

**INTERNALIZATION OF JAVANESE *UNGGAH-UNGGAH*
(ETIQUETTE) CHARACTER IN MODERN ERA
THROUGH PERSONALITY COURSE AT
ENGLISH EDUCATION DEPARTMENT**

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Abstrak

Ini adalah penelitian eksperimental sebagai role model pendidikan karakter berbasis kearifan lokal di tingkat universitas. Tujuan penelitian ini adalah untuk merevitalisasi identitas karakter bangsa, khususnya unggah-ungguh Jawa (etiket) untuk mahasiswa Jurusan Tadris Bahasa Inggris (TBI) di Institut Agama Islam Negeri (IAIN) Salatiga di era modern. Teknik yang digunakan dalam penelitian ini adalah kursus kepribadian yang dilakukan dalam 3 (tiga) tahapan, yaitu tahap pembentukan karakter, tahap aktualisasi, dan tahap pengembangan karakter. Ada 6 (enam) indikator karakter unggah-ungguh Jawa yang digunakan dalam penelitian ini, yaitu tata krama, lembah manah (mengalah), andhap asor (rendah hati), tepa slira (toleransi), grapyak (ramah) dan ewuh-pekewuh (enggan). Temuan menyimpulkan bahwa ada peningkatan yang signifikan antara pre-test dan post-test dalam 21 hari pelatihan kursus kepribadian. Ada 51,1% responden yang menjadi sangat sering menerapkan unggah-ungguh di Jawa dalam kehidupan sehari-hari, 23,7% sering menerapkannya, 20,7% kadang-kadang menerapkannya dan ada 4,6% yang tidak pernah menerapkannya. Siswa mampu memahami dan mengubah sikap kebarat-baratan menjadi lebih Jawa (njawani). Sebagaimana ditinjau dari teori afektif Taksonomi Krathwohl, penggunaan kursus kepribadian telah mempengaruhi lima komponen domain dari sikap afektif dalam mengembangkan karakter mahasiswa suku Jawa di jurusan Tadris Bahasa Inggris (TBI) pada tingkat Penerimaan (kehadiran), Menanggapi, Menilai, Organisasi, dan Karakterisasi.

This is an experimental research as a role model of local wisdom-based character education at the university level. The purpose of this research is to revitalize the identity of the nation's character, especially Javanese unggah-ungguh (etiquette) for English Education Department (TBI) students at State Institute for Islamic

Studies (IAIN) Salatiga in the modern era. The technique used in this research is a personality course carried out in 3 (three) stages, i.e. character formation stage, actualization stage, and character development stage. There are 6 (six) character indicators of Javanese unggah-ungguh used in this research, which are tata krama (manners), lembah manah (relent), andhap asor (humble), tepa slira (tolerance), grapyak (friendly) and ewuh-pekewuh (reluctant). The findings conclude that there is a significant increase between pre-test and post-test in 21 days of personality course training. There are 51.1% of respondents who become very frequent in applying Javanese unggah-ungguh in daily life, 23.7% often apply it, 20.7% sometimes apply it and there are 4.6% who never apply it. Students are able to understand and change westernized attitudes to be more javanese (njawani). As reviewed from the affective theory of Krathwohl Taxonomy, the use of personality course has influenced five component domains of affective attitudes in developing the character of Javanese students in English Education Department (TBI) in the level of Receiving (attending), Responding, Valuing, Organization, and Characterization.

Key Words: Internalization, Javanese Unggah-Ungguh, Personality Course

INTRODUCTION

Javanese *unggah-ungguh* character is one of Indonesian ancestral heritage that must be preserved. It is a national identity that symbolizes the wisdom of local Javanese culture. Poerwadarminta (1939: 586) in Javanese Bausastra defined Javanese *unggah-ungguh* as a language order system that is in accordance with the Javanese society's norms of value. Mangunswito (2002) then confirmed that statement by revealing that what is meant by *unggah-ungguh* is manner. Suharti (2001) also stated Javanese *unggah-ungguh* as politeness, ethics, deontology, and using Javanese language. Thus, it can be concluded that in the Javanese *unggah-ungguh* characters, there are values of characters and politeness not only through language but also behavior in interaction with others.

