

# Local Wisdom Character Education Based on the Life Philosophy of R.M.P. Sosrokartono

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**Abstract.** This article aims to explore the noble teachings of RMP Sosrokartono that are relevant to be integrated with the character education program run by the government. The method used is Gandamedian hermeneutics by examining ancient manuscripts belonging to R.M.P.Sosrokartono and artifacts that can still be traced so that the important points of authentic teachings of R.M.P.Sosrokartono in living his life are found. After that, the teachings that are relevant to the character education program are formulated. The results revealed five main teachings that are highly relevant to the main characters of character education that includes concern socially, religious, peace-loving, friendly, communicative, hardworking, independent, and tolerant.

**Keywords:** RMP Sosrokartono, Character Education, Teachings

## 1. Introduction

Government policy in the development of Indonesian education leads to reaffirming the characters and identity of the nation to become a strong nation by maintaining local wisdom while keeping up with the current development. Local wisdom character education will encourage students to carry out conservation to the cultures that possess noble values as the national property[1]. Character education is the answer to the globalization of information that brings a flow of information which currently tends to erode the original characters of the Indonesian people who are polite, friendly, responsible and noble [2].

Character education is considered a serious problem that must be carried out rather than a discourse. The importance of character education is due to important views which consider character education to be very closely related to psychological products in the form of expressions of love and affection, self-discipline and personality integrity[3]. Eventually, there is a growing awareness to maintain the educational values which include ethics, prosocial behaviors and the need to strengthen the focus of achieving academic success [4].

Indonesian local wisdom character education is one of the answers to the challenges of the disruption of noble cultural values that are currently experienced by this nation. Local wisdom character education can be developed through the internalization of cultural values derived from cultural products, social norms, central figures the teachings and exemplars of who are respected, and other customs and noble values that are believed to be true by the society [5]. There is a need to do an in-depth study to find values comprehensively to be integrated into the education system until the learning process in the classroom. In the US, the issue of character education has become a hot issue debated mainly with regard to who is

responsible for moral education, democratic values , and life principles, and eventually, everyone agrees that teachers have an important role in it[6]. In the end, at the level of education, teachers must be convinced that every prospective teacher has the faith and confidence to be the frontline figure of character education for students.

R.M.P.Sosrokartono is a national hero known as the spiritual teacher of the first president of Indonesia. As a spiritual teacher, he was considered to have the wisdom, exemplary and life insights the thoughts of whom need to be explored deeper to be adopted in the development of the education system. Sosrokartono is a figure known to have the integrity between his words and his deeds, willing to be beneficial to the surrounding and sincerely selfless[7]. The most important teachings of Sosrokartono are controlling oneself by holding on to conscience, having social awareness, and promoting common interests, happiness and welfare [8]. Unfortunately, to date, his philosophy of life and teachings are only limited to discourse and have not been formulated in a technical form that can be operationalized for the implementation of education and learning in the field.

This article will review Sosrokartono's life views that are relevant to be developed and adopted in the systemic education atmosphere, and can be implemented. The hope is to find the operational formulations on how to restore the characters and personalities of the nation based on onSosrokartono's views and philosophy of life. Finally, the education expected to be able to restore the characters and personalities of the nation can be achieved.

## **2. Method**

This research is a qualitative study using the hermeneutic method. This research interpreted the manuscripts that contained Sosrokartono's important thoughts about life. One manuscript was personally written by Sosrokartono while the others were the writings of others who summarized Sosrokartono's thoughts and outlook on life, especially his communication experience as the spiritual teacher for Soekarno. The understanding of the text is then connected with the reality of contemporary society that synergy occurs seven though there is a disconnection between the texts and the author in terms of the subject.

The manuscripts interpreted in the books entitled Ilmu Kantong Bolongand Ilmu Sunjiby Sosrokartono were responded academically by R. Mohammad Ali[9]. The texts were then compared with other texts written by different authors to obtain the same views and orSosrokartono's authentic mindset as well as the reality of living conditions in society. The results were interpreted to obtain the values suitable for character strengthening and the implication in character education. Apart from the text, the interpretation of Sosrokartono's letters was also explored [10].

## **3. Result and discussion**

### **3.1 Result**

The results Of manuscript investigation obtained letters that were sent as a counsel to President Sukarno because of Sosrokartonowas a spiritual teacher the counsels of whom were awaited. One screenshot of the obtained letters displayed in **Figure 1**.

