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PROCEEDING

INTERNATIONAL CONFERENCE

ON TRADITIONAL CULTURE AND RANGAGE AWARD 2010

Auditorium of Yogyakarta State University
May 29, 2010

Local Wisdom

for Character Building



FACULTY OF LANGUAGES AND ARTS

PROCEEDING

International Conference

On Traditional Culture and Rancage Award 2010

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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 10th 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 46th (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, 28th (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 1st 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 InshaAllah 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

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 concern 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 proud ness as a person who works with the Local/Regional Language. Because the government of Indonesia pay more attention 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 can not avoid the existence local wisdom, because the local wisdom come up linked to the human-human interaction and human-nature interaction. As a human being, we couldn't ignore our life history.
- c. Basically we some local wisdoms, for example: spirituality, cooperative works, respects,
- d. We do realize that the progress of the science and technology are not the only parts in our life. Beside 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 the disasters. This principle of life is in line with Allah Speech, "Hi human being, actually I have created you all from a man and a women, 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 goodnesses, especially in expressing our ideas or intention in more proper way, especially related to the local/regional culture. So it is a must to keep all various languages which represent unique intention.
- 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 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 are 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 taufiq wal hidaayat.

Wassalamu'alaikum wr. wb.

Rektor,

Rochmat Wahab



**Gubernur
Daerah Istimewa Yogyakarta**

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

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 Biennala Jogja ke-9 Tahun 2007 yang bertajuk "*Neo-Natino*" 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 ,eluas 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 dumeih*". 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 dumeih 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 anarhis 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 hakiki 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 *angkulawentah* 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; "watard"—dipikir masa-masak sebelum memberi keputusan; dan "reringa"—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 pranat 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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THE STUDY OF JAVANESE AND THE ENFORCEMENT OF JAVANESE CULTURE VALUE

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ABSTRACT

As a language, Javanese that exist in the industrial era is needed precisely strategy in order to the Javanese improving. The chosen strategy is the enforcement of Javanese culture value in the Javanese society. Besides the enforcement of Javanese value through the family neighborhood, we need to enforce the enforcement of good habitual Javanese, polite attitude to the human being. This strategy is supposed to improve the Javanese for good.

A. background

The variety of Javanese values involves so many aspects such as faith, human interaction, ethics, life philosophy value, etc. In the modern era, Javanese is degraded. The degradation of the Javanese is signed by the less application of polite Javanese attitude in the behavior of life and spell.

Language is a place where we improve the culture that contains literature and art. The existence of language affects the literature, art, culture. The Javanese is a local language that majority is used for Javanese that migrate very widely to the part of Indonesia and abroad. Today the vision of Javanese society is changed. The Javanese becomes archaic, unique, and unwell-known because of no improving for industrial technology. It is the situation of the youths that doesn't realize about this situation meanwhile the youths mobilizes of Javanese language in the future.

The youth's language life style is influenced by family, school, and the society neighborhood. The school students are influenced by the government policy in treating Javanese. Javanese in the society is influenced by the living of family. Based on these phenomenons, we need the enforcement of Javanese values.

B. The enforcement of cultural Javanese value

Culture contains thought, act, and human-made that man study for it. The culture is formed into idea, behavior, and human-made. The form of cultural is bound into cultural elements. The elements of culture are language. Culture contains unique values that described into adaptive, integrated, changeable, force, and studied. Because of these

characters, culture and language become very strong and contrary with it, that caused by its flexibility.

Because of culture is very flexible, we need to find way or strategy to enhance the culture. The strategy is the enhancement of Javanese cultural value. The enforcement of Javanese cultural value can through family and society.

C. The enforcement of cultural Javanese value in the society

Based on the data of *Tim Jarlit Bapeda Propinsi DIY(2005)* shows us that enforcement of Javanese cultural can be done as follows:

1. The daily practicing Javanese in the society

The using of language for children is taught in the family neighborhood firstly. Language that is taught in the family is called mother tanguge. This language is practiced to communicate in the family and the playground. Therefore, we need effort so that the enforcement of Javanese language to be communication way for Javanese society.

