

## Local Value Manifestation of *Joglo Majapahit House* In Perspective Learning History and Multicultural Society Dimension In The Rural Bejijong, Mojokerto

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**Abstract:** This article analyzes the values of local wisdom is wavering because of the falling value of the character learners as a result of cultural changes leading to modernization. While local cultural values still exist, although not commensurate with the modernization that emphasizes instant results. Educational value can be answered about the waning value of the character and be able to build a national identity through the values of local wisdom. Local Values are very suitable to be applied in teaching history in Indonesia because people are very diverse as the manifestation Joglo Majapahit. Joglo Majapahit is a manifestation of ancient Javanese culture that includes elements of educational value that can be integrated in the learning of history. Joglo Majapahit is a form of religious style building that represents the relationship Kejawen vertical and horizontal. The vertical relationship between man and God and Nature while horizontal relationships between humans and other humans. In Mojokerto, Joglo Majapahit very closely linked to the life of an agrarian society and religious systems Javanese kingdom of Majapahit period. This research is conducted in the village of Bejijong, District Trowulan, Mojokerto. According to Henry Maclaine Pont geographical location Bejijong is in the Northern Capital of Majapahit Kingdom of Wilwatikta (Trowulan). Bejijong village serve the division limit religious system in the Kingdom of Majapahit between *Dharmadhyaksa Ring Kasogatan* (regulator Buddhism) is located in Northern Trowulan and *Dharmadhyaksa Ring Kasaiwan* (regulator Hinduism) is located in the South side Trowulan. Therefore form Joglo Majapahit is a manifestation of a cultural cauldron of Hindu and Buddhist people that represent the multicultural society. The plurality can be found today because the region Bejijong are found relics characteristically of Buddhist temples and relics of the tomb characteristically Hindu.

**Keywords:** *Joglo Majapahit, Learning History, Local Value, Multicultural Society*

### 1 INTRODUCTION

This study was conducted using a random sampling method. From the observation of the residential complex Joglo Majapahit in Mojokerto, finally the author chose Bejijong region as a place of observation. Authors interested in raising objects Joglo Majapahit models because the terms of the meaning that can be integrated in the learning of history by entering values. Educational

value can be answered about the waning value of the character and be able to build a national identity through the values of local wisdom (Jaya Baya, 2016: 20). Excuse-making problems based on the topic of emotional intimacy and closeness intellectual author (Kuntowijoyo, 2013: 70-71). *Emotional closeness*, the author would like to explore about Joglo Majapahit for emotional closeness. Besides their curiosity about Java symbols and their samples Joglo

Majapahit objects are abundant in the village of residence of the author. *Proximity intellectuals*, writers more interested in searching for Joglo Javanese Majapahit is a manifestation of culture that includes elements of educational value that can be integrated in the learning of history.

Local value is very suitable to be applied for in Indonesia is very diverse society. The plurality can be found in the classroom, so that students are very diverse. The intended use of educational value to increase the values of cultural identity of learners that are not covered in the study of History. From the above explanation, philosophical values Joglo Majapahit models can be understood with the integration of social sciences in learning by using a knife in the form of *Semiotic analysis*. The review tries associated with the learning process that emphasizes results rather than the process, it is because the people who think instant transition and leads to rational thought patterns and trying to eliminate traditional patterns.

## 2 RESULT AND DISCUSSION

The discussion includes a review Joglo Majapahit areas of *learning history* and *multicultural society*. It also will discuss the elements of the establishment of *Joglo Majapahit reviews History*.

### 2.1 VALUES OF LOCAL WISDOM JOGLO MAJAPAHIT VIEWED IN LEARNING HISTORY

Joglo Majapahit highly correlated with self concept Java man who reflected the values in the form of traditional Javanese house architecture. While the existence of values Joglo Majapahit in the community has been left out, it causes students to experience the culture of inequality and loss

of identity. It was the result of a process of globalization that pursues instant results rather than process. The curriculum in Indonesia have not entered the value of education and more education leads to modernity. Local cultural manifestations in Joglo Majapahit explained there must be reflection between man, nature and the creator.

Postmodernism education is strongly associated with an object in the form of Joglo Majapahit models that prioritize the ethical dimension. In this case the role of philosophy as important in fostering a spirit of social caring attitude and empathetic attitude to prepare high school graduates as a whole person who does not forget the local values and cultural identity.

#### a) Value Mystics

Manifestations Joglo Majapahit an artificial environment created to balance the Tri Purusa ie every human soul must be in harmony with the oneness of God (Ronald, 2005: 48). This concept when internalized through educational value to learners.

