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THE CONCEPT OF EXISTENTIALISM EDUCATION PHILOSOPHY IN GEGURITAN SELAMPAH LAKU

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Abstract

Education is essentially an effort to humanize humans. With human education, character is formed, by strengthening the cognitive, affective, and psychomotor aspects of students. The style of the student's character will become a unity with what philosophical foundation is used in the education. The context in this study is to explore the concept of existentialism education in Geguritan Selampah Laku by Ida Pedanda Made Sidemen. This study uses a qualitative method with a descriptive approach. The results of this study are 1). In the philosophy of existentialism education emphasizes that humans have full responsibility in determining their own actions. So that in the context of education, students are not only objects, but also as subjects, 2). The existentialism education dimension in Geguritan Selampah Laku emphasizes two principles, namely the aspect of selfhood and also the social aspect. The self-awareness aspect reveals how self-awareness plays a role in the educational process. 3). The social aspect includes disclosing the role of the environment in the educational process and emphasizing usefulness as a principle in education. This aspect is the basic foundation and a benchmark for success in the educational process.

Keywords: Philosophy of Existentialism Education, *Geguritan Selampah Laku*, *Ida Pedanda Made Sidemen*

I. INTRODUCTION

Education when explained simply is a process that cannot be separated from humans. In other words, humans are subjects as well as objects in education itself. The role of education in society is important because it is related to a person's development. Education can directly encourage a person's change, as explained by (Rahmat, 2010) which states that through human education it is driven to change the quality of cognitive, affective and psychomotor abilities. In short, with education, humans can own and develop science and technology. Education has a very big influence on the development of the life of each individual and society through increasing intellectual abilities, emotional abilities in dealing with various things, as well as motor skills in activating and coordinating individual movements.

The educational process always helps students in developing their various potentials. Belief in individual potential gives a special form of emphasis on the importance of the emergence of critical awareness in education, as a driver of cultural emancipation so that individuals can understand their objective reality correctly. This means that there are no students who have absolutely no potential, but in education they firmly believe that each individual is unique and has characteristics and potential that need to be raised. Thus, efforts to generate this potential, namely with encouragement or motivation, as well as raising awareness of the potential possessed by trying to develop it, so that they can become useful people in society. An education in its implementation certainly has a philosophical foundation. The philosophical foundation of education as explained by (Hidayat & Abdillah, 2019) are assumptions that come from philosophy which is the starting point in the context of educational practice and or educational studies. The philosophical foundation comes from the views of educational philosophy concerning beliefs in human nature, beliefs about the source of values, the nature of knowledge, and about a better life as the goal of the expected values. The philosophical schools that we

know today are Idealism, Realism, Perennialism, Essentialism, Pragmatism, Progressivism, and Existentialism. The point is that the philosophical foundation relates to the meaning or nature of education which seeks to examine the main problems in education, namely those relating to the question of what education is, why education is needed, and what are the goals of education.

This study focuses on the study of the philosophy of existentialism education as reflected in *Geguritan Selampah Laku* from the work of Ida Pedanda Made Sidemen. Existentialism is a school in philosophy which has the principle that all symptoms start from existence or stem from existence. Existentialism was born because it wanted to put humans back in their real place. That is, humans as subjects as well as objects. Humans are different from matter. Humans are not just reason and humans need happiness, serenity and peace.

Referring to Abidin as quoted by (Pohan, 2019) explaining that humans with their mind consciousness exist in totality and are always related to humanity. That is, humans have full responsibility in determining their own actions. Human existence precedes essence or essence, while the essence of other things precedes existence. Man determines himself according to his own projection, his life is not predetermined, while other things act according to their essence or nature which cannot be avoided. The focus on the existence of existentialist thinkers lies in human existence and the existence of human essence, that is, human essence is determined by life choices. However, the principle in existentialism is that certain conditions are generally considered endemic to human existence. In contrast to other schools of philosophy, existentialism does not discuss the essence of man in an abstract way, but specifically about humans as humans themselves are in their world.

