

INTEGRATION OF THE MANNERS IN THE JAVANESE LANGUAGE LEARNING AS ALTERNATIVE REVITALIZATION OF LOCAL WISDOM

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A. Abstract

The Condition of younger generation in the present is experiencing demoralization and dehumanization. One of the conditions can be overcome through the integration of learning manners in Javanese language. Integration of the manners of the Javanese language learning is a combination of cognitive, affective, and behavioral. The implementations of the integration of manners are through innovative approaches, strategies, methods, teaching materials, and assessment.

Integration approach to the manners of the Javanese language learning, including: investment value approach, cognitive approach to moral development, value analysis approach, values clarification approach, and action learning approach. The strategies used include: role model, spontaneous activities, clarification of values simultaneously, environmental conditioning, and habituation. The methods used include: the democratic method, search methods together, the method of active student, exemplary method, the live in method, and the method of purification value. Instructional materials that are used to integrate the character in the Javanese language includes learning the language and literature that learned within the framework of Javanese culture. The assessment was qualitative and quantitative.

B. Introduction

The community life at the present time blooms with a variety of behaviors of concern. It can be observed with the phenomenon of anarchic behavior, brawl between schools or among people, vigilante, the transformation of an increasingly free global ethics, increasingly interpersonal ignores of the ethics and courteous values. These conditions contradicted with national education goals. Education as a national character building process should be able to cope with the various demoralization and dehumanization crisis that occurs at the present time.

The younger generations as the backbone of the nation and the state should get full attention, especially in the field of education. Various conditions of

demoralization and dehumanization crisis shows need to be addressed, one of those is by revitalizing and innovating manner education. The revitalization and innovation of manners education are needed in order to form a quality human being, whether humanist or morality.

The actual Javanese community is rich in noble values contained in Javanese culture, but at present many of these noble values are no longer understood or not owned by the younger generation. The crisis of such noble values is one thing that encouraged to review the importance of integrating the implementation of manners education in various subjects, including in Javanese language learning as compulsory subjects of local content. Based on the background of these problems, hence in this paper will discuss about: "Integration of the manners in the Javanese language learning as alternative revitalization of local wisdom"

C. Literature Review

Manners (*budi pekerti*) according to Padmopuspita (1996: 1) etymologically derived from Sanksekerta language. The word "*budi*" comes from the root word meaning *budh* means conscious. The word "*budi*" means consciousness. The word "*pekerti*" comes from the root word *krti* means deeds. *Krti* basic words derived from the root word *kr* means create. The word *pekerti* means the deed. Manners means the act of consciousness or behavior. '*budi pekerti* are two closely related elements. The mind was found on the human mind, because it is invisible. The mind of someone can be seen when the person has engaged in an act or behavior.

Manners is a series of two concepts of mind and character. Poewadarminta (1939: 51) explains that mind means reason, mind, character, whereas the character mean *panggawean* or character. Based on these explanations it can be stated that "manners" is a character of one's actions as a manifestation of the idea.

Manners closely associated with religion. It is in accordance with the explanation of Zuriah (2007: 137) that the attitudes and manners of a person's behavior based on religious values and religious norms. Manners according to Sedyawati, et al. (In Zuriah, 2007: 137) translated as morality implies the

customs, manners, and behavior. Essentially, the manners is the behavior that includes attitude as a reflection.

Based on some of these exposures can be summarized that the manners is the image quality of a person's character which is reflected through the attitudes and behavior based on values, morals, religion and societal norms, and culture of the nation.

D. Manners Education in the Javanese Culture

Manners education is an effort to guide students to become noble human character in accordance with the values, religious and societal norms, and culture of the nation.

Manifestation of good manners by Surya (1995: 5) is also called the noble character. The actualization of the concept of noble character in the Javanese culture seen from the attitudes and behavior based on good manners *akhlakul karimah* (nobility and virtue 'character). This kind of manners possesses a certain role in human life, such as stated by Simuh (1995: 109) that the values and norms of Javanese ethics will be valuable for the continuation of life. Thus, manners need to be incorporated in the sphere of education, especially education within the framework of Javanese culture.

Students' manners development in education can be implemented based on three types of manners development theory proposed by Kohlberg (1976: 48). The three theories are as follows: cognitive development theory, socialization theory, and psychoanalytic theory. Manners development in the education, especially its integration in the Javanese language learning, is a fusion of three elements of cognitive, affective and behavior is a form of psychoanalysis.

