

COGNITIVE BEHAVIOR HAS REPLACED THE JAVANESE TRADITIONAL VALUES IN GLOBAL ERA

Siti Supeni¹, Kundharu Saddhono²

¹ Slamet Riyadi University, ²Sebelas Maret University,
INDONESIA.

¹ peni.unisri@yahoo.com, ² kundharu@uns.ac.id

ABSTRACT

The coming globalization have motivated to develop the materialistic culture and consumerism that make the school education institute suffer the values of erosion in culture. The values of Javanese culture are full of the wisdom of life values that knows the descent in personality development or student's self. The problem which is happening to the Primary head master is how to facing the condition of the values culture erosion by people, family, and school as globalization impact, that change as a innovator and dynamics who always follow the new era which is modern and techno. The attitude that always role by the rule of byrocrate or the competition between the orientation school to the materiel and the achievement of cognitive knowledge which is chased by the school. Head Master as a education leadership has responsibility to develop the life of culture school, especially Javanese culture s to always apply in our values life, tulada (the real example) and to be continue ngawat-awati (supervision) discipline to do teaching and learning process, and the motivation to creat (mangun karsa), utterance nuwun sewu (sorry) and sumangga (please), the values of njupuk rasa (take feel) , and many more the values of Javanese culture which is need finding, to do in all of the leadership activity. To sum up, the values of Javanese culture is a Knowledge about the wisdom of life, is a important duty for the primary head master to develop a foundation based on the student life, with application the culture of the school in Javanese which is potential and the welfare of Central Java.

Keywords: cognitive behaviour, Javanese, traditional value, and education

INTRODUCTION

Long ago, teachers and headmasters had a role as the paternalistic patron. They protected, built up a harmony, gave example. They were patient, wise, and tolerant. They were the innovator, motivator, and being dynamic to adapt the modern era.

Nowadays, the life of school, especially the elementary school experiences the degradation in humanism. Teachers are busy in giving lesson such as Mathematics, language, physics, and biology. They put their orientation on cognitive achievement. They treat the students as the objects who must master the knowledge by passive cognitive activity to prepare school and national examinations.

The life of school, especially in elementary school, experiences degradation in humanism. Teachers are busy to teach many lessons such as math, physics, biology, which are oriented at the cognitive aspect. Students are often considered as the objects who should master the knowledge passively to face the national examination. Teachers tend to deliver material, and focus on cognitive aspect without developing the students' attitude and life values. Students as person do not get enough attention, therefore the knowledge that they master is not meaningful for themselves, life, and humanism.

The writer argues that the teaching process in school is oriented on cognitive aspect. It focuses on the intellectual ability from the simple level of memorizing, to the more complicated level of problem solving by combining some ideas, method and procedure to do it. Therefore cognitive aspect is a sub-taxonomy referring to mental activity from the level of knowledge to the highest one, evaluation.

Jerome S. Arcaro. (2006) in his book *Pendidikan Berbasis Mutu*, stated that the cognitive aspect consists of six level with different aspect of learning. They are namely: (1) Knowledge level, this level demand the ability to recall, to share information that has been obtained before such as facts, formulas, terminology, strategy, problem solving, and many others, (2) Comprehension level, it has a relation with the ability to explain the knowledge, the information using someone's own words, (3) Application level, it is the ability to use and to apply information into a new situation, and to solve various problems in daily life, (4) Analysis level, it is the ability to identify, to differentiate components or elements from a fact, concept, opinion, assumption, hypothesis, or conclusion; and to analyze each component to see the presence of contradiction, (5) *Synthesis level*, it refers to someone's ability to connect and unite some elements and components of a knowledge to create a more comprehensive concept, (6) Evaluation level, it is the highest level that refers to the ability to evaluate an opinion, method, product or object using a certain criteria. The level of analysis, synthesis, and evaluation are rarely to apply. If all the levels are applied equally and continually the result of education will be better.

