

Javanese Discussion Values in the Noble Event of Forming Personality

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Abstract - This research is motivated by a shift of values in Javanese society which one of them is caused by the waning understanding of Javanese expressions that contain of pedagogical values in daily life. Data of this research is noble-valued of Javanese expressions related to "trust, societal, government, and morality". The data were obtained from the Surakarta society and surrounding it, as well as from Serat Wedhatama and Wulangreh. This research is descriptive qualitative that successfully to inventoryed, and identify the moral value of Javanese expressions that can be grouped as "bebasan, paribasan, saloka, pepindhan, and isbat." The results obtained in these Javanese expressions contain of noble values that need to be imbued of everyone, and can be used as a guide in the community life, nation and state.

Keywords - Javanese expressions, noblevalues, value.

I. INTRODUCTION

The Javanese society is rich of many expressions that contain moral teaching. By using this expressions, the people are forced to be able to analyze their own meaning. The expressions which develops in Javanese society life are aphorisms or mottos, in order to remind the Javanese society or applying what is explicit and implied in these words. Phrases contain of the adult pedagogical values are almost extinct, which means it is not become a guide in daily life. This is caused by the Javanese society who have not a time to remember or carry out the message contained in this valuable expressions.

Furthermore, it can be explained that the source of Javanese culture is centered on character education, nobility, the main mind, courtesy, gentle, friendly, patient, accepting what they are (Bratawijaya, 1997:76). In the household, the Javanese people are always oriented to the source of education, while the intelligence can be second number. Based on this source, it is reflected in the existence of moral norm, manners, and respect for young and older people. The Javanese society want peace, intimacy and harmony.

According to the current conditions, oral traditions such as traditional expressions that are the target of this study, are divided into 3 conditions, namely those that are endangered, those that change or in the form of transformations, and which can be developed for various positive interests (ethics education and national character development). In relation to these 3 conditions, it is very urgent to do the following three things, namely Protection, Maintenance and Revitalization. The initial stage, namely Protection which will include inventory, classification and documentation activities. The second stage, which is a maintenance activity which includes documentation, and description, assessment and actualization in various ways. The final stage, namely Revitalization activities that can only be carried out with special requirements, as long as the community owners still want the tradition to function for them and as long as the researchers' in-depth observation can be concluded that certain oral traditions (traditional expressions) have a longer life force and more the area of the public.

Javanese traditional expressions as part of oral tradition and some are written in form, constitute the nation's intellectual property. As a nation's intellectual property, traditional expressions contain a lot of cultural values, moral and ethical values that are very useful for the efforts to develop the nation's character (development of character). In addition, traditional expressions are local wisdom that is very important to be studied, studied and utilized for cultural resistance efforts amidst the global floods of floods.

II. THEORETICAL REVIEW

Value is something that concerns good and bad. Pepper (in Djajasudarma 1977: 12) states that the limit of values refers to the interests, preferences, choices, duties, obligations, religion, needs, security, desires, aversion, attraction, feelings, and selection orientation. Therefore, everything that is good and bad can be called a value. The value system includes cultural values and is a guideline adopted by every member of the community, especially in behaving and behaving and also becomes a benchmark for assessing and observing how individuals and groups act and behave. So, the value system can be said as a standard norm in social life.

Djajasudarma et al. (1977: 13) suggests that the value system is so pervasive and rooted in the soul of the community that it is difficult to replace or change in a short time. According to Koentjaraningrat (1984: 85), cultural values consist of conceptions that

live in the mind of most citizens about things they consider very noble. The value system that exists in a community is used as an orientation and reference in acting. Therefore, the cultural value possessed by a person influences it in determining alternatives, ways, tools, and action objectives available.

