

Cultural Values of Javanese Manners in Javanese Language Subjects in an Effort to Strengthen the Profile of Pancasila Students in Madrasah Ibtidaiyah

Noptario¹, M Ferry Irawan², Nikentari Rizki³

UIN Sunan Kalijaga Yogyakarta^{1,2}, UIN Raden Fatah Palembang³

22204081026@student.uin-suka.ac.id, 22204082018@student.uin-suka.ac.id,

rnikentari1600@gmail.com

Abstract:

The rapid influx of globalisation that reaches millennials and gen z, the next generation of Indonesia, certainly has a negative impact that must be dealt with. One of the negative impacts is that local cultures are increasingly abandoned and forgotten, to answer these problems, of course, must use a special strategy so that students in schools understand and can apply local cultures. The Pancasila student profile is one of the flagship programmes in the Merdeka curriculum which aims to shape student character, one of the themes contained in the Merdeka curriculum is the theme of local wisdom which discusses local cultures, so it is hoped that it can help students understand the values in local culture in their area. This research uses a qualitative research approach with a field research method. Data collection techniques in this study used interviews and previous research as references and reinforcements. While the data analysis technique uses miles and hubermans theory with data condensation, data presentation, conclusion drawing and verification. The values in Javanese manners culture consist of the value of respect and courtesy, the value of Silih asih, silih asah and silih asuh, the value of speaking ethics and the value of simplicity. The four values can be obtained by students through the project of strengthening the profile of Pancasila students on the theme of local wisdom, so it is hoped that the Javanese manners culture taught in Javanese language subjects is expected to help strengthen the profile of Pancasila students.

Keywords: Values, Javanese manners culture, Pancasila student profile, Madrasah Ibtidaiyah.

INTRODUCTION

In this fast-paced era, there are so many foreign cultures that enter and become a trend among children and adults. (Agustin, 2011). This has its own positive and negative sides depending on our point of view. In this digital era, humans are greatly facilitated by digitalisation in all sectors that are expected to facilitate human work, but globalisation has a negative impact that must be watched out for so that local cultures are not left behind and forgotten. (Irmania,

2021). Basically, everything depends on our point of view and the way we respond to globalisation from outside, whether we can use it wisely or even dragged and sucked into it, if we use globalisation well, it will have a positive impact on our lives, but on the contrary, if we respond to globalisation wrongly, it will also have a negative impact on us. One of the negative impacts of globalisation is the loss of Indonesian culture, where young people are more interested in foreign cultures and forget about local culture. (Rahman, 2016). This of course must be addressed immediately so that local cultures are not considered old-fashioned and outdated by the nation's successors (Irawan & Latifah, 2023).

The cultures that exist in Indonesia illustrate how great this country is. Each region has its own distinctive culture. Various forms of local wisdom in overcoming existing problems (Karmadi, 2017), One of them is manners that deal with politeness issues. Therefore, of course we as Indonesian citizens do not want the culture that has been passed down from our ancestors to be lost due to globalisation. (Saodah et al., 2020).

The problem of adab and student morals should not be underestimated, there must be concrete solutions presented if there are problems with student morals and adab. (Kasmawati, 2019). Javanese manners culture is one of the concrete solutions that can be presented by teachers. Javanese manners culture is also known as *adiluhung* which holds many noble values that contain ethics and manners. (Sary, 2022). Javanese manners culture regulates many rules in everyday life, for example, the manners of talking to elders, eating manners, dressing manners, treating others and so on. This is what should be instilled in the souls of students so that students have good manners through the culture of manners. (Noptario, Zulfa, et al., 2023).

Javanese culture is in sync with the latest curriculum that has just been implemented in Indonesia, the Merdeka curriculum. One of the flagship programmes of the Merdeka curriculum is the Pancasila student profile (Noptario, Latifah, et al., 2023). The Pancasila student profile is one of the efforts made by the government in the form of co-curricular learning which contains a project to strengthen character in students. There are several themes contained in the Merdeka curriculum that can be chosen by schools in an effort to strengthen the student profile of Pancasila, one of which is local wisdom. Local wisdom is chosen so that students understand what local wisdom exists in their area. One example of material that can be given by teachers on the theme of local wisdom is the culture of Javanese manners (Noptario, Hulkin, et al., 2023).

