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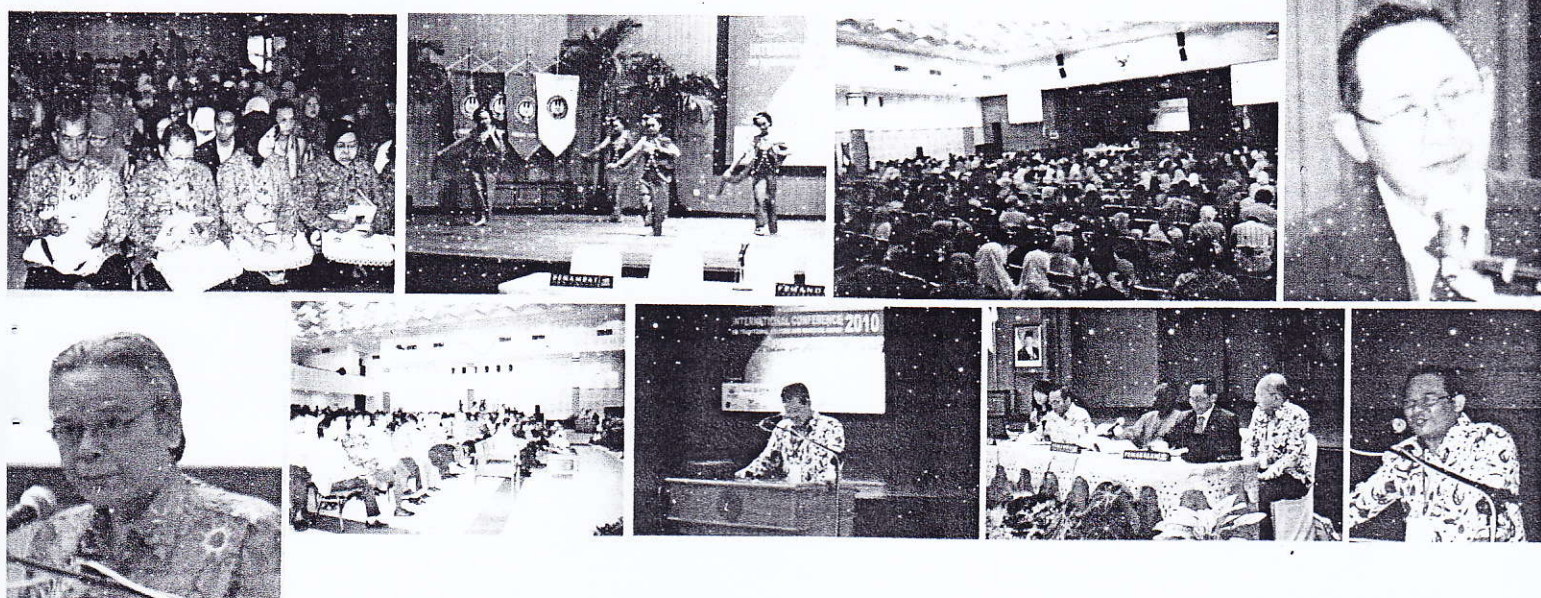
# INTERNATIONAL CONFERENCE

ON TRADITIONAL CULTURE AND RANCAGE AWARD 2010

Auditorium of Yogyakarta State University,  
May 29, 2010

# Local Wisdom

for Character Building



**FACULTY OF LANGUAGES AND ARTS**

YOGYAKARTA STATE UNIVERSITY - INDONESIA

# PROCEEDING

## International Conference

On Traditional Culture and Rancage Award 2010

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By Ash Shaff

PROCEEDING

# International Conference

On Traditional Culture and Rancage Award 2010

Yogyakarta, May 29, 2010

# Local Wisdom

for Character Building



FACULTY OF LANGUAGES AND ARTS  
YOGYAKARTA STATE UNIVERSITY

## **SPEECH OF INTERNATIONAL CONFERENCE BY SUWARNA**

Assalamu `alaikum wr wb – Peace be with you all.

His majesty – Sri Sultan Hamengku Buwono 10<sup>th</sup> or representative

The honorable rector of Yogyakarta State University, presenters, invited guests, the representatives of Rancage Foundation, all participants, ladies and gentlemen.

The globe resurgence of local wisdoms must be able to balance the global development which becomes more complicated. The development of sciences must be balanced with exploration and revitalization of local wisdoms. Therefore, there will be balance between global earth and local earth. It's expected that this balance can create such peaceful and prosperous lives so that we can personally, socially, professionally, and safely accomplish all our activities in our lives. That is why in embellishing the 46<sup>th</sup> (fourty six) anniversary of Yogyakarta State University, we conduct an international conference on local cultures. It's that the discussions during the conference can bring out valuable thoughts contributing to nation character education.

Ladies and gentlemen

On this occasion, we will give awards to those who are active in (developing) local letters, Rancage Award. Besides, related to these agenda, we conducted National Conference of Association of Indonesian Culture Lecturers on Friday, 28<sup>th</sup> (twelve eight) May 2010 (two thousand and ten) (IKADBUDI : Ikatan Dosen Daerah Budaya Indonesia). The chief of the association is Drs. H. Sutrisna Wibawa, M.Pd. (applous for H. Sutrisna Wibawa). Thank you. Drs. H. Sutrisna Wibawa from Departement of Javanese Language, Faculty of Language and Arts, Yogyakarta State University; currently he serves as Vice Rector II of Yogyakarta State University).

Praise be to God-Allah SWT to the "Almighty", the "Merciful", and the "Beneficent", for His Blessings, without which the committee will never be able to conduct this conference.

Here, we would like to welcome to international conference on local cultures. We also would like to express thanks to the keynote speaker, presenters, participants, Rancage Foundation, IKADBUDI, sponsors (Bank BPD DIY, Bank BTN, Bank BNI 46, PT Telkom, Computa, CV Tanjung Harapan Pratama, CV Pola Data Consultant, CV Tiga Arya, Gama Book Store, PT Wahyu Setya Utama, Citra.; BRI, Bukit Asam, PT. Antam, SKH Pikiran Rakyat, Bank Jabar

Banten, PT Timah, Bank Mandiri), the members of the committee for supports, help, and thoughts.

Finally, we do hope that the Rector of Yogyakarta State University, Dr. Rochmat Wahab, M.Pd., MA will be very pleased to deliver his speech and officially declare this international Conference on local cultures open.

