

# INTEGRATING MATARAMAN CULTURE INTO ISLAMIC MANNER EDUCATION IN MI MA'ARIF PLAMPANG KULONPROGO SPECIAL PROVINCE OF YOGYAKARTA

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**Abstrak:** Regulation of Kulon Progo Regent number 65 of 2017 concerning strengthening character education confirms that Mataraman culture must be part of the learning program at the elementary school, including the Madrasah Ibtidaiyah as an Islamic-based education. This article aims to describe how the integration of Mataraman culture in Islamic manners education at MI Ma'arif Plampang Kulon Progo in the implementation of classroom learning and its application in madrasas, using a differentiated integrative learning model. This research is qualitative. MI Ma'arif Plampang integrates the Mataraman culture and Islamic manners education based on the guidelines for strengthening character education regulated by the Regent of Kulon Progo, by emphasizing mutual respect according to the morals taught in the Islamic religion. The teaching material of Mataraman culture that is integrated into Islamic manners education is *unggah-ungguh basa* of Javanese language and literature with subjects of *akidah-akhlak* (Islamic creeds and morality). The developed values are religious values, courtesy, respect and obedience to others. Supporting factors include government policies regarding the use of traditional Javanese clothing in the style of Yogyakarta every Thursday *Pahing*, the quality of teachers and facilities for madrasa infrastructure, although there are inhibiting factors, namely inconsistent behavior from teachers and outsiders to the mixed culture.

**Keywords:** Mataraman Culture, Madrasah Ibtidaiyah, Integration, Culture, Javanese Language

## INTRODUCTION

In general, it was agreed that education is an activity performed by humans in order to obtain knowledge used as a basis for attitude and behavior. Therefore, education is one of the processes of building a human character. Education can

also be defined as a process for humanizing. In the whole process carried out by humans, there is an educational process that will produce attitudes and behaviors that eventually become their character and personality. Reaching the degree of humanity is entirely impossible without going through the educational process.

Education must be able to produce people who have a noble character, in addition to having adequate academic and soft skills. Education is a way for human beings to be able to reach their dreams, be able to become knowledgeable people, and is a thing that can distinguish humans from other creatures through the process of education. The way to realize the human character is to integrate character education in every learning. Regional cultural values as character education that must be realized in the attitudes and behavior of students as a result of the character education process are honest, smart, strict, and caring.

Integration of cultural education in learning can be done by loading local cultural values as character education in certain subjects taught in madrasas and the implementation of learning activities. For this reason, the teacher must prepare character education from planning, implementation, to evaluation. The implementation of character education in schools needs to be supported by the example of teachers and parents as well as cultural characteristics. Character education should bring learners to cognitive value recognition, affective value appreciation, and finally to actual value practices.

In preparing the best generation, education is also an effort of the people and the nation to sustain a better life of the people and the nation in the future. Sustainability is characterized by cultural inheritance and character that has been owned by society and nation. In the process of cultural and national character education, students actively develop their potential, carry out internalization processes, and appreciate values to become their personalities in socializing in society, developing a more prosperous society, and developing a proud nation's life.

Regional cultural learning as character education in madrasas has not been integrated between general education and religious education. There is still a separation of the contents of Islamic religious education subjects with other subjects. Especially, regional cultural learning will always be kept away from Islamic studies. Even though Islamic education is the primary basis for education in madrasas. It is where integrated learning needs to be. Integrated learning is based on the inquiry approach which for now, needs to be implemented where children are involved in planning, exploring and sharing ideas so that children

are encouraged to collaborate with their friends in reflecting learning in different ways according to the uniqueness of each.<sup>1</sup>

Whereas, Islamic education is an effort to build a better generation. The results of education, especially regarding moral education, can only be known for a long time. Therefore Islamic ethic education must begin now. Islamic ethics education fosters students to be noble and achieve academically and non-academically. The growth of Islamic ethics or manners serves to form students who can play a role in realizing an orderly, safe, prosperous and polite society in everyday life.

The problem of Islamic manners and national culture is the responsibility of all components of society. Islamic manners education in the educational institutions is a shared responsibility between the principal, teachers, education staff, parents, and the community. Therefore, Islamic education needs to be carried out jointly by local governments, community organizations, non-governmental organizations, the business world, and the industrial world as well as various other community groups. The strategy of developing Islamic manners is carried out through exemplary, intervention, habituation that is done consistently combined with the culture of Mataraman as local culture.

Character education carried out by madrasah ibtidaiyah aims to encourage students to practice Islam according to ethical and moral grounds. Kulon Progo Regent Regulation No. 18 of 2015, in general, contains the definition and purpose of issuing regulations on the management of character education, as a strategic effort to improve the quality of education with character and achievement. Educators and education personnel, quality of graduates with character and achievement, access and equal distribution of education in Kulon Progo Regency are based on culture to increase the quality and quantity of infrastructure. It means that the implementation of education paid attention to the cultural values of the community in Kulon Progo and based on local resources for the progress of regional development.