Praiseworthy character is a personality that must be possessed by students, praiseworthy character includes politeness, patience, honesty, courtesy and avoiding all the prohibitions of Allah SWT. This includes adab to teachers and

parents. (Sari et al., 2020). Therefore, the importance of adab is also recommended in Islam. Good manners will lead to good morals. (Noer & Sarumpaet, 2017). In this day and age there are many students who fight against teachers, against parents, fighting and others. This must be dealt with immediately so that the next generation of the nation has praiseworthy morals and manners in accordance with religious teachings. (Noptario et al., 2022).

Education that is integrated between one scientific field and other scientific fields that are considered synchronous and have the same purpose will be able to make variations in learning. (Nurainun, 2022). This should be done by teachers in the classroom so that students can get varied learning. (Yunus & Mukhlisin, 2020). The integration of Javanese manners culture in the project of strengthening the student profile of Pancasila is one of the strategies carried out by Madrasah Ibtidaiyah Yogyakarta in an effort to foster student morals, it is hoped that this integration can have positive implications for student personality.

The importance of adab is regulated by Allah SWT in Al-Quran surah Lukman verse 19, which explains the importance of maintaining our voices in speaking to others. (Handayan, 2021). In Javanese culture, intonation and tone of voice are also regulated, Javanese culture also regulates how to communicate with others, starting to bow the head when talking to older people, speaking softly and gently, and choosing polite and polite speech. (Nurhayati, 2013). This is then interesting and can be connected by teachers when providing material in the classroom, by juxtaposing cultural and religious learning.

In previous research conducted by (Purnani, 2017) The perspective of the level of use of Javanese language in everyday life has an influence on the culture of politeness in society, this is because the use of Javanese unggah ungguh language which uses a slow voice emphasis and smooth syllable selection that makes communication carried out assertively or respects the interlocutor. Meanwhile, according to (Purwadi, 2011) in his research explains that Javanese language is very important in everyday life because it creates a high moral appreciation. The interlocutors that we honour through subtle Javanese speech will make the interlocutors become closer and appreciated by us, therefore the use of manners in Javanese must still be applied in everyday life in order to always create a healthy and pleasant environmental climate.

With this research, it is hoped that it can add to the scientific treasure, and make students understand the importance of preserving local culture, not necessarily forgetting local culture in the era of increasing globalisation. It is also expected that students are better at filtering incoming global culture and preserving local culture.

Research Methods

This research uses a qualitative research approach, with a field research method. The data collection techniques used were interviews and previous research as reinforcement and reference. While the data analysis technique used uses miles and hubermans theory with data condensation, data presentation, conclusion drawing and verification. The resource persons in this study were 2 teachers at Madrasah Ibtidaiyah Yogyakarta. This research was conducted in the even semester of the 2023 school year.

This research focuses on the integration of Javanese manners culture in the project of strengthening the profile of Pancasila students in an effort to foster student morals. This research looks at the project to strengthen the Pancasila profile as one of the flagship programmes in the Merdeka curriculum which is integrated with Javanese manners culture as an effort to foster student morals.

