooperation between gods and giants in finding Tirta Amerta.

Values contained in physical culture of Cetho Temple develop corresponding to situation and condition encountered by human beings thereby these values encounter transformation or the change of shape (form, characteristic, function, and etc) and or grammatical structure into other grammatical structure by adding, reducing, or rearranging its elements (Rustopo, 2007). Values existing in physical culture of Cetho Temple consist of believing in God, religiosity, tolerance, honesty, commonness and mutual cooperation, responsibility, patience, and respect, compatible to 18 character values suggested by Education and Culture Department: believing in the presence of the One and Only God and always obeying His tenet, obeying religious tenet, having and developing tolerance attitude, having the feeling of self-appreciation, self-discipline, developing work ethos and learning, having responsibility, the feeling of openness and self-control, capable of thinking positively, developing self-potency, growing love and affection, having commonness and mutual cooperation, having solidarity, respect, etiquette and decorum, and feeling of shy, and growing honesty, thereby can be used as a means of developing character value.

The transformation of values in physical culture of Cetho Temple as character value development can be identified in the following values: believing in the presence of the One and Only God and always obeying His tenet, obeying religious tenet, having and developing tolerance, growing honesty, having commonness and mutual cooperation, and having responsibility, self control, and respect.

3. Character Value in Local Tradition and Culture of Cetho Hamlet people as the effect of Cetho Temple's Existence

In the life of people surrounding Cetho Temple, many local traditions and cultures are held by Cetho Hamlet people due to the existence of Cetho Temple. They are explained below.

a. Galungan Ceremony

Galungan ceremony is Hindu community's holy day to celebrate Dharma's winning in fighting against a-dharma. Galungan holy day falls down on Rabu Kliwon (*Wednesday Kliwon*) *wuku Dungulan*. Dharma is defined as the implementation of obligation and works well. Cetho Hamlet people hold Galungan ceremony on the 9th terrace of Cetho Temple.

b. Dawuhan Ceremony

Dawuhan Ceremony is usually held by Cetho Hamlet people in Saturday Kliwon (*Sabtu Kliwon*) morning on Sura month once a year. This ceremony is the one of dedicating *sesaji* (offering) to water source to prevent it from being angry and to keep giving prosperity to Cetho Hamlet people (interview with Mr. Cipto, August 17, 2013).

The procedures of *Dawuhan* ceremony held by Cetho people are as follows:

- 1) All of adult men assemble in the *sendang* (spring or water source) and each of them brings *sesaji* specified.
- 2) Religion leader or elder of Cetho Hamlet burns incense while reading spells to begin the ceremony.
- 3) The participants of *Dawuhan* ceremony meditate while praying, such as reading the spell for about thirty minutes.
- 4) Religion leader or Hamlet Head leading the ceremony pours the flower water (*air kembang setaman*) onto *sendang*.
- 5) *Sesaji* brought by the participants is eaten together around the *sendang* and some of it is brought back home.

c. Panca Wali Krama Ceremony

This ceremony is held by Hindu community around the temple. Panca Walikrama ceremony in Cetho Temple is an attempt of harmonizing universe or *buwana agung* (exalted earth) and human beings or *buwana alit* (small earth), and of praying for safety and security of this country. This rite is held along with *Modosiyo* ceremony, a rite conducted every six months in Cetho Temple by Hindu communities in Karanganyar and surrounding, as the expression of gratitude for the blessing given so far to the people surrounding Mount Lawu. During the ceremony process, to facilitate the citizens to put *sesaji*, worship place made of bamboo is established on each of terraces. Through such ceremony, all human beings are expected to realize who they are and to interpret every happening or event as a means of reflecting and correcting themselves.

d. Medang Siang

Every *selasa kliwon* (Tuesday Kliwon) Hindu communities surrounding Cetho Temple always hold “*Medang Siang*” inside Cetho Temple complex or praying inside Cetho Temple. The ceremony is not only attended by Hindu communities surrounding Cetho Temple but also by Islam, Christian, and other communities to pray together in Cetho Temple. Although they pray inside Cetho Temple, they pray to their own God according to their own belief (interview with Mr. Cipto, August 17, 2013).