Thanks and enjoy the conference.

Peace be with you all. Wassalamu `alaikum wr wb

**MESSAGE FROM THE CHAIRMAN OF IKADBUDI  
INTERNATIONAL CONFERENCE ON REGIONAL CULTURAL  
SATURDAY 29 MAY 2010**

The honorable:  
Rector of Yogyakarta State University  
1st and 3rd Vice Rector of Yogyakarta State University  
Chairman of Rancage Foundation  
Dean of Language and Literature Study Program  
Conference Speakers  
The invited guests and all of participants

Assalamu'alaikum wr wb

First of all let us praise to Allah SWT who was delegated His bless and guidance so that today we can attend the International Conference on Regional Culture and the Rancage Awarding. On behalf of the chairman of the Indonesian Regional Cultural Lecturers Association, we welcome and thanks for your attendance.

This conference was organized by the decision of the IKADBUDI's General Assembly which was held in Yogyakarta, 28 May 2010, which decided that the 1<sup>st</sup> Scientific Meeting of Regional Culture will be held by Yogyakarta State University. The decision is associated with the 46 anniversary of Yogyakarta State University and the Rancage Awarding.

Furthermore, we need to convey about the Indonesian Regional Cultural Lecturers Association (abbreviated as IKADBUDI) as follows.

1. IKADBUDI: *Ikatan Dosen Budaya Daerah Indonesia* (An Association of Indonesian Regional Culture Lecturers) is a professional organization of language teaching, literature, and regional culture in Indonesia which was established by the National Conference of Language, Literature, and Regional Culture's Lecturers in Indonesia held on 8-9 Augusts 2009 in Eden 1 Hotel Kaliurang, Yogyakarta.
2. IKADBUDI is an independent organization that functions to mediate and service of various aspects of education, research, and community service in the field of language, literature, and regional culture that developed in the public areas.
3. IKADBUDI has activities that covers education, research, and community service in the fields of language, literature, and regional culture throughout Indonesia.
4. IKADBUDI established on Thursday, October 29, 2009 at 10.45 a.m based on Notarial Deed of Establishment by Tri Wahyuni Herawati, S.H (a notary in Sleman area) with the deed number 6 dated October 29, 2009. The type of organization is an association of Indonesian regional culture lecturers or in Indonesian language called as *Ikatan Dosen Budaya Daerah Indonesia* (abbreviated as IKADBUDI).
5. The vision of IKADBUDI is the realization of scholarly academic society, thorough and caring to the language, literatire, and regional culture fields throughout Indonesia.
6. The mision of IKADBUDI is (1) implement education, research, and service to the community in the areas of language, literature, and cultural areas in Indonesia, (2) establish a network of language, literature, and cultural areas throughout Indonesia, (3) encourage the human resource development and improvement in language, literature, and regional culture, (4) facilitate the cooperation and empowerment of language, literature, and regional culture to the lecturers in Indonesia, and (5) dissemination of academic information in the field of language, literature, and regional culture.

7. Things that have been conducted in the first year are: improving legal tools of organisation which consists of the deed, the articles of association and bylaws; formulated the organisation logo and administrative tools; made the website with address: <http://ikadbudi.uny.ac.id>, member registration online through the website; and there has been decided in IKADBUDI General Assembly May 2 that the Scientific Meeting Session II host is the University of Indonesia, which Insyallah will be held in September 2011.

The honorable Rector and guests, thanks God that the first Scientific Meeting organized by Yogyakarta State University received an overwhelming response, as evidenced by the participation of General Assembly and Conference which was attended by 19 states and private universities consisting of management, the board of trustees, board of honor, chairman of department/study program and lecturers of language, literature, and culture from various majors, teachers of elementary school, junior high school, senior high school, and vocational school, students from various majors, and also those who interest to of language, literature, and regional culture totaling 700 people. We hope this conference marks the splendor of the spirit to learn the local wisdom of various regions in Indonesia in the framework of national unity.

Furthermore, we want to say thanks to the Rector of Yogyakarta State University, the Dean of Language and Literature Study Program, the Head of *Bahasa Daerah* Education Department, and the entire staff, as well as the sponsors (BTN BANK BRANCH of YOGYAKARTA, BPD DIY BANK, branch of BNI BANK UNY, COMPUTA, GAMA BOOKSTORE, CV TANJUNG HARAPAN PRATAMA, TIGA AKSARA, POLA DATA KONSULTAN, WAHYU SETYO UTOMO, CV CITRA, and PT TELKOM which have been fully support the activity of this conference.

Thank you.  
Wassalamu'alaikum wr wb  
Head of IKADBUDI

Sutrisna Wibawa

## **OPENING SPEECH FOR INTERNATIONAL CONFERENCE ON CULTURE ON 29 MAY 2010, AT AUDITORIUM OF YSU**

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*Assalaamu 'alaikum wr wb.*

The honorable Guests, Mr. Sri Sultan Hamengku Buwono X,  
The distinguished Guest,

1. Prof. Dr. Ding Choo Ming (Malaysia)
2. Prof. Dr. Rahim Aman (Malaysia)
3. Mr. Ibrahim (Gambia, West Africa)
4. Mr. Cyril Bernard Rahman (Solomon),
5. Prof. Dr. Gunawan Sumodiningrat (Budayawan, Expert fo Minister of Social Affair, UGM).
6. Prof. Dr. Ajib Rosyidi (Budayawan, Head of Rancage Foundation).

Vice Rectors, Director of Graduate College, Deans,  
the The distinguished guests, and  
Ladies and Gentlemen,

Firs of all, on behalf of the president of Yogyakarta State University (YSU), let me express great thank to God (Allah swt) who gives us very good opportunities and health, so that we can join this very important international conference on culture. I do hope that this international conference can give us valuable knowledge and experiences.

Secondly, it is my great pleasure to express my warm welcoming to all audiences, especially the honorable speakers, Mr. Sri Sultan Hamengku Buwono X, Prof. Dr. Din Cho Ming (Malaysia), Prof. Dr. Rahim Aman (Malaysia), Mr. Ibrahim (Gambia, West Africa), Mr. Cyril Bernard Rahman (Solomon), Prof. Dr. Gunawan Sumodiningrat (Budayawan, Expert fo Minister of Social Affair, UGM), Prof. Dr. Ajib Rosyidi (*Budayawan, Head of Rancage Foundation*), who visited me last year and trusted Yogyakarta State University as the host of this international conference. This event is very important moment, because the foundation under leadership by Prof Dr. Adjib Rasyidi will award the Rancage 2010 which is very prestigious award for the Literacy Achievement.