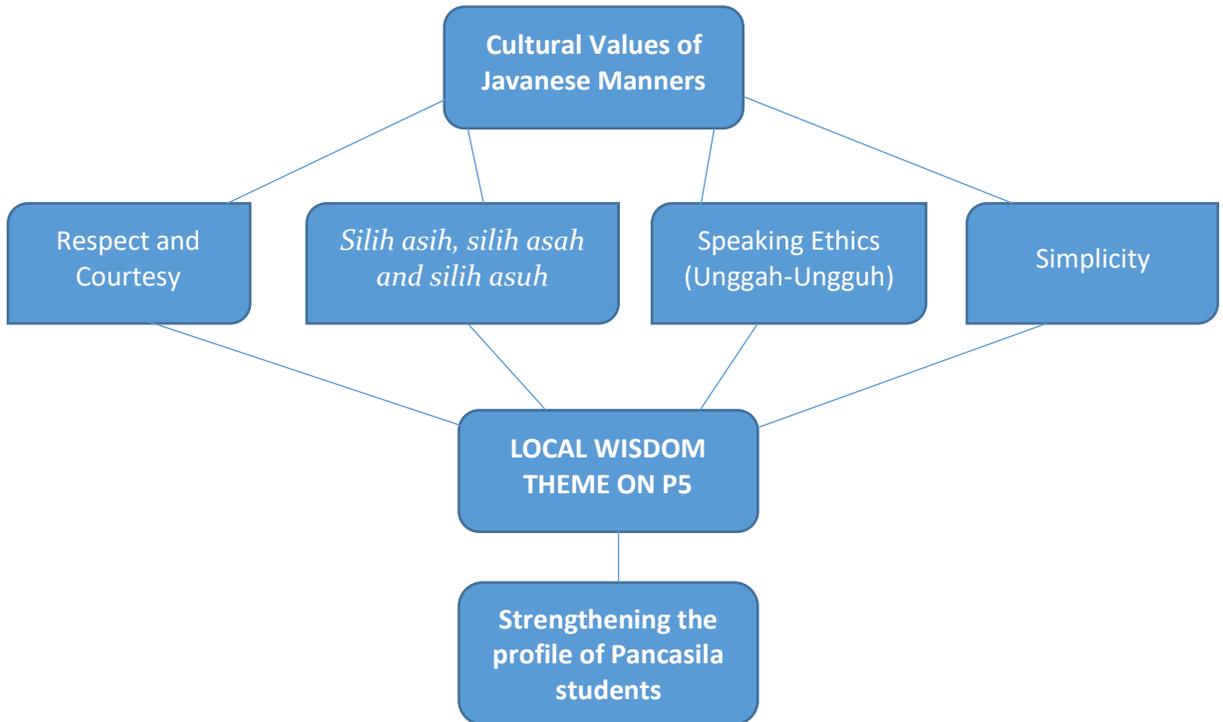
Result and Discusion

Praiseworthy character is a personality and a reflection of one's understanding of religious knowledge. The more one understands religious knowledge, the better his personality will be. To have commendable morals, one must pay attention to manners of speaking, manners of dressing, manners of making friends, manners with elders, and others. With the development of commendable morals in students, it is very helpful for teachers to provide learning in the classroom.

According to Mrs SA as the 6th grade teacher, there are several values in Javanese manners culture that should be applied by students in everyday life, including respect and courtesy, mutual cooperation, Silih asih silih asah and silih asuh, simplicity, loyalty, ethics, and manners. These things must really be applied by students in their lives in order to be able to become a good person.

The project on strengthening the Pancasila learner profile in the Merdeka curriculum contains the theme of local wisdom which is expected to help students understand in depth about local culture in their area. On the theme of local wisdom, Madrasah Ibtidaiyah Yogyakarta focuses on the use of cultural values of Javanese manners in everyday life, so it is expected to help the programme strengthen the profile of Pancasila students.

Figure.1 Cultural values of Javanese manners in an effort to strengthen the student profile of Pancasila



Cultural Values of Javanese Manners in an effort to strengthen the profile of Pancasila students

Each region certainly has its own culture, and the cultures in each region should be made based on the values that are full of meaning contained therein. Likewise, the Javanese manners culture, according to Mrs SA, the values contained in the Javanese manners culture are integrated with the project of strengthening the Pancasila student profile, this is because the values contained in the manners culture such as manners, speaking ethics and others are related to the vision of the Pancasila student profile.

The value of respect and courtesy according to Mrs SA is the habit of Javanese people who always respect others by using the ethics of speaking according to Javanese language patterns. there is a difference between the conversation of Javanese people of the same age and Javanese people of different ages, so unggah ungguh in Javanese language is also integrated with the values of speech and communication ethics. In addition, the value of Silih asih, silih asah and silih asuh delivered by Mrs SA contains the meaning of compassion for the

surrounding environment. How our fellow living beings must nurture each other, remind each other and communicate well with each other, a very deep meaning and very reflective of Javanese culture of tolerance and mutual respect for people around. Through these values, it is hoped that it can have implications for strengthening the profile of Pancasila students who are being pursued by the government in schools.