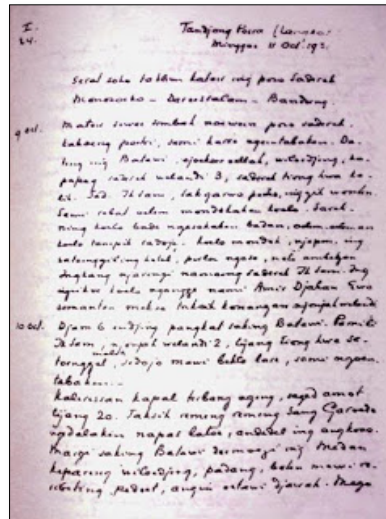


Figure 1. Sosrokartono’s letter to President Soekarno [10]

The study of manuscripts in figure 1 and the exploration of the other manuscripts resulted in important outlines and redline from the live view and life philosophy presented in table 1. Table 1 does not take all the essence of the philosophy of life, but only the one considered still relevant to the implementation of character education in Indonesia.

Table 1. The analysis of Sosrokartono’s life philosophy and its implications for character education

No.	Life Doctrine/Philosophy	Meaning in Indonesian	Value of Character Education
1	<b>Kanthong Bolong</b> “Nulung pepadhane, ora nganggo mikir wayah, wadhuk, kanthong. Yen ana isi lumuntur marang sesami”	<b>Perforated Bag.</b> “Helping others do not need to consider our time, stomach, and pocket. If it is available, let it go for others”	social concern
2	<b>Jaka Pring</b> “Pring padha pring. Weruh padha weruh. Eling tanpa nyanding”	<b>Bachelor Bamboo.</b> “One bamboo with the others. Knowing each other. Remembering without approaching.”	Hardworking, Honest and peace-loving
3	<b>Murid lan Guru Pribadi,</b> “Murid, gurune pribadi. Guru, muride pribadi. Pamulangane, sengsarane sesami. Ganjarane, ayu	<b>Student and Private Teacher.</b> “A student is the teacher for himself. A teacher is the student of himself. The learning place is the suffering	Independent and Respectful for Achievement

No.	Life Doctrine/Philosophy	Meaning in Indonesian	Value of Character Education
	<i>lan arume sesami.</i>	of others. The result is the beauty and fragrance of others. “	
4	<b><i>Sugih tanpa Bandha,</i></b> “ <i>Sugih tanpa bandha. Digdaya tanpa adji. Nglurug tanpa bala. Menang tanpa ngasorake</i> ”	<b><i>Wealthy without Assets,</i></b> “Being wealthy without assets, being strong without talismans, coming to enemies without companions, winning without humiliating.”	Friendly, communicative and peace loving
5	<b><i>Trima mawi Pasrah,</i></b> “ <i>Trimah mawi pasrah. Suwung pamrih, tebih ajrih. Langgeng tan ana susah, tan ana seneng. Anteng antheng sugeng jeneng</i> ”	<b><i>Sincere Acceptance.</i></b> “Acceptingsincerely, selflessly, fearlessly. Being eternal without feeling sad or glad. Calmly focused while reciting His names”	Religious, Hardworking

Table 1 shows that every life view and or life philosophy has noble values that are very relevant to the 18 character values currently optimized to be achieved through the character education system. Local wisdom character education is important to redevelop. Japan can be taken as an example since it clearly distinguishes education from the western approach and applies original education that is in accordance with Japanese culture[11]. It is never too late to keep improving the characters of the nation which begins to be eroded by the flow of globalization to become better through truly Indonesian character education.

Referring to **table 1**, the important values to teach are;(1) *Perforated Bag (KanthongBolong)* refers to the most prominent character of this teaching, which is social concern that suggests helping others without being self-sufficient first because help is not always related to the provision of materials. Making students used to help others even with small things is important to make them used to concern for the difficulties faced by their social environment. (2) *BachelorBamboo(Jaka Pring)* refers to the character of *jaka* or bachelors who are taught to connote a young spirit that is still passionate about working on various things and sometimes having to cross each other because of their idealism. The teachings further advocate to prioritize the common benefit and to maintain harmony even though they are not physically close. The spirit of hard work and harmony is very important to be taught and accustomed from an early age at the lowest level of education.(3)*Student and Private Teacher (Murid lan Guru Pribadi)*teaches that although one’s position is as a student, at least he should be able to be a guide and a teacher for himself. The same thing applies for a teacher who, despite being a teacher, must also become a student for himself to continue to learn and develop through the dynamics of life in order to find the beauty, happiness, and kindness with others. This statement encourages us to become an independent individual who must continue to learn and have curiosity in order to develop and gain new insights, knowledge, and science from life experiences. (4)*Wealthy without Assets (Sugih tanpa Bandha)* refers to the social status, scientific position, and caste in the society that often limit our relationship with others. Students must be taught to have humility, friendliness, communicativeness, peace proposition, and respect for others, even to people who are hostile to them and they hate. Students must

also be taught not to ask others to hate the people they hate even if their mistakes are difficult to forgive. And (5) *Sincere Acceptance (Trimamawipasrah)* teaches the importance of sincerity in accepting various life events no matter how unpleasant they are for him with the awareness that as a God's creature, he must sincerely accept the provisions of God while still trying to get a better life and being responsible for himself, the environment and to God.