The writer agrees that cognitive behavior refers to the behavior how an individual recognize his surroundings, such as observing, thinking, memorizing, and creating. Cognitive ability is the ability to recognize someone's surrounding that consists of the ability to: recognizing, understanding, applying, analyzing, combining, and evaluating. The affective intelligent that should be developed are feeling, emotion, the attitude showing the acceptance or denial towards something, appreciation and adaptation social feeling (Hamzah, dkk., 2001:9), the behaviors showing feeling or emotion, such as glad, enjoyable, happy, delighted, sad, and love. All of them are in unity and related one another.

Gulo (2004:66) stated that the affective aspect are oriented on emotional factors, feeling, interest, attitude, and the obidience toward morale. It is categorized into five graded types of taxonomy namely: (1) *Receiving*, (2) *Responding*, (3) *Valuing*, (4) *Organization*, and (5) *Characterization*.

DISCUSSION

If we observe the phenomena of school life, it seems as a jail for the students. School is lack of the cultural (Javanese) values that touch the emotion, feeling, and personality, and heart of the students. Teachers and headmaster as education leaders have the responsibility to build a school life and culture through Javanese culture. Javanese culture is a potential value to create a conducive environment to study and to develop student's personality. Javanese culture as a source of knowledge of human life has an important meaning; therefore the internalization of Javanese leadership values becomes an important task for teachers and headmaster.

We can take an example from the Javanese folk songs such as *sluku-sluku bathok*, *soyang*, *ilir-ilir*, *kupu kuwi*, and *ayo numpak sepur*. They all possess education values such as honest, discipline, loving the nature, etc. However, the students nowadays do not recognize those traditional songs anymore; they prefer to sing the love songs which are more popular for they are always broadcasted on television and radio.

Another problem faced by elementary school's teachers and headmaster is the cultural erosion in society, family, and school. The erosion is caused by globalization. Students have a big burden with so many lessons that force them to work hard. It happens in school and private courses (such as Math, science, and social science). The lesson about local wisdom in culture is ignored. It just gets very limited time.

The coming of globalization has a positive effect to improve the modern life, however there is a tendency of the changing of behavior in our society encourages the increasing materialistic and consumerism culture. Educational institution such as school also faces the cultural erosion. Traditional cultural values that is full of wisdom experiences degradation in the contribution to develop students' personality.

Teachers and headmaster as the biro crates, pattern, manager, and leader will face many problems in internalizing the Javanese cultural values as the logical consequence of the globalization effects on education. It is the difficult task for the teachers, headmaster to do this in order to build a school culture that becomes the core of national character building.

Elementary School is the basic of character building. It is the place to set the students' personality and character to build a board culture. The students are prepared with various abilities namely reading, writing, and counting as the basic knowledge to master boarder knowledge. Having the role of basic character building, elementary school has a cultural role to teach cultural values. It is the task of the headmaster as the school leader and manager to develop school culture to develop students' character. As stated before, in this global era the need to build school as the cultural preservation is crucial. Surakarta is a region with strong Javanese culture, for the existence of Javanese kingdom since the past until now. Therefore, the schools, especially elementary schools in Surakarta should develop and preserve Javanese culture. The lessons from old Javanese kings can be adapted; one example is the Hasta Brata lesson.

Hasta Brata. "*Hasta*" means eight and *Brata*" means guidance (WawanSusetya, 2007:15-28), it is the leadership concept using the symbols of the nature, namely: (1) Sun (*surya*), the source of energy and the source of life, (2) Moon (*candra*) having beautiful shine to light, (3) Star (*karika*) as the guide of the direction, (4) Cloud (*Mendhung*), the symbol of wise, that changing into freshing rain, (5) Wind (*maruta*) flowing to lower place, (6) Sea, broad knowlede, having flate surface as the symbol of fair, (7) Fire (*dahana*), acting fairly and strict, (8) Earth, generous.(Adityo Jatmiko, 2005: 86). It has the same interpretation with Sutarjo, (2006:18).