Thirdly, I also want to thank so much to also all presenters for parallel session who are ready to come this occasion for sharing all issues we are concern. I absolutely expect that this forum will be beneficial for all of us, not only as experts, but also as practitioners.

Finally, I would like to thank to the audiences who are interested in participating this very important meeting. I do hope that all audiences can take more advantages, then implement some related ideas in improving the quality of education in general and the quality of our own language education. Beside that I am also willing to thank to all members of committee who spent much time in preparing, organizing, and controlling this event. I absolutely hope that they can have more academic and managerial advantages.

Before continuing my speech, I would like to appreciate all faculty members of Local or regional languages from all part of Indonesia. I do support another main agenda, The Second National Meeting for The Association of Lecturers of Regional Culture, Indonesia (It called "IKADBUDI"). I strongly hope that in the future IKADBUDI can play more important role in developing The Local/Regional Language Education and Instruction, so that



the local/regional language can protect the local wisdom properly from the intervention of global life.

Ladies and gentlemen,

It seems to me that this International conference is very interesting and beneficial, because we have some good points to be addressed, such as:

1. Technical aspects :

- a. This meeting makes all people who are concerned to the local/regional language from all education, culture, social, and others in sharing their knowledge and experiences.
- b. This meeting is very important for consolidating the professional organization related to the Local/regional language.
- c. This meeting can make the sense of pride as a person who works with the Local/Regional Language. Because the government of Indonesia pays more attention to this discipline in the recent time.

2. Substantial aspects:

- a. Alfred Adler said "a man is unique" means that everybody actually has his/her own characteristic and potential. Also a tribe or a nation has its strength and weakness. Because of that we have to say great thank to Allah swt.
- b. To make our life be survival, we have to maintain the local wisdom. We cannot avoid the existence of local wisdom, because local wisdom comes up linked to the human-human interaction and human-nature interaction. As a human being, we cannot ignore our life history.
- c. Basically we have some local wisdoms, for example: spirituality, cooperative works, respects,
- d. We do realize that the progress of science and technology are not the only parts in our life. Besides that we need spirituality, even more than that. To make our life be good and happy in the world and in the afterworld, as Indonesian people should keep the spirituality.
- e. We do believe that cooperative work (gotong royong) is very important for us in living in the community, especially in the village area. We have to keep it strongly, because it is strongly needed by people especially in facing disasters. This principle of life is in line with Allah's Speech, "Hi human being, actually I have created you all from a man and a woman, from the both I created you be nations and tribes for recognizing each other, indeed that the better among you who are more loyal to God than you"
- f. We are so sure that local/regional languages have many good qualities, especially in expressing our ideas or intention in a more proper way, especially related to the local/regional culture. So it is a must to keep all various languages which represent unique intentions.
- g. We do appreciate that local/regional languages quite often explain some specific stories related to the ethics that emphasize on the standardized norm. This expression is very important not only for our life, but sometime for other people in the world.
- h. We have to be careful to manage the people in the certain region, because their life is very closely connected with the environment. To develop this community, we have to maintain the relationship between community and their environment.
- i. All universities in the world are striving optimally to be WCU. To achieve that we are not only to gain International benchmarking but we can also perform our spiritual, cultural, and language strength cultural.

Ladies and gentlemen

Finally, let me express my gratitude to all audiences, especially the honorable speakers and the distinguished guests, for paying attention. I absolutely hope that this conference will run well and make more benefits for the people and community. Finally, may I officially declare this International seminar by saying "Bismillahir rahmaanir rahiim", may Allah swt always bless us. Amien.

*Wabillaahit tawfiq wal hidaayat.*

Wassalamu'alaikum wr. wb.

Rektor,

Rochmat Wahab



**Gubernur  
Daerah Istimewa Yogyakarta**

**Keynote Speech  
KONFERENSI INTERNASIONAL KEBUDAYAAN DAERAH I  
Yogyakarta, 29 Mei 2010**

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*Assalamu'alaikum Wr. Wb.*

Salam sejahtera untuk kita semua

Hadirin dan Saudara- saudara yang saya hormati,

Puji syukur ke hadirat Tuhan Yang Maha Esa, atas limpahan rahmat dan karunia-Nya sehingga pada saat ini dapat diselenggarakan Konferensi Internasional Kebudayaan Daerah I.

Pada pita yang dicengkeram kuat oleh Lambang Negara Garuda Pancasila bertuliskan "Bhinneka Tunggal Ika". Bhinneka Tunggal Ika merupakan symbol bangsa. Namun demikian, Sultan juga mengemukakan pandangannya, mestinya Bhinneka Tunggal Ika tidak hanya sebagai symbol, namun sebagai strategi bangsa. Sebagai strategi, artinya mengakui yang berbeda- beda itu untuk menjadi satu. Sebaliknya, yang satu juga harus mengakui kemajemukan, sehingga bisa berpikir pluralis.

Pada pembukaan pameran Biennale Jogja ke-9 Tahun 2007 yang bertajuk "*Neo-Natind*" muncul percakapan, bahwa masyarakat Indonesia masa kini, sesungguhnya bukan lagi konstruksi pluralisme tradisional suku, agama, atau ras, tetapi konstruksi *neo-pluralisme*. Artinya, struktur kemajemukan masyarakat saat ini tidak lagi bersifat massa, tetapi semakin spesifik, terpecah menjadi kelompok- kelompok kecil atau *neo-tribal*.

Dengan demikian, peta pluralisme itu menjadi demikian kompleks, sehingga membawa kepentingan yang menjadi semakin terfragmentasi. Keberagaman justru cenderung menyempit, mengkristal dalam kelompok, dan dimaknai sebatas prinsip, bahwa orang lain tidaklah lebih baik dari kelompoknya sendiri. Fenomena ini mempertegas pendapat Clifford Geertz tentang sulitnya melukiskan anatomi Indonesia, karena kompleks dan serba multinya unsure yang bersenyawa.

