

Values of Religius Character Education in the Story of Che' Anggun Tunggal

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Abstract

This paper aims to describe and analyze the values of religious character education contained in the saga Che' Anggun Tunggal. The research method used is a qualitative method with a descriptive approach. The data collection technique used is the documentation technique. While the analytical technique used in this study is the interactive analysis technique of Miles & Huberman. The results of this study indicate that the value of religious character education in the content of the saga Che' Anggun Tunggal is manifested in three dimensions, namely: the dimensions of belief (ideological), practice (ritualistic), and appreciation (experiential). In the dimension of belief, religious character is manifested in the form of belief in God's destiny (qadha' and qadar), belief in the qadim of Allah, and belief in the existence of Allah. As for the dimension of religious experience, religious character is manifested through marriage rituals. While in the dimension of religious experience, religious character is manifested through the expression of gratitude.

Keywords

character education;
religious character; saga



I. Introduction

The development of science and technology today has had a major impact on mankind, and the next generation of the nation (Budiarto, 2020). Some of the positive impacts include the ease of reach in interacting, and communicating via the internet and various social media applications. While the negative impacts include the lack of community in socializing with the surrounding environment, especially with local culture. More than that, western culture is much more accepted by various groups without consideration, whether the adapted western culture is contrary to social norms or not, which in the end has an impact on moral and character crises in various circles, ranging from adults, youth, and especially students (Erviana, 2021). The form of deviation that occurs is not without evidence that advances in science and technology also bring logical consequences in creating situations that describe a moral crisis.

Parents, educators and all parties involved in education, complain that some of the behavior of students who bypass the norms of decency and decency, fights, bullying, dependence on gadgets, and so on. Educators, education staff and parents are also restless over various phenomena ranging from acts of violence between students, liquor, brawls, illegal drugs, promiscuity, drugs, crime, speeding, rah-rah, and hedonism. If this condition continues to occur, it becomes a habit, then it will become a character. Of course, it will have a negative impact on individuals, families, and society and this nation in the future (Jalaluddin, 2014: 207). The morality crisis among the younger generation in Indonesia is a

problem that is closely related to the level of social morals, in the world of education, especially the world of basic education, is one indication of the causes of theft, bullying, and other problems (Cahyo, 2017: 12-26).

Education as a vehicle for exchanging knowledge and opinions is expected to be able to educate the nation and build the nation. Education does not only educate the nation but in education there is also value education. Education is something important and cannot be separated from a person's life, both in the family, society and nation (Sari, 2021). Education has a very strategic role in determining the direction of the forthcoming of the nation's quality of community knowledge (Musdiani, 2019). This compulsory education program is expected to provide minimum education for Indonesian citizens to be able to develop their potential so that they can live independently in a community environment or continue their education to a higher level (Martono, 2020). This is in accordance with the objectives of national education as mandated in Law no. 20 of 2003 concerning the National Education System Article 3 states that, national education functions to develop capabilities and shape dignified character and civilization in the context of the intellectual life of the nation. National education also aims to build the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The implementation of character education in the teaching and learning process needs to be designed in such a way starting from planning, implementing, and evaluating learning. A teacher plans learning through lesson plans, in making lesson plans the teacher is asked to pay attention to the character values to be achieved. In the implementation of learning, a teacher can achieve learning objectives requiring methods, strategies, and learning media that are tailored to the learning objectives. Furthermore, in the learning evaluation process, a teacher is asked to assess the achievement of integrated character education in learning.

Therefore, character education can be implemented through learning. Because through learning, a teacher is able and can influence the character of students (Elkind in Hasan, 2016). In this case, the teacher plays a very important role in communicating the soft skills of students at school. Seeing the positive results of character education, it is necessary to integrate character education in every subject (Saleh et al, 2020), including Indonesian language lessons. Because, character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the formation of character and noble character of students in a complete, integrated, and balanced manner, according to graduate competency standards. Through character education, students are expected to be able to independently improve and use their knowledge, examine and internalize and personalize character values and noble character so that they are manifested in daily behavior. In this regard, the Ministry of National Education (2011) emphasizes that one of the strategies for implementing character education in education units can be done through learning activities. One of the efforts to integrate character values in learning activities is to design and implement an approach or strategy for active learning or student-centered learning.