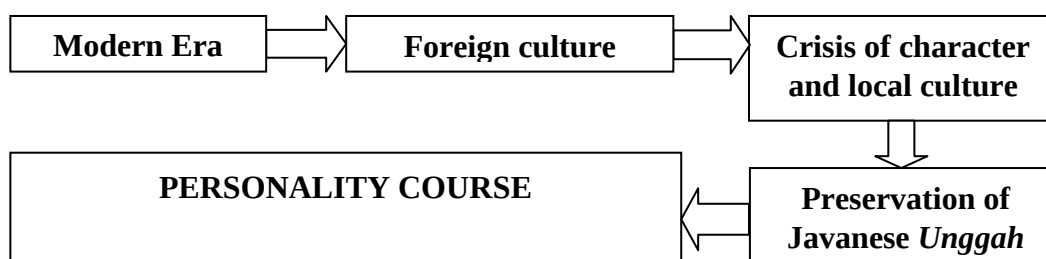
Since the globalization begins to reverberate in the late of 20th century, it has led to the erosion of our cultural values. The intense penetration of foreign culture causes a crisis of local character and culture and also influences the erosion of the Javanese *unggah-ungguh* tradition. Based on the result of the interview with 56 Javanese students from English Education Department (TBI) can be concluded that now the younger Javanese generation feels more prestigious if they are proficient in English than Javanese and are more westernized than

maintaining the attitudes, customs, ethics and behavior of the Javanese people. Sadly, the characters Javanese *unggah-ungguh* such as *tata krama* (manners), *lembah manah* (relent), *andhap asor* (humble), *tepa slira* (tolerance), *grapyak* (friendly) and *ewuh-pekewuh* (reluctant) are increasingly difficult to find. Not surprisingly, a proverb, "*Wong Jowo ilang Jawane*" which means "Javanese but has no identity as Javanese" appears.

Students of English Education Department (TBI) at State Institute for Islamic Studies (IAIN) Salatiga are seen as susceptible to being dragged away by the flow of modernization of foreign culture because they clearly learn foreign languages. The structure of TBI courses also contains foreign cultural contents which are also studied by students, for example in Cross Cultural Understanding (CCU). It is a course that studies the culture that exists in the world. In this course, students learn about foreign characters, customs, habits and cultures oriented to the countries of England and the United States. Of course, if students are not good at countering themselves, it may be that the character will be attached and shift the noble values of their Javanese culture. Therefore, a character education program needs to be designed to overcome these problems, one of which is by Personality Course.

Systematically, the background of this research is contained in the scheme below.

Scheme 1. Background of Study



Furthermore, to overcome the problems of character crisis and local culture of TBI students, there are three formulations of problems used, including:

1. How is the Javanese *unggah-ungguh* character condition of TBI students at IAIN Salatiga before experiencing personality course?
2. How is the Javanese *unggah-ungguh* character condition of TBI students at IAIN Salatiga after experiencing personality course?
3. How does the personality course effectively internalize the Javanese *unggah-ungguh* characters of TBI students at IAIN Salatiga?

Some previous researches have been done on Character Education, including Davidson et al research (2007: 4) showing the role of character in improving school performance, both curricular and non-curricular for students in 24 schools. In addition, Benninga, et al research (2003: 19--31) also shows the relationship between the implementation of character education on students' academic achievement and concludes that schools that carry out serious and well-designed character education tend to be able to score high academic performance for their students. Some researches on Javanese *unggah-ungguh* have also been conducted, including research by Sri Handayani (2009) which reveals *unggah-ungguh* used by Javanese people in interacting with others. In addition, a study about communication ethics in Javanese culture by Purwadi (2011), a study by Supartinah about the role of learning Javanese language *unggah-ungguh* in instilling politeness, and a study by Esti Widyahastuti (2016) about interactive multimedia development of Javanese *unggah-ungguh*. From the entire research above, it is concluded that there is still a great need for character education especially in the context of preserving Javanese *unggah-ungguh* characters as one of the Indonesian cultural heritage. This is due to the increasingly eroded character of *unggah-ungguh* that are being replaced by western characters that continue to penetrate millennial generations in this era of globalization. For this reason, character education based on local cultural wisdom becomes an urgent matter to do.

There are several novelty aspects in this research including the object of this research conducted at the university level where the subjects are TBI students. In addition, the method used is an experiment obtained from the results of preliminary research. On the other hand, the use of the personality course as a technique has never been done in previous research. The character education model based on local wisdom at the university level is still rarely found so that this research can be a role model. Therefore, the Personality Course is seen as being able to become a solution for character education problem.