The connection in educational existentialism is explained by Morris in (Rohmah, 2019) that education must be able to grow the intensity of awareness of students. Based on this, this research seeks to trace the sparks of philosophical thought from Ida Pedanda Made Sidemen contained in his work *Geguritan*

Selampah Laku. How is the concept of existentialism education described by Ida Pedanda Made Sidemen, how humans can know the nature within themselves, in what way to find that nature, and what the purpose of education is like. Through this study, it is expected to be able to provide a more comprehensive knowledge nectar in the field of education, especially in the philosophy of existentialism education.

II. METHOD

This study uses a qualitative method with a descriptive approach, meaning that this research is carried out by analyzing and describing various data obtained through collecting data that has been collected, then conducting data synthesis through the process of sorting and selecting various data. By determining which opinions are enriching and irrelevant opinions to be synthesized according to the ideas in an effort to strengthen the research results. The data in this study were obtained using a literature study technique, from the data obtained from the literature study it would then be combined with the data owned by the researcher so that it could provide verification, correction, equipment, detailing and data specialization (Bakker & Zubair, 1990). This technique provides an opportunity for the author to conduct an in-depth critical analysis of various literature sources, in order to obtain relevant and supportive answers to the problems in this research.

III. RESULTS AND DISCUSSION

3.1 The Concepts of Existentialism Education Philosophy

Education is an activity that plays a role in bringing humans to the process of self-maturation. Self-maturation in this case is how humans are able to construct an awareness of themselves, including awareness that is physical and awareness that is non-physical (spiritual). The process of awareness is the integrity of human understanding of himself with wisdom in making every decision in life which will be further explained in the philosophy of education as follows.

Educational philosophy is a thinking activity that regulates, harmonizes and integrates the educational process. Investigating the values contained in human experience integrally through education. On a macro level, the object of educational philosophy is the problem of human life, the universe, and the natural surroundings. However, on a micro level, the scope of the philosophy of education includes the nature of education, formulating the nature of human nature, as the subject and object of education (the nature of man), formulating the relationship between philosophy and education, religion, and culture, including theory education, ideological systems, education systems, and others (Jalaluddin & Idi, 2001). Philosophy of education also plays a role in formulating rules, norms as a measure or ideal concept as an effort to regulate behavior and actions that are actually carried out by humans in life and life. The philosophy of education stands independently and is directly related to general philosophy as a theory of education at all stages (Aripin, 1996). Danim (2010) in his book entitled "*Pengantar Pendidikan*" states that the function of education is to build human beings who are faithful, intelligent, competitive, and dignified. Faith implies that humans acknowledge the existence of God and follow the teachings and stay away from its prohibitions. A person's spiritual intelligence is reflected in faith, piety, noble character, noble character, altruism (spirit of helping others for free), high motivation, optimism, and superior personality. Emotional and spiritual intelligence is reflected in the sensitivity and appreciation of the subtleties and beauty of cultural arts; self-actualization through social interaction that fosters and fosters reciprocal, democratic, empathetic, sympathetic relationships, upholds human rights, is cheerful and confident, respects diversity, has a national perspective, and is aware of rights and obligations. In line with this thought, Kuswana formulated the philosophy of education as a philosophical study of the goals and processes in achieving educational goals. Very basic things, such as parenting in educating, values and norms expressed through the educational process, the boundaries and legitimacy of education as an academic discipline and the relationship between

theory and educational practice (Kuswana, 2013).

Education as an effort to foster and develop the human person through spiritual and physical aspects is a process in optimizing the formation of a civilized and dignified human personality. Education plays a role in cultivating human abilities starting from humans being born to having the ability to maintain and fulfill their life needs, is a series of efforts to guide, direct every potential that humans have through basic abilities so that humans can have an awareness of the role and existence of humans as creatures of personality. who has authority over himself and himself as a social being in relation to other humans and the natural surroundings.

Education develops dynamically, marked by various foundations and systems that regulate how the principles of education are able to lead humans to the peak of wisdom. Pohan (2019) in his book entitled "Filsafat Pendidikan Teori Klasik hingga Postmodernisme dan Problematikanya di Indonesia" identifies educational foundations which are grouped into four foundations, namely: Philosophical Foundations of Education, Religious Foundations of Education, Scientific Foundations of Education, and Legal or Juridical Foundations of Education.

