

Conference Paper

Strategic Value of the Mental Revolution in the Prince Pekik Folktale

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Abstract

The use of folktale as a medium of character education can certainly be explored in various ways – through the character's behaviour, the character's qualities, and the character's way of speaking. Employing library and descriptive qualitative research method, the present study investigated the strategic values of mental revolution found in the main characters of Prince Pekik folktale. The finding suggests that throughout his reign the Prince Pekik possessed numerous exemplary qualities – i.e. wise, knowledgeable, motivated, smart, persistent, firm, humble, courageous, responsible, and conscionable. The implication of this study is that by studying the main character's qualities of this folktale, character education can be taken place where mental revolution is possibly promoted.

Keywords: Strategic values of mental revolution, folktale, educational media, Prince Pekik

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1. Introduction

Educational system in developed countries (e.g. Finland and Japan) has been widely recognized to have implemented moral education early on. The two mentioned countries put a special emphasis on moral, ethical and character education as a core of education which resulted in high quality graduates. Learning from the success of the educational system in these two countries, President Joko Widodo initiated the mental revolution program aiming to establish good quality human resources relevant to Indonesian nature. It is believed that all national programs can run well once the human resources are relatively good and competitive.

Community's behavior in developed countries tends to follow or to adhere to the principles of life such as ethics, honesty and integrity, responsibility, norms, respect, enjoying work, saving money, and working Hard. Then, values that are highly appreciated by the community include responsibility, honesty, discipline, a positive attitude, and reliability.

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According to Widodo (2014: 2-3), post-reform development in Indonesia is limited to development or changes in institutional and state institutions, not yet concerning development that touches the paradigm, mindset, and political culture in the context of nation building. Development that simply emphasizes institutional and state institutions will not be able to deliver the Indonesian people towards the nation's ideals as expected by the founding fathers of the nation. In order for development in Indonesia to achieve better, meaningful and sustainable change in accordance with the ideals of the proclamation, to make an Indonesian society free, fair, and prosperous, a mental revolution is needed. Mental revolution is presented to make mental changes of Indonesian people from being pessimistic to being optimistic so that they become a society who is self-reliant, cultured, and has national identity. These changes cover all aspects of Indonesian people's lives –either in the governmental, political, social, cultural or educational domain.

One way to change community's character in mental revolution scheme is through literary education –by utilizing and making examples of attitudes, behavior, and speech of the characters in literary works, both written and oral literature. McGrath (2018) suggests that focusing on characteristics that enhance ethical and social functioning is one of the criterias of character education program. Literary works contain numerous values that can be used as a character education media in order to become good human beings and become leaders who are truthful, trustworthy, advocative, and wise (Supratno, 2016). Leming (2000) and Ernawati et. al. (2018) contend that the story containing cultural values plays important role in shaping and making meaningful lives of children. Hence, the mental of future generation must be outstanding –having a strong faith, helping others regardless of the social status, rank, position, and religion, having the spirit of seeking knowledge, mutual respect and tolerance towards others.

In folktale, there is always a moral value that can be learned and emulated as the figures in folktale demonstrate exemplary attitudes. One of the various folktales in the city of Surabaya which is well known today is the story of Prince Pekik, the son of the King rulling Surabaya hundreds of years ago. Prince Pekik became famous because of his exemplary characters. Through the exemplary characters described in the folktale, leaners can learn how to behave in their social lives so that it can support the mental revolution program proposed by the government.

The mental revolution program or the national character revolution is outlined in the Presidential Regulation Number 2 Year 2015 on building an advanced, modern and dignified nation. As pointed out by Budimanta (2015: 10), the strategic values of the mental revolution include: 1) integrity which refers to the citizenship with trustworthiness;

2) work ethics which refers to professional, independent and creative; and 3) mutual cooperation which refers to mutual cooperation and mutual respect.

Integrity can further be classified into honesty, patience, concern, character (psychological traits, morality, character), justice, courage, discipline, independence, responsibility, hard work, trustworthiness, and simplicity. Values in the citizenship deal with everything that is done for the country, all potentials that can be contributed for the development of the nation. The value of work ethics associates with competitiveness, optimistic, innovative, and productive.