Hadirin dan Saudara- saudara yang saya hormati,

Bukan hal baru untuk menyatakan, bahwa karakter bangsa kita ekstrimnya sedang berada di titik nadir. Saya sangat meyakini, bahwa perbaikan karakter bangsa merupakan kunci terpenting agar bangsa yang besar jumlah penduduknya ini bisa keluar dari krisis dan menyongsong nasibnya yang baru. Bangsa kita gagal dalam melakukan internalisasi nilai-nilai luhur yang berasal dari Tuhan, dan mengkristal dalam berbagai bentuk kearifan budaya, sehingga bisa menjadi perilaku keseharian sebagai wujud kesalehan sosial.

Pada era sekarang ini bangsa Indonesia harus membangun peradaban baru yang memungkinkan spiritulitas-multikultur jadi kekuatan baru. Peradaban yang memungkinkan semua terakomodir, bukan saling mengalahkan. Secara simbolis, peradaban baru tersebut sebenarnya sudah terwadahi dalam Pancasila-Bhinneka Tunggal Ika. Persoalannya, bagaimana makna keduanya distrategikan dalam kehidupan berbangsa dan bernegara, sehingga mampu membangun Bangsa Indonesia ke depan yang lebih bermartabat.

Bangsa kita pandai mendiskusikan dan merumuskan sebuah konsep, namun hamper menjadi nihil, bahkan bertolak belakang dalam aplikasinya. Tidak sesuainya kata dan perbuatan, demikian ungkapan yang tepat untuk itu. Menjadi lebih menyedihkan lagi, karena mayoritas dari kita adalah bangsa yang secara verbal mengaku bangsa yang religius. Banyak orang yang mengatakan, bahwa nilai-nilai religiusitas yang diyakini menjadi bagian integral Bangsa Indonesia justru diaplikasikan dalam keseharian oleh bangsa lain yang *notebene* sekuler.

Hadirin dan Saudara- saudara yang saya hormati,

Pada saat ini kita sering melihat begitu antusias-nya anak-anak kita ketika mereka menyaksikan para idola, melalui berbagai media dan panggung kehidupan, yang sesungguhnya disitu terjadi internalisasi nilai-nilai liberalisme, individualisma. Proses tersebut berjalan dengan intensif, tidak mengenal waktu dan tempat, sehingga kemudian muncul pandangan, dimana modernisasi dimaknai sebagai westernisasi. Generasi muda begitu mengidolakan segala sesuatu yang disimbolkannya sebagai sesuatu yang modern, populer.

Pada sisi yang lain, ada wajah buram ketika segala sesuatu yang berbau budaya lokal atau tradisi, dipersepsikan sebagai ketinggalan jaman, kuno, "tidak gaul". Sebagaimana budaya adalah gambaran dinamika hidup masyarakat, maka budaya daerah, dengan segala nilai-nilai dan kearifan yang dimilikinya, tidak lagi menjadi nafas kehidupan sehari-hari. Budaya daerah, kemudian yang tertinggal adalah kesenian yang dipahami dan dibawakan, tidak lebih sebagai rangkaian gerak, yang tidak terpahami lagi nilai-nilai luhur yang ada di dalamnya.

Bahasa adalah media menyampaikan pesan. Bahasa Daerah dan budaya daerah, merupakan 2 hal yang tidak terpisahkan dan saling berinteraksi. Karena melalui bahasa nilai-nilai budaya tersampaikan. Semakin terasing kita dengan bahasa kita sendiri, yaitu bahasa daerah, maka nilai-nilai kearifan budaya daerah, juga semakin terpinggirkan dari kehidupan keseharian kita.

Sebagai contoh, dalam konteks budaya Jawa, maka kita akan mudah untuk menemukan fenomena tersebut, dengan menanyakan kepada anak-anak kita, apakah mengetahui dan mengerti makna ungkapan-ungkapan luhur seperti *' adigang-adigung-adiguna, menang tanpa ngasorake, ojo dumeh*, dan seterusnya. Padahal ungkapan-ungkapan tersebut mengandung ajaran yang sangat luhur, dan relevan dengan kehidupan sekarang. Terlebih ketika kekuasaan, materialisme, kelompok-isme, serta emosionalisme semakin luas menjadi nilai baru dalam kehidupan masyarakat.

*' Adigang adigung adiguna'*, artinya sifat menyombongkan diri pada kekuatan, kekuasaan, dan kepandaian yang dimiliki. *Adigang*, adalah gambaran dari watak kijang yang menyombongkan kekuatan larinya yang luar biasa. *Adigung* adalah kesombongan terhadap keluhuran, keturunan, kebangsawanan, pangkat, kedudukan, atau kekuasaan yang dimiliki. Diibaratkan gajah yang besar dan nyaris tak terlawan oleh binatang lain. Sedangkan *adiguna* menyombongkan kepandaian (kecerdikan) seperti watak ular yang memiliki racun mematikan dari gigitannya.

Ungkapan ini mengingatkan, bahwa kelebihan seseorang sering membuat sombong, lupa diri, sehingga berdampak buruk bagi yang bersangkutan maupun orang lain. Kelebihan akan berguna apabila dimanfaatkan demi kebaikan, tetapi berbahaya jika hanya digunakan untuk kepuasan pribadi serta dorongan nafsu duniawi belaka.

Adigang-Adigung-adiguna punya korelasi erat dengan "*aja dumeh*". Artinya: jangan sok atau mentang-mentang. Jangan suka memamerkan serta menggunakan apa yang dimiliki untuk menekan, meremehkan, atau menghina orang lain. Harta kekayaan itu tidak lestari dan sewaktu-waktu dapat hilang (tidak dimiliki lagi). Aja dumeh kuwasa atau mempunyai kekuatan (jangan mentang-mentang berkuasa ketika menjadi pejabat/pemimpin) kemudian berbuat semaunya sendiri.