In the book of Serat Wedhatama (written by Mangkunegoro IV) we can find some lesson of behavior. It is considered the perfect way of life for Javanese people. (Adityo Jatmiko, 2005: 8-13). Mangkunegara IV with his philosophy "Tridharma", never wrote the lesson, but it is taught to the bottom of the heart of the people in mental education (Yayasan Mengadeg Surakarta, 1974: 10-11). The basic lessons are: (1) *Rumangsa melu handarbeni* (having sense of belonging),(2) *Wajib melu hanggondheli (hangrungkepi)* (having sense of defence), (3) *Mulat sarira hangrasa wani* (after self-awareness have a braveness to act).

Serat Wulang Reh is written by Sunan Paku Buana IV in Surakarta. *Wulang* means lesson, *Reh* means leading. So, *Wulang Reh* means the lesson in leadership. (Buku *Wulang Reh* is in the form of Sekar Mocopat (Ruspana, 1986 dalam Andi Harsono, 2005: 108-109). The lesson ia about the "permission and prohibition" in conducting the action which is permitted (halal) and prohibited (haram). It is a monumental work, a Javanese book in the time of Kasunan Surakarta Hadiningrat (Pardi Suratno, 2006: 124-128).

The lesson of Ki Hajar Dewantara are : (1) *Ing ngarsa sung tuladha*, a leader should be able to give example, to be discipline, honest, tolerant and fair. (2) *Ing madya mangun karsa*, a leader should be able to give motivation, and (3) *Tut wuri handayani*, a leader should be able to delegate the authority based on the staff ability. (Ki Suratman, 1990: 19-21).

The data of elementary school in Surakarta shows that in 2012 the total number is 282, consists of 194 state schools, and 78 private schools, 3 islamic school (madrasah iftidaiyah), and 7 special schools for the disables. (Data Dikpora Surakarta April 2012). All the headmasters are the university graduates, having S1 degree. The headmasters commonly live in Surakarta and they are commonly Javanese.

The schools are located in five sub-districts, the number of teachers is 2.800, consist of honorer teacher and civil servants. The number os students are 72.000. The data is obtained in order to get the general description to write the paper.

From the data we learn that the internalization process depends on the personality background of the teachers and headmaster that will colorize the students' behavior. Referring to the symbolic interaction theory (GH.Mead in George Ritzer dkk: 2004:310), the process will focus on the effect of meaning and symbol of the cultural values, especially on physical and hidden behaviors. In the process of internalization, hidden behavior is a thinking process involving the symbol and meaning of a certain values. And physical behavior refers to the real behavior of the headmaster.

There are many symbols in Javanese culture to be applied as the guidance for the attitude of the teachers and headmasters. There are many things done by them as the figure at school such as conducting internal management, increasing discipline, the career, cooperating with stakeholder. The establishment of Indonesian nation character through the internalization of Javanese culture is achieved not only by developing the cognitive aspect, but also the affective aspect.

The writer gives some examples of the application and internalization of Javanese culture as the education process that can be applied in developing school curriculum. It is given in morale teaching, Javanese language, Javanese art (singing Javanese song) in formal classroom teaching, formal and non formal learning in school environment by allocating, specific time.

“The concept of *hormati guru dan sayangi teman, itulah tandanya murid yang budiman* (respect your teacher and love your friends, that's the indicator that you are a good student)”, it is a song lyric that the students sing in the classroom in the past. However, nowadays, it is not heard anymore. It is the example of the internalization of values in an attitude. The absence of Javanese values in daily life, conducted by the headmaster, teachers, and students is an indicator that the affective aspect is left. The lesson of attitude in Javanese language, religious teaching is only a formality in the cognitive aspect only. The affective aspect doesn't get enough portion and doesn't motivate the application in daily life.