The regulation above was followed up and strengthened by Regent Regulation of Kulon Progo number 65 of 2017 which requires the education unit to implement a culture of Mataraman, especially in Madrasah Ibtidaiyah as primary education. The application of Islamic manners through a culture of Mataraman is explained through the syllabus. It is a guideline in the implementation of character education learning in MI Ma'arif Plampang. The problems that arise to

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<sup>1</sup> Daryanto, *Pembelajaran Tematik Terpadu, Terintegrasi*, (Yogyakarta: Gava Media, 2014).

be examined are by issuing a regent regulation that emphasizes regional cultural learning, namely the Special Region of Yogyakarta, students will increasingly understand and be skilled in the culture of Mataraman. However, it is possible that students do not know that all behaviors must be based on a spirit of faith and piety through concrete moral behavior. So that the culture of Mataraman that is applied remains based on Islamic religious regulations.

Cultural learning material, in particular, needs to be focused on the preparation of the madrasa curriculum related to Islamic education learning material. This is very important because the madrasah ibtidaiyah curriculum as an Islamic education institution refers to the Ministry of Education and Culture of the Republic of Indonesia, and also refers to the curriculum of the Ministry of Religious Affairs of the Republic of Indonesia. Students should be able to explore the values that underlie behavior in all their activities, especially in civilized culture. The values that are understood and applied in everyday life must be based on Islamic religious education. It needs to be known by both students and all parties so that in practice the interaction with others always rests on Islamic religious values.

The implementation of policies in educational institutions is indeed meeting that supports and inhibits, so research needs to be done so that this can be known, as an evaluation material for the implementation of further policies, as well as consideration in determining the policies to be determined. The learning implementation specified in the madrasa curriculum is a policy so that the factors related to the implementation of learning need to be known.

## **RESEARCH METHOD**

MI Ma'arif Plampang is located in the Menoreh hill area and is on the boundary of the Special Region of Yogyakarta with Central Java Province namely Kulon Progo Regency with Purworejo Regency, precisely in Plampang III, Kalirejo Village, Kokap District, Kulon Progo Regency which is a remote place even the government places it as a disadvantaged village. The location of this madrasa is between SD Bopkri Gunung Ijo Plampang III and SD Kristen Widodo Plampang II.

The environment of MI Ma'arif Plampang is very conducive even though it is in a mountainous area, remote and underdeveloped. The location of houses with one another is far apart because it is located far from the highway and crowds of vehicles, it is very supportive for the smooth learning and activities of everyday students and in the village community who put forward the values of family,

cooperation and religiosity. So that these conditions strongly support learning activities at MI Ma'arif Plampang.

The enthusiasm of the people of Plampang III and the surrounding community to advance their community began with advancing their generation, namely through education. Also, the majority of the population of Plampang III in Kalirejo Village are non-religious citizens, and there is no religious-based educational institution yet, so the Nahdatul Ulama administrators then agreed to establish Madrasah Ibtidaiyah under the name MI Ma'arif Plampang.

MI Ma'arif Plampang responds to the Kulon Progo Regent Regulation on character education guidelines in madrasas by arranging technical Javanese intracurricular learning with the subject of *Akidah Akhlaq* (Islamic creeds and morality) to be linked in an integrated learning thematic in the 2013 curriculum term. The curriculum is developed by taking into account the diversity of student characteristics, regional conditions, level and type of education, and respect and do not discriminate against differences in religion, ethnicity, culture, customs, socio-economic status, and gender. The curriculum covers the substance of the compulsory content of the curriculum, local content, and integrated self-development, and is structured in a meaningful and appropriate relationship and continuity between substances.

The type of research used is qualitative research methods which are often called naturalistic research and also called as ethnographic methods because at first, this method was more widely used for research in cultural anthropology; called qualitative methods, because the data collected and the analysis are more qualitative.<sup>2</sup> The reason for using this type of research is because the researchers wanted to know about the integration of Mataraman culture in Islamic manners at MI Ma'arif Plampang based on the results of observations, interviews, and documentation. The researcher also applied triangulation to test the validity of the data collected.<sup>3</sup>

## **THEORETICAL FRAMEWORK**

### ***Integrative Learning Model***

Learning a number of interrelated subjects will train students to be critical by following the stages of integrated learning which are packaged in the framework

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<sup>2</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2016).

<sup>3</sup> Suharsimi Arikunto, *Pengembangan Instrumen Penelitian dan Penilaian Program*, (Yogyakarta: Pustaka Pelajar, 2017).

of planting character of students. Thus, the applied learning strategy can be integrated with character values. Suyadi stated that character values in affective learning strategies are learning strategies for character and morals. Which contains religious values, honesty, responsibility, discipline, and independence.<sup>4</sup>

According to Asis Saefudin, the scientific approach is a basic concept that accommodates, inspires, strengthens, and underlies thinking about how learning methods are applied based on certain theories. Ministry of Education and Culture (2013) provides its own conception that the scientific approach in learning includes components of observing, asking, trying or experimenting, processing information, and presenting or communicating.<sup>5</sup>

Doing something to gain competence in learning is a concrete step in learning as stated by Wina Sanjaya, that learning is not just listening and seeing with the aim of accumulated knowledge, but learning to do with the ultimate goal of mastery of competencies that are indispensable in the era of global competition. Competence will be possessed when children are given the opportunity to do something.<sup>6</sup>

From the description above, it can be concluded that integration is an intercultural blend of Mataraman values with Islamic etiquette values in order to achieve perfection of student behavior that is whole or round and consistent through the learning process with a scientific approach that is an integrated, comprehensive and sequential process.