Dalam konteks demokrasi, sebenarnya leluhur kita juga memberikan warisan ajaran luhur bagi pihak yang belum berkesempatan meraih kepercayaan rakyat. Bagi yang menang, ada ajaran "*menang tanpa ngasorake*", menjadi pemenang tanpa harus membuat yang lain dipermalukan, dengan tetap menjalin kebersamaan. Bagi yang kalah, harus ada sikap "*nglenggana kalah, atau bersikap legawa*", sungguh sebuah sikap yang luhur. Pemilu memang untuk menentukan perolehan suara rakyat atau setiap calon yang maju. Konsekuensinya selalu ada yang keluar sebagai pemenang, ada pula yang belum menang. Setiap proses pasti ada kekurangannya, kalau dicari pasti ada kelemahannya, sebagaimana sifat dunia yang tiada yang sempurna. Maka para pemimpin juga perlu memberi tauladan bagaimana bisa bersikap menerima kekalahan dengan kebesaran dan ketulusan hati.

Kekalahan dan kemenangan juga merupakan hal yang biasa dalam sebuah pertandingan olah raga. Realitanya, sering kali para pendukungnya tidak siap menerima kekalahan, kemudian diekspresikan dalam bentuk tindakan-tindakan yang anarkhis dan membahayakan jiwa orang lain.

Hadirin dan saudara-saudara yang saya hormati,

Dengan latar belakang tersebut, maka setiap etnis perlu mengenali kembali keberadaannya, dan dengan mengaktualisasikan nilai-nilai budaya daerah yang bernilai positif dan relevan dengan jamannya. Budaya akan hidup bersama nafas masyarakatnya. Kebhinnekaan bangsa kita adalah sebuah kekuatan, yang perlu dipahami dalam konteks pluralitas. "Bhinneka dan Ika", merupakan dua hal yang tak terpisahkan. Karena itu menjadi perhatian kita semua, dan semestinya diwujudkan dalam langkah nyata untuk membangun proses dimana anak-anak kita mempunyai ruang dan motivasi untuk berinteraksi dengan budayanya, budaya etnis masing-masing, agar mereka tetap menjadikan nilai-nilai luhur budaya daerah sebagai bagian dari nafas kehidupannya.

Keluarga, pendidikan dan masyarakat merupakan tiga ranah yang bisa memberikan kontribusi dalam upaya membaca kembali, menafsirkan, dan mengkreasikan makna, serta memanfaatkan kearifan budaya lokal dalam membangun karakter bangsa.

Pesan leluhur dalam *Serat Wulangreh* menyebutkan, bahwa keluarga merupakan wadah pendidikan pergaulan, pendidikan watak, pendidikan norma social, pendidikan tatakrama, pendidikan tentang baik-buruk, dan pendidikan agama. Dari berbagai unsur itu, tugas keluarga adalah *anggulawentah* (mendidik) anak (*pamardi siwi*) dengan sebaik-baiknya. Pendidikan tidak hanya berhenti pada pendidikan kognitif dan psikomotorik saja, tetapi harus merupakan proses *anggulawentah*, berkiprah pada pendidikan perwatakan atau pendidikan kepribadian. Kita menyebut dua aspek itu sebagai proses pembelajaran dan pemberadaban.

Dalam pandangan hidup tradisional, keluarga dianggap porous terhadap krisis dalam hidup social. Mutu hidup social sangat tergantung pada hubungan intern keluarga. Kalau keluarga tidak membekali anak-anaknya dengan teladan yang baik dan nilai-nilai moral, bukan mustahil mereka akan mengalami krisis moralita.

Rujukan tentang proses *anggulawentah* itu selain dapat kita kunyah dari budaya luar, dapat kita gali dari butir-butir mutiara budaya bangsa, yang patut kita tafsirkan secara baru sesuai tantangan zaman. Misalnya merujuk *Wulangreh*, seseorang harus memelihara watak "reth", bersabar hati, dan "ririt" tidak tergesa-gesa dan hati-hati (*prudent*). Jika batinnya telah waspada, tingkah lakunya harus sopan yang meliputi empat sikap: "deduga"—dipertimbangkan masak-masak sebelum melangkah; "prayoga"—dipertimbangkan baik-buruknya; "watara"—dipikir masa-masak sebelum memberi keputusan; dan "rejinga"—yakin benar akan keputusan itu.

Kedua, ruang besar yang disebut pendidikan. **J Morishama** (1982), mengemukakan keberhasilan Jepang terjadi sebagai akibat dari cirri-ciri konfusianisme yang mengajarkan umatnya loyal, nasionalis dan kolektivitas social, tanpa harus mengadopsi nilai-nilai liberalisme, internasionalisme dan individualisme Barat. Keberhasilan itu karena pendidikan tidak dipisahkan dari kebudayaan. Orang Jepang punya semangat yang tidak pernah luntur, tahan banting dan tidak mau menyerah oleh keadaan, yang terkenal dengan semangat *bushido* (semangat ksatria) yang menjadi ruhnya semangat kebangsaan Jepang. Dengan karakteristik itu, Jepang mampu menjaga martabat dan kualitas hidup bangsanya lewat pendidikan, karena pendidikan disadari mengandung misi kebajikan dan mencerdaskan.

Dalam konteks Indonesia, maka upaya yang dapat dilakukan adalah menyusun perangkat tatakrama dan tata kehidupan social sekolah yang merupakan acuan norma yang harus dilaksanakan oleh setiap sekolah. Acuan ini tidak hanya mencakup tata tertib sekolah sebagaimana yang berlaku, tetapi meliputi semua aspek tata kehidupan social sekolah yang mengatur tata hubungan antar siswa-siswa, siswa-guru, guru-guru, kepala sekolah-siswa/guru/pegawai sekolah, warga sekolah-masyarakat.

Dalam hubungan ini, pendidikan yang membawa muatan nilai-nilai cultural setempat, diharapkan dapat meningkatkan kualitas pendidikan moral SDM generasi muda, agar mereka lebih mampu bersaing dengan bangsa-bangsa lain melalui cara-cara yang rasional, tetapi juga bermoral dan bermartabat.

Pendidikan kita belum mampu membangun akhlak bangsa sehingga terlepas dari sikap pemalas, mau enek dan gampang saja. Budaya "instant" nampaknya membuat generasi muda memiliki sikap kurang menghargai proses. Bahkan dengan berbagai cara ditempuh untuk mencapainya, dan menjadi sulit mewujudkan etos kerja.

Padahal dengan etos kerja, warga bangsa di mana pun akan memiliki inisiatif yang keras, tekun berusaha dan tahan berjuang guna meraih prestasi yang tinggi. Menurut Weber, cirri-ciri merka tidak mau menyerah terhadap kegagalan. Juga menghargai waktu, disiplin dan kuat pendiriannya serta tidak mudah goyah dalam menjalankan ikhtiar. Munculnya sikap-sikap itu terkait kurangnya keteladanan bagi murid untuk menjalani sebuah pengajaran yang dapat membangun karakter secara utuh.