There are a number of character education values put forward by experts. Zubaedi (2011: 74) states that there are 18 values of character education, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, hard work spirit, love for the homeland, respect for achievement, friendly/ communicative, love peace, love to read, care for the environment, and responsibility.

The cultivation of character values is carried out using various media, one of which is through literary works. Nurhayati (2012: 1) describes that humans create literary works as a form of interpretation of creative thinking that is within the scope of human imagination. Creative literary works are born from the art of language and are likened to a description of human sociocultural life. Literary works can describe human life in various forms. The values possessed by literary works are accepted and understood by readers, which will indirectly provide a picture of the reader's attitude and personality. Literature not only has a role in inculcating noble character but also has a role in character building since childhood (Rohinah, 2011).

Therefore, character education can be reflected in a saga. Tales are like fragments of a long human life. In the saga there are conflicts between characters and with the surrounding social conditions. Therefore, a saga can contain character education values that bring the whole story to life. The values of character education are manifested in every incident and through the personalities of the characters who describe good characters in the saga of Che' Anggun Tunggal.

In this study, the values of character education are limited to religious values. The value of character education was chosen because it has a close relationship with the saga of Che' Anggun Tunggal. Thus, it is hoped that by reading and living the saga, the reader can be inspired to have the religious personality and character shown in the Hikayat Che' Anggun Tunggal.

II. Research Methods

Qualitative is this type of research with descriptive method as its approach. The data taken in this study are statements in the form of words, phrases or clauses that contain the values of character education in the Hikayat Che' Anggun Tunggal. The data collection technique used is the documentation technique. Meanwhile, the analytical technique used in this research is Miles & Huberman's interactive analysis technique which includes data collection, data reduction, data display, and conclusion/drawing/verification.

III. Discussion

This saga contains a lot of moral messages that are relevant to the value of national character education. The value of character education in the saga Che' Tunggal is analyzed according to the value of religious character education. This character value has dimensions of the relationship between humans and God (Gunawan, 2012:32). From some of the contents of the saga of Che' Anggun Tunggal starting from the 1st to the 12th chapters, it contains quite a lot of religious character education values. Because some of the contents of the story contain attitudes and behaviors that show obedience in the implementation of the religious teachings they adhere to (Kemendikbud, 2011: 8). The value of religious character education in the content of the saga Che' Anggun Tunggal is manifested in three dimensions, namely: the dimension of religious belief (ideological), religious practice (ritualistic), and religious appreciation (experiential).

3.1 The Value of Religious Character on the Dimension of Religious Belief

In the dimension of belief, the religious character in the single che' graceful hikayat is manifested in the form of belief in the qadim of Allah which is pronounced in the oath as stated in the 7th part of the story. In the 7th part of the saga of Che' Anggun Tunggal, it

tells about the oath of Che' Anggun Tunggal before going from Tiku Continental Country to Telok Tambang Papan Country. In that oath, Che' Anggun Tunggal said:

“O Allah, my Lord, Rabbi, first God and then I became, if it is valid again my father whose name is Maharaja Dewa Si-Tompok Alam, Son of the King of the Land of Payong sa-Legs above heaven; my mother is a king who is also a descendant of the Si-Guntang Hill Ruyong fence named Gondan Genta Permai, the grandmother who takes care of me named Gondan Genta Sari; the day I was born in this world my mother died: hope and believe that the thing that is awaited comes true, what is chita becomes; The charcoal was swept in front of me this time, then divorced from Allah, I will not be back in Tiku Pariaman's country, I am the dead body.” (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 79)

From the conversation, it shows the religious character in the dimension of belief that is manifested by Che' Anggun Tunggal through his oath. In the introduction to his oath, Che' Anggun Tunggal showed his acknowledgment of the nature of the Qadim of Allah by saying "O Allah, my Lord Rabbi, first Allah then I became". This utterance confirms that Allah is Qadim, and humans (I) are creatures created by Allah later. Furthermore, in his oath, Che' Anggun Tunggal swore and relied his fate on God on his way to Telok Tambang Papan Country to kill Raja Buderai Puteh, and free his seven Mamak. Che' Anggun Tunggal swore that he would achieve his goal to the last drop of blood, and would not return to Tiku Pariaman's country before he had achieved his goal.