The learning process in integration is carried out with scientific learning models. The scientific approach is learning that provides opportunities for children to gain learning experiences through observation, asking questions, gathering information, reasoning and communicating.<sup>7</sup> Integrated learning is based on an inquiry approach which for now needs to be applied where children are involved in planning, exploring and sharing ideas so that children are encouraged to collaborate with their friends in reflecting learning in different ways according to their unique characteristics.<sup>8</sup> The scientific approach is an activity to develop thinking skills of students. It is expected that students are

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<sup>4</sup> Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya, 2013).

<sup>5</sup> Asis Saefuddin, *Pembelajaran Efektif*, ( Bandung: PT Remaja Rosdakarya, 2014).

<sup>6</sup> Wina Sanjaya, *Pembelajaran Dalam Implementasi Kurikulum Berbasis Kompetensi* (Jakarta:Kencana, 2006).

<sup>7</sup> Hosman, *Pendekatan Saintifik dan Kontekstual dalam Pembelajaran Abad 21; Kunci Sukses Implementasi Kurikulum 2013*,(Bogor: Ghalia Indonesia,2014).

<sup>8</sup> Daryanto, *Pembelajaran Tematik Terpadu, Terintegrasi*, (Yogyakarta: Gava Media, 2014).

motivated to know the phenomena that are around, take notes, then ask something they feel they want to know, something that makes them curious.<sup>9</sup>

### ***The Mataraman Culture***

Mataraman cultural consists of two words, namely culture and Mataraman. While culture means that all human knowledge as social beings are used to understand the environment and its experience and the guiding behavior. According to Mohammad Noor Syam, culture is a general way of how humans live, think and act. The term is used to indicate the total number of human creations, the results are arranged rather than the collective experience of humans until now.<sup>10</sup>

While the word "Mataram" refers to the name of the Mataram Sultanate in Yogyakarta which was established in the 17th century. Mataram became the old name for the Yogyakarta region and its surroundings from a historical perspective.<sup>11</sup> Whereas the Mataraman means the place or region, for example; sub-dist, embassy. Kemataraman means the area of Mataram or at this time called the Special Region of Yogyakarta.<sup>12</sup> Yogyakarta Special Region (DIY) is the oldest province in Indonesia after East Java. This province is formed by the government as part of Indonesia and has special status or special autonomy. This status is a legacy from before pre-independence. The name Yogyakarta was then used as the official name for one of the pieces of the Islamic Mataram Kingdom; Ngayogyakarta Hadiningrat Sultanate. In fact, until now, the name of Yogyakarta is still used to refer to the former territory of the Mataram Kingdom.<sup>13</sup>

The culture of the Mataraman in the regulation of Regent of Kulon Progo is included as a syllabus as a learning reference. The cultural elements are detailed with the material and its application. The teacher can follow up on the syllabus presented with the plan of learning implementation in the classroom. The implementation of the learning should refer to the assigned curriculum and can

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<sup>9</sup> Abdul Majid dan Chaerul Rochman, *Pendekatan Ilmiah dalam Implementasi Kurikulum 2013*, (Bandung: PT Remaja Rosdakarya, 2014).

<sup>10</sup> Mohammad Nor Syam, *Filsafat Kependidikan dan Dasar Filsafat Kependidikan Pancasila*, cet ke-4, (Surabaya: Usaha Nasional, 1987).

<sup>11</sup> Franz Magnis Suseno SJ, *Etika Jawa*, (Jakarta: PT Gramedia Pustaka Utama, 2003).

<sup>12</sup> Undang-Undang Republik Indonesia Nomor 13 tahun 2012 tentang *Keistimewaan Daerah Istimewa Yogyakarta*.

<sup>13</sup> Soedjipto Abimanyu, *Kitab Terlengkap Sejarah Mataram*, (Yogyakarta: Saufa, 2015).

be adjusted to the state of the learners. Better learning methods in a way that is relevant to the latest curriculum are integrated with various subjects.<sup>14</sup>

From the above explanation, it can be concluded that the integration in this study is a cultural blending of Mataraman culture and Islamic morality or *tata krama* in order to achieve perfection of learner's behavior consistently through the learning process with the scientific approach namely integrated, thorough and sequential process.