Grammar lesson on Javanese language subject

In everyday life communication is very often carried out by humans as social creatures, where humans usually interact with older people, younger people and people of the same age. In Javanese language culture, there are 4 levels of speech that are often used in everyday life, namely ngoko lugu, ngoko alus, krama lugu, krama alus.

According to Mrs BS as a 4th grade teacher at Madrasah Ibtidaiyah Yogyakarta, she revealed that:

“Ngoko lugu is the first and most basic level of the Javanese language. This language is only used to communicate with younger people or people of equal position to us. The second level is ngoko alus. A level higher than ngoko lugu, this language is used for communication with people who are already familiar but still uphold politeness and mutual respect. krama lugu Krama lugu is used for communication with people who are older, or higher in position, as well as fellow friends who are not yet close and familiar. Krama inggil is the highest level of Javanese language. Not much different from Krama lugu, this language is used to communicate with people who are higher, both in age and position..”

Communication patterns are very influential on how people perceive us, good and polite language indicates good character and praiseworthy morals. In Javanese, the higher the level of language used, the higher the person is considered polite. According to Ibu BS, adab education through grammar as a pattern of communication that is carried out every day is very important for students to get in class, this is because students as students should certainly have a commendable and noble attitude. This is according to Mrs BS why the importance of students being taught through Javanese manners. According to Mrs SA as the 5th grade Javanese teacher, the use of kromo language in addition to improving the quality of students' manners is also able to encourage students to know the culture and characteristics of their region, this is important so that students do not forget their native culture because of the rapid globalisation that has hit and has an impact on the lack of love for their own culture and love for outside culture among young people. In addition, providing regional language learning is also expected to be able to ward off the verbal degradation that often comes out of the mouths of today's teenagers, because some gen z and millennial generations tend to feel cool when mentioning words that actually lead to harsh words that should not be

spoken. (Zis et al., 2021). This is in accordance with the opinion of Mrs SA who explained that some students in her class had mentioned words that should not be spoken that she got through social media, therefore this really must be considered in order to create the next generation of the nation who have good character who love their country and uphold the values of nationalism. The culture of polite speech in Javanese customs should also be applied in other regions without reducing the essence of the regional culture itself. Because a good tradition can be applied if it is considered to be able to bring changes to the environment towards a better direction. The culture of oral manners is the answer to the ethical crisis that is being hit in several regions in Indonesia, this will have a positive impact if it can be adopted by other regions starting at the family level to the school level in order to create the next generation of the nation that has morals and polite and polite speech.

Manners lesson in Javanese language subject

Manners or in Javanese often called *toto kromo* is a behaviour that reflects personal character that can be seen in everyday life. Manners are actually a local Indonesian culture that is a reflection of the personality assessed by others, but the tribe that really pays attention to the culture of manners is the Javanese tribe, which makes the culture of manners more considered Javanese culture adopted by all Indonesian people which causes this culture to be used in almost all regions in Indonesia. Manners lessons in Javanese language subjects include bowing when passing in front of parents, giving something with polite speech and receiving something by saying *matur nuwun* or thank you and others. Manners lessons in Javanese language show manners that are very well maintained through the cultural traditions that exist in the Javanese tribe, besides that according to Mrs BS this is also correlated with religious learning where in Islam we are taught about manners to parents which are described through the culture of manners in the Javanese tribe. According to Mrs SA, giving lessons on manners should also be done by directly modelling in everyday life, Mrs SA explained that she really applies the culture of manners in everyday life especially at school, so that students are really able to learn. Using several methods, one of which is the question and answer method so that learning is not only teacher-centred but students also actively participate in it. With the question and answer method, students who successfully answer the teacher's questions about the material that has been taught will be given a reward to motivate other students. This is expected to increase the enthusiasm for learning and enthusiasm for learning so that the learning objectives can be truly achieved. In addition to the question and answer method, Mrs SA also uses the method of learning while playing so that students

are not bored learning in the classroom. This is done so that the learning process carried out in the classroom becomes fun but does not eliminate the essence of the learning material. Learning while playing can be done by playing games that are educational in nature, this has been applied by Mrs SA in her class.