Hiddred Geertz (1961: 146) mentions, there are two rules that determine the patterns of association and character of Javanese society, i.e. behave in such a way as not to cause conflict, and showing respect for others according to their degree and position. In Javanese ethics, F.M. Suseno quotes Hildred Geertz as saying that respect is achieved through three feelings, namely *wedi* (fear), *isin* (shame), and *sungkan* (reluctance). Referring to the Javanese philosophy of life, there are several characters inherent in Javanese society including *tata krama* (manners), *lembah manah* (relent), *andhap asor* (humble), *tepa slira* (tolerance), *grapyak* (friendly) and *ewuh-pekewuh* (reluctant). These 6 (six) characters become an indicator of Javanese *unggah-ungguh* that is examined in this research.

Furthermore, Schwartz (2005) stated that character education is often used to refer to how people become good people who show personal qualities in accordance with what the community wants. As Lickona (2003) defined that character education as a genuine effort to help a person understand, care and act on the basis of ethical values.

Shaping the Javanese *unggah-ungguh* characters can be done in a classroom training. The Krathwohl Taxonomy measurement is used in which there is a scientific attitudes or affective components. According to Krathwohl (1961) there are five levels of the affective domain: Receiving (attending), Responding, Valuing, Organization and Characterization.

a. Receiving level

At the level of receiving or attending, students have a desire to pay attention to a specific phenomenon or stimulus. The task of educators is to direct the attention of students to the phenomena that are the object of affective learning. This pleasure will become a positive habit that is expected.

b. Responding level

Responding is the active participation of students as part of their behavior. At this level, students not only pay attention but also react to special phenomena which is in this case includes emphasizing the acquisition of responses, willingness to respond, or satisfaction in responding. The high level in this category is interest, that is, things that emphasize the search for results and pleasure in specific activities.

c. Valuing level

Valuing involves determining values, beliefs or attitudes that indicate the degree of internalization and commitment. The degree of range starts from accepting a value, such the desire to increase skills, to the level of commitment. Valuing is based on the internalization of a specific set of values. Learning outcomes at this level relate to consistent and stable behavior so that values are clearly recognized. In the learning objectives, this assessment is classified as an attitude and appreciation.

d. Organization level

At the organizational level, the value of one with another value is associated, conflicts between values are resolved, and it starts building a consistent internal value system. Learning outcomes at this level are conceptualizing or organizational value systems, such the development of life philosophy.

e. Level of characterization

The highest level of affective domain is value characterization. At this level, students have a value system that controls behavior within a certain time until

a lifestyle is formed. Learning outcomes at this level relate to personal, emotional, and social.

METHODOLOGY

This is a quantitative research which uses experimental method. Kerlinger (2006: 315) defines experimental research wherein researchers manipulate and control one or more independent variables and observe the dependent variables to find variations that appear together with the manipulation of the independent variables. There are two variables in this research, i.e. independent variable (x), which refers to the technique (personality course), and the dependent variable (y) that is the Javanese *unggah-ungguh* character. TBI IAIN Salatiga 6th semester students become the subject of this research. The reason is that students will take internship (PPL) which is a teaching practice program for students as prospective teachers so that it is expected that the results of the personality course will significantly affect their personalities and can be actualized in shaping the Javanese *unggah-ungguh* characters for students of school where they carry out PPL. The design of this research uses *one-shot case study* experimental research model with tables like the following:

Table 1. The Cycle of Experiment by Using One-shot Case Study

Subject	Treatment	Test
1 Group	X	T

Explanation:

X: Treatment by using personality course techniques in experimental class.

T: Test after being given treatment.