Ketiga, adalah lingkungan masyarakat. Pembelajaran apa yang bisa ditimba dari lingkungan masyarakat sekarang ini. Sudahkah kita mampu mewujudkan pranata social yang mampu membangun karakter bangsa Indonesia sesuai dengan nilai-nilai normative kebangsaan yang dicita-citakan. Yang terbangun saat ini justru perilaku elite negeri yang bertolak belakang

dengan nilai sosial dan kehendak masyarakat. Celakanya, model perilaku paradoksal inilah yang berkembang menjadi spirit nasional dan terkesan menjadi karakter bangsa. Akumulasi dari perilaku itu kemudian juga membuat kemunduran bangsa, baik dari segi pembangunan ekonomi maupun pengembangan kualitas sumberdaya manusia.

Hadirin dan Saudara-saudara yang saya hormati,

Setiap warga bangsa, terutama pemuda Indonesia, harus membangun kembali karakter bangsa menuju kemandirian. Tanpa karakter, bangsa Indonesia akan kehilangan semuanya. Dalam sejarahnya Indonesia mencatat banyak tokoh yang menegakkan wajah bangsa ini karena semata-mata karakter yang dibangunnya. Soekarno. Hatta, Ki Hadjar Dewantara, Sri Sultan Hamengku Buwono IX, dan tokoh lainnya adalah orang-orang yang memberikan keteladanan bagi bangsa ini dengan karakter yang kuat, dan oleh karena itu menginspirasi bangsa ini dalam perjuangannya.

*"Walau saya belajar di Barat, tetapi saya tetap orang Indonesia"*, itulah ungkapan Sri Sultan Hamengku Buwono IX, untuk memberikan gambaran kepada kita, bahwa pemikiran dan kemampuan boleh modern, namun jiwa dan hati, tetap berpijak pada budaya sendiri. Karena disitulah terlihat kebanggaan pada budaya sendiri. Dalam bahasa lain disebut sebagai *"think globally, act locally"*

Oleh karena itu, penting untuk merevitalisasi nilai-nilai luhur budaya bangsa, untuk membangun karakter luhur bangsa, agar mampu memacu dan memobilisasi potensi domestik. Internalisasi budaya daerah itu membutuhkan inovasi dan kreativitas. Langkah-langkah tersebut, harus dimulai saat ini dan diawali oleh setiap warga bangsa sejak dini.

Demikian beberapa hal yang dapat saya sampaikan, semoga bisa mengantarkan dialog dalam konferensi ini menuju sebuah aksi nyata, membangun karakter bangsa, khususnya generasi muda.

Terima kasih atas perhatiannya.

*Wassalamu'alaikum Wr. Wb.*

Yogyakarta, 29 Mei 2010



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## **INVITED SPEAKERS' PAPERS**

# **UNDERSTANDING TRADITIONAL EXPRESSIONS AS JAVANESE LOCAL WISDOM IN GENERATING SOCIETAL HARMONY**

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## **ABSTRACT**

Traditional cultural expressions constitute a product of ancient cultural teachings transferred to its descendants who support that tradition through verbal symbols and transmitted through oral speech. Some of the traditional expressions do have moral values that can be used as a guide to control human behavior.

Behaviors that can be found in the society are partly guided by such traditional expressions in considering the time. The traditional expressions contain good values that can be used as a guide that directs human behavior to create a harmonious social life.

## **A. Introduction**

Globalization is a process universalizing cultural values of life from one culture room to another culture room, between one part of the world and the other as if without any boundaries. The society is faced with various types of cultures in their life. Such cultural diversity can be found in big cities such as Yogyakarta Special Province. As a "student city", there appears the situation and condition of the society with various cultures in Yogyakarta, because in this region live people from various tribes/ethnics/racial origins from different regions in Indonesia as well as from abroad.

Individuals from each of those community groups usually have their own cultural backgrounds which are unique and different from one another, each of which embraces their own values. If there is a meeting between one community group and another, and the meeting shows some kind of disharmony or conflict, often there appears presumption from either side to blame each other. Such incorrect assumption is actually caused by the fact that each side acts based on the value of their own cultural backgrounds.

What causes each group sees something differently is the different orientation of the cultural value of each group. Those differences are caused by the cultural background and orientation; this is what often led to a conflict. One of the efforts to avoid such conflicts is the need of each group to be aware of differences in cultural value orientations. Awareness can be achieved by understanding the local wisdom, some of which are in the form of traditional expressions.

## B. Local Wisdom

Local wisdom is derived etymologically from the word of *wise* and *local*. Wise means possessing or showing the ability to make good judgments based on a deep understanding and experience of life, while local means from, existing in, serving, or responsible for a certain area or place. Local wisdom is therefore meant as local ideas that are wise, full of understanding, and well worth. Meanwhile Ayatrohaedi (1986) states that local wisdom is "*identitas/kepribadian budaya bangsa yang menyebabkan bangsa tersebut mampu menyerap dan mengolah budaya asing sesuai watak dan kemampuan sendiri*" (the identity or personality of national culture that cause the nation to be able to absorb and process foreign cultures in accordance with its own character and capability). Thus we can conclude that local wisdom is the conceptual ideas that survive and thrive in a society continuously and that local wisdom functions to govern the life of its supporting community. The aspects of community life governed by the local wisdom include individual relationships with God as well the relationships between one individual and another.

Local wisdom, in which the Javanese local wisdom is included, constitutes the product of ancestral culture that is continuously hold and referred to by the supporting community. Although the nature of local wisdom is located to small area or certain culture only, its value is also acceptable to the people of different cultures, or even though the local wisdom is traditional, the moral teachings are universal and can be applied in everyday life in the past and at present time. This is in line with what Mardarjita in Ayotrohaedi (1986) says that elements of the local culture as potential to be local genius / local wisdom has been proven until now. It can be seen from its characteristics as follows:

- a. Elements of local culture (local wisdom) are able to survive until now
- b. Local wisdom has the ability to integrate elements of foreign culture into the local culture
- c. It has the ability to accommodate foreign cultural elements
- d. It can control the behavior of its supporting community, and
- e. It can provide direction for the development of the local culture

Conceptually, local wisdom or local superiority is the human wisdom that relies upon the philosophy, values, ethics, ways, and behavior that has traditionally been institutionalized within its supporting community. The values found in public life can be categorized into two kinds, namely: good values and bad values. In *Ungkapan Tradisional sebagai sumber Informasi Kebudayaan Daerah Istimewa Yogyakarta* (Traditional Expressions as a source of Cultural Information in Yogyakarta Special Province) (1986) it is stated that good values usually contain educational, moral and ethical values which are used as a guidance for its

supporting community, while the bad values are usually ignored and are not expected to be applied in social life.