### 3.2 Discussion

In 2045, Indonesia will have a demographic bonus that the potential and productive generations will become the majority of the population. Education is a central point of excellence for preparing human resources with extraordinary characters [12]. For this reason, the 2013 curriculum, which facilitates intellectual and academic development of human resources while maintaining the noble character possessed by the Indonesian nation, was developed [13]. This movement had actually been carried out by Turkey as well from 2004 to 2013 where access to education continued to be brought closer to the society in order to improve the quality of human resources and improve living welfare through professional wage provision [14]. Eventually, value and character-based education will encourage increased competence, ethics, prosocial behavior and academic focus strengthening for achieving students' success[4].

Character embedment is not an instant activity the result of which can be seen in a short time. Local wisdom character education can be the answer to the challenges in question which can begin with the culture enculturation process for both local wisdom and local knowledge which are believed to be true[15]. Even in the United States, the education of prospective teachers has been directed at preparing them to have personality or character education ability, and education and teaching ability in general[6]. Over the past 15 years, the United Kingdom has focused its educational investment interest in strengthening character education until reaching general government policies [16].

Local wisdom includes customs and other cultural products including languages that are consciously admitted and used together by certain groups of people and tend to be the identifier from other groups of society. This identifier sometimes becomes a link between cultural acculturations even if it is only in the form of language the study of which in Japan showed the existence of language acquisition issues by Latin American students studying in Public Schools in Japan to achieve their academic goals[17]. Synergizing local wisdom values for character education is an important agenda in educational programs where opportunities must be opened to continue to explore the noble values of local culture that are close to the society so that later more massive dissemination can be performed both at national and international levels[1], [5], [18], [19]. Research in Texas showed that character education was strongly encouraged to inspire students to make positive changes in their lives and treat each other with kindness and compassion[20]. The focus of character education, in addition to the 18 character values that have been formulated by the ministries of education and culture, also refers to the efforts to achieve the 2045 golden generation with the focus on education: 1. Strengthening academic skills with logic and honesty; 2 cultivating Nationalism; 3. Cultivating concern, tolerance, and respect; 4. Cultivating democratic values; and 5. Upholding the law [12].

The important teachings of Sosrokartono provide guidance on the education side and life learning to shape students' personality. The latest research found a significant relationship between the success of character education through the synergy of the values and implementation of all school components with the formation of personality and improvement

of student achievement [21]. Another study also identified that life comfort is also influenced by perceptions on the situation and the contents of the environment where one lives which is an important part of the environment-concern character for Indonesian [22]. Sosrokartono taught social concern by using the diction Perforated Bag (Kanthong Bolong) meaning that when humans want to be beneficial to other humans, there is no need to wait until they have the wealth. This is what determines the perception to be comfortable because unconsciously humans will always be conditioned to want to do even the slightest good deeds.

#### 4. Conclusion

The exploration results of this study found Sosrokartono's important teachings formulated in terms of Perforated Bag (KanthongBolong), BachelorBamboo (JakaPring), Student and Private Teacher (Murid lan Guru Pribadi), Wealthy without Assets (Sugih tanpa Bandha) and Sincere Acceptance (Trimamawipasrah). First, he emphasized the teaching of social concern to continue being beneficial to others without having to wait for having enough wealth, hardworking, honest, and peace-loving that must be performed in a straightaway like bamboo philosophy as well as mutual respect to preventing conflicts. Independence and respect for one's achievements are taught through the reflection that students must be able to become a teacher for themselves, and the vice versa, teachers, must be positioned as a student to continue learning about the life-changing dynamics. This point teaches independence and appreciation of for others' achievements. Friendly behavior is also taught through Wealthy without Assetsteaching where humans must continue trying to maintain peace. Finally, the last teaching emphasizes insincere acceptance for what is done and what is owned. These wise values need to be internalized through the adoption of learning methods as well as habituations in educational activities at school since primary education.

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