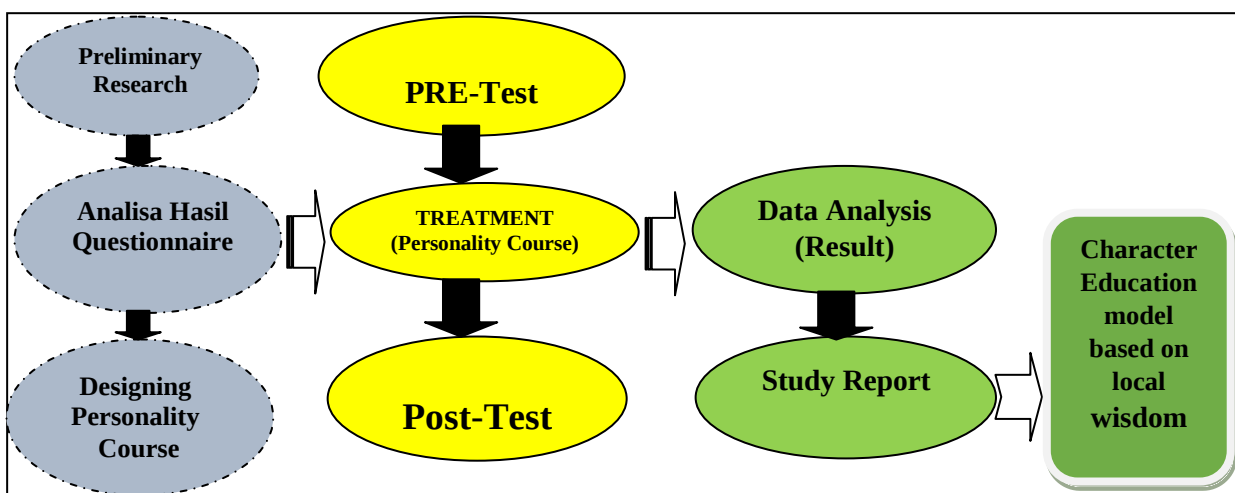
This study uses quantitative data to measure the extent to which techniques can change the character of students after attending the personality course. The qualitative data is also needed to strengthen the data obtained through the description. Technical analysis of the data used in this research is contained in the table below.

Table 2. Technical Analysis of the Data

Types of data	Instruments	Participants	Data	Analysis
Quantitative	Questionnaire	Students	Questionnaire score	Scoring scale rubric
	Interview	Researcher Trainers Students	Note	Transcript

While the steps in the research are stated in the scheme below.

Scheme 2. Steps of the Research



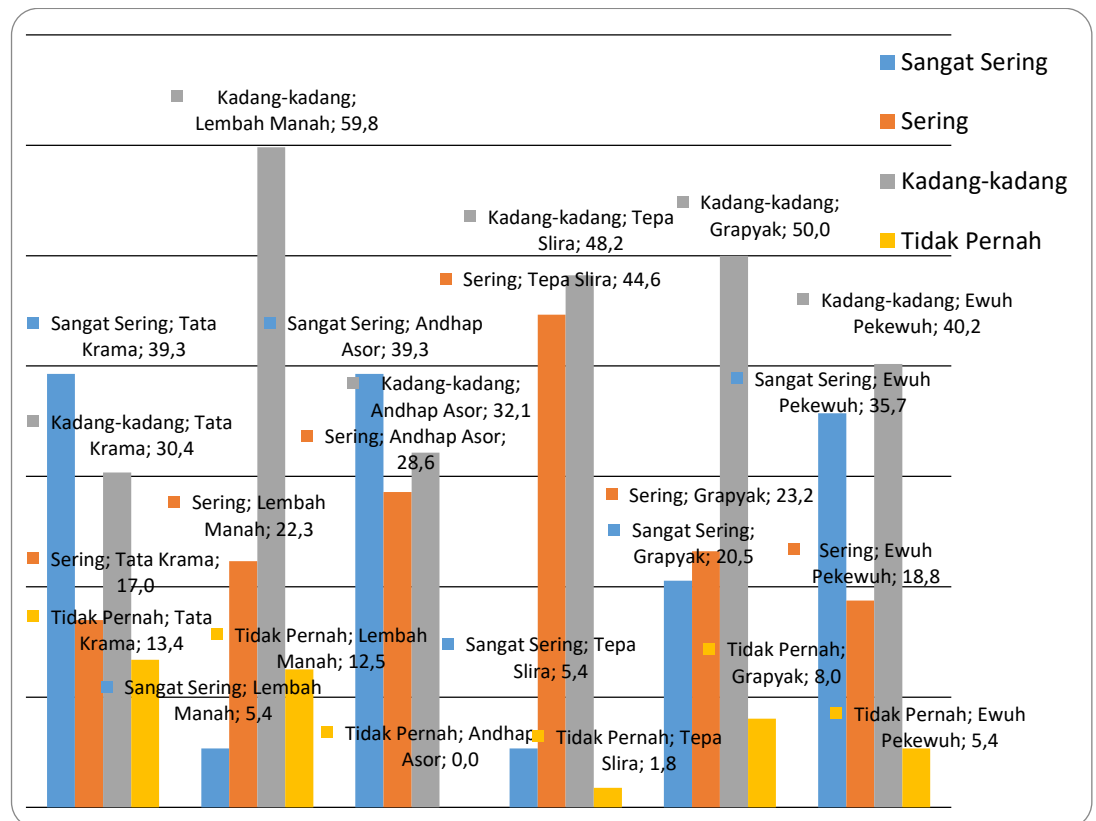
The researcher starts the research steps with a preliminary research by giving a random questionnaire to TBI students as respondents. The results obtained become a material for designing a treatment that is suitable to be used in changing the character of students through the personality course. After doing the treatment, the researcher compares the results of the pre-test and post-test as the conclusion of this research. The conclusion is then used as a reference for the education model based on the Javanese local wisdom at the university level.