*Tata krama* is a habit. According to Ahmad Amin, an act when it is repeatedly will be easy to do and called custom habits. Most human works are examples of habits, such as walking, running, a way of dressing, speaking and so forth.<sup>15</sup> *Tata krama* is customary manners.<sup>16</sup> The polite manner or commonly called etiquette has become material in our lives, he has become a requirement in everyday life, even increasingly role to make it easier for humans accepted in the community. When in childhood, unconsciously parents have trained you to accept the person with the right hand, then thank you.

The word "ethics" derived from the Greek, i.e. "ethos" which means customary. Ethics is another term of moral, as well as the science of human behavior and the principalities principles of human mindset.<sup>17</sup> Ethical issues are the acts arising from people who do with efforts and intentionally.<sup>18</sup> Ethics are also moral habits and the nature of the expression containing the values formed in behavior and customs. If referring to the dictionary of the language of Indonesia, ethics means the science of the morals of morals.<sup>19</sup>

Thus, moral education can be defined as a process of educating, maintaining, forming and delivering mental and physical exercises on ethics and intelligence of both formal and informal thinking, thus producing high cultured humans to perform the duties of liabilities and responsibilities in society.<sup>20</sup> Ethical education should be embedded early on, both from the environment, family and

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<sup>14</sup> Pemkab Kulon Progo, Pedoman Pelaksanaan Penguatan Pendidikan Karakter Jenjang SD/MI, (Kulon Progo, 2017).

<sup>15</sup> Ahmad Amin, *Etika (Ilmu Akhlak)*, (Jakarta: Bulan Bintang, 1975).

<sup>16</sup> Poerwadarminta, *Kamus Umum Bahasa....* hlm. 1217.

<sup>17</sup> Beni Ahmad Saerbani, dan K.H. Abdul Hamid, *Ilmu Akhlak*, (Bandung: Pustaka Setia, 2010).

<sup>18</sup> Ahmad Amin, *Etika (Ilmu Akhlak)....* hlm. 5.

<sup>19</sup> Sutan Rajasa, *Kamus Besar Bahasa Indonesia*, (Surabaya: Mitra Cendekia, 2003).

<sup>20</sup> M. Yatimin Abdullah, *Pengantar Pendidikan Etika*, (Jakarta: PT Raja Grafindo Persada, 2006).



school. In order for children to grow with good ethics and morals and by religious teachings.

Whereas in Islam, various disciplines cannot be separated from Islamic ethics. According to Abdul Majid, that in Islam there are no scientific disciplines that are separate from Islamic ethics. Moreover, the importance of the comparison between reason and revelation in determining moral values is open to debate. There are three main values in Islam, namely morals, manners and exemplary. Morals refer to duties and responsibilities other than sharia and Islamic teachings in general. While the *adab* term refers to attitudes that are associated with good behavior. The exemplary refers to the quality of character displayed by a good Muslim who follows the example of the Prophet Muhammad. These three values are the pillars of character education in Islam.<sup>21</sup>

From the explanation above, it can be concluded that what is meant by Islamic manners is that the morals of a good student become daily behavior as a result of habituation to manners according to Javanese culture with Islamic religious meaning. The steps for integrating the Mataraman culture in Islamic manners education are carried out in the planned learning in the syllabus and plan for implementing learning.

Moreover, the integrated values have already been planned, as Damiyati Zuchdi argues, which suggests that the values planned to be integrated into the subject (syllabus or lessons plan) to be instilled in students will appear in children's behavior, while unplanned values do not will appear. Planting the values of character in subjects such as obedience to worship, honesty and responsibility. Integration of character values in specific subjects is possible because subjects are taught in an integrated manner with other subjects.<sup>22</sup>

From the various theories above, it can be concluded that the integration of cultural maturity in Islamic etiquette education in this study can be included as the learning from the content of specific cultural material, with subjects containing Islamic manners in the madrasa, which are carried out in an integrated manner in learning using scientific approach methods with character values taught in Islamic religious education. The model of integrating Mataraman culture in Islamic manners education is learning where the material

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<sup>21</sup> Abdul Majid, *Pendidikan Karakter Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 2013).

<sup>22</sup> Damiyati Zuchdi, *Model Pendidikan Karakter Terintegrasi Dalam Pembelajaran dan Pengembangan Kultur Sekolah*, (Yogyakarta: Multipresindo, 2013).

content uploads bases in the cultural culture syllabus published by the Regent of Kulon Progo in 2017 which together with the learning of Islamic manners, namely character based on Islamic law, becomes a learning model with a scientific approach.

## **FINDINGS AND DISCUSSIONS**

### ***Application for Integrating Mataraman Culture in Education of Islamic Tata Krama***

What is currently developing is integrative learning that combines a variety of subjects into one theme, but in integrative learning, there are those who have a more specific way which is merely a theme or often said thematically. That integrative learning aims to unite material between general material and Islamic religious education material. It is then followed up by Islamic religious-based education such as the Madrasah Ibtidaiyah and the Integrated Islamic Primary School.

The Mataraman culture referred to the activities of students in their learning. By cultivating the true teachings of traditional Javanese life, students will recognize the teachings and be able to interpret and practice Javanese teachings that are considered superior in educating each other in mutual respect.

