HUMANISTIC LEARNING IN FOLKLORE OF SURAKARTA

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Abstract: The society in previous has inheritance noble values, including a point of view on mature education and education reflects students as human beings with unique characteristics these noble values are entrusted goods to various traditions, including oral traditions. Folklore is one of the oral traditions that have momentous potential in the process of inheriting noble values. The components of folklore in the form of narration as a stage there are characters that walk in a plot, the interaction between of the characters makes the powerful cause's social conflicts and the setting in space and f time make folklore a source of inheritance value ideal. The inheritance in education in the form of a mature and educational education that reflects learners as human beings with unique characteristics can be used as a reference for the development of education in the millennium era.

This type of research is qualitative with the methodology of folklore theory design. The data source for this study research is folklore from Surakarta. Surakarta is a royal region, so the potential of folklore is quality and highly varied. The data in this research is the idea of a humanistic education expressed in words or sentences. Data collection was conducted by interview in focus source the caretaker of the story history in October 2016. Data analysis techniques used content analysis.

The results of this study are the principles of humanistic education in folklore, which includes the point of view that students have a natural sense of learning; the significant study of learning will be elevated if students feel the relevance of learning in with a specific purpose. A learning process is high if the threat is low, meaningful learning is learning that maximizes the potential of students and social learning is basic learning.

Keywords: humanistic education, mature education, folklore

INTRODUCTION

Education in Indonesia is being tested for its resistance to the times. News on television shows that education is busy coping with morality and maturity. Cases of student fights are still headlines in newspapers. In addition, government policies on educational details often cause disorder in society. Nevertheless, it cannot be starved of that a number of international-level achievements have been celebrated by students from several regions in Indonesia. Such conditions indicate that there is a gap in the world of education.

The world of education will track in synchronization and harmony without a gap if education is carried out in corresponding with national identity. This can happen because the form of education is realized in agreement with the mindset and character of the society. However, this does not mean that education cannot adopt other countries'

learning systems. The form of education that is intended is in line with the spirit of the nation's personality.

The Indonesian nation has a character as a polite nation. The politeness is a representation of humanizing human beings. In the form of learning, humanize of human beings, or known as humanistic learning. The realization of humanistic learning can be seen from the interaction between teachers and students, teachers and teachers, students and students, teachers and education staffs, students and education staffs, education staff and education staffs.

Humanistic education is one characteristic into respect others. Humanistic education places other people in a humanizing position. That is, humanistic education is education that respects the potential that is present in a person, for example, interests, talents, and expertise. In humanistic education, the concept and idea of humanizing humans are practical and functional. Interest in a field is not considered better or of poorer quality than other fields.

Humanistic education has been present in Indonesian society since early times. The Indonesian societies have had a reference orientation to life in education to always put others in the right position of humanity. This can be known and traced from folklore produced and passed down by the community for generations. Folklore is an abstraction of the values and views society of its creators. Folklore is being used as a form of legalization of social institutions, folklore is also used as a source of learning and the media delivers intergenerational values.

Folk stories also function as a mirror of the social personality. This can happen because in the creation of folklore does not be disloyal to the values that apply in society. Folk stories are created simply but occupied of meaning. Thus, folklore is easy to understand and remember. In addition, folklore is always exciting because it combines value and imagination. Therefore, folklore has the potential as a media to deliver value.

Folk stories are able to capture the consistency of people's thinking from time to time. In the past society used folklore to keep generations and their environment in the corridor of the norm. Therefore, folklore found intelligent views. Such conditions of folklore are very possible to revitalize humanistic education in Indonesia.

Indonesia is rich in folklore. Almost all parts of Indonesia found folklore with unusually high distribution variations. This shows that the ancestors of the Indonesian people had a good oral tradition. Much of the folklore has been commented on, both in writing and recording. Some are still alive in the community and not a few are lost. The rich folklore must be captured as a nation's potential, including the potential for the development of education in accordance with the character of the nation.

The richness of folklore in Indonesia forms a design that the region that was once a kingdom has more folklore, both in the variety of stories and in the number of stories. This can happen because one of the functions of folklore is a means of legalizing power. In fact, power at that time was centered in the kingdom.