Values in mental revolution also include creative values that support the development of the nation, positive thinking, creativity, willing to try new things, being tough in facing challenges, tolerating failure, and having initiatives in work. To realize the values of mutual cooperation, it is necessary to appreciate values of tolerance, togetherness and empathy.

This article concerns with the internalization of character of the nation's young generation to support the mental revolution movement through educational media in the form of Prince Pekik folktale. Personality traits possessed by the Prince Pekik are presented so that they can be emulated by young generation of this nation.

2. Research Method

The methodological approach of this study is descriptive qualitative methods. This research attempts to describe, to explain and to understand how the characters in the folktale of Prince Pekik demonstrate their personality traits. Prior to printed version, folk stories were told or passed on orally. The personality qualities of the main characters can be used as a model in building the character of younger generations to support mental revolution program proposed by the government of Indonesia. Each main character in the story was analyzed based on his personality traits in the given setting of the story.

3. Findings and Discussion

3.1. Overview of the Prince Pekik Story

In the story of Prince Pekik, there are several characters who have personality traits, namely King Jayalengkara, Prince Pekik, Princess Pandansari, Sultan Agung, Amangkurat I, Amangkurat II, and Rara Hoyo. They are briefly described as follows.

3.2. Prince Pekik

Prince Pekik is the son of King Jayalengkara. He was a strong young man. He learned a lot about war strategy and trade from his father. He was also an artist. With his creativity, he created the krucil puppet, a smaller-sized Javanese puppet. When Prince Pekik grew up and ruled the Kingdom of Surabaya taking over his father, he grew into a brave, wise and pious figure. Even when the Kingdom of Surabaya had reached the peak of defeat, Prince Pekik joined the Mataram Kingdom by peaceful means. Because of his good character, Sultan Agung liked Prince Pekik and he was crowned the leader of the ulema (Muslim scholars) in the Ampel region and asked him to marry his younger sister, Wandansari (Queen Pandansari).

Prince Pekik immediately went to Giri Palace when Sultan Agung was sick due to depression. He firmly and bravely accepted Sultan Agung's mandate to invade the Palace of Giri. Armed with the war strategy learned from his father and also the help of his wife (Queen Pandansari) on the battlefield, Prince Pekik ordered arrow troops to shoot arrows towards Panembahan Giri forces. At that time, many of Panembahan Giri's troops were falling. Seeing the many troops who fall, Giri finally surrenders to Prince Pekik. Prince Pekik's victory greatly boasts Sultan Agung and his beloved wife Queen Pandansari.

After Mataram changed his King in 1645, the presence of Prince Pekik was not so favored by King Amangkurat I, even though Amangkurat I was the son-in-law of Prince Pekik. It was told at that time that the son of King Amangkurat I, Prince Tejaningrat, fell in love with his own father's concubine, Rara Hoyi. He did not want to eat and fell sick after his encounter with Rara Hoyi because he constantly imagined the beautiful figure of Rara Hoyi. This situation was known by Prince Pekik and Queen Pandansari that Prince Tejaningrat was in love with Rara Hoyi and they gave blessing to Prince Tejaningrat. Finally, with the consent of Queen Pandansari, Rara Hoyi was brought into the palace to meet Prince Tejaningrat. At first Prince Pekik thought that the King would allow his son marry his concubine after knowing this situation. Unfortunately, King Amangkurat I was angry with Prince Pekik and increasingly disliked him. Finally, the King gave the death penalty to Prince Pekik and his wife for helping Prince Tejaningrat in contact with Rara Hoyi.

3.3. Sultan Agung

Sultan Agung is the King of Mataram who is known for being wise, clever and never gives up. His full name is Sultan Agung Hanyokrokusumo. He ruled the kingdom in 1613-1645. With Sultan Agung reigned, Mataram developed into the largest kingdom in Java and the archipelago at that time. In 1618 Mataram was hit by a crop failure due to a protracted war against Surabaya. Mataram continued to experience defeat because the Kingdom of Surabaya was very great in battle. Because it was so strong and could never be conquered, Sultan Agung began to think about using the VOC which had the strength in the competition to face Surabaya and Banten.

In 1621 Mataram started its relationship with the VOC. Unfortunately the VOC refused to help Mataram against Surabaya and the cooperation was cancelled. In fact, the Mataram Kingdom crushed the VOC by asking for Portuguese assistance. Mataram's conquest of Surabaya continued until the war which had begun since 1614 gradually succeeded achieving the results. In 1620, Surabaya was under siege and surrendered in 1625.