Islamic manners and national culture are the responsibility of all components of society. Islamic manners education in the education unit environment is a shared responsibility between the principal, teachers, education staff, parents, and the community. Therefore Islamic education needs to be carried out jointly by local governments, community organizations, non-governmental organizations, the business world, and the industrial world as well as various other community groups. The strategy of developing Islamic manners is carried out through exemplary, intervention, habituation that is done consistently combined with the Mataraman culture.

Madrasah Ibtidaiyah Ma'arif Plampang has carried out learning that uses an integrative model, namely integrating Mataraman culture learning with the Islamic religion. Education in madrasah ibtidaiyah does answer so that educational dichotomy does not occur as it has been applied, namely the knowledge of Allah Subhanahu Wa Ta'ala does not separate all of His knowledge. The knowledge in this world belongs to God so that there is no general science or the science of religion.

The Madrasah Ibtidaiyah Ma'arif Plampang as an education level of primary school in Kulon Progo Regency has already implemented the regulation. The focus of contemporary cultural studies is on learning Javanese language and

literature, especially in the aspect of *unggah-ungguh* basa (politeness in using language) because it has become a mandatory local content in every school and madrasah. Mataraman culture that teaches character, tolerance, courtesy and mutual respect are of course the same as moral education in Islam. Javanese generally prioritize speech that is always soft and does not offend others. Javanese people are known for their modesty, manners, and gentleness. It is characteristic when they blend in with other tribes and become the necessary traits inherited by their ancestors. Although, of course not all Javanese have these positive qualities. Huddling the body when walking in front of an older person has become a habit for Javanese people. This attitude of a drooping body is also a sign that someone respects and can position himself.

In an educational context, this is very important because the students always use Javanese as a daily language. While the knowledge of Indonesian students in MI Ma'arif Plampang is limited because it is in the countryside, introducing *unggah-ungguh* of Javanese language to students is not only limited to the use of vocabulary or various forms of speech levels but also must be followed by examples of proper actions from the surrounding people in their environment. In other words, that *unggah-ungguh* of the Javanese language also contains the values of courtesy namely moral education.

It can be seen in the way or attitude of someone when talking to other people. So that *unggah-ungguh* in Javanese is a person who when dealing with others shows his manners, either language or speech, and his attitude or behavior is commendable. Learning about Mataraman culture that is related to Islamic morals or called Islamic manners is integrated into the learning process in the classroom. The 2013 curriculum is an effort to integrate the abilities of students so that the subjects received are not dominant in the ability of knowledge and skills, but their spiritual abilities and abilities of attitudes are also combined and practiced in everyday life. All subjects can be linked to Islamic education subjects so that education in Indonesia in addition to instilling character education also revives Islamic norms and realizes the essence of human creation.

Regulation of Kulon Progo Regent number 65 the year 2017 is a guideline for Character Education Management for schools<sup>23</sup> implemented in an integrated manner with Javanese language learning in grades IV and VI in particular, and all students in general. In line with what was stated by Andi Prastowo, the scientific process learning model is learning that is done to solve problems through careful

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<sup>23</sup> Lampiran Peraturan Bupati Kulon Progo Nomor 65 Tahun 2017, Tanggal 1 November 2017.

planning activities, careful data collection, and careful analysis of data to produce conclusions.<sup>24</sup>

Integrating Mataraman culture with Islamic manners education is a relevant effort for madrasas to equip students in applying good manners that are based on the spirit of faith and piety. It is not just behaving based on regional culture as an illustration of the application of curriculum principles regarding the position of a student in completing learning in a unit or level of education. Furthermore, Mataraman culture learning that is integrated with Islamic manners education illustrates the learning position of a student, whether they have to follow all subjects listed in the structure, or integration learning provides opportunities for students to learn according to their abilities in an integrated manner at one-time learning.

There are two kinds of Javanese level, namely *Jowo ngoko*, used for people who are already familiar and with people who are younger and have lower social status or status. More specifically, the Javanese language is *ngoko lugu* and *ngoko andap*. The *krama* level in the Javanese language is used to talk to people who are not familiar and also people who are of higher age and social status.

The Mataraman culture and Islamic etiquette education contain benefits such as growing the next generation with integrity, students who have good character and academic and non-academic achievements are expected to be the next generation with integrity. Islamic manners education that has been implemented since being in the madrasa ibtidaiyah will foster tough-minded and unyielding students in achieving ideals based on moral and religious beliefs.

Students are expected to be able to communicate effectively and efficiently in accordance with good and right ethics and grammar. They are expected to respect and use Javanese as a means of communication, a symbol of regional pride and identity, using Javanese to improve intellectual abilities, emotional and social maturity, use and enjoy Javanese literature and culture to refine morals as a generation of Islam and increase knowledge.

#### 1. The Mataraman culture and Javanese language learning

There is a connection between the Mataraman culture and Javanese language subjects in the MI Ma'arif Plampang curriculum. This Javanese language subject is feasible to be integrated because it has the same learning goals as the Mataraman culture. The integration of Javanese language with the Mataraman culture is intended to give students a full understanding of

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<sup>24</sup> Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran Tematik Terpadu*, (Jakarta: Kencana Prenada Media Group, 2015).