Punokawan material in an effort to guide students' manners

According to Mrs SA, the punokawan material is the material that students are eagerly awaiting because it is usually delivered through puppet media. The punokawan material aims to educate students about good character and morals in living life. According to Mrs SA who explained that punakawan is a typical character in Indonesian puppets. They symbolise the average person. The characters indicate various roles, such as advisors to knights, entertainers, social critics, clowns and even sources of truth and wisdom. In Javanese wayang, the Punakawan characters consist of Semar, Gareng, Bagong, and Petruk.

These characters are then told through puppet shows that tell the lives of the 4 different characters, through this material it is hoped that students will have good character in accordance with the 4 characters, namely humble, have a long mind, patient, unhurried and others. The punakawan material can also be delivered through the role playing method as an anticipation effort if you do not have the tools to demonstrate through puppets. The punokawan material is very helpful for teachers in providing understanding to students so that students can see the impact of good character that will be received by us as a belief that goodness will also be rewarded with goodness. The punokawan material can also be taught through audio-visual media through learning videos. This is certainly a breakthrough so that learning in the classroom is not monotonous and tends to be varied, so that students in the classroom are not bored and able to enjoy the learning process without any pressure. Punokawan material has a very deep meaning when examined deeper, punokawan comes from the word puna and kawan which means understanding friends, this provides learning how important it is to appreciate other people in particular their own friends.

CONCLUSION

The cultural values of Javanese manners in Javanese language subjects at Madrasah Ibtidaiyah Yogyakarta can help schools in their efforts to implement the Pancasila student profile. This is because the value of respect and courtesy, the value of Silih asih, silih asah and silih asuh, the value of speaking ethics and the value of simplicity are included in the theme of local wisdom in the Pancasila student profile programme which is expected to make students apply the 6 dimensions in the Pancasila student profile. Javanese language subjects teach a lot of Javanese manners culture which is expected to help students understand their regional culture and can also make students have a good personality. Javanese

language subjects have Javanese language learning, manners learning and punokawan material as a story media in the form of daily stories of Javanese puppets that are told and contain educational values about Javanese culture in them. It is hoped that the integration of the project to strengthen the student profile of Pancasila and Javanese language subjects can increase students' love for their local culture and make students have a good personality.

References:

- Agustin, D. S. Y. (2011). PENURUNAN RASA CINTA BUDAYA DAN NASIONALISME GENERASI MUDA AKIBAT GLOBALISASI. *JURNAL SOSIAL HUMANIORA (JSH)*, 4(2), Article 2.
- Handayan, R. (2021, July 12). *8 Klaster Ayat Alquran yang Abadikan Adab Bermasyarakat*. Republika Online.
<https://republika.co.id/share/qw4r02320>
- Irawan, M. F., & Latifah, A. (2023). The Implementation of Kahoot! Application as a Hots-Based Evaluation Media for Elementary School Students. *Al-Aulad: Journal of Islamic Primary Education*, 6(2), Article 2.
<https://doi.org/10.15575/al-aulad.v6i2.26389>
- Irmania, E. (2021). Upaya mengatasi pengaruh negatif budaya asing terhadap generasi muda di Indonesia. *Jurnal Dinamika Sosial Budaya*, 23(1), Article 1. <https://doi.org/10.26623/jdsb.v23i1.2970>
- Karmadi, A. D. (2017, March 27). *Budaya lokal sebagai warisan budaya dan upaya pelestariannya* [Monograph]. Direktorat Jenderal Kebudayaan: BPNB D.I. Yogyakarta. <https://repositori.kemdikbud.go.id/1063/>