2. The daily practicing Javanese for students

Based on the data of Jarlit Bapeda (2005:32) shows us that the language is used among students to communicate in DIY is 44% for mixed Javanese,36% in "jawa ngoko",13% in indonsian, 4% in combination "jawa ngoko and jawa kromo", 2% in English,and 1% in "jawa karma". It is important to practice among students so that this language become improves for youths.

3.The application of Javanese cultural value through teachers attitude

As a figure that rolling in the school, teachers have to use Javanese to communicate to the other teachers or students. The teachers should behave properly and dress that suit with Javanese culture.

4.The utilization of modern media for enforcement Javanese cultural value

The media can be a multimedia services is purposed to give information for the children and the youths so that they have same perception.

5. The daily practicing Javanese language for Royal family (keluarga kraton)

Yogyakarta palace still considers as the center of Javanese culture. The development of Javanese culture comes from Yogyakarta palace (kraton),so the society always find reference that base on the royal habits and old texts. Therefore, the royal culture of practicing Javanese entirely can be stimulation and idol for society.

6. Javanese Day plan

It is a symbol of the existence Javanese and Javanese culture, truly way of keeping Javanese in the society.the local authority of Yogyakarta has applied for one day "berbahasa Jawa dan berbudaya Jawa".

7 The daily practicing Javanese for religion ceremony "khutbah Jumat" and "khutbah Gereja"

This method is very strategic to improve Javanese in the society. In the field, Javanese entirely is used in "khutbah Gereja ", it means almost Indonesian isn't used. The application of good attitude (unggah-ungguh) is adequate.

8. The daily practicing Javanese for Javanese seminar or Javanese work-shop

The use of prelude speech in the scientific Javanese seminar shows us strongly the existence of Javanese culture in the society. It is proofed that there is improvement on the scientific forum that use Javanese. But there is only some academics Javanese do it.

9. The utilization of the Javanese cultural value by traditional art

Traditional art such as "ketoprak", "wayang", "dance", and "karawitan" contains prestigious value that can be interpreted explicitly and implicitly in the life. So, the utilization of the Javanese cultural value by traditional art can teach the artists and viewers.

10 The application Javanese cultural value by Javanese philosophy culture teaching

The Javanese philosophy value is mentioned on the texts, Javanese literature or local wisdom. Local wisdom consists of traditional proverbs, traditional knowledge system, great teaching, Javanese chant, that is created by ancestor to get vary purposes.

11. The application Javanese cultural value by train, course, and Javanese skillful culture

To improving the Javanese the government need to held trains and course to the teachers and public figures in order to be skillful in Javanese.

12. The enhancement of "Dinas Kebudayaan" and stakeholders

Dinas Kebudayaan need to plan some programs that correlated with the utilization of Javanese. The programs should base on the necessity and by the adequately founding.

D. The application of Javanese cultural value by family

Family is the smallest part of society. By the family, we can decent and teach the variety of cultural values. Good behavior is an important point that must be applied in a family.

"Tatakrama" can be taught through habitual activities, family regulations, advice from the parents, the way how to face older person, and the way how to face the younger persons. The Javanese usually teaches about "Tatakrama" since early. According to Bapeda research (2005:80) the application of Javanese cultural values can be done as follows:

1) Respecting the Parents

One of acts that show respecting the parents in a family is giving chance firstly to the parent's necessity. Parents are the priority. Today, many of youths who ignore parents' necessity. It is caused by the doctrine of democracy and individualist act of the youths.

2) Obeying the command

In the past a Javanese child would obey the parent as soon as possible, and it is contrary with today, some ignore the command. It is caused by the over doctrine of democracy so that a child should not have the obligation to respect the parents or obey the parents' command.

3) Doing the advice

The youths sometimes disobey parent's advice; moreover the advice is too much. Because of the modernization of information that grows very fast, the youths absorb quickly and the parents absorbs slowly. It influences the youths thinks that their parents are old fashion, and needn't obey the parents anymore.

4) Behaving respect

A child seems not respect to the parents or the older, when they talk rudely "jawa Ngoko" to the parents. This situation causes the child talking rudely to the parents even over talking. It is not only talking politely but also behaving respect to show to be respect to the parents.