Media used to convey the norms, ethics, or behavior into the community may vary, including in the forms of cultural advice, songs, ceremonies, and also in the form of traditional expressions.

### **C. Traditional expressions**

Traditional expressions are a product of the past culture which contains the values that were delivered from one generation to the next using verbal symbols in oral delivery. The meanings contained in the verbal symbols of the traditional expressions can be either metaphorical or plain/natural.

Traditional expression is one of cultural elements that contain socio-cultural values which have a lot of functions. Department of Education and Culture (1986) mentions that the functions carried out by traditional expressions are:

1. To reinforce the values and norms prevailing in society
2. To be guidelines for the community residents to determine their own attitudes and behavior in the communal interactions
3. To uncover the cultural background of the socio-cultural life of the supporting community
4. To review the values that can support the establishment of national intercourse.
5. To evaluate which values are still relevant and which are not relevant for Indonesian people in general today and for the future.

Related to that matter, this paper will be present discussion concerning the traditional expressions that can still be found in the middle of social life and whose content is still relevant to today's life and can support the establishment of of a harmonious society. The traditional expressions are analyzed below.

#### **1. *Aja dhemen metani alaning liyan.*** 'Do not be fond of finding other people's mistakes'

This expression contains the educational value in the form of suggestions for self-control against the tendency to look for the disgrace/ misconduct/ mistakes of others.

This tendency is usually located in human heart. In our social life there are various types of people with their human nature. Among them are the people who prefer to hate others rather than love them, those who tend to make other people's life hard rather than make them happy, those who tend to slander others rather than to praise them. There are, however, certain people who have opposite characteristics and love to make others happy.

The expression which says *Aja dhemen metani alaning liyan* 'do not be fond of finding other people's mistakes' is very important for us to understand because this traditional expressions really teaches us with a valuable educational value that should be applied in our social life. The expression is meaningful because such activities of discussing other people's disgrace/ misconduct/ mistakes are no use at all. If the other person whose mistakes we are discussing knows this, it can make him/her angry and further the person will hate those who were discussing his/her mistakes. Besides, the habit of telling other people's disgrace/ misconduct/ mistakes is basically a bad behavior which shows that the person who likes to tell other's mistakes is not a good person himself.

If every member of the society can understand and apply the value of moral teaching in the expression *Aja dhemen metani alaning liyan* 'do not be fond of finding other people's mistakes' it means that every member of the society has a good self-control in order not to tell other's disgrace/ misconduct/ mistakes. Further, it will raise collective awareness to avoid the bad behavior of finding other people's mistakes, so that it will support the harmonious life in the society.

**2. Aja ngewak-ewakake.** 'Do not behave / do something that makes other people unhappy'

This expression gives advice to people to conduct or do something naturally as it should be. The naturalness will end up with the establishment of harmony, conformity and balance in social life. This naturalness will be able to establish harmony, conformity and balance in social life if the people who are poor or lack of prosperity do not pretend to be prosperous to cover their lack, those who are wealthy and prosperous do not need to show off their wealth overtly, and those who possess the power do not extravagantly show up their power.

On the other hand, for those who are in the lower position, in a state of lack, or do not hold an important position, if they feel envious to what is owned by other people who are in a state of being rich or hold an important or higher position, it is considered misconduct. Thus the phrase "*Aja ngewak-ewakake* 'do not behave / do something that makes other people unhappy'" can be a control to their attitude and behavior so as not to cause other people unhappy. When all members of the society can understand and behave as is stated in this expression, the social life will run in harmony.

**3. Ana catur mungkur.** 'When there is a discussion, stay away'

The expression "*Ana catur mungkur* 'when there is a discussion, stay away'" means do not get involved in a discussion which talks about other people's disgrace/ misconduct/ mistakes. One of the efforts to achieve harmonious life in the society and

neighborhood is by staying away from the attitudes or actions which are fond of discussing or disseminating ugliness / lack of other people.

It is natural for human beings to do mistakes or have shortages, because nobody is perfect. However, disseminating or discussing those shortages and mistakes of a person is an improper/wrong/sinful action. That's because the speakers who is talking about other person's deficiencies/mistakes also have their own deficiencies and mistakes. Understanding the expression "**Ana catur mungkur** 'when there is a discussion, stay away'" can be used to control ourselves not to discuss the mistakes/lack of other people. With the absence of such activity of discussing/disseminating other people's mistakes/lack in society, it is one effort to create a harmonious social life.

**4. Ana rembug becik dirembug.** 'When there is a problem, it is better to be discussed'

This expression means that all the problems that arise should be solved by way of discussion to reach a consensus. Having a discussion to reach a consensus is the best way to solve any problems that arise, both the big and small problems, both the problems arising in families and in a wider level of society.

This expression can be used in society as a means of controlling the improper behavior, for example, to avoid person reacts violently without any just consideration to solve his/her problem. This expression encourages any member of the community to be able to control themselves if a problem arises, and then the problem should be solved by way of collective decision. If every problem can be solved through deliberation then the society will run in harmony.

**5. Crah gawe bubrah rukun agawe sentosa.** 'Hostility brings damage, unity brings prosperity'

This expression contains the intention that disputes, hostilities, or arguments should be avoided, because it would cause damage or destruction. Unity and harmony should always be fostered and developed to achieve peace and strength. To illustrate the importance of unity and harmony to create a force/tranquility and that hostility can bring destruction in Java community, it is further illustrated with the symbol of a broom stick. If each stick in the broom is separated, then the sticks will be easily broken, but if they are in the unity (bond of the broom) the sticks will be hard to be broken.