- Kasmawati, Y. (2019). Pentingnya budaya kolaboratif: Suatu tinjauan literatur. *Jurnal Manajemen Strategi Dan Aplikasi Bisnis*, 2(2), Article 2. <https://doi.org/10.36407/jmsab.v2i2.97>
- Noer, M. A., & Sarumpaet, A. (2017). Konsep Adab Peserta Didik dalam Pembelajaran menurut Az-Zarnuji dan Implikasinya terhadap Pendidikan karakter di Indonesia. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 14(2), Article 2. [https://doi.org/10.25299/al-hikmah:jaip.2017.vol14\(2\).1028](https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1028)
- Noptario, Hulkin, M., & Nordin, T. S. N. bin. (2023). Transitioning from National Examinations to Computer-Based National Assessments: Teachers'-Students' Perceptions and the Impact on Islamic Education. *HEUTAGOGIA: Journal of Islamic Education*, 3(1), Article 1. <https://doi.org/10.14421/hjie.2023.31-10>
- Noptario, N., Faisal, F., & Tastin, T. (2022). Strategi Guru Kelas dalam Membimbing Karakter Jujur Siswa di Madrasah Ibtidaiyah Palembang. *Limas Pendidikan Guru Madrasah Ibtidaiyah*, 3(1), 1-9.
- Noptario, N., Latifah, A., Fitria, H., & Zulfa, F. N. (2023). Application of the Skilbeck Model Curriculum Development in Elementary Schools in School Quality Assurance Efforts. *JIP (Jurnal Ilmiah PGMI)*, 9(1), 82-92. <https://doi.org/10.19109/jip.v9i1.17101>
- Noptario, N., Zulfa, F. N., & Arif, M. (2023). Formulasi Konsep Pendidikan Akhlak Pada Mata Pelajaran Akidah Akhlak di Madrasah Ibtidaiyah Palembang

- Dalam Mewujudkan Siswa yang Berakhlakul Karimah. *Jurnal Ilmiah Wahana Pendidikan*, 9(3), 342-349.
- Nurainun, N. (2022). *Peran Guru Pendidikan Agama Islam (PAI) Membina Adab Berkomunikasi Dalam Pembelajaran Daring di SMK Swasta Anak Bangsa Desa Bandar Siantar Pematang Siantar* [Skripsi, Universitas Islam Negeri Sumatera Utara]. <http://repository.uinsu.ac.id/15663/>
- Nurhayati, E. (2013). Strategi Pemertahanan Bahasa Jawa Di Provinsi Daerah Istimewa Yogyakarta. *LITERA*, 12(1), Article 1. <https://doi.org/10.21831/ltr.v12i01.1338>
- Purnani, S. T. (2017). *Bahasa Jawa: Perspektif Tolok Ukur Budaya Santun Tata Krama*. 637-641. <http://lomas.undip.ac.id>
- Purwadi. (2011). *Etika Komunikasi dalam Budaya Jawa. Volume 9, Nomor 3*, halaman 239-249.
- Rahman, A. (2016). Pengaruh Negatif Era Teknologi Informasi dan Komunikasi pada Remaja (Perspektif Pendidikan Islam). *Al-Ishlah: Jurnal Pendidikan Islam*, 14(1). <https://doi.org/10.35905/alishlah.v14i1.384>
- Saodah, S., Amini, Q., Rizkyah, K., Nuralviah, S., & Urfany, N. (2020). Pengaruh Globalisasi terhadap Siswa Sekolah Dasar. *PANDAWA*, 2(3), Article 3. <https://doi.org/10.36088/pandawa.v2i3.907>
- Sari, L. E., Rahman, A., & Baryanto, B. (2020). Adab kepada Guru dan Orang Tua: Studi Pemahaman Siswa pada Materi Akhlak. *Edugama: Jurnal*

- Kependidikan Dan Sosial Keagamaan*, 6(1), Article 1.
<https://doi.org/10.32923/edugama.v6i1.1251>
- Sary, O. I. P. (2022). Keterlibatan Orang Tua Dalam Penanaman Nilai Tata Krama Budaya Jawa Di Lingkungan Karaton Surakarta Pada Anak Usia 5-6 Tahun. *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)*, 5(1), Article 1.
<https://doi.org/10.36722/jaudhi.v5i1.923>
- Yunus, Y., & Mukhlisin. (2020). Sosial-Budaya: Harmonisasi Agama Dan Budaya Dalam Pendidikan Toleransi. *Kalam: Jurnal Agama Dan Sosial Humaniora*, 8(2), Article 2. <https://doi.org/10.47574/kalam.v8i2.78>
- Zis, S. F., Effendi, N., & Roem, E. R. (2021). Perubahan Perilaku Komunikasi Generasi Milenial dan Generasi Z di Era Digital. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 5(1), Article 1.
<https://doi.org/10.22219/satwika.v5i1.15550>