

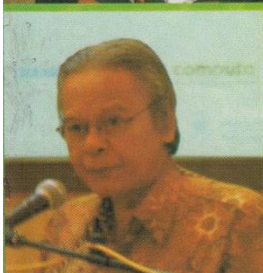
ISBN : 979 820 433-6

PROCEEDING

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

Publishing Institute

Faculty of Languages and Arts Yogyakarta State University

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ISBN : 979 820 433-6

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Printed in Yogyakarta
By Ash Shaff

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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 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 InsyaAllah 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 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 sesuai 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, individualisme. 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 meluas 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 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 poros terhakiki 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 "*reh*", 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 "*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

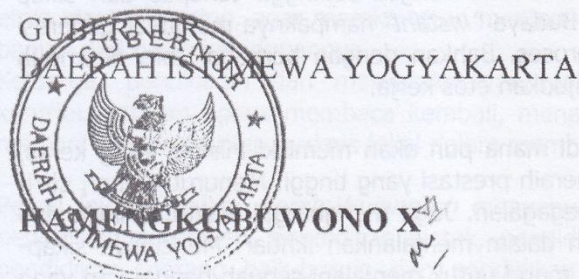


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CONCEPTION OF WORTHINESS IN JAVANESE LIVING IN THE TEXT *GRÉNDA BUDAYA*

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Abstract

The text *Grénda Budaya* is a Javanese literary text. It was born among people living in a society heavy with Javanese culture. Therefore, it also serves as preserver of information about various aspects of Javanese life in the past related to the conception of worthiness in living for the Javanese society.

The text contains an explanation about the conception of what is taught to people wishing to purify themselves both in body and in mind to attain a better spiritual life, which means being in a position of good horizontal relation or even making oneself closer to a position of vertical relation with God.

On the whole, the text contains the conception of what are worthy in living as a Javanese, i.e., the acts that are obligatory for the Javanese, covering seven kinds of conception related to being careful, helpful to each other, cooperative at work, diligent, persevering, patient, and mutually respectful.

Keywords: *Grénda Budaya*, horizontal relation, vertical relation

1. Introduction

The text *Grénda Budaya* is one of the literary works by Ki Hadiwidjana. In content, it is *piwulang* 'teaching, education' in nature, of a social dimension still relevant to life in society today. The text is found in a printed book titled *Sastra Gita Witjara*, written in Javanese by using printed Javanese orthography, and presented in the medium of free verse, which means being presented as sequences of *purwakanthi* 'sound beginning, rhyme', *irama* 'rhythm', and *surasa* 'meaning, intention, content, message'.

The text *Grénda Budaya*, coming from the words *grénda* 'grindstone, whetstone' and *budaya* 'mind, character, culture' (Prawiroatmodjo, 1981: 152; 48), is interpreted as a device to sharpen the human mind and character in order that there occurs a good horizontal relation (relation between fellow creatures) or even a move approaching a position of vertical relation (relation between human beings and their Creator). Therefore, it could be said that *Grénda Budaya* is a heritage of old cultural values heavy with education still of great use to life today.

2. Role and Function of the Text *Grénda Budaya* in the of Human Life in the Javanese Conception

Careful reading upon the text *Grénda Budaya* has managed to raise the conception of worthiness in life for the Javanese. Human life is worthy when there is good or worthy behavior, which consists of acts which are an obligation for humans to do in order to be able to live in peace and prosperity in the world for the sake of upholding horizontal relation. Furthermore, the worthiness in human life is also hoped to be able to make humans closer to God in vertical relation. It takes form in worthy deeds.

Worthy deeds are deeds obligatory for humans to do anytime anywhere and towards anybody. Besides, such deeds are also noble deeds and those deeds that are an obligation to be done are as follows. A proverb says that cleanliness is the beginning of health. When one maintains the cleanliness of one's physical self, it would radiate freshness, health, and spirit in living. Likewise, one should always take care to remain pure in heart. Being pure implies not being sinful, faulty, and stained. To be pure in heart means not doing what is forbidden. It means, on the contrary, doing what is ordained.