Local tradition and culture of Cetho Hamlet people have educative values. Value is a standard or primary characteristic inherent and considered as important or wanted according to an individual or a group of individuals, becoming an individual's power source to have will that is in-depth in nature, and is often less changeable and made a life guidance and objective all at once.

Values contained in local tradition and culture of Cetho Hamlet people are: believing in God, as indicated with Hindu community's holy day to celebrate Dharma's winning in fighting against a-dharma; responsibility as indicated with Hindu Communities that have implemented obligation and works; belief in God as indicated with the rite of dedicating *sesaji* to water source to prevent it from being angry and to keep giving prosperity to Cetho Hamlet people; commonness and mutual cooperation, as indicated with adult men assembling in *sendang* while

eating *sesaji* together; religiosity, as indicated with religion leader or elder of Cetho Hamlet reading spells to begin the ceremony and the participants of *Dawuhan* ceremony meditating while praying; belief in God as indicated with the attempt of harmonizing universe or *buwana agung* (exalted earth) and human beings or *buwana alit* (small earth), and praying for the safety and security of this country; having shy feeling, as indicated with *Panca Wali Krama* ceremony through which all of human beings are expected to realize and to correct themselves; religiosity as indicated with Hindu communities praying in Cetho Temple every Tuesday Kliwon (*selasa kliwon*); tolerance, as indicated with Islam, Christian, and other communities for praying together in Cetho Temple according to their own belief.

Values contained in local tradition and culture of Cetho Hamlet develop corresponding to situation and condition encountered by human beings thereby these values encounter transformation or the change of shape (form, characteristic, function, and etc) and or grammatical structure into other grammatical structure by adding, reducing, or rearranging its elements (Rustopo, 2007). Values existing in local tradition and culture of Cetho Temple consist of belief in God, religiosity, responsibility, commonness and mutual cooperation, having shy feeling, and tolerance compatible to 18 character values suggested by Education and Culture Department: believing in the presence of the One and Only God and always obeying His tenet, obeying religious tenet, having and developing tolerance attitude, having the feeling of self-appreciation, self-discipline, developing work ethos and learning, having responsibility, the feeling of openness and self-control, capable of thinking positively, developing self-potency, growing love and affection, having commonness and mutual cooperation, having solidarity, respect, etiquette and decorum, and feeling of shy, and growing honesty, thereby can be used as a means of developing character value.

The transformation of values in local tradition and culture of Cetho Hamlet as a means of developing character value can be identified in the following values: believing in the presence of the One and Only God and always obeying His tenet, having responsibility, commonness and mutual cooperation, obeying religion tenet, and having shy feeling.

Conclusion and Recommendation

Considering the result of research, the following conclusions can be drawn.

1. Character values in Cetho Temple's historical background are: developing self-potency, developing work ethos and learning, having openness, having self-control, having and developing tolerance, believing in the existence of the One and Only God and always obeying His tenet, and obeying the religious tenet.
2. Character values contained in physical culture of Cetho Temple are: believing in the existence of the One and Only God and always obeying His tenet, obeying religious tenet, having and developing tolerance attitude, growing honesty, having commonness and mutual cooperation, having responsibility, having self-control, and having respect to each other.
3. Character values contained in local tradition and culture of Cetho Hamlet people as the effect of Cetho Temple's existence are: believing in the existence of the One and Only God and always obeying His tenet, having the feeling of responsibility, having commonness and mutual cooperation (*gotong royong*), obeying religious tenet, and having shy feeling.

Considering the result of research and discussion obtained, the recommendations can be given:

1. History-Social Science teachers in Junior and Senior High Schools are recommended to utilize this research's finding related to historical values of Cetho Temple as the source and material of character education.
2. Government (Education and Culture Department) in Karanganyar Regency in particular and city and regencies government in Surakarta Residency in general are recommended to utilize local culture more as the source of reference in implementing the 2013 curriculum successfully emphasizing on character education through their programs and policies.

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