FINDINGS AND DISCUSSION

The number of active students of TBI at IAIN Salatiga, in the academic year of 2017/2018 are 926 in which 89% are Javanese native, 9% are from outside Java and the remaining 2% are from Thailand. Before conducting research experiments, researcher had conducted preliminary research in advance about the application of Javanese *unggah-ungguh* characters to 56 Javanese students from TBI at IAIN Salatiga by using random questionnaire.

The questionnaire is about attitude statements that are carried out in everyday life. Students will be faced with statements related to their attitude in daily life. They will choose four options for possible attitude choices including answers; Very Often, Often, Sometimes and Never. The questionnaire given to students with indicators of *tata krama* (manners), *lembah manah* (relent), *andhap asor* (humble), *tepa slira* (tolerance), *grapyak* (friendly) and *ewuh-pekewuh* (reluctant) has resulted the following findings.

Scheme 3. Distribution of Respondents' Answer Options at Preliminary Research



Based on the results of the preliminary research above, a fact is found that out of the 6 (six) indicators of Javanese *unggah-ungguh* has begun to be rarely applied to the students' daily life. To strengthen this fact, researcher also uses instruments in the form of observation and interview with student respondents and finds a result that the average of them begin to leave Javanese *unggah-ungguh* because they consider it unimportant. As English education students, they feel that they do not need that Javanese life philosophy which is too complicated, so that many of them imitate the characters of westerners who tend to be more individualistic and independent (do not need to know people around them). Based on the results of the preliminary research, the research team conduct a discussion with trainers to design research experiments by using the personality course as a technique.

Personality course is a student character education program designed by trainers who are experts on character development to internalize local cultural wisdom which in this context is Javanese *unggah-ungguh* to become an authentic person (*njawani*/ having javanese *unggah-ungguh*). Each material presented in the personality course is inserted with the character content of *unggah ungguh* in modern era based on the Krathwohl taxonomy on 5 (five) levels of the human affective domain. The program is carried out in 3 (three) phases, including the character building, actualization, and character development stages of Javanese *unggah-ungguh*. The implementation details of personality course are listed in the table below.

Table 3. Implementation of the Personality Course

No	Activities	Affective domain	Material	Internalization	Partisipant	Duration
1.	Character formation of Javanese <i>unggah-ungguh</i>	Receiving (attending) Responding	Inner Beauty Interpersonal Communication Expression	Javanese ethics vs Western ethics: <i>Tata krama</i> Andhap asor <i>Lembah manah</i> <i>Tepa slira</i> <i>Ewuh pekewuh</i> <i>Grapyak</i>	Trainers Students Researcher	2 days

2.	Character actualization of Javanese <i>unggah-ungguh</i> character	Valuing Organization	Actualization	Theme : “21 days towards authentic characteristics”	Students	21 days
3.	Development of Javanese <i>unggah-ungguh</i> character	Characterization	Self Presentation	Having authentic Javanese character	Trainers Students Researcher	1 day

The first stage is to form Javanese *unggah-ungguh*. In this stage, the affective domain has been inserted at the level of Receiving (attending) and Responding. This is the most basic stage, which contains theories and suggestions in shaping Javanese *unggah-ungguh* character to students. The material presented in this first stage is about Inner Beauty, Interpersonal Communication, and also Expression. Students get debriefing from the trainer regarding the differences between Western Ethics vs. Javanese Ethics, as well as internalization of 6 (six) indicators of Javanese *unggah-ungguh*, namely *tata krama* (manners), *lembah manah* (relent), *andhap asor* (humble), *tepa slira* (tolerance), *grapyak* (friendly) and *ewuh-pekewuh* (reluctant).