To explore the architectural expression environment, particularly with regard to traditional Javanese house, need to pay attention to a statement saying that architecture is a three-dimensional expression of human behavior. It can be said that the main thing of the philosophy of human life will be reflected as a mirror image on the creation of culture, among others, manifested in the form of the residence. Then it can be said that the building which in this case architectural values is very efficient when used to declare the symbol of a live event.

Place of residence according to the Javanese term study is *Panggonan or panggenan*. If the terms of the dwelling described being said place and stay and look for meaning in English, the word is a place,

spot, basins, barrels, pots. Java community in general still practice a doctrine, which has been recognized by the public is no longer as a doctrine, but as if it was a generally accepted habits. The following description is about their needs and interests related to space, with all its potential and natural conditions that are geographically owned by the island of Java. Ki Ageng palace culture figures Suryomentaram with a background and framework Java relatively pristine had argued about their philosophy of life wisdom in Java which in practice is expressed in the form of doctrine which contains six basic teachings that form a single unit, namely:

1. Add (life worshipping the god almighty)
  - a. Ethics (living with the understanding of ethics)
  - b. Mystical (living in an atmosphere of mystique)
  - c. Sangkan famine (aware of the origin and has a life purpose)
  - d. Starch (understand the meaning of death) Behavior (latihhan ascetic and spiritual)

Six needs in a unity that is needed in social development, may also illustrate the need for space that accommodate a variety of needs it. Sixth needs it is not solely the responsibility of the individual, but it is a common responsibility, which applies to the interests and needs together. In other words, the necessary containers should be able to meet the needs that are spiritual and ritual. The container should be able to accommodate the activities of other people in the vicinity, which can provide a place for the process to crystallize self (self-evaluation, mawasdiri, contemplating the future, measures the ability of inner and outer) and where it can also digunaan remedy form a personality.

Third plank of the teachings arrangement mentioned living in a mystical atmosphere.

This can be confirmed by the following statement, that mystical Javanese almost always be anthropocentric (man is the center and became a starting point of everything. Man, the true soul, are rohai, eternal, and so on). This information call attention to know the values that were in life with such a mystic atmosphere. By Hadiwijono is said that in humans Java are two different centers, namely the central immaterial which refers to the notion Tri Purusa, and the center of the material which also includes angen-angen (wishful thinking), nepsu (lust), and taste (flavor). By Mulder said also that human life is in living systems Javanese cosmos.

#### b) Symbolic Value

Two goal in life is *sejatining urip* Java and *sejatining behavior* (Ronald, 2005: 55). Two patterns were it to perfection in religion Kejawen, nevertheless Joglo establishments can not be separated with petungan element. Petungan the system size and count is used to determine the proportion of Joglo.

## 2.2 MULTICULTURALISM AND THE HISTORY OF JOGLO MAJAPAHIT HOUSE

Joglo Majapahit formation can not be separated from the cultural influence of Hindu, Buddhist, and Javanese. The result is a mutual acculturation reveal the characteristics of the culture of Hindu, Buddhist, and Javanese. According to research Ismunandar explain Joglo was originally made of wood and starting from the Age of King Jayabaya ruling Memenang (Ismunandar, 1986: 11). Referring Amijaya Literature studies, the establishment of Joglo is a form of satisfaction from the building, so the complete building structure includes pringgitan, palace, pendhopo, kitchen, senthong higher status in society. When

traced the historical side, before the establishment of the kingdom of Majapahit existing Joglo building the kingdom of Kadiri. During the 11th century, Majapahit still a jungle and become vassal territory Kadiri. The historical background of establishment Joglo namely Duke Harya Santang time of King Jayabaya make houses of wood. It was intended for housing Joglo-ranking officials regents consisting of; Kalang Blandhong Regent, Regent Kalang Obong, Kalang Adeg Regent, and Regent Kalang Abrek (Ismunandar, 1986: 12). The above areas included in Jayabaya influence and today was around Ngadiluwih, Kediri.

Exposure above is the first stage of establishment of pristine type of Hindu Shiva. Post Kadiri Kingdom continued Singhasari and Majapahit. Then the rapid development Joglo building located in the Hayam Wuruk of Majapahit period. When according to Heinz Frick Joglo building Kejawen religion childbirth before mensinkretisasi with Islam. This is reinforced by Surjadi Santoso that describes the pattern of Majapahit building of natural stone construction replaced the wooden pattern with red bricks that form an ancient culture in the capital of Majapahit (Santoso in Frick, 1997: 44). After the end of the kingdom of Majapahit and entered Islam at the time of Sultan Agung Anyokrokusumo trying to make changes home form by incorporating elements of Islam. This was after the Islamic Mataram refurbished and was born Joglo Mataraman type.

The view of the above experts was a first step in understanding the concept of multiculturalism in the Joglo Majapahit. Based on observations, it can be expected to shape the architecture of residential buildings at the time of Majapahit made of wood which stands on the shelf. In the house there is no room divider and is expected to be used as a pavilion, a place of rest and

sleep (Kusumajaya, I.M et.al, without Year: 13).

