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***Jemparingan* as a source of local wisdom in Mataram: the role of Indonesian traditional arrows in forming the character of nationality**

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Abstract. This article aims to examine the role of natural nails VIII in the development of Indonesian archery sport. The method used is the historical research method which includes heuristic, criticism, interpretation and historiography stages. This study describes the philosophical aspects of the typical Mataram archery sport known as *jemparingan*. the role of Paku Alam VIII in the arrow sport *jemparingan*, as well as the character value of the *jemparingan* and its implementation for the younger generation. This paper will provide insight to the public to get to know more about the *jemparingan* and portrait of the struggle of natural nail VIII in historical studies in Indonesian history.

Keywords. Jemparingan, archery sport, character value, history

1. Introduction

Bows and arrows have a long history in the world (Okawa et al., 2013). Archery is the oldest weapon used by humans to protect themselves. Archaeologists estimate that from the cave paintings, arrows were used since 50,000 years ago (Zhang, 2018). Archery is a symbol of strength and power. Countries in the world that are known as reliable archers are from England and France who use a crosbow or crossbow during the war in Hasing and Roses (Alofs, 2014; Crombie, 2011; Ganter et al., 2010). In Indonesia, bows and arrows have appeared in many stories of wayang characters such as Arjuna, Karna, Srikandi, Abimanyu and Guru Drona (Soekmono, 1981). Story arrow Mataraman typical bow and the boy Abhimanyu in Mahabharata epics written clearly in fiber and fiber warayagnya wirawiyata bouquet KGPAA MANGKUNEGARA IV are loaded with educational character (Soekimin, 1988).

Character education needs to be given especially to the younger generation. A moral environment does not just happen, but requires the efforts and participation of parents, educators, leaders and institutions around the youth community (Lickona, 2016). Character development education is a continuous and never ending process as long as a nation exists and wants to exist, character education must be an integral part of educating over generations (Faturrohman, 2013). Character education is lifelong, in character there are core values that come from culture (Lickona, 2016). It is impossible for humans to build the character of their youth apart from the culture of the nation itself. Culture is not only continued through a straight

line downward for posterity and so on, but also through horizontal lines, namely to other people around us (Soekmono, 1981).

National Police registration data notes that the crime rate committed by youth (crime rate) during the 2015-2016 period has increased. The number of people affected by crimes per 100,000 population in 2015 was around 100, to 140 in 2016. Based on Podes data for the 2011-2018 period, the number of villages / *kelurahan* that became sites of mass conflict tended to increase, from around 2,500 villages in 2011 to around 2,800 villages / wards in 2014, and again increased to around 3,100 villages / wards in 2018.

Kesuma (2013) revealed that the national spirit that is embedded among the younger generation is starting to fade due to materialistic traits caused by influence from outside culture. The ruined moral and moral condition of the younger generation is marked by rampant free sex and rampant drug trafficking among teenagers. There is a concern, namely the threat of disintegration of the nation, nationalism will degenerate into tribalism / primordialism because of the mindset of foreigners entering Indonesia without any filtering. Indonesia is a country that has a diversity of ethnic groups and cultures, from that diversity an understanding is needed that can unite the various Indonesian cultural diversity.

Hans Kohn (in Mustari; Suharni, 2017) states that Nationalism is an understanding that states that individual loyalty is submitted to the nation's state. Nationalism can be used as a tool to modernize society in the midst of globalization trends (Schneider, 2018). Nationalism is very much needed to deal with the development of technology and information today so that local culture and love attitudes towards the homeland are not lost by culture from outside (Diana Sari, 2017). The education system must also foster a patriotic spirit and strengthen a sense of love for the country, increase the spirit of nationality and social solidarity, and respect for the services of heroes and desire to advance. A teaching and learning climate that can foster self-confidence and a learning culture among the community, especially among students, continues to be developed so that creative, innovative and future-oriented attitudes and behaviors grow (Schneider, 2018).