Javanese subject matter which is often unattractive. When the Mataraman culture is conveyed through communication using Javanese grammar according to *unggah-ungguh basa*, students often forget when practicing outside the classroom directly.

In the Mataraman culture syllabus, it is mentioned that Javanese language lessons contain the same subject matter, with a broader syllabus coverage. While the current content of Javanese language is still narrow, this is intended to facilitate the delivery of information about the Javanese language to students. Of course, this must be supported by human resources, in this case, is an adequate class teacher in the mastery of Javanese language and a culture of Mataraman.

The delivery of Javanese language material can be supported by teaching material of the Mataraman culture. The Mataraman culture and Javanese language represent regional language and culture that are regional, because the development of students does not want just to accept Javanese language learning material, but so that Javanese can be applied in daily life. The Regulation of the Governor of the Special Region of Yogyakarta Number 64 of 2013 dated December 5, 2013 states that Javanese language subject is required local content in schools/Madrasas.<sup>25</sup> This regulation is a reference for every educational institution to teach Javanese

## 2. The Mataraman Culture and the subjects of Akidah Akhlak

Learning of the Mataraman culture in the Madrasah Ibtidaiyah Ma'arif Plampang is combined with the subjects of Islamic Religious Education, especially *Akidah-Akhlak*. What is meant by *Akidah-Akhlak* education in the learning process is the introduction of values, awareness of the importance of the values of faith and piety as the basis for implementing Islam, and the internalization of values into the behavior of students everyday through the learning process that takes place both inside and outside the class on Javanese language subjects of the Mataraman culture.

Thus, the learning activities, in addition to making students master the targeted competencies (material), are also designed and carried out to make students recognize, realize, and internalize good values. Good behavior from

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<sup>25</sup> Peraturan Gubernur DIY Nomor 64 Tahun 2013, Bab I psl 1 ayat 2.

the Mataraman culture becomes a habit with a spirit of faith and piety to Allah Subhanahu Wa Ta'ala, this is what is called Islamic morals or manners.

Behavior that is based on the ability of the mind in accordance with what was stated by M. Dalyono, that a person's behavior is based on cognition, namely the act of recognizing or thinking about situations in which behavior occurs. In learning situations, someone is directly involved in the situation and obtains "insight" for problem solving. So the cognitivists see that one's behavior is more dependent on insight into the relationships that are in a situation.<sup>26</sup> This is also in line with what was stated by Andi Prastowo, who said that providing direct experience presenting direct experience here means that students are required to experience and explore material directly with themselves. That is, they are confronted with concrete learning, not just understanding it through teacher information or from textbooks. Thus, the learning process will be more meaningful.<sup>27</sup>

From the discussion that the researchers have described above, it can be concluded that the application of integration of the Mataraman culture in the education of Islamic manners at MI Ma'arif Plampang is important in the present context, especially for Islamic schools which are Islamic-based educational institutions. With the method of implementing scientific learning which processes the exploration of the *bayani*, *burhani* and communicates with *irfani*.

### ***The Educational Values Developed in The Mataraman Culture***

An attitude of respect among the Javanese community has been inculcated since childhood through education in the family. The ethics most Javanese uphold is a belief that if life is done in harmony without disturbing each other, then life will be peaceful. For the Javanese, there are two signs of harmony in life, namely living as a member of the community and living peacefully with his mind. This principle is always held by the Javanese. Not only in matters of harmony, but in matters of respect for Javanese people it is also very high regard. Javanese culture consists of three languages, namely the language of *Krama inggil*, *Krama*, and *Ngoko*. This attitude was practiced by students of MI Ma'arif Plampang when communicating with teachers and fellow students in the madrasa.

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<sup>26</sup> M. Dalyono, Psikologi Pendidikan, (Jakarta: PT Rineka Cipta, 2009).

<sup>27</sup> Andi Prastowo, *Menyusun Rencana Pelaksanaan Pembelajaran Tematik Terpadu*, (Jakarta: Kencana Prenada Media Group, 2015).

Respect, both towards the teacher and fellow peers, is similar to what Franz Magnis Suseno stated that every human being in his individual attitude should do what is required by his rank obligations, which in itself means that we adjust to society (get along well) and acknowledge order (respect). Humans should always be nice to each other, make each other happy, and especially prevent them from interrupting each other. Javanese manners and behavior actually try to produce that.<sup>28</sup>

From the discussion above, it can be concluded that the attitude developed in the Mataraman culture is respect and obedience to others, especially older people and fellow peers. The application of this attitude by polite speech according to the rules of the Javanese language is based on the level of the person he is facing. With mutual respect there will be community harmony, especially in MI Ma'arif Plampang.