In going through life, every human being should integrate thought, feeling, and *karsa* 'wish, desire'. Leaving out one of them could bring about undesirable consequences. For example, corrupt employees do not integrate all three in taking for their own money or property which is rightly others'. Therefore, take care that when making an act, unify thought, feeling, and *karsa* in order that what results does not make someone else suffer a loss. In addition, it is also an obligation that the knowledge one seeks varies in order that one's living could endure anywhere, anytime, and with anybody. With a variety of knowledge to arm oneself with, one could hope not to feel it difficult to go through life. One should also take any action with care. Any deed should be done only after thorough consideration. Being careful in going through life is likened to climbing, in which one would surely fall when not careful enough. Therefore, in life one has the obligation to be always careful in taking an action. This is related to what is said as *muna muni* 'speaking and behaving and doing' which are good. The Javanese proverb *ajining dhiri gumantung ana ing lathi* means that one is valued on the basis of what one's speech contains. One who speaks only of what is, no more and no less, or honestly, one would receive respect from one's fellow beings. Therefore, when about to speak, think well first in order that one's speech does not hurt others' feelings. In Javanese, the exhortation is *tansaha ngénaki tyasing sêsama*. One who always makes others' feelings all right would have many friends. Anyone approached by such a one would feel cool and pleasant. So one should manage one's tongue well so that it is not like *sembilu* 'sharp-edged bamboo chip', hurting feelings whenever one speaks.

What arms anyone which could last through life consists of *iman* 'faith and belief, *ilmu* 'knowledge', and *akal* 'perseverance at work'. With those three to arm one, one would surely have a quiet, safe, peaceful, and happy life. Therefore, the worthy teaching for any member of the human race is to keep thickening one's faith, strengthening one's knowledge, and maintaining one's perseverance at work.

In times of difficulty like the present, in which there is a great amount of unemployment, prices of basic needs are high, and schooling is expensive, there are thoughts of taking short cuts in getting money. On the face of such situations, one should be careful in relating to others and especially to those that one does not know well yet. In one way or another, they win our sympathy so that we lose our alertness and fall victim to their trickery. Therefore, without meaning to decrease our trust on others, we need to be careful and should not so easily trust others without reserve. In social relation, find friends who are good in character (patient, friendly, considerate, and respectful to others). Besides, we should also arm ourselves with deeds that are lifesaving so that bad deeds would not affect us. Bad deeds are likened to fire while good ones are likened to water.

Good persons have specific characteristics seen in their deeds. They are, among others, soft-spoken, religious, calm, courageous, patient, friendly, modest, helpful, generous, and simple. Generally, people who are already like that would not want to do deeds that are harmful, condescending, insulting, or hurtful to others. In short, good persons always try hard to avoid all bad deeds.

There are certainly criteria that are generally used to evaluate whether some deeds are right or wrong. Of course normal persons do something on the basis of the generally used criteria for rightness. Besides that, one's deed would be right when thorough consideration has preceded it. A deed based on thorough consideration would certainly result satisfactorily for both the doer and others. If a deed done is already right according generally used criteria but then, in accordance to someone's views, it is judged wrong, the person giving that judgment needs to be carefully given appropriate explanation. With the person giving explanation armed with patience and ability, the person judged wrong would be able to accept it without resentment. Otherwise, be assured that the deed done is already right.

One's character of being *gêmi*, *nastiti*, *ngati-ati* is that of being thrifty, accurate, and careful in the use of wealth and other possessions. All these three qualities are important because anything neatly positioned would result in good and useful things.

Let any married couple blessed with offspring soon in their marriage be happy. However, as parents, they should always be careful in their behavior. All the parents' behavior, generally, would be reflected on their offspring's behavior. It could happen

because usually the offspring is usually always together with the parents since a small child until early maturity. Therefore, it is not impossible that all the parents' behavior would be recorded by their child. When what is recorded is all the good and noble parent behavior, that is what is hoped for. However, when what is recorded by the child is behavior that is bad or even improper, it is what becomes a disaster.

When everything is neatly positioned, human life in this world would be pleasant. It means that all deeds should always be based on thorough consideration. Even both eating and sleeping should be according to the need. Everyone needs to eat and sleep in normal measures in order to keep oneself alive. However, when one eats too much and sleeps too much, one would feel uncomfortable and perhaps even unwell. The amount of necessary eating and sleeping differs, depending on individual need in order to make oneself healthy.

Everyone in life certainly desires to have sufficient wealth and possessions. To actualize such desire into reality, every expenditure needs to be well calculated. Admittedly one need not be a spendthrift but do not be too fond of our wealth. Give willingly what is necessary when there is an important need to do so or when someone else needs it greatly.

The world is the place for the human race to live in and find what is to arm them in facing doomsday. Of course every member of the race would in the end face death and leave this world. In other words, for each individual this world is useful only as a stopover. Therefore, while one is still given a chance to live, one should hurriedly collect blessings by doing as many good and noble deeds.

Be careful when speaking to one who is in the midst of some grief. In such a condition a person is emotionally sensitive and feels bitter or despairs easily. Therefore, do not talk about happiness in front of someone who is in despair in order not to increase the despair. When it is possible, comfort or console the person in despair.