Love for the motherland is a character that should be present in every citizen regarding the implementation of their rights and obligations and participating in efforts to defend the State (Diana Sari, 2017). The cultivation of national character education can be strengthened through a sense of love for the country and caring for the environment (Mardiah, 2017). National character education must be implemented from an early age, one of which is through educational institutions (Apriliana; Fauziyah; Affan, 2017). The real purpose of education is to guide students to become knowledgeable and moral individuals who are able to protect the spiritual heritage of their nation. In short, Marthin Luther (in Lickona, 2016 p.11) emphasizes the nature of education, which is to form a person who is intelligent and has character.

The inculcation of an attitude of nationalism is often associated with the world of education, to realize the value of nationalism at this time requires the awareness of every citizen to instill in themselves, especially in the field of education which is the foundation of the Indonesian nation. Kareem (2014) argues that educational institutions or schools play an important role in providing reasoning to the community so that they can judge traditions that have stopped because they are no longer in accordance with the times and traditions that are still maintained. Without education, this selection would not be possible because the values of a nation can be inherited through education, including nationalism.

Various experts have conducted research related to the traditional arrow sport, The Mean, the Right and Archery (Yu Jiyuan, 2010) whose research focuses on the meaning of archery in Beijing, China from the theological point of view, especially Confucianism. Research on personality characteristics and presentation characteristics of Elite Archers (Lin jia huan,

2018), focuses on research on the characteristics of individuals who enjoy archery. Laura Crombie (2011) in Honor, community and hierarchy in the feasts of the archery and crossbow guilds of Bruges. Eduard Alofs (2014) in Studies on Mounted Warfare in Asia I: Continuity and Change in Middle Eastern Warfare, c. ce 550–1350 - What Happened to the Horse Archer? War in History. Ratnasari Putri Utami, Koentjoro (2018) in Mindfulness in Relation to the Meaning of Life of Jemparingan (Mataraman traditional Archery) in the Perspective of Kawruh Jiwa Ki Ageng Suryomentaram. However, various previous studies have not specifically identified the philosophical aspects, historical background and character values of archery.

Given the rampant moral degradation of the younger generation, this certainly raises concerns for all parties. The young generation is a national asset that must be maintained with character values that are in accordance with the eastern culture of the Indonesian nation. Therefore, it is necessary to conduct an assessment of this phenomenon. The study of this phenomenon is focused on the traces of jemparingan as a source of local wisdom in Mataram which is a portrait of Paku Alam VIII's struggle in shaping the character of the nation.

2. Objectives of the Study

Based on the background of the problem and problem identification that has been stated above and so that this research does not deviate far from the problem to be studied, and to avoid distorted interpretations, the researcher limits the problem. The limitation of this problem is carried out with various considerations, including (1) due to various limitations such as energy, time, thought, and cost (2) the research to be carried out will be more focused. Therefore, the problem in this research is focused on the philosophical aspects of traditional archery and its role in building the character of the nation's children.

3. Methodology

This study uses a critical historical method. The stages of historical research according to Kuntowijoyo (2013) consist of five stages, namely, 1) topic selection, 2) source collection, 3) verification (source criticism), 4) interpretation (analysis and synthesis), 5) historiography (historical writing). The use of this critical history writing method is because this research is a historical research. The five stages of historical research will be described as follows. a. Selection of Topics The selection of topics in this study consisted of emotional and intellectual closeness. Emotional closeness because the researcher is a person who likes to do the traditional dart sport. This intellectual approach is motivated by the course on History of Indonesia during the Hindu and Buddhist era in the History Education Study Program, Faculty of Education, University of Jember. b. Heuristics Collection of sources in the form of documents or books in this study were obtained from the library. The source of the temple building was obtained by observing the temple sites in Magelang Regency.