The integrated learning of the Mataraman culture with Islamic manners education at MI Ma'arif Plampang is packaged in the form of learning by doing or playing which stimulates students to participate actively. Learning begins with a dialogue with different Javanese languages for the person faced according to uploading the primary language and then reads Al-Quran Surat Isra verses 23-24 and its translation to condition students ready to take Javanese language lessons and continue with learning objectives.

The core activities of learning are carried out by observing, asking, reasoning, exploring, and concluding. Analysis of language errors was carried out. Students are provided with a feeling of delight in the Javanese language as a material of the Mataraman culture where the students of grade IV has been able to distinguish levels of language use when speaking. The difference in language use when speaking in Javanese is the application of *unggah-ungguh basa* because Javanese is divided into three levels. These three languages are used to talk to different people. *Krama inggil* (top krama) is used to speak to older or older people such as parents, grandparents, grandmothers, and others. *Krama madya* (middle krama) is used to talk to older people, such as older siblings, or older neighbors. While *ngoko* is used to talk with peers.

The teacher is a parent in the madrasa, as an older person than students, so talking to them must use *Krama inggil*. Speaking skills are communicating activities that are active and productive, aiming to convey ideas, ideas, and feelings through spoken language, both one-way and two-way. Requirements for

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<sup>28</sup> Franz Magnis Suseno SJ, *Etika Jawa*, (Jakarta:PT Gramesia Pustaka Utama, 2003).

a person to have fluent speaking skills not only from knowledge of language characteristics, but also from their ability to process information and process information in that language. The information referred to by the author is about the Mataraman culture, especially the material of *unggah-ungguh basa*.

The speaking skills allows students to not only speak their language skills, but also express their ideas, thoughts, or feelings. Thus the assessment is functional, in addition it can also reveal the ability of students to speak in the language concerned approaching its normal use. Communication speaking using Javanese in grade IV of MI Ma'arif Plampang has been well implemented.

It is in line with what was stated by M. Dalyono that skills are activities that are related to nerves and muscles that are commonly seen in physical activities such as writing, typing, sports, and so on.<sup>29</sup> The activities in question include speaking. Students are said to be skilled when they speak fluently and correctly, especially speaking using Javanese.

This is also in line with what Mohammad Nor Syam stated that discussing skills is the same as learning. Learning as well as the healing process of illness in someone. The doctor can give medicine, but the strength of the body that is sick itself is the one with the help of the medicine that is able to repel the disease, and be strong again. Likewise the process of knowing or learning. Children or students must do it themselves. Education here is not a problem of telling something (science), but the process of encouraging students to realize the potential that exists in their personalities to develop.<sup>30</sup>

From the discussion above, it can be concluded that the pride of students in the religion of Islam and the Javanese tribe by applying the Mataraman culture is proof that they appreciate the religious values and manners towards others. They applied the Mataraman culture for communicating using Javanese when they talked with other people. In the MI Ma'arif Plampang neighborhood, communication with teachers uses the Javanese language of *Krama inggil*, while communicating with peers uses a variety of languages, such as *ngoko alus*. Associated with behavior as a Muslim, the ability to communicate is a manifestation of Islamic manners based on faith and piety.

### ***Supporting and Inhibiting Factors***

In the leaning application of Mataraman culture that was integrated into Islamic manners education in MI Ma'arif Plampang, there were certainly factors

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<sup>29</sup> M.Dalyono, *Psikologi Pendidikan*, (Jakarta, PT Rineka Cipta,2009).

<sup>30</sup> Mohammad Noor Syam, *Filasafat Kependidikan Islam*,(Surabaya: Usaha Nasional,1988).



that supported and hampered its implementation. The newly implemented program starting in 2018 is still in the initial process of implementation, there is no time to evaluate in detail. However, this program has been able to run as scheduled according to the guidelines for implementing character education and the madrasa curriculum.

### **1. Supporting factors**

The cultural program of Mataraman at Mi Ma'arif Plampang, which is integrated into Islamic manners education has the support of various parties, both institutions and the community. The program in realizing the vision, mission and goals of the madrasah is outlined in the MI Ma'arif Plampang curriculum.

There is a strong determination from the community in establishing an educational institution to fortify Muslims from other religious missionaries because actually the people of Plampang III, Kalirejo Village are all Muslim. Before MI Ma'arif Plampang was established, the local residents sent their children to school at SD Bopkri Gunung Ijo, having their address at Plampang III, Kalirejo. This factor was determined by the community leaders and residents of Plampang III who were supporters of Islamic education programs.

Private Madrasas do not have a fixed budget from the government except in the form of assistance, including assistance with School Operational Costs (BOS), and other non-permanent assistance, in the sense that they do not determine the DIPA (List of Budget Usages) by themselves. MI Ma'arif Plampang as a private education institution can operate because it is supported by financial assistance from stakeholders.

The vision, mission and objectives of MI Ma'arif Plampang are also one of the supporting factors for the implementation of the Mataraman cultural learning program. This madrasa aims to create graduates who are pious, intelligent, skilled and superior equipped with moral virtue supported by all citizens of the madrasa. Although the physical facilities of MI Ma'arif Plampang are still limited, the education program continues to run smoothly. Constrained by plywood sketches that separate one class from another, the learning process at MI Ma'arif Plampang remains smooth, especially in the intracurricular study of the integration of cultural diversity in Islamic manners.