The role of the philosophical foundation of education is to provide a foothold for the educational process carried out so that it cannot be separated from the principles of humanity. These principles refer to the principles of ontology, epistemology and axiology of education which are the basis in building human quality through the process of implementation, appreciation and awareness as in the study of educational philosophy. Second, the religious foundation of education is a set of assumptions derived from religious or religious principles. The source of truth refers to the truth of religious books that are used as the basis for educational theory and practice.

Third, the scientific basis of education are assumptions that originate from certain scientific disciplines which are the starting point in education. Various types of educational scientific foundations, including

the psychological basis of education, the sociological basis of education, the biological basis of education, the anthropological basis of education, the historical basis of education, the economic basis of education, the political basis of education, and the physiological basis of education. Fourth, the legal/juridical basis for education. The legal/juridical foundations of education are assumptions that come from the applicable laws and regulations, which are used as a starting point in education. The role of the juridical foundation in education is to provide signs on how the implementation of the education system and education management is carried out in accordance with applicable laws and regulations (Suyitno, 2009).

Talking about existentialist, of course, will not be separated from the thoughts and figures of existentialism, such as Soren Kierkegaard (1813-1855) who is considered the main character in existentialism philosophy; later popularized by Jean Paul Satre (1905-1980). Jean Paul Satre's existentialist thinking is what influenced the philosophy of existentialism later and even became a reference and symbol of existentialism. Other figures who are also considered existentialists are Karl Jaspers (1883-1969), and Gabriel Marcel (1889-1973) (Assya'bani, 2017). Existentialism emerged as a reaction to the view of materialism. This materialism views that in the end humans are objects, like stone or wood, although not explicitly. Materialism considers that human nature is only something material, really material. Materialism assumes that in terms of human existence, humans are the same as other objects, while existentialism believes that the way humans are with other objects is not the same. Humans and other objects both exist in the world, but humans experience their existence in the world, in other words humans realize that they are in the world. Existentialism places humans as subjects, meaning as those who are aware of it, while the objects that they are aware of are objects (Mahmudah, 2009).

Existentialism was also born as a reaction to idealism. Idealism and materialism are two extreme philosophical views of nature. Materialism considers humans to be just something that exists, without being a subject, and this is also exaggerated by idealism which

considers there is no other thing than the mind. Idealism sees humans only as subjects, and materialism sees them as objects. Thus, existentialism emerged as a way out of these two notions, which placed humans as both subject and object. Humans as the central theme in thought (Rohmah, 2019).

The emergence of existentialism is also driven by the world situation in general, especially the western European world. At that time the condition of the world in general was uncertain due to war. Everywhere there is a crisis of value. Humans become restless people, feeling their existence is threatened by their own actions. Humans forget their individuality. From there, the philosophers thought and hoped for a handle that could get people out of the crisis. From that process, existentialism was born.

The philosophy of existentialism is individualistic as an understanding that encourages humans to act and continue to renew themselves by starting from each individual regardless of the circumstances. The philosophy of existentialism provides capital of strength and courage without having to worry about its weaknesses as a human being.

3.2 The Essence of Existentialism Education Philosophy

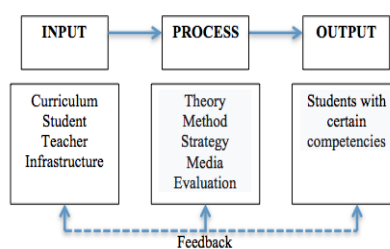
Education is a process of finding transformation both within oneself and in the community. Therefore, the correct educational process is to free a person from various confines, intimidation and exploitation. On the one hand, humans act as subjects of education and on the other hand as objects of education. As a subject of education, morally, humans are responsible for carrying out educational missions in accordance with the desired goals and values, where education takes place.