One aspect in preserving Javanese values is by applying it in everyday life. the examples of Javanese value are such as : the gentle of heart, giving example, compromising in leadership style, harmonious life, discussion, humanism, care, and solidarity. We do not refuse modernization. Students should master the Information technology without losing their identity as Javanese people.

The education in Elementary school is the main fundamental in education. In this level of education, the basic of Javanese values should be established. Therefore, the curriculum and its content should be adapted with the development of students' personality. Javanese

language is not only be memorized but to be applied in daily life in a family (mother tongue). There is a special day in school to use the language based on the local curriculum. It is supported by the support of school environment in harmonious flora and fauna life, art (gamelan) and children songs that having educative values, a playground to express the Javanese culture. It has been established a certain day to practice the language by the mayor of Surakarta on Fridays. However the application has not yet optimum.

If we make a deep analysis, the values of Javanese are very rich. They should be internalized in human life, in the old and modern eras. It is without a risk. People live dynamically. People experience evolution to survive. We should preserve Javanese culture by applying its values, even we live in global era.

Globalization in culture happens by doing the expansion of values and habits from one society to another by using beautiful wrap. The values that at the beginning are contradictive will be accepted and tolerated as an enlightening new culture. As a result, the value system in a certain society (Javanese culture) will be eroded by the foreign value. The new system might be not able to create a better life.

The internalization of values system cannot be done by force. The new value system will intrude to the culture politely. The process happens slowly but sure. It will change Javanese culture if it is not preserved. The atmosphere of global culture has a surprising effect on the preservation of national culture.

The importance of traditional is related to the education process. It deals with the attitudes in the education institution. It is also related with the education system, the educative environment, educative components such as headmaster, teachers, the developing system, and other things. Mundilarno (2002) stated that the process of internalizing Javanese leadership values is conducted by the head master in teachers. It deals with the teacher's briefing conducting by the headmaster. The teacher briefing can include some values such as heroism (kapriwan) and awareness (kaprayitnan). They are applied in the leadership pattern conducted by the headmaster. Attitude, personality, and professional ability owned by the teachers are good enough.

Communication between teachers, headmaster, and parents become open because the application of Javanese values, such as *tuladha* (contoh nyata) and keep watching or *ngawat-awati* (*supervising*) will make the teacher feels proud and discipline in conducting the teaching and learning, to motivate creation (*mangun karso*), the expression of *nuwun sewu* (apology) and *sumangga* (permitting), as the values of *njupuk rasa* (taking the feeling), *sungkan* (polite) and reminding one another, the concept of *ngajeni liyan* (respecting others) and *njaga ketentreman* (unity).

CONCLUSION

The internalization of Javanese values is based on the Javanese old transcript. The writer argues that teachers having the age of 50 years old or more are still applying the Javanese values, and the younger teachers tend to inspired by global culture. The challenge to preserve humanist Javanese leadership by internalizing Javanese culture is based on the lessons of Hasta Brata, Mangkunegara, Wulang Reh, and Ki Hajar Dewantara. It is applied in teachers and students behavior who still preserve Javanese values in globalization era.

The writer believes that the internalization of Javanese conducting by the teachers and headmasters in Surakarta can be observed from their daily activities in communication between teacher and students, headmaster and stake holder or school committee. The local-content curriculum for preserving Javanese culture builds a conducive circumstance. All of

them cannot be separated from the internalization of daily values, in elementary school or boarder society.

The practical goal is to give good and ideal example, to apply it so that there will be no national leadership crisis, to harmonize the nation character with globalization, especially the Javanese values.

There should be continuing research, that hopefully will be useful for: (a) giving various concepts of Javanese values from the ancestors, (b) giving ideas for the leaders, as the policy makers about the Javanese leadership values dealing with the development of education science, education psychology, cultural science, especially the polite Javanese culture (*nJawani*). (Siti Supeni, 2011:20)

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