Mataram's cultural learning program is also supported by qualified teachers, so that it runs according to its abilities optimally. Even though not

all teachers have S1 qualifications but competency is sufficient in carrying out cultural and character education through integration in subjects, self-development activities, exemplary and madrasa culture. In terms of facilities and infrastructure, MI Ma'arif Plampang meets the standards in implementing madrasa programs. Although there is still a lack in terms of infrastructure facilities owned.

Another supporting factor in implementing the cultural integration of Mataraman in MI Ma'arif Plampang is the policy on the use of traditional Javanese clothing every Thursday *Pahing* which is routinely done well. The Javanese dress usage policy was intended to commemorate the establishment of the Yogyakarta Palace and also the special day of the Yogyakarta Special Region on August 31. This certainly supports the MI Ma'arif Plampang program.

Based on the discussion above it can be concluded that the integration of Mataraman culture in Islamic manners at MI Ma'arif Plampang is supported optimally, both facilities and infrastructure and the quality of teachers. The Kulon Progo Regency Government also supports the Mataraman culture program by providing educational funding for SD / MI and Java clothing usage policies every Thursday *Pahing* and August 31st.

## 2. Inhibiting Factors

It must be acknowledged that the implementation of the Mataraman culture program in the education of manners at MI Ma'arif Plampang has not yet proceeded as expected, due to various obstacles, such as inaccurate learning methods, inadequate physical and non-physical facilities and an inadequate educational environment. the success of mental-spiritual and moral education. Some explanation of these factors can be seen below:

- a. The attitude of parents in several neighborhoods around the madrasa was less aware of the importance of the Mataraman culture in manners education. Some of them ignored the importance of strengthening religious education in madrasas which continued at home. Parents who behave like that are caused by their busy life in fulfilling their economic needs by working a full day outside the home, so they give up their children's education fully to the madrasa.
- b. The environmental situation around the madrasa which is influenced by temptations in various forms, among others, students are tempted to play mobile phones and television. Such a situation weakens the power of concentration of thinking and noble character, and reduces the

passion of learning, and even reduces competitiveness in achieving progress.

- c. Some teachers are less competent in carrying out their duties as professional educators. In another sentence, the teacher's position they hold is only the last alternative job. They are less engaged in their basic duties as teachers and have low dedication.
- d. The learning methods applied by some teachers have not varied, so they are not able to attract the interest of students to take the learning of Mataraman culture and Islamic Religious Education seriously.
- e. The relationship between religious teachers and students is more formal and only occurs in the classroom and is less intensive in informal situations outside the classroom. In fact, according to Abd. Rachman Assegaf, that educators according to Islam are not merely mentors but also exemplary figures who have good characteristics. Thus, Muslim educators must be active in two directions, externally by directing and guiding students towards a better direction, and internally, trying to realize the noble character in students.<sup>31</sup>

From the discussion above it can be concluded that the inhibiting factor of the integration of the Mataraman cultural programs in Islamic manners at MI Ma'arif Plampang is dominated by human factors, in this case from the teacher and the community. While the facilities and infrastructure factors are not as dominant as a limiting factor.

## CONCLUSION

Based on the description in the previous section, conclusions can be taken as follows:

MI Ma'arif Plampang has integrated the learning of the Mataraman culture in the education of Islamic manners through the emphasis on mutual respect between human beings. The material culture syllabus was based on the regulation of Kulon Progo Regent on strengthening character education with the learning of Islamic manners, namely character based on Islamic law. This program is important to be implemented in the Madrasah Ibtidaiyah as an Islamic education-based educational institution. This program applies scientific

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<sup>31</sup> Abd. Rachman Assegaf, *Filasafat Pendidikan Islam*, (Jakarta: PT Rajagrafindo Persada, 2011).

learning methods that are based on the exploration of the paradigm of *bayani*, *burhani* and *irfani*.

Among the learning materials of the Mataraman culture that are integrated into Islamic etiquette, education are to *unggah-ungguh basa*. In classes IV and VI, in addition to learning Javanese language and literature, students are also introduced to the culture of Mataraman through the Akidah-Akhlak subjects, with the aim of providing knowledge so that students can understand and apply the Mataraman culture through habituation of *tata-krama* as a Muslim.

The values that are developed in learning of the Mataraman culture are the religious values, the values of courtesy, respect and obedience to other people, especially older people and peers. Students are expected to have skills in applying cultural maturity through the ability to communicate using the Javanese language.

A number of factors that support the implementation of this program are the policies of the Kulon Progo district government, infrastructure facilities, teacher quality, and education funding assistance for madrasas provided by the government. However, there are still several inhibiting factors to this program. There are still some teachers who are not competent and there is still a low level of support from some parents for the importance of applying the Mataraman culture through Islamic manners education.

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