

The Asset of Language Education Values in the Context of Script Exploitation

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Abstract: Many previous studies examined Mahabharata script which was viewed from archaeological aspect, regional perspective, cosmological, ideological and theological perspectives. The research of Wartini (2011) on Sangyang Tatwa Ajnyana is viewed from text, publication, edition, and translation. Still research of Wartini (2010) about Tutar Bwana script viewed from transliteration, edition, and text translation aspects. Meanwhile, there are still many scripts which had not researched in another aspect, among other is Darmajati script. It needs to be studied and published scientifically in the context of nation's character development. The negative influence from ignoring this tend to detriment the values wealth in language education. This research aims to obtain the finding about the description of language education values contained in Darmajati script. The method used in this research is qualitative method with hermeneutic communication approach. The technique of this research use sentence card. The data source of this research is transcript of Darmajati script. As for data processing use content analysis. Based on data processing in this research, the finding is obtained that there are language education values in Darmajati script. This finding become the asset of language education values which can be used for nation's character development. The conclusion is that language education value contained in Darmajati script has important role in forming the character, in building trust institution, and in describing the situation of life after death.

1 INTRODUCTION

Educational values are not only learned in school lessons. But, educational values can be learned through various kinds of reading particularly literature. Literature is the embodiment of mind in the written form. Literature can be said as imaginative creation of human beings. Literary work including imaginative work of a writer which describe social and cultural life and norms in society (Setyorini, 2016).

Literary work can be functioned as catharsis media. Aristoteles who is a philosopher and literary scholar said that one function of literary is as catharsis media or soul cleanser for the writers and his readers. For the readers, after reading a literary work, the feeling and mind are opened, because they had got entertainment and knowledge (spectacle and guidance). Similarly, for the writers, after producing literary work, their soul is cleansed and opened, because they had successful in expressing all things which burden their feeling and mind. Literary as

catharsis media in literary learning can be utilized receptively and expressively in character education.

Literary work contains educational values or something which will be conveyed by the writers to their readers. Value is something valuable and searched for by humans. According to Ismawati (2013), value is something important and basic for human life, concerning everything good and bad as abstraction, view or intention from various experiences and tight selection of behaviour. Purwaningtyastuti (2014) explained that various kinds of educational value, namely religious, moral and ethics, social, aesthetic and custom/culture values. Literary work contains usefulness value which can be learned and practiced by readers. The main function of literary is to refine moral, to increase imagination, and to enhance expression creatively and constructively (Suryaman, 2011).

But in reality, public are reluctant to read literary work. It makes them less able to utilize the main function of literary work and lofty values brought in literary work (Fahmi et al., 2014). Based on ESQ (Emotional Spiritual Quotient) review,

seven moral crises occurred in Indonesian society among others are crisis in honesty, responsibility, discipline, togetherness, not thinking ahead, and justice (Zuhdi, 2009). This condition show that Indonesian nation is still lack of character. It seems that lofty values which should be practiced not seen in Indonesia country which is well-known for its eastern custom (Fahmi et al., 2014). Therefore, it need a study to help public interpreting the usefulness of literary work.

The research on Mahabrata script had been conducted viewed from archaeological aspect, regional perspective, cosmological, ideological and theological perspectives. Wartini et al. (2011) researched about Sangyang Tatwa Ajnyana in the terms of text, edition, and translation. Wartini et al. (2010) also researched Tutar Bwana script in the terms of transliteration, edition, and text translation. Meanwhile, there are still many scripts which had not researched yet in another aspect, among other Darmajati script in exploitation of language education value. Therefore, the researcher conducts this research with aim to describe educational values contained in the transcript of Darmajati script.

2 RESEARCH METHODS

This research uses qualitative research method with hermeneutic communication approach. Hermeneutic communication approach is a research conducted by researcher to study a text. The text which become data source in research can be book, newspaper, customary rule, novel, and another form which can be read and studied (Gall et al., 2003). Hermeneutic communication approach is used to help readers interpreting a text in various sources which perhaps difficult to be understood (Gallagher, 1992). For example, researcher study the poetry created by Kahlil Gibran or novel written by William Shakespeare. Researcher study the aspects which are supposed not being understood by public.

However. The thing which should be noticed in hermeneutic communication approach can be subjective because the researcher interprets a text based on personal viewpoint. Therefore, to avoid subjective interpretation, the researcher need to hold discussion with another (Brinkmann, 2009).