Cognitive elements in the thinking required to respond to different stimuli that require sorting. Affective element is a feeling reinforced by the idea. These feelings can include: feeling happy or not happy to others, respectful or disrespectful to others, and so on. The third element is the behavior or tendency to act based on the reasoning and feelings. Here is an example of using elements of cognitive, affective, and behavior in the use of Javanese language to someone who wanted to ask the others person. First he had to choose who will be asked; partners speech: not yet known, familiar, or relatively familiar. These conditions require thinking variety of

language *Krama* or *Ngoko* appropriate to communicate with partners speech. Someone who does not understand the concept of honor will have no manners or attitudes about courteous or *unggah-ungguh*. If someone does not understand a concept that reflects the manners, so they would often perform or behave in a negative deviation or *murang tata*.

E. The Approach of Integrating Manners in Javanese Language Learning

Integration of the manners in the context of school education can be implemented through several approaches. As for some of approaches to manners education that is described in Zuriyah (2007: 220- 221), are as follows.

1. Inculcation of values approach

This approach directs sets of students to recognize and accept values as their own values. This approach can be realized in the Javanese language learning, among others through: exemplary, demonstrations, positive and negative reinforcement, simulation of socio-drama and psychodrama.

2. Cognitive moral development approach

This approach directs learners to the process of moral reasoning through moral discussion, so that students can express opinions and make decisions about moral issues that are discussed. This approach can be realized in the Javanese language learning, among others: the team and share, jigsaw, panel discussions, and problem solving.

3. Value analysis approach

Value analysis approach in order to direct students to use logical thinking and scientific capabilities in analyzing social problems associated with a certain value. This approach can be realized in the Javanese language learning, among others through: the focus that requires arguments, the assertion proof, the confirmation of the principles, case studies, debate and research.

4. Values clarification approach

Values clarification approach directs learners to be able to identify, communicate, analyze, and evaluate behavior and values of their own. Values

clarification approach can be realized in the Javanese language learning, among others through: role-playing, simulations, demonstrations, and discussion groups.

5. Action learning approach

This approach emphasizes the students to be able to perform social activities and interact in social life. Action learning approaches can be realized in the Javanese language learning, among others through: demonstrations, socio-drama, psychodrama, case studies, values clarification, group discussion, and problem solving.

F. The Manners Integration Strategies in Javanese Language Learning

1. The Integration in Daily Life

The application of manners education in the school environment can be done with a variety of integration strategies, among others, as follows:

a. Exemplary or Modeling

Giving examples or exemplary activities in daily activities undertaken by teachers, principals, and all administrative staff in the school environment. They are the models of behavior for students. Teacher in this case is a model that directly contributes to the interaction of students in the learning process. Teachers are required to behave and be nice, as an exemplary model of the learner. Teacher in the Javanese culture is a respected figure, all attitude and behavior must be able to *digugu lan ditiru* "trustworthy and exemplary." This is in accordance with educational principles abstracted by Ki Hajar Dewantara namely: *ing ngarso sung tuladha*, meaning a teacher when he was in front should be able to give examples or role models. The integration of the manners in Javanese language learning by teachers, namely: the teacher must be able to use the *unggah-ungguh* or good manners in attitude or behavior.

b. Spontaneous Activity

Integration of the manners through spontaneous activities in the learning of Javanese language, can be done by directing and guiding students who spontaneously showed negative behaviors and attitudes. Besides the behavior and the negative attitudes of students, teachers must also provide reinforcement

to students who behave and act positive, so they can be used as a model for his friends.

c. Clarification of values is continuously

Clarification of values in this case teachers continually clarifying the noble values that have been blurred, or affirm the values of good and bad. Teachers must provide opportunities for cherishing good value by providing rewards (prizing) on the behavior of a good learner. Teachers always directed learners to become accustomed to behave and act on good intentions, and aims to be ideal. The patterns of good behavior should always be done constantly and consistently.

d. Habituation

Integration of the manners of the Javanese language learning by habituation can be achieved by requiring students to use Javanese language in *Krama* in the school environment because this variety of language provides elements of respect for users and partners speech. The use of *Krama* directly will guide students to actualize behaviors in accordance with courteous or *unggah-ungguh* in speaking and behaving.

2. The Integration of The Manners in Javanese Language Learning

These activities require planning and programmed by teachers in the learning process. Teachers need to package learning materials in accordance with the manners principles that will be integrated into the learning activities. Material used in the Javanese language learning include: language and literature taught in the framework of Javanese culture. It means in Javanese language learning and literature can not stand alone, but the language and literature in learning through the integration of Javanese culture, including the integration of manners.

- a. Integrating manners in Javanese language learning, can be divided basically in two ways:
Manners Integration into Javanese learning *unggah-ungguh* / Javanese-speaking order of politeness. Integration in this case is in the form of advice or guidance to behave and speak directly and in the form of the theory.
- b. Manners Integration through various Javanese literature works that are didactic, including: novels, short stories, puppets, fairy tales, songs, *geguritan* (poem), biographies and so on.

