Strengthening Character Values for Young Generation through Integration of Javanese Culture

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Abstract
The phenomenon of cultural disintegration among youths will result in extinction if there is no further action. In the process of learning, teachers should be able to integrate values and teachings that are rooted from local culture. Javanese cultural elements containing many philosophies and noble values should be included in the process of learning, especially those with Javanese social-cultural backgrounds. Not only in the material, teachers can also integrate Javanese cultural elements into learning activities, combined with learning methods, used as props and learning media. If such a thing can be applied then students can absorb more knowledge about the elements of local culture (Java). Integrating the value of Javanese culture is aimed at producing graduates who are not only experts in general knowledge but also have good cultural knowledge. In addition, it also can shape attitudes and characters in accordance with the noble values of Javanese culture.

Keywords: Integration, Javanese culture, character, youth.

1/. Introduction
Education is related to the transferring knowledge, experience, values and norms of life. The purpose of education is the change in the mindset and behavior of the students forwards or better. It is seen from the mastery of the growing learning material (cognition), the attitude or behavior betterment of the students (affective), and skillful students in certain areas (psychomotoric). However, the three aspects of the learning objectives are still under consideration. School generally requires only to optimizing student cognition
without paying attention to affective and psychomotor aspects. The impact is after the learning process there is no progressing and changing of students. This should be of concern to all circles, primarily charge of the curriculum, school policymakers, and teachers as agents in the field.

Failure in the education process affects the student with adverse effects. The phenomenon of mass characteristic disintegration evokes deviant behaviors among adolescents who are no longer in line with Javanese cultural philosophy. The situation where the values of society are waning and the absence of common norms or rules is called "anomie". (Soekanto, 1993: 26). This anomie arises because of the failure of educators to instill character education and moral values to the students, as well as lack of parental control over their children. Not only the failure of character education in school, anomie is also due to lack of understanding of the values or norms derived from local culture.

Teachers as implementation agents should be aware of the anomie phenomenon, thereby applying some preventive action to address them. One of them is by integrating local cultural elements (in this context is Javanese culture) in the process of learning to strengthen the character of the students in the middle of the current globalization as it is today. Local cultural elements according to Koentjoroningrat include religious systems and religious ceremonies; system and community organization; knowledge system; language; artistry; livelihood system; and technology and equipment systems (2004: 2). Each of the seven elements of the culture in its creation has undergone various contemplation of its creator, so it can be accepted and used by people in certain regions. In the learning process, not all of these cultural elements are integrated, but only a few are supporting the learning process. For example, the use of Javanese language, the development of some forms of Javanese art, and also introduces some of Javanese literary works that contain the values and norms derived from Javanese philosophy.

2 / The Importance of Character Education for Youth

Synonymous characters include behavior, morals, and character values. Character is derived from the word kharassaein and kharax (Latin). Character is an individual innate nature. The inherent nature of everyday life can be realized and internalized. The nature of character will come to real if the individual character can be seen or directly visible.
Otherwise, the internalized character cannot be seen, for instance the mindset and point of view.

The main objective of character education or character is the formation of character, personality, and behavior that includes affective and psychomotoric domains. However, not only these two objects, authors agree that character education covers all aspects, whether cognitive, affective, and psychomotor. Character education at once can internalize Javanese cultural values in the child. This causes children will have a strong character based on the foundation of Javanese culture. In addition to cultivating good habits that include mind-based, feeling consciousness, spirit-based, mental motivation, will-based, Javanese culture-based initiatives, as well as being used for cultural education so that the youths do not undermine the cultural roots within themselves.