The region which is a former center of government, even the shape of the building and the system of government that still exists is Surakarta. The Keraton Surakarta (palace

of a java ruler) is a fraction of the Islamic Mataram before the Republic of Indonesia was established; the Keraton Surakarta was one of the midpoints of government regime control in the archipelago. In order to maintain the legitimacy of the people against power, the Keraton Surakarta also uses one of the commonly used methods, which is to produce pro-folk stories on policies taken by the Palace.

Surakarta is a residency area, consisting of Surakarta City, Boyolali, Sragen, Klaten, Karanganyar, Sukoharjo and Wonogiri regency. Folk stories are not only focused on the Surakarta area. However, experiencing feast to the nearby district. Thus, the folklore examined in this study departed from these areas.

There is a spirit of humanistic education in folklore in use from Surakarta does not mean its regional character. The spirit is global because there is no dangerous value conflict between Surakarta and other regions in Indonesia. As a result, the form of humanistic education that will be used as a source of a revitalization of learning can be used nationally.

APPROACH & RESEARCH METHOD

The methodology used in this study is qualitative. This is due to the data in this study in the form of folk stories which were analyzed using non-statistical techniques. This type of research is ethnography because it examines the cultural symbols and behaviors of the people that are in folklore. The source of this research data is the informant. The informant in question is the caretaker or the owner of the story by considering the criteria: ethnicity, place of birth, place of life, language that is mastered, and age. The language mastered by both informants is Indonesian and Javanese. The data in this study research are words and cultural symbols which are abstractions from the public's view of humanistic education. Data collection techniques were interviews on 11 to 21 October 2016. Data in the study were analyzed with several stages. 1) Data are grouped according to taxonomy and characteristics, specifically myths, tales, and legends. 2) Data it has been classified will be coded. 3) Structural genetic techniques to comprehend the construction structure of folklore creators. 4) This focus includes the pillars of humanistic education. The process checking is the validity of the research using data triangulation and researchers. Triangulation of the data will be seen by comparing with comparable data, while the triangulation of the researcher is done by FGD (forum group discussion).

RESULTS AND DISCUSSION

The results of this study research are the principles of humanistic education in folklore which includes the point of view that students have a natural sense of learning, the significance of learning will be high if students sense learning relevance and importance with a specific purpose, learning is concerning of change. The learning process is high if the threat is low, meaningful learning is learning that optimizes the potential of students, and social learning is basic learning.

a. Natural Learning Sense

In principle, humans have the instinct to learn. Even so, this instinct must be safeguarded. Humans will always effort to improve their skills. It's just that, for this instinct to be concentrating, education needs to be well designed. Data (C-01) in folklore shows that the senses of learning in characters give the idea naturally.

Sesampunipun kaping kalih menika wanci sakderengipun pindah dateng kraton Kartasura wanci konflik. Pemberontakan utawi pengacauan kraton Kartasura ngih menika Untung Suropati saged mejahi kaliyan Kapten Tak. Ngih menika mejahi sak kilen alur-alur ler, daerah Kartasura ngantos Untung Suropati ngih kados makataken kawontenan lajeng lan dumugi Pasuruhan derek Bupati Pasuruhan. Wonten dipun openi nganti sae. Untung Suropati menika tiyanganipun gadah rekmanipun katah. Wonten mrika sampun potong rambut, sampun hias, sampun sae, sampun manglingngi. Ewadinten Londo menika tasih pinter utawi licik nitik tiyangipun saged. Lajeng Untung Suropati dipun wejahi lajeng dipun sarehaken wonten ing Pasuruhan, engga sak mriki tasih dipun uri-uri kapareng bangunaningkang sae.

Lajeng pengacauan ingkang kaping kalih menika kala wau jaman pemberontakan Pacinan menika wonten tahun 1742 menika dipun pimpinaken kalih Sinuwun Garenggi. Sinuwun Garenggi menika tasih keluarga Kraton Kartasura. Piyambakipun menika lepat kados pundi, menika nyatanipun saged berontak kraton Kartasura nyuwun pitulungan dating Cina.