Form of multiculturalism in the Joglo Majapahit can be analyzed by using the theory of semiotics. The theory that the author used research that is Semiotics, form the essence of symbols and meanings in Joglo Majapahit models by incorporating philosophical values. Basic theory of semiotics talk about an understanding of the systems, rules, conventions allow the signs actually mean (Preminger, et.al., 1974: 980 in Pradopo, 1998: 42). Semiotics suitable for use in object Joglo Majapahit models, it contains elements of philosophical value terms meaning.



Source: Personal Photos.

### **2.3 FINDINGS IN EVIDENCE OF ACCULTURATION MANIFESTATIONS JOGLO MAJAPAHIT**

The views of learners against Joglo building was minimal. That's because learning history just leaning in improving the collective memory in the form of teaching History will value or meaning to be drawn from a historical event. Though the writing of the history of events is very thick with political content and the solution is learning Local History in the form of local wisdom in Joglo to begin developing a living

memory and the memory of being taught (Wineburg, 2006: xiv). The purpose of these two concepts that the students in addition to studying the National History should also steeped in local history in order not to lose the cultural identity. Meaning Joglo Majapahit can be developed in the educational value of the output internalization of value to learners. Joglo Majapahit also included in the culture of architecture that requirement would include the philosophical significance.

a. Joglo Majapahit is a manifestation of the Islamic religion Kejawen.

According to Niels Mulder, Kejawen term defined an ethic and lifestyle inspired by the way of thinking Javanism. The same thing is emphasized dr. Ciptoprawiro the crystallization kejawen derived from *tantularisme* (Sujamto, 1992: 43). Tantularisme come from mixing religion that gave birth to tolerance based on the Javanese belief that all religions are good. Manifestations of Islam Kejawen according to the author are not all shaped shirk against God Almighty but related educational noble values of Pancasila that education should treat people with humanist and religious.

b. Joglo Majapahit is the oldest architecture before the development joglo Mataraman.

Known as the continuation of the oldest buildings of Jayabaya growing around Mount Penanggungan sacred and mystical. The center of the ancient kingdom in East Java, Mount steps approach because it is believed manifestation of the concept of nirvana. While Joglo initially only used as a residence of the officials and the people of the kingdom of Hindu. Instead of the Empire of Islam, there was acculturation with Islam which is used as a place of worship called Joglo Tajug. Architectural development in Central Java is a

continuation of a period of time Hinduization in East Java Hindu kingdom.

c. Joglo Majapahit affect Temple building in East Java and Central Java.

Joglo Majapahit Hindu is expected to exceed the entry into Indonesia with the discovery in Kutai Yupa inscription. Joglo Majapahit influence temple architecture in East Java and Central Java. The fundamental differences in the shape of two temples in this area is to form tambunn to Temple Central Java, while the slim and small form to the temple in East Java. At first form of Joglo shaped based on local wisdom in their respective regions. This can be stated with existing buildings since the time Medang Kamulan. In general, in particular the establishment of the temple devoted to the place of worship and storing the ashes of the king. This is different to the manifestation Joglo to values such symbols of harmony between humans (value harmony and social solidarity), harmony of man with nature (this manifestation of tangible structure Joglo is using wood and Gedeg as a wall), and the harmony of man with creator symbolized by the roof forms such as mountains.

d. Joglo Javanese Majapahit comes from acculturation with Hindu and Buddhist *Evidence of Hindu culture;*

Bejjong in the area, found evidence of the result of the mixing of cultures Hindu Shiva with the discovery of a tomb relics in Sitihinggil (where dinobatkannya Kings in Majapahit). The architecture in typical patterned Sitihinggil Hindu. Proof of Culture Buddha; Bejjong in the area, found evidence of the result of the mixing of cultures Mahayana Buddhist temple complex characterized by the discovery of Buddhism.

#### 4 CONCLUSIONS

Educational value can be used to improve the social skills of students, equip moral values, ethics, and humanity so be

personally have character. The findings of this research is aimed at the nobility of human life. The values in the local genius Joglo Javanese society inherited from generation to generation aims to realize the harmony of social life, in harmony, and mutual cooperation. Values are Javanese life philosophy *Hamemayu Hayuning Bawana*, people should act and behave are always put harmony, harmony, and balance the relationship of man with man, man and nature, and man with the creator (Djono et.al, 2012: 276).

*Hamemayu Hayuning Bawana* philosophical concepts, reflected in shades of Joglo Majapahit and hope can be applied in teaching history that promotes respect the diversity, in which Indonesia is very diverse nation. The plurality to be used in multicultural education and aim to increase the cultural identity of the learner about the local culture.

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