The concept of value in the expression serves to describe the culture that attaches its people to the unity of activities in the form of recommendations, prohibitions, guidelines for acting that should be maintained because they are positively charged in determining the attitude of life. In addition, there is also the meaning of expression that fades in value because it is not good to do in certain situations. In expressions there are also generic values, meaning generally accepted does not involve good or bad guidelines, for example the depiction of a person who is always according to someone, described in Indonesian "Like a buffalo nose was nosed." Expressions like this can be said as part of system communication culture.

III. METHODS

This type of research is field research combined with literature research. The data sources are the people of Surakarta and its surrounding areas, as well as the population of the Wulangreh and Wedhatama Fiber manuscripts. The data sample is a Javanese expression that has a noble value that has something to do with matters of trust, social relations, government, and decency, while those related to the noble Javanese attitude of respect, courtesy, harmony, mutual cooperation, *nrima*, and *legawa*. Data analysis techniques are used qualitative descriptive analysis techniques. Interactive analysis is the interaction of three main components which include data reduction, data presentation, and drawing conclusions and verification (Miles and Huberman in HB Sutopo, 2002: 113). Whereas the qualitative descriptive analysis intended is to describe all the findings data as research data, reduce data according to the criteria of needs, analyze according to the classification, then interpret the existing data and draw conclusions.

IV. RESULT AND DISCUSSION

In line with the method used to analyze the data in this study, the complete acquisition of data from the data source has been carefully reduced in accordance with the research needs. The data is presented and elaborated, then an analysis is carried out including holding active interactions with the people who own the expression, then conducting an interpretation as a conclusion. Because this article is limited, not all data presentations and analyzes can be presented here.

Javanese expression in religious life

Javanese society makes religion a life guide and a tool to control behavior. The real evidence contained in society is the existence of Javanese expressions that contain religious values. For example, the phrase *wis weak-weak teles*, *Gusti Allah sing bales*. This expression shows resignation and sincerity of the heart of someone who is treated unfairly or badly by others then does not reciprocate and surrender everything to His Power. This shows that there is a belief in God that all actions will surely get a reply from Him.

Some Javanese expressions that contain religious values and are found in the community include: *Sangkan paraning dumadi* = origin and end or purpose of our life is solely for Him, to serve and worship God. Life in this world is created by His will. There is a Creator (Creator) there must be a creation (creature). Humans as creatures deserve to serve and worship God. Always be grateful for all His gifts. And remember that the purpose of life in this world is solely because of God. The phrase *sangkan paraning dumadi* is proof that the Javanese society since long ago even before religion entered Java has believed in the existence of God. All that was done by the Javanese community at that time was aimed at God. So that if they experience both the distress or joy they still hold *bancakan*, *wilujengan* or *syukuran* as a form of prayer and gratitude to God. Not only that, even the most essential is the word *sangka* meaning the origin, *paran* means destination. So what is meant is that Javanese people are aware of the origin of their existence from Allah the Almighty God, and the purpose of this life is merely to return to God.

Javanese expression in social life

1. ***Aja dumeh*** = the attitude of Java in the song *Wirangrong* (Wulangreh, Pakoebowono IV in Darusuprta, 1992), clearly stated the message of *sinuhun* to grandchildren (all of us): *den samya marsudeng budi, wewun wasunpa, dumeh dumeh can muwus, yen tan pantes ugi , snacks, sakecapap, yen tan pantes prenahira*. The meaning of this song is that you are smart to take care of yourself, not to speak, without thinking about the consequences. Although only a word, if it is inappropriate, dirty, it will result in our own harm. This *dumeh* attitude must be avoided wherever we are, in the office, in the neighborhood with neighbors etc. Someone who has succeeded in his life, must remain respectful to others with courtesy, talk that is simple and pleasing to all parties. It is only the phrase *dumeh* that needs to be avoided and shunned so that we do not forget its origin.
2. ***Tepa slira*** = this attitude of Java is the behavior of someone who is able to understand the feelings of others. Thus people who have the right attitude will not act arbitrarily. If he is pinched it hurts, then don't pinch. Basically, someone who has a sense of