Sources in the form of freelance findings in the form of inscriptions and statues obtained by observation at the Central Java Cultural Heritage Conservation Center Museum and the Jakarta National Museum. The sources used in this study are primary sources and secondary sources in the form of inscriptions, statues, temples, and supporting books. 1) Source of the Canggal Inscription Inscription, 654 Saka Kamalagi inscription, 743 Saka Kurambitan inscription, 791 Saka Plandi inscription, 791 Saka Mulak inscription, 800 Saka Kwak I inscription, 801 Saka Kwak II inscription, 801 Saka Ratawun inscription , 802 Saka Ramwi Inscription, 804 Saka Munggu Antan Inscription, 808 Saka Poh Dulus Inscription, 812 Saka Palepanan Inscription, 828 Saka Tihang Inscription, 836 Saka 2) Source of Artifacts Source of artifacts in the form of temples and statues found in Magelang Regency, Central Java Province. The temple and statue buildings were analyzed to determine the style of education and the value

of character education based on the history of the Ancient Mataram Kingdom in the VIII century AD. c. Source Criticism (Verification) Source criticism carried out in this study is internal criticism and external criticism. Internal criticism is done by looking at the contents of historical sources. External criticism is done by checking the physical condition of historical sources. d. Interpretation of historical facts that have been obtained from the verification stage is evidence of historical events. The relationship between these historical facts is sought so that they become a unified whole. The interpretation of the contents of the inscriptions uses the epigraphic method. Temple and statue building using iconographic method. e. Historiography The historiography stage is carried out by writing historical facts chronologically according to the data obtained.

Presentation of historical writings consists of 5 The Value of Character Education Based on History of The Mataram Kuno Kingdom in the 8th-9th AD from the introduction, discussion, and conclusion Data needed a. Primary Data Primary data is data obtained directly from the original source (not through intermediary media). Primary data can be in the form of individual or group opinion of the subject (person), the results of observations on an object (physical), events or activities, and test results. The methods used to obtain primary data are: (1) survey method (2) observation method. (3) looking for data in the literature. 2. Data collection methods.

Data collection is carried out using several methods, namely: a. Documentation With the documentation method, namely collecting data through documents (literature) which contains history, theory, argument and various information concerning the object of research. And capture moments of Jemparingan activists who were influential in the development of this organization. b. Interviews Using the Interview method were carried out to historical experts and experts in the Langenastro NgaYogyakarta version of the Langenastro Mataram Jawi Paseduluran, to strengthen the literature data obtained, as well as 10 interviews with ISI Yogyakarta library activists in the research area that had been determined. c. Observation With the designer's observation method, obtaining data that is directly observed is also carried out in the jemparingan activist area in the city of Yogyakarta. This is done to obtain more accurate data by comparing the data that has been obtained with the results of observations made using a qualitative historical research methodology, because this study aims to reproduce past events systematically and objectively by collecting valid data through written document data, the results of interviews and observations that have been carried out.

4. Results and Discussion

Philosophical Aspects of Jemparingan

The term Jemparing appears in Serat wirawiyata written by KGPA Mangkunegara IV verses 28 to 42 as follows:

If you are appointed to fight tomorrow, that is the true duty of soldiers; in warfare must follow Senapati's orders and must not do whatever he pleases. Think of your body as a web that is held by senapati, where the arrow will be released. Do like Abhimanyu when Yudhisthira appointed him, he was very happy. When he was beaten by enemies, he always remembered his knighthood "wedi wirang wani pati".

From these wirawiyata fibers, it can be concluded that Jemparingan or archery was originally a habit carried out to fight against the enemy. Over time, the meaning of jemparingan develops and involves many aspects of life. Jemparingan originally grew up in the Mataram Ngayogyakarta kingdom, whose rule was based on Islam.

In Centini pupuh sinom 18 Citation jemparingan up in conversation a wireng suwignya at home Ki Pujangkara which is as follows:

"Jinangkepan comrade color, wireng arrow gang name ingkang ambeksa sapasang nyangking gandewa arrow, gendhing lengger mantesi, Naban kadeyan the prabu kakalih Raden Kalang (m) byantoni karsa narpati yasa wireng – lawung ageng tinengeran. "

Equipped with the fourth wireng, namely wireng Jemparing gang, the name is. A pair of dancers carrying gandhewa war instruments and arrows, according to the accompaniment of the curly piece, it was the second brother of the king named Raden Kalang who helped the king's idea of creating the lawung wiring dance.