In addition, in the 9th part of the saga of che' graceful, the religious character in the dimension of belief is also manifested in belief in God's destiny (qadha' and qadar). In the 9th part, there are stories that contain the value of religious character education in the dimension of belief which is displayed in the form of belief in destiny or God's will. The content of the story in the 9th part reads:

"Come on, son, the light of your father's eyes, don't let the master bark at your brother's love, it's the destiny of Allah subhanahu wata'ala to do nature to his servant. So now fathers and mothers are about to go to meet your majesty, Mr. Puteri Gondan Genta Sari for Tiku Pariaman's country; stay sir first” (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 106)

From the story above, it shows that the religious character is implied through the conversation of King Laksamana with Tuan Puteri Gondan Gandariah. In that conversation, King Laksamana convinced Tuan Puteri Gondan Genta Sari that Che' Anggun Tunggal's death was God's destiny and will. This means that in the conversation, King Laksamana has faith in Allah's qadha' and qadar, which is one part of the pillars of faith. Thus the value of religious character education contained in the contents of this saga is in the form of belief in qadha 'and qadar.

In another part of the single che' graceful saga, there is also the value of religious character education on the dimension of belief, namely in the 11th part. This dimension of belief is manifested in the form of belief in Allah in the form of an oath through the recitation of shighat (form) wallahi (by Allah). In the 11th part of this single che' graceful

saga, the value of religious character education on the dimension of belief is shown in the form of an oath based on God. The content of the story in the 11th part reads:

"Come on, mother, don't give orders like that, wallahi, don't let your children lose heart to all of you or to your second child, because it's the custom of great kings like that. In addition, there is no blame on the law. Your children also like it more because the shade of your child's shade is allowed for your child to take shelter" (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 99)

From the story above, it shows that the value of religious character education is implied through the delivery of an oath in the name of Allah by Tuan Puteri Intan Di-Karang to Tuan Puteri Indra Cahaya by using the word "wallahi" which means for the sake of Allah. The word wallahi itself is one of the sighthat (forms) of the oath (yamin) in Islamic teachings in addition to tallahi and billahi. This oath in Islamic teachings contains the meaning as a contract by which the person who swears strengthens his determination to do or leave something. Or it can also be interpreted as a promise to really do something. This oath was delivered by Tuan Puteri Intan di-Karang who was the first wife of Che' Anggun Tunggal with the aim of convincing Tuan Puteri Indera Cahaya that Tuan Puteri Intan di-Karang was not sad and disputed the marriage of Che' Anggun Tunggal with Tuan Puteri Kacha Bertuang as wife second. Because according to Tuan Puteri Intan in Karang, that a king who has more than one wife is the custom of the great kings.

3.2 The Value of Religious Character in the Dimension of Religious Practice

As for the experience dimension, the value of religious character education is realized through religious practice in the form of prayer rituals and marriage rituals. The prayer ritual is contained in the contents of the story in sections 4, 8, and 12 in the saga of Che' Anggun Tunggal. While the marriage ritual and the recitation of the two sentences of the creed are contained in the contents of the story in the 10th part of the saga of Che' Anggun Tunggal.