After the Kingdom of Surabaya was conquered by Sultan Agung. The Kingdom of Surabaya is part of the Kingdom of Mataram. At that time the leader of the kingdom of Surabaya was Prince Pekik. Because Prince Pekik was famous for being brave, wise, and pious, he was appointed by Sultan Agung to be the ulama leader in the Ampel region. Sultan Agung really liked the personality of Prince Pekik so that Sultan Agung then introduced Prince Pekik with his younger brother, Wandansari (Queen Pandansari) and had them married.

3.4. Amangkurat I

The golden age of the kingdom of Mataram ended after Sultan Agung died and his son, Amangkurat I rose to become king. Amangkurat I was the reason for the glorious Mataram Kingdom at that time to collapse (Ali, 1994). Unlike Sultan Agung who is very smart and wise, his son is so unkind and bad-tempered. In fact it is said in history that Amangkurat I became the cluelest king in Javanese land. During his reign, so much public dissatisfaction and rebellion occurred everywhere since King Amangkurat I ruled the his people in a dictator way so that the people disliked him.

There were a number of atrocities committed by the King, one of which was the massacre of 6,000 ulama within half an hour which became the most terrible tragedy in the history of the Mataram Kingdom and also the most severe story of the coup in the

kingdom was the tragedy of the death sentence committed by Amangkurat I against his father-in-law King Pekik and his wife, Queen Pandansari, and Tumenggung Wirorejo and his wife, Nyi Tumenggung Wirorejo, because they supported and blessed the love story of his son, Amangkurat II and his concubine, Roro Hoyi.

Even though in the end, he did not kill his own son, King Amangkurat I ordered the son to kill Roro Hoyi with his own hands. That is why King Amangkurat I became the cruelest King in the history of the founding of the Kingdom of Mataram.

3.5. The Values of Prince Pekik's Folktale Figures

3.5.1. Wise in any cases

Modeling the attitude of King Jayalengkara, Sultan Agung and Prince Pekik who were wise in any cases so that all problems could be overcome wisely and the victory was achieved.

3.5.2. Knowledgeable and have a spirit to progress

Great figures can make their people proud because they have extensive knowledge. They were critical in thinking and acted quickly so that there were many tactics and strategies to control and to occupy the kingdoms at that time. As what King Jayalengkara did, he proved his intelligence as a sovereign King who was able to show how strong the troops he had. Even Mataram was overwhelmed in conquering the Kingdom of Surabaya at that time.

Likewise, Prince Pekik had been trained to continue practicing and developing his interests and preferences by his father since he was young. He also inherits his father's character who is brilliant, honest, strong and firm. As Prince Pekik grew into adult, he became pious, wise, and brave. He learned a lot about war strategy and trade, and developed puppet art from his father.

These public figures demonstrate their extensive knowledge and strong desire to learn so that the kingdom can be controlled well. We can take this example to further expand our knowledge so that we become a young generation that is knowledgeable. The knowledge we have should be contributed to our beloved country as exemplified by the figures above.

3.5.3. Brilliant, persistent, and firm in facing problems

Learning from the perseverance and resilience of Sultan Agung in conquering the Kingdom of Surabaya and the perseverance of Prince Pekik in conquering Panembahan Giri at that time, we can take them as examples of how to build characters. Nowadays younger generations are spoiled by gadgets or smartphones so that they easily give up and heavily rely on technology or other people to solve the problems. Today's generations should be smart, persistent and resilient as exemplified by Sultan Agung and Prince Pekik so that they will not give up easily. In fact, they have to be smart in utilizing science and technology to solve the problems they are facing.

3.5.4. Low profile

The nature of Prince Pekik who is very pious, kind, and humble makes the Princess Wandansari and Sultan Agung appreciative. This can be used as a model for today's generations. When they do good and being humble to others, then many people will respect and be happy to be around them –not only in times of pleasure but also in times of difficulty.

3.5.5. Courageous and responsible in any situations

The characters in the story above are courageous figures. They dare to set aside personal interests to create people's welfare. They are also responsible for the mandate that the people have entrusted to them. Sultan Agung and King Jayalengkara, for instance, were responsible for their people. They are even willing to die as long as prosperity is achieved for their people.