The data shows that the learning sense to build the kingdom appears after two rebellions. Authorities construct empires based on instincts. This condition shows that learning sense is owned by humans. However, the sense must be fostered and directed. Grosu (2014) explained that folklore provides a positive paradigm in learning. The paradigm includes a sense of building learning instincts. Similarly, it was expressed by Huda (2014) that the sense of learning politeness emerged as a human instinct.

b. Purposeful learning

Learning must have a purpose. With the purpose, the form of learning can be improved to something that will be addressed. This value has occurred in earlier societies reflected in folklore (F-01).

Kahyangan juga tempat wisata sampai sekarang juga masih digunakan untuk bertapa oleh warga sekitar bahkan orang-orang dari luar apalagi saat suro. Orang-orang yang datang yang ingin melakukan pertapaan ini harus melakukan beberapa syarat biasanya harus menemukan sarang monyet, yang ada di selatan dan barat kahyangan. Ada ritual yang harus memanggil raja jin yang bernama kiwulung raja jin berwujud kera. Di kahyangan ada hutan dan batu tumpeng tempatnya kiwulung. Jika ingin melakukan ritual pertapaan di sana harus melakukan meditasi dan jika berhasil biasanya bias langsung berkomunikasi dengan kiwulung. Ada syarat yang perlu dilakukan yaitu bunga 7 rupa, kelapa gading, dupa, minyak fambo dan tumpeng. Biasanya juga harus melakukan ayam wiring kuning disembelih di halaman rumah. Jika sudah melakukan syarat-syaratnya biasanya sesuatu yang diinginkan akan terwujud, dan jika yang melakukan ritual tersebut meninggal akan menjadi pengikutnya di kerajaan gaib.

The data shows that the necessities in a procedural are used as a way to reach the objective. This is reliable consistency with the research directed by Lauhakangas (2012) that the use of proverbs and stories provides stimulating direction of learning,

one of them is by setting goals first. In addition, Huda (2018) stated that learning, especially learning in children, must have clear objectives.

c. Learning for Change

Learning is in actual fact not just study. However, learning is done in order to realize positive change. In folklore, it is found that the learning process is carried out by the main character in order to achieve positive change. Learning study for change is found in D-01 data.

La niku nopo seje dinten, seje wulan, seje taun niku, arwahe gusti Pangeran Samudro niku menemui tokoh ulama teng mriki. Ingkang ngelebet makam niku, Kyai Mustaz kaliyan Haji Mas Sayib sekalian, niku ngendika ngeten, "Anakku putuku kabeh sing cedak utawa sing adoh, menawi wonten kesulitan nopo mawon, kapurih nyuwun barokah dhateng makame gusti Pangeran Samudro mriki, nopo sing disuwun niku dikabulke, ning anggonmu nduweni pinyuwunan ki mantepe koyo wongn duwe senengan. Nek koyo wong nduwe senengan meniku nuwun sewu nggih dek, sinajan peteng, adoh, udan, niku mboten wegah, pokoke tekan mriki nyuwun barokah dhateng makam mriki, nggih.

The data shows that to realize change, learning is not carried out alone, but must link with other fields. Hogan (2010) explained that after the postcolonial era one field could not be separated from other fields. That is meaning, everything will always relate to one another.

d. Meaningful Learning

Learning is supposed to be meaningful to have the characteristic that learning provides benefits to others and creates an impression, both on themselves and others. *This is found in the F-02 data.*

Sebenarnya perempuan tersebut adalah makhluk halus yang tinggal di lubang itu. Pada musim penghujan atap rumahnya bocor, dan pada saat diperbaiki atap tersebut rusak atau tanah roboh. Mbah Kulur terus membedah atap atau tanah yang ada di lubang tersebut sampai kepala Mbah Kulur muncul ke atas. Dan diketahui oleh masyarakat Gubukan, Mbah Kulur meminta pertolongan. Sampai pada akhirnya Mbah Kulur menggali tanah tersebut agar Mbah Kulur bias keluar dari lubang tersebut. Mbah Kulur berada di tanah itu selama 40 hari.

The data shows that practicality is very important. The behavior inside that shows the orientation of benefits must be directed to all segments. Avdikos (2010) explains that one of the identities in folklore (: folklore) has the identity of the recipient to the successor community.

CONCLUSION

The pillars of humanistic learning include natural learning sense, purposeful learning, learning for change, and meaningful learning.

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