The expression **Crah gawe bubrah rukun agawe sentosa** 'hostility brings damage, unity brings prosperity' has the value or advice for people to continuously establish, maintain, and preserve the harmony to create an atmosphere of peace and prosperity.

People should avoid any disputes and hostilities because it will bring up the disagreement that will ultimately lead to the destruction.

**6. *Luwih becik kalah uwang tinimbang kalah uwong.*** 'It is better to lose money than to lose men'

The meaning of these expressions is that it is better to lose money or property than to lose honor or dignity as a person, as a human being. This expression contains the moral teaching that human being is worth much higher than the value of possessions. People with abundant wealth are not at all respectable if they lose their dignity as human beings.

Everyone wants to be treated humanely (in Javanese: *diuwongke*). A person will lose his/her dignity he/she is not considered respectable person (*diuwongke*). The expression ***Luwih becik kalah uwang tinimbang kalah uwong*** 'it is better to lose money than to lose men' tells us that every person should be treated as a mankind in the community life. In order that a person is considered or treated as a human being, he/she must collaborate, behave and act carefully in everyday life. Sometimes, to be treated as a human being, to gain the inner prosperity, someone must be willing to sacrifice by spending charity funds for the need, willing to donate labor for the neighbors or others who requires assistance, or giving opinions and advice for those who need it.

**7. *Negara mawa tata, desa mawa cara.*** 'The state has rules, the village has customs'

This expression implies that every country in this world have their own rules to govern and deal with problems which may be different from one another. Furthermore, these countries are made up of different regions, each of which also has their own customs and traditions which differ from one another.

The educational value embodied within this expression ***Negara mawa tata, desa mawa cara*** 'the state has rules, the village has customs' is to give awareness to the members of the group/ community that every country has regulations that may be different from one another, and in every part of the country there are customs that may be different from one another. Furthermore, by understanding of the different regulations in each country and understanding the different customs in each village, all community members are expected to pay respect to one another in their everyday interactions.

With the understanding and mutual respect among community members, as their friends who have different state regulations, governance, rules of law, social orders, and systems of value, the community life will be kept harmonious.

**8. *Sapa gawe nganggo, sapa nandul ngundhuh.*** 'Who makes will use, who plants will reap'



Human deeds in this world can be either good or not good. The good deeds will produce good fruit; the bad deeds will bear bad fruit for the perpetrator. In other words, who conducts will bear the consequences.

In relation to the fact above, the expression ***Sapa gawe nganggo, sapa nandul ngundhuh***, 'who makes will use, who plants will reap', has a warning for everyone before doing something to carefully consider the consequences that might be resulted from whatever he or she performs. Someone who would do evil to others must realize that it is only the target that will get the bad impact, but the doer will also receive a bad result themselves.

By such understanding to the expressions, someone who planned to do evil to others will cancel his/her bad intention. This is because he/she realizes that the evil conduct will give bad impact not only to the target of his/her action, but also to him/herself as the doer. It is clear then that the expression ***Sapa gawe nganggo, sapa nandul ngundhuh***, 'who makes will use, who plants will reap' can be a means of preventing crime in the society. If there is no crime in the community, then life will be peaceful and harmonious.

**9. *Sing bisa angon mangsa.*** 'We should be able to consider the time'

The above expression means that people should possess the patience in doing something; it's no need to be in such a hurry or impetuously in all matters. Before the step is swung, before the words are uttered, before the action is conducted, it is better to look before you leap. If the activity also involves other people, before the action is executed, we should consider the proper time to do that. Are the people to be involved in the activity still busy or free, in difficult time or ready to help/collaborate in conducting the action or not?

It should be taken into consideration because members of the society tend to like the atmosphere that is peaceful, harmonious, and full of brotherhood. Therefore, anything that may disturb such a situation of harmonious, peaceful, and full of brotherhood should be avoided. In this case, it can be realized by establishing cooperation with others by selecting the appropriate time or in accordance with the expression ***Sing bisa angon mangsa*** 'we should be able to consider the time'.

**10. *Sing bisa nggedhong napsu.*** 'We should be able to control the desire'

This expression teaches us to be able to control ourselves, to be able to control the desire or emotion. If someone can control his/her desire, he/she will have a strong personality, not easily be influenced by the environment and not easily be swept away.

Desire, or lust, which is usually possessed by someone is the desire to have abundant property, the desire to possess an infinite power, the desire to have a high position, the desire to be able to eat as much and full as possible (this passion is usually associated with

physical and spiritual needs). If such passions are not controlled it will absolutely cause conflict in the society. That is because in order to satisfy his/her own passion, sometimes the person will take all the means and tend to give priority to his/her own interests (and thus ignore the interests of others or the society) which sometimes will harm others. This is the consequence if the desire is not controlled; it can lead to conflict in social life.

The expression ***Sing bisa nggedhong napsu***, 'we should be able to control the desire', is therefore in line with the call to implement a simple lifestyle. For Javanese people, it is very easy to carry out this invitation because it is in the Javanese principle to live *samadya* or 'in mediocre', no need to be excessive.

#### **D. Conclusion**

From the discussion above it can be concluded that traditional expressions constitute a product past culture which is transferred to its supporting community by means of verbal symbols and is transmitted through oral speech. Some of the traditional expressions contain good values that can be used as a guide that directs human behavior.

The good moral teachings can be found in the traditional expressions such as ***Aja dhemen metani alaning liyan*** 'do not be fond of finding other people's mistakes', ***Aja ngewak-ewakake*** 'do not behave / do something that makes other people unhappy', ***Ana catur mungkur*** 'when there is a discussion, stay away', ***Ana rembug becik dirembug*** 'when there is a problem, it is better to be discussed', ***Crah gawe bubrah rukun agawe sentosa*** 'hostility brings damage, unity brings prosperity', ***Luwih becik kalah uwang tinimbang kalah uwong*** 'it is better to lose money than to lose men', ***Negara mawa tata, desa mawa cara*** 'the state has rules, the village has customs', ***Sapa gawe nganggo, sapa nandul ngundhuh***, 'who makes will use, who plants will reap', ***Sing bisa angon mangsa*** 'we should be able to consider the time', and ***Sing bisa nggedhong napsu***, 'we should be able to control the desire'.

Those traditional expressions contains good educational values and moral teachings that can be used as a guide to direct our behavior to establish a harmonious social life.

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