Likewise, Prince Pekik showed courage and positive attitude when he had mandate from Sultan Agung to conquer Panembahan Giri. With the help of his wife, Princess Pandansari, Prince Pekik finally managed to boast of Mataram because Panembahan Giri was successfully conquered.

Therefore, through this story we learn how to be brave and responsible in any situation, not only in educational context, but also in public setting. When there are certain issues that are not in line with the agreed regulation, we have to be brave expressing our voices to criticize it and be a generation that cares and dares to actively participate in the problems of the country.

3.5.6. Fair and not authoritarian

During the reign of Amangkurat I, there were many rebellions and popular protests over the injustice and authoritarian attitude of the king in the government. Many people suffer and epidemics are rampant. Amangkurat I being authoritarian not only to his people, but also to his own children. He sent his son to the deep forest and sentenced his parent-in-law with death penalty. Tumenggung, the one Amangkurat trusted for quite long time could heartily slaughter 6,000 muslim scholars (Ahsan, 2017). As a result, the tyranny of Amangkurat I finally brought the Mataram Kingdom to collapse.

In everyday life we often behave unfairly without aware of it. If we have the desire for something we don't hesitate to justify how to get it. However, this is very bad and inappropriate. So that from this story we can learn to be supportive, fair and respectful to others so that it is no longer our personal interest that matters but the common interests that we put first.

3.5.7. Internalization of the Strategic Value of the Mental Revolution in Prince Pekik's Folktale

Internalization is a process of instilling something through the process of entering a value in someone who will shape his mindset in seeing the meaning of reality of experience (Partanto, 1994: 267). Through the media of folktale, Prince Pekik's exemplary values are expected to be internalized in the nation's young generation, so that they can realize the goals of the Mental Revolution movement and create the human resources needed for the development of this nation.

By learning the characteristics of the characters in the story, one can take it as a form of exemplary strategy (modeling). Exemplary has an important value because it introduces good behavior through exemplary, as well as understanding the value system in the real form (An-Nahlawi, 1992; Ma'arif, 1991). The strategy with exemplary is internalization by giving concrete examples. In addition to displaying the exemplary values of story characters, the next learning process to achieve a mental revolution is to explore the essence of the story. The process of digging up the essence is by watching, paying attention, inducing, weighing, measuring, and deciding in a logical way, so that this affects the heart to be submissive to him, then push it towards appropriate social thinking behavior (An-Nahlawi, 1992).

The results of extracting the essence of the exemplary values of Prince Pekik's folktale figures obtained the following traits: The characters were wise, knowledgeable, had a

willing to progress, smart, persistent, firm, humble, brave, responsible, and fair. The ten characteristics of the characters in the Prince Pekik folktale are in the values of the mental revolution proclaimed by the government of the Republic of Indonesia, namely integrity, work ethic, and creativity.

4. Conclusion

The three main characters in the story of Prince Pekik are outstanding. Prince Pekik as the protagonist has intelligence and character that is so wise that many people respect him a lot. He was described as a pious, wise, brave, firm and skilled young man so that Sultan Agung appointed him to be the leader of the clergy in the Ampel region. Because of his kindness, he was liked by Sultan Agung's sister, Wandansari, and finally both of them married.

Sultan Agung as the protagonist never gave up in conquering the Kingdom of Surabaya, but he did not play unfair but he used his ingenuity and wisdom so he finally succeeded in conquering the Kingdom of Surabaya. Sultan Agung also played an important role in the progress of the Mataram Kingdom when he ruled. Together with Sultan Agung and Prince Pekik Mataram became a rapidly advancing Kingdom.

As a protagonist figure, Amangkurat I became the king of the dictatorship during his reign and acted authoritarian during he reign. Because of his negative behaviour, Mataram, which was originally glorious, began to collapse day after day. He was also a very cruel King throughout the history of the Mataram Kingdom as evidenced by the massacre of 6,000 ulama within half an hour that occurred during his reign.

Based on the description above, it can be concluded that Indonesian literature contains a lot of values that can be used as a medium for future of Indonesian character education. The future generation is the golden generation as future leaders. They need to be mentally trained in the mental revolution scheme by using literary works as education media.

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