As fellow members of human society, each one of us has the obligation to be friendly with everybody. Base the relation with others on sincerity, meaning not differing between those near and those distant. The relation should also be based on being considerate of others' feelings though the good and bad sides should also be weighed. When it is so, then life in the world would certainly be comforting. Wherever we are, we would have good friends. Admittedly every individual is demanded to lead an independent life; however, life in a community also demands mutual helpfulness among fellow members of the community. Each of us certainly hopes to be useful to others. To give help without *pamrih* 'wish for reward' or selflessly is a noble deed. Therefore, one should not spoil it by hoping for something from someone one has helped. When one really wants to help, one should not hesitate because the human race is blessed with various abilities. Even without spending any

wealth, one could help or give aid in the form of useful thinking or physical activity. In addition, make it a habit to give pleasure to one who is in good cheer and even more so to one who is in despair. Thus, whatever that has been given would certainly be returned in another form as respect, courtesy, and so on.

No one in the world could live alone. Anyone could live and go through life because of parents, relatives, county, and nation. People provide for each other and give to and receive from each other various means of life. Therefore, it is only proper that they help each other and equal each other in love in order to make it last and to last and go through life safely, calmly, and peacefully.

When one is already rewarded with more knowledge than others', one should pass and spread it to others without *pamrih*. It is done as an expression of one's thankfulness to God and as a sign of how one's life has been beneficial. If such knowledge is not charitably passed and spread to others, it would not be of any benefit. Then, when the person concerned dies, he or she does not leave anything behind. Such a condition is likened to that of a tree which does not bear fruit.

People in the world should get along well with each other and should be able to work together, to mutually keep good relations (expressed as *ganda arum sêrat alus*), and to mutually maintain cooperative relation well (expressed as *pinilala*). When they could satisfy each other in the cooperative relation, then certainly the cooperative relation would continue well.

The maintenance of a good cooperative relation could be brought to reality if those concerned possess *tri-ratna*. *Tri-ratna* refers to valuable qualities grouped into three as follows: (1) courageous, which implies no hesitation in doing something difficult, (2) free from any forced feeling, honest, and good-mannered, and (3) clever and competent in all matters related to the knowledge possessed. Such qualities are very good ones for young people getting used to developing peer cooperation. In achieving their dreams. Cooperative relation will keep going when supported by the three types of qualities. In addition, there should also be togetherness in happiness and in sadness in order to reach goodness and worthiness. Any type of cooperation requires support from various parties in order that worthiness would take form.

In living in this world, human individuals have the obligation to make efforts, work, and achieve something according to their respective ability. Each is not to be like a caterpillar, which eats only all the time, or like the occupant of a cocoon, which needs only to sleep all the time. For us humans, the obligation to work is already introduced from the time we are still children. Thus, as we become older and, further, when we come to an advanced

age, we reap the results of our previous painful efforts. The results could be in the form of goods or services. In short, such individuals have become beneficial for life.

Each person has wishes which are not all the same as those of any other person. When one wants the result of one's work to be as one wishes, one should do it oneself. When one has one's work done by another, one should not hope that the result would be as one wishes. Therefore, one who has a sense of responsibility for one's work should do the work oneself in order that the result would be as one wishes.

As already known, knowledge is the source of various aspects of life whether they are related to exact or inexact fields. One of the means of getting adequate knowledge is reading whether it is reading what is written or reading surrounding life-related situations. The more the knowledge possessed, the broader the spiritual experience. It is proven as follows: after children enter adulthood, they have recorded various aspects of life they have experienced and stored them inside their thought and feeling as what is called repertoire. People differ in their repertoire, depending on their sensitivity. Therefore, on the basis of the knowledge acquired, it is possible for them to possess an expanse of spiritual experience.

Though they could fly as high as the sky and even through the blue sky, no human individual could alter God's will. All members of the human race already have their own respective destined fates. Even those who are relatives do not have the same fates. Such matters belong to a divine secret. Nobody knows God's will beforehand. Therefore, do not think that humans are creatures better than others because of some qualities granted to them. Somehow they are merely creatures with nothing belonging to them except those lent to them by God which later would have to be returned.

3. Conclusion

Worthy deeds elaborated on in the text *Grénda Budaya* are seven in type: (1) being physically clean and pure in heart, (2) always integrating *pikir, rasa, and karsa* with one another in making an act, (3) being able to control one's desires, (4) trying hard to arm oneself through life with *iman, ilmu, and akal*, (5) never stopping making efforts, (6) being patient, friendly, and considerate, and (7) having mutual respect.

Any member of the human race who could ceaselessly do the worthy deeds would experience quiet, peaceful, and prosperous life until even in the afterlife. In other words, they could hold up their horizontal and vertical relations on the basis of the good deeds they keep doing. They could complement it by always including in their prayers hopes that they would be able to welcome the end of their worldly life with God's blessings so that afterwards they would obtain a good place by the side of God's. Amen.

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ISBN 979820433-6



9 799798 204332

ISBN : 979 820 433-6