In the fourth part of the saga of che' graceful Tunggal there is a story that contains the value of religious character education in the dimensions of religious practice found in the conversation between Tuan Puteri Gondan Genta Sari, Raja Laksamana, and Raja Che' Anggun Tunggal. In that conversation, King Laksamana and Tuan Puteri Gondan Genta Sari performed a ritual prayer to God in order to give safety to Che' Anggun Tunggal, and all his wishes and goals on the trip could be achieved. In that conversation, Tuan Putri Gondan Genta Sari and King Laksamana ordered Che' Anggun Tunggal as follows:

"Come on, chunda, nenda's baby, please go sailing; Nenda pray for perfect safety delivered by God as Chunda intended it" (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 50)

As for the 8th part of the single che' graceful saga, the value of character education in the dimension of religious practice is contained through stories in the ritual activities of the spirit keduri. The story reads:

"Hatta, after all the crying, the king Anggun Che' Tunggal also ordered to make a feast for the soul of the prayer for safety and to refuse reinforcements, check the turmeric rice and fresh tepong on the fourth king's grandmother, and rejoice for seven days and seven days. night

dandi, muri, serdam, bangsi, kopok, cherachap, too azmat no one would have thought the sound was different” (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 99)

The story above shows that the religious character is implied through the activity of the spirit of praying for salvation and repulsion by Che' Anggun Tunggal for the death of the Fourth Tuan Puteri. As it is known that the spirit feast is a tradition of gathering together to pray to God which is said to ask for salvation for the people who are prayed for (Geertz, 1981: 13). Therefore, the kenduri activity above is intended as a prayer that is said to ask for the safety of the Fourth Princess who has been killed by Bujang Selamat.

While in the 12th part of the single che' graceful saga, the value of religious character education in the practice dimension is contained in the story about the practice of prayer rituals. The content of the story in the 12th part reads:

"After that, the Single King immediately became responsible, O Allah, Ya Rabbi, Ya Saidi, Ya Maulai, O my Lord, if I am legitimate, I am the son of a king whose father has passed down from generation to generation. Tiku Pariaman this is the thing that I wanted to be, the thing I asked for, she got it, long live this princess Gondan Gandariah, she returned to her normal form ... then the uchap was finished, the intention came. So the green nyior stick was spread by the sole king, junjongan, to the carcass of ungka puteh seven times. So with the destiny of Allah subhanahu wata'ala to carry out his nature, then the carcass disappeared, reincarnated as the master of Princess Gondan Gandariah and returned home like her usual nature. So he got up slowly crying” (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 164)

From the story above, it shows that the value of religious character education is implied through the prayer ritual practiced by Che' Anggun Tunggal to restore the appearance of Tuan Puteri Gondan Gandariah from white ungka to human again as before. Che' Anggun Tunggal prayed by reciting a prayer: "Ya ilahi, ya rabbi, ya saidi, ya Maulai, my God, if I'm legitimate, I'm the son of a king who has been passed down from generation to generation by my father, my father came to the land of Payong, my feet were in love and my mother was a peg. This country of Tiku Pariaman is what I wanted to be, what I asked for, she got, long live this princess, Gondan Gandariah, returns to her normal form." After praying, Che' Anggun Tunggal then compresses white ungka with green nyior sticks seven times. Thus, in rescuing Tuan Puteri Gondan Gandariah, Che' Anggun Tunggal manifested his religious attitude by ritually offering prayers to God as he believed in religious teachings.

Meanwhile, the value of religious character education in the practice dimension in the form of marriage rituals is contained in the content of the story in the 10th part of the saga of Che' Anggun Tunggal. The value of religious character education in the dimension of religious practice is shown in the form of religious practice which is realized through the ritual of reciting the two sentences of creed and marriage based on Islamic teachings. The contents of the story in the 10th part reads as follows:

“So the princess Kacha poured with the Chinese flower and was introduced to Islam by the sacred King Junjongan, both of them recited the two sentences of the Shahada, taught by the Sole King Junjongan to

his brother and the Chinese flower. So all the food and drinks that violate the punishment are all ordered by the princess to throw them out to all of the ladies-in-waiting.... So he immediately read the marriage sermon, marrying the safe bachelor with the Chinese flower. Then the bachelor survived also read the marriage sermon marrying the sole king junjongan with the princess kacha pouring. After finishing the marriage, each of them entered into the match while joking around and consuming their heart's pleasures. W-when it was noon then the sole king junjongan woke up, and the two men and wives were accompanied by a happy bachelor with Chinese flowers. Then let go of the flush, then sit on the golden peterana ” (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 143-144)