The terms jemparing and gandewacentini infibers appear together, this contains a philosophical aspect of jemparingan known as Pamenthanging Gandewa Pamanthenging Cipta. That is, when drawing a gandewa or bow, the sense of the heart or the eye of the heart, is aimed at the target. But not with eyes, but with feelings. So, it is actually a teaching to concentrate (Senoaji, 2018)

Jemparingan is one of the traditional sports which is a spectacle activity (attractions, physical activities) that has an order (rules) and cannot be separated from many meanings that provide benefits to humans, especially network activists. The philosophical meaning is present in physical form as well as through the symbols that appear in the archer's sitting manner, the clothes the archers wear and also the jemparingan devices (bow and arrow) used. One example of how to relax an archer sitting cross-legged keeps a calm heart. Setting the rhythm in doing Jemparingan teaches us to always be calm in solving every problem.

The Role of Paku Alam VIII in Jemparing Archery Sport

Sri Paku Alam VIII was born on Sunday Pon 29 Mulud year BE 1840 or together with April 10, 1910 with the nickname Bendoro Raden Mas Haryo Sularso Kunto Suratno (Kanjeng Pangeran Haryo Suryosuloso). He is the son of Kanjeng Gusti Pangeran Adipati Aryo Paku Alam VII with Empress Gusti Bunjuk Raden Ayu Retno Puwoso. He grew up in Puro Paku Alaman, and has an adult name as Kanjeng Gusti Pangeran Adipati Arya Prabu Suryodilogo.

Archery is a hobby and skill of Sri Paku Alam VIII. He has been studying archery since he was a child. His arrows were named Bramastro by his mother. From the popularity of the arrow until he was better known as Bramastro. Jemparingan or traditional dart sport contains Javanese culture and conditions of philosophical meaning. From his love for Jemparingan, he finally founded a traditional archery association at Puro Pakualaman with the name Mardisoro in 1953, Mardisoro was taken in Javanese, namely the words mard and soro, mard means educating while soro means arrow (Pradipta, 2018). The Mardisoro traditional archery group has also been invited by PERPANI DIY to commemorate lustrum (the fifth anniversary). This competition was held at the Colombo field in Yogyakarta. The competition was attended by several archery clubs in Yogyakarta with the contested branches, namely distances of 50 M, 40 M, and 30 M.

Sri Paku alam VIII was known to be good at aiming, usually he was archery with relatives and courtiers. He is the originator of the birth of the National Archery Association (PERPANI) and is a very instrumental figure in official matches in the National Sports Week (PON) (Pradipta, 2018). Perpani was formed on 12 July 1953 in Yogyakarta at the initiative of Sri Paku Alam VIII and he served as the General Chair of Perpani for twenty-four years, from 1953 to 1977. Indonesia became a member of FITA (Federation International de Tir AL'arc) in 1959 at the congress in Oslo, Norway. He was appointed as an International judge by the International Archery Federation (FITA). Sri Paku Alam VIII was recorded as a commissioner for archery in the Indonesian Sports Association (PORI). In addition, he was trusted to be sent abroad to

become the Indonesian delegation to the Asian Games Federation and carry out a mission for Indonesia to host the Asian Games in 1962.

Perpani decided to join the FITA member in 1959, after archery had begun to establish itself in Indonesia through competitions. archery at provincial and national levels. The joining of Perpani in order to be able to make the nation proud by presenting medals for Indonesia. Perpani is invited to attend the FITA congress which is held once a year. The FITA Congress was held in Brucell in 1958, while on 5 August 1959, the FITA congress was held in Stocholm. Indonesia sent RJ Moedjanto who at that time was given the honor to be an observer. Archery athletes participated in international events, including Sri Paku Alam VIII representing Indonesia to participate in the International archery competition in 1965 in Sweden. Together with their sons and daughters KPH Anglingkusuma, and BRAj Retna Rukmini along with West Java archery athletes in the arrow championship in Vesteras, Sweden. Becoming a member of FITA has opened up opportunities to achieve goals.