5) Applying the Javanese cultural value by talking according to the custom

Applying the Javanese cultural value especially "Tatakrama" of talking to the older person, it is used to use word that suit to the person talking to. The old person talks to the younger using "karma Ngoko(lower level)". In contrary, the younger person talks to the older using "KramaIngil(higer level)". According to Jarlit Bapeda, (47,3%) Yogyakarta society talks in "karma inggil" to respect the older person in the

family. Besides "krama" is used, (25,7%) they used "krama inggil". (Jarlit Bapeda DIY,2005:86)

By the degree of Javanese pronounce ,it signs with whom they talk to. A child who understands the "tatakrama" will not use "karma ngoko" to the older.

If a ones talks use "karma Ngoko" to the older ,ones will call it impolite. Ideally, a Javanese child knows about "tatakrama" to communicate.

Based on the Jarlit Bapeda (2005;87) shows us that there is 40% society in Sleman frequently use "krama inggil".The responses use Javanese and Indonesian. It signs that there is degradation of using Javanese. Javanese used to be mother tongue, but is replaced by Indonesian today. Some people use Indonesian in the family because of unconfidently to use Javanese. It's caused of misunderstanding the using of "Krama inggil" or called old fashion.

The replacement of Javanese language into Indonesian is clearly seen in the new family in Sleman. To talk to the family members, some prefer to mixed language that is Javanese language and Indonesian. Some new family stay in private residence then they use Indonesian, so Javanese -Indonesian is common to used. Based on the Jarlit Bapeda (2005;88) mentioned that some still use "Tatakrama" in talking to the older. The reason is to create warmly and friendly. Families that use Indonesian to communicate, their children can't speak Javanese well. Children of these family only recognize "kromo ngoko",but they still understand "kromo Inggil" at least as a passive listeners.

E. The application of Javanese cultural value with habitually etiquette and behaving polite to the other person

The Etiquette here is that means how ones sit on a chair. If there is a youngster who sits on the chair meanwhile an older person sits on the floor, the youngster will consider having no etiquette.

The youngsters should give chance to the older have a sit if the space is not provided. Lately, the habitual in Javanese such above has changed and has no attention. Based on the Jarlit Bapeda (2005;96) some Yogyakarta society has no habitual way of sit anymore according to Javanese culture. The treatment way of sitting in the family environment considers the same. There is no different and parent priority. Based on the data there is 78, 7% responses even 6.7% from the responses attention to the way of sitting according to Javanese etiquette and Javanese

culture. 10% of the responses declare that still need to keep of etiquette even they sit among the family. 2.7% of the responses declare they will prior the old person to sit if there is no space. Based on the research above, it is important to apply again habitual cultural value of respecting the parents on the way of sitting. It will be impolite in the Javanese culture if an older person sit on ground meanwhile the youngster sit cross-legged on the chair. A child that is taught to respect the old person with awareness of attitude, it will let the old person to have a sit when in the public transportation.

The application culture value by habitual of having meal and drink in the family need to pay attention. Family members have meal and drink in the meal time politely. The youngsters usually let the older person to take the meal firstly and keep the attitude. On the other hand, eating calmly and voiceless and using eating utensil voiceless shows us etiquette that should be accomplished.

The habitual etiquette of dressing, it is important to apply the Javanese cultural value in the family. There is a Javanese proverb "*ajining raga gumantung saka busana*" that means our dignity depends on what we wear. Dressing in Javanese culture has certainty that very universal and casual. The certainty of dressing is suited with interest and condition of the program that will be attended by paying attention the etiquette, closed aurat, and tidy. Some one who wants to attend the meting and "arisan" the dress is different who go party.

The attitude and way of walking in front of old person is suggested to the family member especially the kid. One ting that must be done correlating with etiquette of walking is bowing in front of the old person or saying "permisi" while bowing or just saying "permisi". So, this habitual act will effect to the youngsters who has etiquette in front of the old person.

F. closing

As a historic language from ancient Javanese, this language needs strategy and its teaching. It is correlated with the Javanese in the future. Besides it needs enhancement of Javanese cultural value, it will enhance the Javanese language teaching. The enhancement of Javanese cultural value can be done by applying the Javanese cultural value in the society and family. If the Javanese culture is tough and alive in the society, the Javanese will be exist and improving. Therefore, the Javanese teaching and enhancement of Javanese cultural values can not be separated.