Here are some examples of manners of which are integrated in the Javanese language learning programs.

Manners	Examples of integration
Derout	Integrated in discussions activities and reading, or listening assignment through literary readings, or articles containing derout value.
Respect	Integrated into the role playing activities, phone simulations to actualize or <i>unggah-ungguh</i>
Forgiving	Integrated in the activities of role play or practice making a letter as a forgiving attitude actualization
Courtesy	Integrated into role-playing activity or practice making the letter as a polite attitude actualization
Mutual cooperation	Integrated into role-playing activities, jigsaw, team and shared values and teamwork as the actualization of mutual cooperation
Tolerance	Integrated in the discussion activities, frequently asked questions as the actualization of <i>tepa selira</i>
Affection	Integrated into role-playing activities, , listening, reading, writing a literary work assignments as the actualization of the value of compassion
Discipline	Integrated in the activities to complete tasks given by teachers
Responsibility	Integrated in the activities to complete tasks given by teachers

G. The Method of Manners Integration in the Javanese Language Learning

The method is closely related to how the delivery of life values that will integrate the Java language learning. According Suparno, et al (2002: 45-52) there are some methods that can be used in manners education, among others, as follows:

1. Democratic methods, the methods emphasize the search for freedom and appreciation of life values by involving the students directly to find those

- values in the mentoring and guidance teachers. Learners are given the opportunity to provide advice, feedback, and assessment of the values found.
2. Common search method, this method is oriented to actual discussion of various problems in society. This method directed learners to think logically, analytically, systematically, and argumentative to be able to retrieve the values of life from the study.
 3. Method of active students, the method since the beginning, actively involving learners, further observation analysis, discussion and inference of activity.
 4. Exemplary method, the method that emphasizes the teacher to be able to provide role models for student participants. Formation process on students' manners begins to see people who are going to imitate. Thus the teacher as a model should be capable of being and behaving in accordance with noble manners.
 5. Live-in methods, the methods that emphasize hands-on experience for learners in different environments. The values of life are found through direct experience will give more impressive, so the reflection of these values is more profound for the learner.
 6. Purification value method, which is the method which attempted to recover the values of life from obscurity different view of life that exist in society. This method emphasizes the sharing, effective dialogue, and in-depth discussion to find clarification of values that have been blurred.

H. The Manners Assessment in Javanese Language Learning

The assessment is an attempt to obtain information periodically, continuously, and thorough about the process and results of the growth and development of attitudes and behaviors that learners achieved. Manners assessment in the Javanese learning conducted to measure how far the values of manners has been understood, internalized, and applied to students in everyday life, at least slide seen in the school environment. Manners assessment can be an appraisal of both individual and group behavior.

The assessment aspects in manners education by Suparno, et al (2002: 94) includes religiousnes, tolerance, gender equality, justice, democracy, honesty, independence, fighting spirit, responsibility, and respect for nature. The integrated manners in Javanese language learning can be adopted through the

values of the manners described in Puskur Depdiknas (find in Zuriah, 2007: 242-243) includes:

(1) Believe in God Almighty and always obey his teachings, (2) comply with religious doctrine, (3) possess and cultivate an attitude of tolerance (*tepa selira*), (4) respect for self and others, (5) have self-discipline, (6) develop a work ethic and learning, (7) have a sense of responsibility, (8) have a sense of openness, (9) have self-control, (10) positive thinking (11) develop your own potential, (12) cultivate love and compassion, (13) have the unity and mutual assistance, (14) *esprit de corps*, (15) have good manners and politeness, (16) mutual respect, (17) have a sense of shame, and (18) being honest .

The instrument can be used for the assessment of manners, among others: the observation sheet, portofolio sheet, check list sheet, and the interview guide sheet. Implementation of an integrated assessment of manners in Javanese language learning can be done by recording the daily behavior of students who show up for school and student response to the programmed Javanese language learning process.

The manners assessment results are integrated in the Javanese language learning is intended to obtain a comprehensive picture about the value of students' manners as reflected in the quality of behavior, not the cumulative values, but also qualitatively. The information obtained can give an individual student behavior, which can be used to improve students' manners in diagnostic. Thus, the manners of learners could always be detected and repaired.

I. Conclusion

The Implementation of the integrated manners in learning, especially in learning Javanese language, intended to improve the mental condition, attitude, and behavior of young people in demoralization and dehumanization crisis at the present time. The integration of the manners requires a variety of innovations in Javanese language learning process, it can be shown by the formation of student attitudes and behavior consistent with the values of Javanese culture, showing the revitalization of local wisdom in Javanese culture, especially the younger generation through learning Javanese language.

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