The development of archery is also happening in the community, such as archery training for school teachers, movements are carried out through teachers, especially in municipalities in Yogyakarta. Paku alam VIII always takes turns making archery competitions which are held for schools in five districts in Jogjakarta. He also came up with the idea to open a traditional round archery competition. He went directly to the coordination of local officials to ensure the running of the event. The way he developed archery was initially carried out in Puro Pakulaman, then it was held in the second level region and delegated to the regent which was then continued to the education and culture office.

Sri Paduka Paku alam VIII also pays attention to facilities and infrastructure to support archery activities, in addition to providing and facilitating the community to like archery. This can be seen when the Yogyakarta archery athletes won the national championship (Kejurnas). Real assistance was also provided by Paku Alam VIII for the development of Perpani. He provides transportation facilities with a capacity of about 30 people which are used to facilitate transportation access for archery athletes.

During its development, the Mataraman style Jemparing, which had been limited to a hobby and cultural preservation, began to be played in the wider community. Even today, jemparingan in Yogyakarta is made into a tradition that is held and contested to commemorate the birthday of kings (wiyosan) in Yogyakarta. The Jemparingan competition is held every Saturday pahing, namely the birthday of Sri Paku Alam IX.

National Character Formed Through Jemparingan

Jemparingan or Mataraman style traditional archery is one of traditional activities, centered in the Sultanate Palace (Yogyakarta Royal Palace) as well as Pakualaman, Yogyakarta, Indonesia. Jemparingan itself cannot be separated with the words "manah" (shoot). Manah in Javanese means heart or inner-self, that in fact, almost identical to "mind". Inner-self in Javanese can be interpreted as self-identity as well as intuition in the way to reveal the spiritual truth (Utami, 2018)

Jemparingan is essentially a form of forging alone. The forging is always based on intention, effort, and resignation. Therefore, the main essence of Jemparingan is as a means of training to increase intelligence and mental strength, so that it focuses and believes in the power of God Almighty over all phenomena of reality in life.

The relationship between God, humans, and nature in the Jemparingan is very close because symbolically, in the pull of an archery using three fingers (index, middle, and sweet) this indicates one's strength is in the harmony of God, man, and nature. The arrows and the bow

itself are representations of nature whose manufacture follows the laws of nature. Humans as agents of life exploit the potential of nature and themselves to achieve their goals, namely God.

Jemparingan is a means of preaching based on Islam. Therefore, having belief in the form of monotheism, believing in one God. God is the creator and is considered as the source of life force and without it humans and all of His creations cannot live. No matter how strong an archer is, no matter how focused someone is shooting, if God doesn't want it to reach the target, then it won't. Meanwhile, the quantity dimension in Jemparingan is pluralistic, consisting of both physical and spiritual, and God is considered the source of all being.

The reality of reality has motion with all its potential. The law of causality is the cause behind events. All realities are always sweet, matter is always changing constantly and freely. However, freedom is not absolute. There is God's will as the determinant, so that all its existence and dynamics will eventually return to God. The dimension of the dynamics of existence is that God is the creator of the existence of existence and its potential for motion which is dynamic-determined-purposeful (dynamic-deterministic-teleological).

The subject of the Jemparingan is human and the Jemparingan is itself self. Jemparingan players have a desire to feel the presence of nature, regulate their own strength, measure accuracy, but humans are God's creation who must submit to His provisions, so there is a kind of determinism, but not total determinism. Jemparingan plays an important role in the liveliness of sports in Indonesia. Therefore, the preservation of Jemparingan is very necessary. In addition to caring for local wisdom. Jemparingan also serves as an increase in the quality of one's self. Sharpness of mind and heart are honed along with practicing Jemparingan.

5. General Statement

Based on the research results, it can be concluded that Indonesia is a country that has a diversity of races, ethnicities, religions and cultures. Each ethnic group created, disseminated and passed down their respective cultures. Including what was done by the Ngayogyakarta Hadiningrat Palace. Until now, we can see cultures that are still being preserved, such as dances, wayang, gamelan and batik. There is still one other tradition that is also important to know, namely the archery or jemparingan Mataram which is full of character and philosophical values in it. Promotion of traditional culture such as jemparingan can create a healthy Indonesian golden generation and suppress the rate of westernization which tends to be negative..

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