3 / Integration of Java Cultural Elements as Supporting Character Education

Integration of cultural elements and local cultural wisdom in learning is called the term Ethnopedagogy. Alwasilah put forward the concept of etnopedagogy as one of the local wisdom-based education practices. In other words, ethnopedagogy tries to integrate the element of local cultural wisdom in a learning process (2009: 50-51). Integration of Javanese cultural elements can be internalized in teaching materials, used as learning media, and even combined with learning methods. The form of integration is as follows:

A. Elements of Javanese Culture in Teaching Materials

Teaching material is the material or information that is taught to students in the learning process. Materials can be a combination of knowledge (facts, detailed information) and skills (procedural steps, circumstances, and conditions), and attitude factors (Subroto in Rahmat, 2013: 87). In character education, teachers can include some elements of Javanese culture in teaching materials. In Javanese learning, for example, teachers can include Javanese art materials, such as ketoprak, Javanese plays, wayang stories in which implicitly contained about the Javanese cultural values. In the art of ketoprak tell about the story around the history of Javanese kingdom, ranging from Majapahit to the kingdom of Mataram. Students are invited to learn and emulate the attitude of the perpetrators of history. In addition, students can also emulate the good character of some figures. Figures like Pandawacan be used as role models in character education, especially good characters.
Besides in the form of art, integration of values and Javanese cultural characters can be done by using literature works. Javanese literature works written by Javanese poets in ancient times contain many moral teachings. Therefore, ancient literature works are often referred to as piwulang literature (Setyawan, 2016a: 551). Several literature works that can be used as references to moral education such as, SeratWulangreh, SeratWedhatama, SeratTripama, SeratWulangsunu, SeratCenthini, SeratCan drarini, and others.

**B. Javanese Cultural Elements as Learning Media**

Learning media is a mean or tool that teachers use to deliver lessons and support subject matter. The use of learning media will make the learning more effective and efficient, so that students can gain comprehensive knowledge and also used to vary the learning process (Haryadi, Musfiroh, and Endraswara, 2015: 23). During this time, teachers still cannot use the learning media optimally in the learning process and are still impressed with monotony, which is using a variety of media only. Now teachers are required to be able to develop innovative learning media.

Innovative here does not mean to be computer-based things, but it can be by using traditional media packed and combined into something new. Such as using puppets with macromedia flash. Movies that have been considered traditional objects when packed in the form of macromedia flash will be more attractive to students to learn.

**C. Java Culture Elements Combined with Learning Methods**

During this time teachers only use lecture methods to convey learning materials. If that is the case then the learning process will be unattractive and the purpose of learning will not be achieved. Therefore, it is necessary to develop a concept of innovative learning methods that can support learning. Teachers as direct agents should be smart in selecting and using learning methods, especially if they are required to be able to integrate moral education and local cultural knowledge.

Teachers can combine existing learning methods with Javanese cultural elements. This is as written by Setyawan (2016b) that the integration of the local wisdom of Javanese culture in an existing learning method does not alter the essence, but is modifiable only to create a new learning method and contain the element of local wisdom of Javanese culture.

D. Internalization of Javanese Cultural Elements through Teacher Direct Example
Teachers in the learning process play an important role as a determinant of the direction of learning. Not only that, teachers are also the main actor as a point of view in the classroom. Every movement, action, and utterance of teachers is noticed by students, and even made reference by students. Therefore, teachers are required before teaching about character and character education should have good character and behavior. Mainly when delivering materials in the classroom.

Before teachers conduct the lesson in the classroom, first must understand the value concept and the character to be taught. In addition, being an open to willingness to deepen, practice, and make the noble character as his daily character, Wibowo (2016: 241). Teachers should also pay attention to language, appearance, and manners. Language here is related to the language used by teachers when teaching, should use the appropriate Javanese and in accordance with language gauges, which are the rules used by Javanese users in order to maintain mutual respect or respect for others, (Sulaksono, 2016: 7). In terms of appearance, the teacher should be polite in accordance with the rules. This is related to the Javanese philosophy, "ajining raga dumununganaingbusana". Furthermore, teachers’ behaviour and manner during teaching process should reflect personal state of teacher: Wibowo revealed that good teacher’s attitude should be compassionate, tolerant, inexpensive smile, generous and forgiving, (2016: 240).

4 / Conclusion

Character education needs to be attentive given the youth’s recent concerned situation. Character education is a shared responsibility, both in formal and non-formal domains. Character education should also be in line with local cultural education. The integration of Javanese cultural elements can be done in a variety of ways, some of which can be incorporated into teaching materials in formal schools, made into learning media, and even can be combined with learning methods.

Referensi