In the process of sustainability, education is not just a process of transferring knowledge, but more than that education plays a role in the process of forming individuals who have usefulness and have influence in society. Education also plays a role in growing the process of awareness of a sense of responsibility, both for oneself and for other humans. In addition, education is a cultural

work that requires students to always develop their potential and creativity in order to survive in their lives. The education mechanism in its implementation process cannot be separated from a procedure that underlies the educational process. This is an effort to achieve a comprehensive education system. Talking about inputs in education there must be a clear curriculum as a benchmark in achieving an education. It is also inseparable from the role of teachers or instructors as well as students as learning subjects and supported by adequate infrastructure. In the implementation or learning process is also supported by materials, methods, strategies, media, models and evaluations that are structured and systematic. Thus, it is expected that students have certain competencies according to their interests and talents. As shown in the chart below.

According to UNESCO, the four pillars of education have given the essence of education as a transformation process, including learning to know, learning to do, learning to be and learning

Chart 1: Education Concept/ Schematic



to live together. Learning to know or learning to learn implies that learning is basically not only oriented to products or learning outcomes, but must also be oriented to the learning process. With the learning process, students are not only aware of what must be learned, but also have the awareness and ability to learn how to learn what must be learned. In the learning process through the application of learning to know, students will be able to understand and appreciate how knowledge can be obtained from phenomena in their environment (Syah, 2004).

Education is essentially an attempt to find information that is needed and useful for life. Learning to know in the process is not only knowing what is meaningful but also knowing what is not useful for life. In this stage, the opportunity to develop attitudes and ways of

learning to learn is more important than simply obtaining information. Students are not only prepared to be able to answer problems in the near term, but to encourage them to understand, develop intellectual curiosity, stimulate critical thinking.

Education is also a learning process to be able to do something (learning to do). In this pillar, learning is interpreted as an effort to make students not only know, hear and see with the aim of accumulating knowledge, but rather to be able to do, be skilled at doing or doing certain activities so as to produce something meaningful for life. The focus of learning in this pillar focuses more on the psychomotor domain (skills). Learning to do seeks to empower students to be willing and able to do things to enrich the learning experience, so that they are able to adapt and participate in society. Thus an individual needs to learn to work, and learning to work is closely related to learning to know, because knowledge underlies an action. Students are taught to do something in concrete situations that are not only limited to mastering mechanistic skills but are also skilled in communicating, collaborating with others, managing and overcoming a conflict. Through this second pillar, it is possible to produce young people who are smart at work and have the ability to innovate.

Furthermore, learning to be implies that learning is shaping a human being who becomes himself. In other words, learning to actualize oneself as an individual with a personality that has responsibilities as a human being (Syah, 2004). In this third pillar, learning is interpreted as an effort to make students as themselves. Learning in this context aims to improve and develop the potential of students, according to their interests and talents or types of intelligence. Learning to live together is learning to work together. This fourth pillar emphasizes that the result of education is that humans are able to position themselves in the circle of society in the sense of being able to get used to living together and socializing, giving, receiving, respecting each other, having a sense of empathy and openness. This is based on the fact that humans are social creatures which in this context humans will not

be separated from social life to form existence through relationships.

The teachings of existentialism are not only one. Actually existentialism is a philosophical school that is technical in nature, which is manifested in various systems, one different from another. Even so, these systems can be labeled as existentialist philosophy. Some of the shared characteristics include:

1. The main motive is existence, namely the way humans exist. Only humans exist. The center of attention is on humans. Therefore, it is humanistic.
2. Existence must be interpreted dynamically. Existence means creating oneself actively, acting, being, and planning. Every moment, man becomes more or less of himself.
3. The philosophy of existentialism views humans as open. Man is an unfinished reality and has yet to be shaped. In essence, humans are bound to the world around them.
4. The emphasis of existentialism philosophy is on concrete experience, namely existential experience (Rohmah, 2019).

Thus, it can be understood that the starting point for the philosophy of existentialism is existence. Therefore, it can be said that existence is a fundamental event. Humans become aware in order to be able to do, and to act with a purpose in doing he perfects himself.