From the story above, it shows that the value of religious character education is implied through religious ritual activities in the form of reciting the two sentences of creed and marriage rituals. In the saga, it is explained that after Che' Anggun Tunggal went to Bandan Country and met King Sianggerai, Che' Anggun Tunggal then married Tuan Puteri Tuan Puteri Kacha Bertuang and converted to Islam and married Bujang Selamat to the Chinese Kembhang. In the wedding, Tuan Puteri Kacha Bertuang and Si Kembhang China said two sentences of creed which marked the entry of the two women to Islam. In addition, the wedding rituals of Che' Anggun Tunggal with Tuan Puteri Kacha Bertuang and Bujang Selamat's marriage to Si Kembhang China were held according to Islamic religious rituals. This can be seen from the information on the implementation of the marriage sermon by Che' Anggun Tunggal and Bujang Selamat alternately. Thus, the value of religious character contained in the 10th section is in the form of religious ritual practices in the form of marriage rituals and the pronunciation of two sentences of creed.

3.3 The Value of Religious Character in the Dimension of Religious Appreciation

As for the dimension of religious experience, religious character is manifested through expressing feelings of gratitude as stated in the 8th and 12th parts of the saga Che' Anggun Tunggal. In the 8th part, there is the content of the story in the saga Che' Anggun Tunggal which tells about the values of religious characters in the dimension of appreciation, namely:

"Come on, sister, if that's what you say, this brother who accepts shukor is to Allah subhanahu wata'ala that you will be happy from this world to the hereafter, sir, you are willing to follow your religion, but brother, hang on first so that this work is finished; only then did the elder brother uphold the mercy of the younger brother; stay, sister, brother, I want to tell him ” (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 95)

The description of the contents of the story shows that religious characters are presented with an expression of gratitude to Allah by Che' Anggun Tunggal for Tuan Puteri Kasa Terbentang's willingness to convert to Islam. This gratitude is an expression of gratitude to God for his will to have opened the heart of Tuan Puteri Kasa Terbentang to want to leave his belief in his previous religion, and follow the teachings of Islam.

As for the 12th part of this saga, the story that contains the value of religious character education in the dimension of religious appreciation is manifested in the form of gratitude.

"So the sole king junjongan worshiped while telling from the beginning until the end to his father. So the admiral king also gave a thousand shukor to Allah ta'ala for the safety of his son." (P. Ana, R.H. Yahya, R.O. Winstedt, A.J. Sturrock, J.J. Ras, 1964: 168)

From the content of the story in the 12th part, it can be taken the value of religious character education in the form of an attitude of gratitude to God for the blessings that have been given by God shown by King Laksamana. This is an expression of gratitude to God by King Laksamana for the safety of Che' Anggun Tunggal on his journey from Negeri Telok Senai Tambang Papan to free his seven mamak (brothers from his mother) and collect a blood debt to King Buderai Puteh.

V. Conclusion

Thus, some of the contents of the saga Che' Anggun Tunggal contain quite a lot of religious character education values. Because some of the contents of the story contain attitudes and behaviors that show obedience in the implementation of the religious teachings they adhere to. The value of religious character education in the content of the saga Che' Anggun Tunggal is manifested in three dimensions, namely: the dimensions of belief (ideological), practice (ritualistic), and appreciation (experiential). In the dimension of belief, religious character is manifested in the form of: (a) belief in God's destiny (qadha' and qadar) contained in the content of the story part 9; (b) belief in the qadim of Allah which is pronounced in the oath stated in the 7th part of the story; and (c) belief in Allah contained in the 11th part in the form of an oath with the pronunciation of shighat (form) wallahi. As for the experience dimension, religious character is manifested through religious practice in the form of prayer rituals and marriage rituals. The prayer ritual is contained in the contents of the story in sections 4, 8, and 12 in this saga of Che' Anggun Tunggal. Meanwhile, the marriage ritual is contained in the content of the story in the 10th part of the saga of Che' Anggun Tunggal. As for the dimension of religious experience, religious character is manifested through expressing feelings of gratitude as stated in sections 8 and 12.

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