- respect will not rush to take a conclusion to blame someone else. *Tepa slira* can also mean that everyone must respect human rights and respect the opinions of others. You can only sing, you can sing, you can go home, don't be arrogant, feel that you can do it, but you have to be humble. The phrase is very simple, if seen and spoken without being felt deeply, it is clear that only a phrase is reversed, but if understood in depth it will have a meaning that turns one hundred and eighty degrees. The first phrase *rumangsa* can show an arrogant, arrogant, if you have a desire without caring about important ethics can be achieved, even though it must apply and take a very despicable path. Whereas for the second phrase *sing*, *rumangsa* can mean that all behavior carried out and everything that is received, will always be realized that all of that is not solely its own success. Every behavior always puts forward a wise nature, and will always feel sin when his actions harm others. In Indonesian means grace.
3. ***Ajining dhiri gumantung ing lathi*** = this Javanese expression means that one's self-esteem depends on what he says, the point is that talking does not come from talking, but what he says must be considered carefully. If we speak with words that are polite, respectful, as much as possible not to hurt, and if necessary can please others. What is clear is that people will be rewarded for their good words, tunings and consequently the only words and deeds. Avoid dirty, dirty words, hurt the feelings of others, so that there is no conflict.

The expression of Java is related to the Productive World of Work

From the study of data on Javanese expressions, there is a Javanese expression that contains values that are very useful for the development and cultivation of the work ethic of society. The cultivation of work ethics that originates from local wisdom as in the Javanese expression will provide added value, namely developing the work ethic of the community without losing identity. The Javanese expressions which contain work ethics include the following.

1. ***Sepi Ing Pamrih Rame Ing Gawe*** = The phrase *sepi ing pamrih* is very good and contains the value of a good work ethic. *Sepi ing pamrih* can be interpreted as not emphasizing personal ambition. *Rame ing gawe* has the meaning of working hard, diligently and diligently. Such work ethic is idealized by Javanese people. Work is certainly not alone but in a team work or task force in accordance with the tasks that must be carried out. If in a team work or task force the members can work hard, diligently, and diligently, they will certainly be productive and easily realize the work targets and succeed. However, if many of its members emphasize ambition more, it is likely that they will fail or be less productive due to unfair competition.

The phrase *sepi ing pamrih* is like *gawe* as the work ethic emphasizes the spirit of devotion. Sincere devotion in doing a job. *Sepi ing pamrih rame ing gawe* is actually a work ethic of warriors. The fighters in fighting for and defending independence were carried out without personal gain but for the sake of the nation and state. They are brave and willing to sacrifice for the common good as a nation. So, the work ethic contained in this expression emphasizes the attitude in working or doing something sincerely, brave to sacrifice, work hard, diligently, diligently, accentuate cooperation and get rid of personal ambitions.

2. ***Ngono ya ngono ning aja ngono***, it is a very popular expression in the Javanese community. The expression contains advice to prevent people from acting outrageously, actions that violate moral norms, social norms, legal norms and religious norms. So, this expression can be applied in various contexts and needs. With this expression the Javanese ancestors meant that people could maintain harmony in dealing with other people, people with their communities. The expression *ngono ya ngono ning aja ngono* also has a meaning as a reminder and awakens people to have an attitude of self-control, self-control so that they do not take actions that can harm themselves or harm others, harming society, nation and state.

V. CONCLUSION

Based on all the studies that have been carried out, the results of this study are as follows.

Can be inventoried and identified with Javanese expressions that have hundreds of moral values obtained from oral and written data. The expression and attitude of Java can be grouped into several forms, including expressions in the form of liberation, *paribasan*, *saloka*, *pepindhan*, and *isbat* '. All of this is still recognizable and can be used as a guide in the life of society, nation and state, so that people who still maintain Javanese expressions that are noble in their behavior can certainly have a noble personality.

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