3.3 Geguritan Selampah Laku

Etymologically, *Geguritan* comes from the word "gurit" which means composition, saduran, and essay. Then the word "gurit" is duplicated (*ke-dwipurwayang*) in Balinese get the suffix "an" it becomes *Geguritan*, interpreting an essay, saduran, and composition. So *Geguritan* is an essay or literary work that uses *pupuh*/tembang, has *papalihan* (parts) consisting of *pupuh - pupuh* (Gautama in Tresna, 2021).

According to Agastia in Tresna (2021), *Geguritan* is a traditional Balinese literary work that has quite strict writing requirements. In terms of the form of *geguritan* divided into two, namely *geguritan* which only uses one type of macepat tembang (*pupuh*) and *geguritan* that

uses several types of *pupuh*. Each *tembang* or *pupuh* is bound by several rules on the *dilingsa* or *ortenan* that must be considered by each *pangawi* (author). The *dilingsa* or *ortenan* includes the number of lines of sentences in each verse called *carik* or *pada*, the number of syllables in each line of the sentence, as well as the final sound or final vocal in each line of the sentence. Each *tembang* or *pupuh* has its own *dilingsa* or *ortenan* that distinguishes between *tembang* or *pupuh* one with the other. Based on the above form, *Geguritan Selampah Laku* is classified into *geguritan* types that use several types of *tembang* or *pupuh*.

This literary work was written by Ida Pedanda Made Sidemen in 1938 at the age of 80 years. Based on the size of the manuscript, *Geguritan Selampah Laku* has a length of 40 cm with a width of 3.5 cm and consists of 14 pieces of *lontar*. Suamba (2014: 4) in his research mentioned *Geguritan Selampah Laku* is an autobiography of Ida Pedanda Made Sidemen, revealing the points of Ida Pedanda Made Sidemen's journey; the time of learning, marriage, writing literature and so on, but not much elaborate on psychiatric development since childhood to become a priest and author. In the text *Geguritan Selampah Laku* written with Balinese aksara, using the media *kawi-Balinese* that is Balinese language mixed with Javanese Kuna. In the structure of this literary work is built with 13 types of *pupuh* in 121 stanzas, each: *Pupuh Sinom* (17 stanzas), *Pupuh Mijil* (19 stanzas) *Pupuh Aldri* (14 stanzas), *Pupuh Dangdang Gula* (7 stanzas), *Pupuh Pangkur* (11 stanzas), *Pupuh Ginanti* (9 stanzas), *Pupuh Mas Kumambang* (10 stanzas), *Pupuh Pucung* (7 stanzas), *Pupuh Megatruh* (14 stanzas), *Pupuh Semarandana* (3 stanzas), *Pupuh Wasi* (3 stanzas), *Pupuh Jerum* (3 stanzas), and *Pupuh Durma* (1 temple). Based on the understanding of form and content above, then what is meant by the aspect of the form of *Geguritan Selampah Laku* is the whole event built with 13 types of *pupuh* in 121 stanzas implied in the summary of events that build *Geguritan Selampah Laku* into a coherent structure including diction, imagination, rhyme and rhythm while the aspect of content discussed includes the

purpose of *the Geguritan Selampah Laku*. By paying attention to the title "*Selampah Laku*" contains the following meanings: *Selampah Laku* is a Javanese phrase Kuna consisting of two words, namely the words: *Selampah* and *Laku*. Morphologically, the word *selampah* comes from the word *lampah* which means road or journey; gets refiks /sa-/, which in this context means 'one', while the word *laku* is the sinonin word *lampah* (Javanese Dictionary Kuna Indonesia, 1978: 308). So, *selampah laku* means the only path that must be lived (traversed) or journey record Ida Pedanda Made Sidemen. It is mentioned that *Geguritan Selampah Laku* was built with 13 types of *pupuh* (Tresna, 2021).

3.4 Existentialism Education in Geguritan Selampah Laku

Geguritan Selampah Laku explains the creative and spiritual journey of Ida Pedanda Made Sidemen. *Geguritan Selampah Laku* clearly describes the beliefs and constancy in the life events of Ida Pedanda Made Sidemen. The nuances of existentialism education in *Geguritan Selampah Laku* pour a concept of how humans are able to avoid self-anxiety, feeling their extremes threatened by actions that have been done to himself. The philosophical position in this work is not only a theoretical concept of man, but the view of Ida Pedanda Made Sidemen in *Geguritan Selampah Laku* directly actualizes human values that explicitly play a role in maintaining human values. the continuity or existence of human itself through the expressions *pupuh* in *Geguritan Selampah Laku*.