Data source in this study is Darmajati script. Data collection technique in this study is by using sentence card. Data analysis in study is in the form of content analysis. Content analysis aims to relate interpretation result with a concept so it can avoid data bias (Yildirim and Şimşek, 2011). Before doing

content analysis, the researcher determines theme and code then the result of study is grouped based on theme to draw conclusion (Turan and Ulutas, 2016).

3 RESULTS AND DISCUSSION

The results of analysis of Ajen Atikan (Educational Value) is as follows:

- 10 Human continuously make sin
Even though it is though as paradise, but it is still sin.
Pernyataan di luhur ngandung ajen atikan, yen teu meunang senang ladang teu hade.
The excerpt above is included in educational value because doing something for pleasure by wrong way is a sin even thought this act give pleasure in the world.
- 25 Don't be hesitated to confess
Pernyataan di luhur ngandung ajen atikan, yen ngebrehkeun kajujuran ulah asa-asa
The excerpt above is included in educational value because it need not to be ashamed to confess or tell the truth about ourselves
- 75 Don't be afraid that brotherhood ties will be broken.
Pernyataan di luhur ngandung ajen atikan, yen silaturahmi teh penting, malah lamun megatkeun silaturahmi dosa hukumna.
- 260 Embarrass another fellow,
Now reprised by losing his way
Pernyataan di luhur ngandung ajen atikan, yen kajahatan bakal meunang siksa.

The speech in the text of Darmajati script is a story about a man named Purnawijaya who is given advice by Maha Pandita who is called as Batara and Dewa Utama. His advice is so soft so Purnawijaya is admitted as his own son and he use soft speech.

His advice contains the principles of life guidance for humans. Life guidance aims to make humans save and happy in living their life in the world and in the heaven later. Life guidance is defined here as command and forbidden things based on Hindu and Buddha religion tenets. However. It contains more forbidden things than command. Purnawijaya is asked to confess the suffering he feel. His suffering is caused by his wrong life path which cause him lost his way.

One should avoid forbidden things and do commanded things. Some kind of forbidden things which are expressed in his advice among others are don't be envious to another people, don't make prejudice become habit, don't stole, don't cheat,

don't get drunk, don't inhale opium, don't humiliate another person's, don't threaten and jab someone, don't indebted without repaying, don't persecute religious people, don't be afraid of taboo, don't do trickery, don't live in luxury life, don't break the promise, don't embarrass another people, don't break relationship ties.

The worship commands consist of (1) repentant from doing sins, and (2) doing offering to Sang Hyang. If someone during his life in the world always follow his lust, do many forbidden things, and do much sins without repentant, then he will face suffering and painful life as the reprisal of his deed.

The terrible torture in hell is described, but if someone avoid forbidden things he will enter paradise which full of bliss and happiness after his end the life in the world. The greatness and bliss of life in paradise is described. Next, the description of paradise is told among other the emptiness like pearl, glittering like golden, bright like jewel, the water become fragrance oil, the smell of flower is very fragrant, crafted with dragon motive, various kinds of fruit, the young women's house is in the middle of garden. As for description of the torture in hell is told among others how painful when the body is sliced, burned, fed to dogs, hanged above the flame of fire, the body is hanged upside down, the flame of fire as big as mountain is used to burn the soil, the head is ruptured, the brain is sucked, and some part of stomach is burst. In this case, there is more description of the torture in hell than the description of the life in paradise which is full of bliss.

Based on result of study which had been explained, the researcher conclude that educational value emerged from the transcript of Darmajati script in the form of religious education value. That religious education value is in the form of prohibition and command which should be practiced by human beings in their life. That educational value is not conveyed directly but using beautiful sentence structure. The transcript of Darmajati script is the script of Hindu-Buddhist believers but the tenets contained in that script can be applied by all religions. This shows that religious values contained in the script is universal religious value (Vestøl, 2011). In accord with it, Vestøl (2013) explain that literary work should tell about the values which indeed taught by all religions because religion is human life's support. Literary work which contain universal value will give similar interpretation or not ambiguous.

4 CONCLUSIONS

Literary work contains values or something the writer should convey to their readers. Value is something valuable and searched by humans. Value is something important and basic in human life, concerning everything good and bad as abstraction, view or intention from various experiences and tight selection of behaviour. The transcript of Darmajati script is one form of literary work in the form of prose. The language education value contained in Darmajati script has important role in forming character, building trust institution, and describing situation of life after death.

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