The existentialism in education is inseparable from a view as a reaction to the flow of idealism and materialism. In (Shah'bani, 2017) states that materialism considers humans to be just something that exists, without being a subject, furthermore by idealism assumes no objects. Anything other than the mind. Idealism views man only as a subject, and materialism views man as an object. In the debate finally gave rise to existentialism as a way out that placed humans as subjects as well as objects.

In *Geguritan Selampah Laku* is very thick with expressions that emphasize how humans in maintaining their existence, both personally and in the social space of society. The existence of

humans is faced with various possibilities and also faced with the problems of life which of course in this case requires a guide so that humans avoid patterns. Or behavior that is self-harming. *Geguritan Selampah Laku* appears as a guide that bridges between every human behavior depicted through the temples of Pupuh and can be used as an educational construction for man to be able to expand. "Wong tan lepas dening parab" so Ida Pedanda Made Sidemen in *Geguritan Selampah Laku* reveals the existence of body or body is an object that can not be separated from values and in his life humans are always bound. with the views of subjects outside himself who play a role in the process of human existence itself (Tresna, 2021).

Referring to the expose above, the dimension of existentialism education in *Geguritan Selampah Laku* contains the principles of awareness of the position of knowledge that can lead humans in improving the quality of life and wise in knowledge. These principles will be explained through two aspects, namely: First, the self-sedity aspect. In the self-serving aspect reveals how self-awareness plays a role in the educational process. The expression of the process of consciousness in the aspect of selfhood begins with the expression "*Hana wong pangresek jagat, tan paguna tiwas lekig, kewala uning mangucap, kadi pangucining paksi*" (experiencing confusion, considering his life without direction and purpose, He speaks without contribution, and life only adds to the tightness of the population) the quote emphasizes a process of awareness of the existence of man in the world. Pupuh stanza above is a stage of evaluation of self-quality. Evaluation is a reaction due to an ongoing behavior and is an assessment given by the individual of the consequences and results obtained.

The process of contemplation through the evaluation stage is a build of knowledge in the construction of consciousness that directly plays a role in how humans expand. In the school of existentialism education that focuses on human existence, this stage of evaluation provides a complete picture of how humans respond to existing confusion on him. Based on

this, the aspect of selfhood through the evaluation stage determines how learners or students are given space in the process of self-evaluation in determining their identity as an effort. Develops individual perceptions and feelings in smoothing out responses to themselves and having reactions to life situations.

Furthermore, in Pupuh Sinom stanza 2 mentioned that "*Sateka ring paran-paran, umeneng tan wruhing aksi, tan pabekel tan pasastra, bloge tan sihing widhi, kapetengan ring hati, rasa tan hana lor kidul*" the expression shows that how humans in life are stricken with confusion due to a lack of understanding in knowledge. In this sentence, the situation of humans who live without purpose, lose their way, and get lost in confusion. This is an affirmation of the level of human consciousness through contemplation. These assumptions are a process of contemplation in the search for self-identity that is done to form the self, see the self-image, and integrate as an effort to transform. Individual ideas about themselves in achieving self-identity. The formation of self-identity in the evaluation stage is an awareness that will automatically form a new paradigm that will influence the individual in determining attitudes in the process self-transformation.

Kneller (1971) reveals that the concept of education reviewed through the philosophical view of existentialism should provide an insight in which humans have concern for the human condition when experiencing various things, such as suffering, conflict, regret, and death, so as to gain experience from it. Human must be able to understand every problem in life and overcome them wisely. Education is an effort to transform, transform, and develop either the student as a member of society or as a society itself.

Therefore, the evaluation process in the framework of the formation of self-identity is a reaction to the individual's view of himself and the environment, so as to be able to determine realistic goals in accordance with their abilities and able to recognize the consequences of each action in order to lead to behavior that is in accordance with the potential. Referring to this principle, the self-defense aspect emphasizes how a human being in doing awareness of every

potential of the self that becomes a attitude of the confirmation of one's view in accepting a truth. The truth achieved through all forms of consideration has implications for strengthening human attitudes in existence.

Second, the social aspect is one of the most important aspects in *Geguritan Selampah Laku*. The social aspect includes disclosing the role of the environment in the educational process and emphasizing usefulness as a principle in education. This aspect becomes the basic foundation and becomes a benchmark of success in the education process. The principle of usefulness is poured into the phrase "*guna caraning wong dusun, anggen pangupa jiwa*" (skill as a human being, helping to use the source of life) shows a vision of the nature of knowledge. The vision provides an example that describes the space of humanity in knowledge. In this case, the knowledge that humans have is developed into a system of knowledge that is characterful and social character in order to provide a source of livelihood and welfare of life. It means that man is aware of his existence among other existences.

Knowledge is not seen as a benefit that provides self-welfare or self-supremacy, but the knowledge contained in *Geguritan Selampah Laku* plays a role in strengthening character and social character in science. Usefulness underlies the formation of individuals who have a useful day and have influence in applying every potential that humans have in the existence of society. In addition, in *Geguritan Selampah Laku* also shows how the role of the environment in shaping the human person, it is contained in the pupuh quote as follows, "*Enjangan sih anak isun, lah nadah sdahe, saha pucang woh ampiji, lan gangan pupusing taru, amreta sudyaning kahyun, suka sang kinasegehan, anglung angga atalangkup, akueh sang tapa anglawad, anak putu mahadwija*" (Tomorrow ananda, please eat the betel, betel fruit and vegetables young wood leaves, food that clears the mind is happy that is served lowering the body with hands covering the body, many tapa see the son of the mahadwija) pupuh explained

about how the role of teachers in developing the potential of their students.

In this case the relationship between teachers and students is not only limited to teaching that is outward, but the concept of education in this case includes how a student is able to seeking peace of mind in pursuing education as a means of maximizing the teaching of teachers called Amreta which means benefits. Character formation in this process considers the situation of learners. "*amreta sudyaning kahyun, suka sang kinasegehan*" asserts that in the process of knowledge transfer, humans need stimulus as a stimulus in maximizing response when doing learning. Therefore, the stimulus provided by teachers plays a role in the process of personal formation of students and will directly affect how students actualize every potential that is owned. Therefore, this process of usefulness will be a support for students in developing potential in the environment as the initial human capital in existence.

Pohan (2019) mentions the adult dimension in education that explains the change from pinning oneself in the direction of self-sufficiency, change in attitude and passive behavior towards active attitudes and behaviors, changes from subjective attitudes towards objective attitudes, changes from attitudes of behavior to information receiving to information-giving attitudes, changes in limited skills ownership to the direction of higher proficiency, the change from limited responsibility towards broader responsibility, the change from selfishness to the selfishness of other human beings, the change from diverse self-identity towards self-integrity, the change from technical thinking towards respect for the principal change towards a deeper direction with the foundation of tolerance attitude and human consciousness in constructing each potential as the initial capital in existence.

IV. CONCLUSION

Based on the description above, it can be concluded that education is basically an activity that plays a role in bringing humans to the process of self-maturation. Education is not only learning according to the curriculum in school. But education emphasizes on how to be useful to

others. This has become a principle in existentialism education, as described in the work "Geguritan Selampah Laku". The education dimension in Geguritan Selampah Laku is contained in pupuh verses which contain the principles of awareness of the position of knowledge that can lead humans to improve the quality of life and be wise in knowledge. Furthermore, these principles will be explained through two aspects, namely: First, the aspect of self. The self-awareness aspect reveals how self-awareness plays a role in the educational process. Next is the social aspect which is one of the most important aspects in Geguritan Selampah Laku. The social aspect includes disclosing the role of the environment in the educational process and emphasizing usefulness as a principle in education. This aspect is the basic foundation and a benchmark for success in the educational process.

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