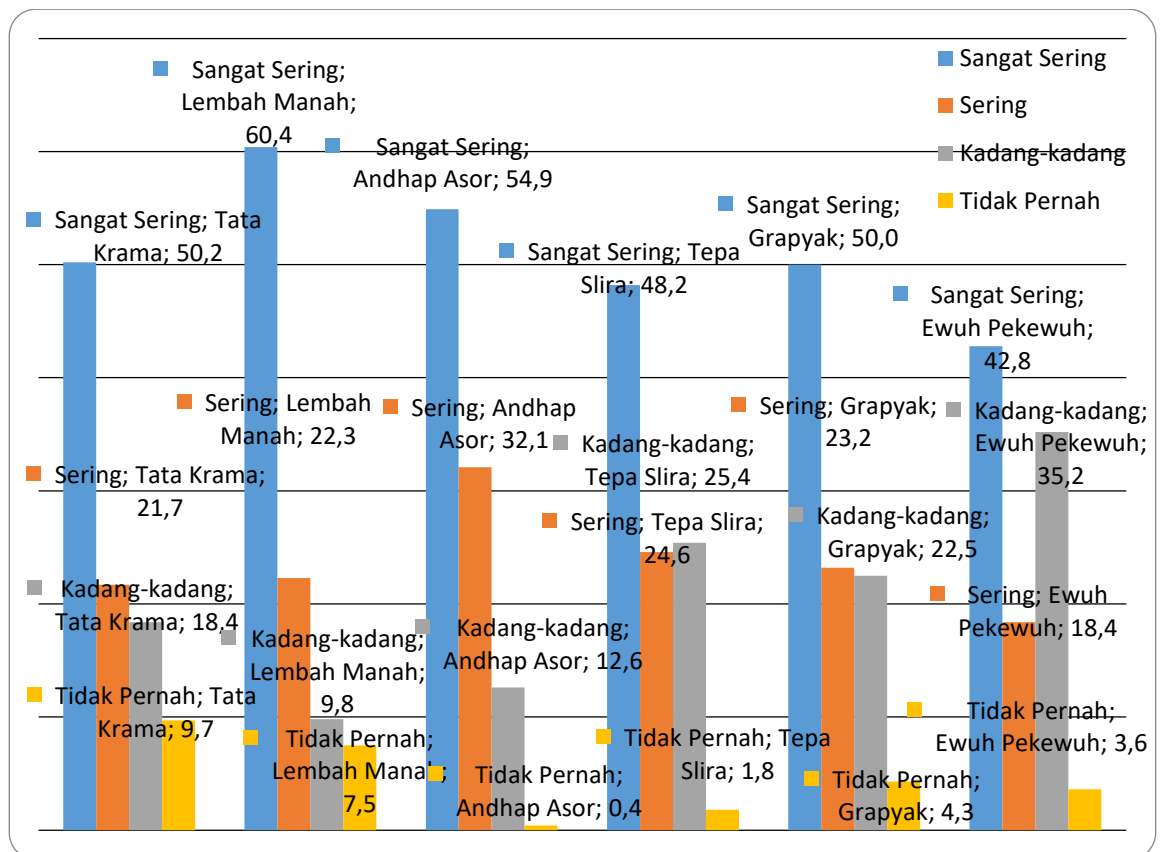
The second stage is called the actualization stage. This stage lasts for 21 days with several assignments given by the personality course trainer, including, directly involved in the community to train their care and sensitivity, as well as the application of the 6 (six) Javanese *unggah-ungguh* indicators that have been given. Some of the assignments given by trainers included: getting to know their neighbors more closely, noting every good thing that has been done after helping people around the world, making parents happy through a simple attitude, and so on. In this stage, there are two affective domains that will be internalized to students, namely the Valuing and Organization domains. At this stage students are required to develop themselves and form their identity through assignments in the community.

The third stage is Javanese *unggah-ungguh* preservation stage. At this stage, students must present the results of the assignments that have been done in the actualization stage. This stage is the affective domain at the level of characterization. The theme of his presentation was "Being an authentic person

with authentic Javanese character". As for this stage, students share their experiences and also evaluate themselves after going into the community. In this stage students find their identity and change their perspective about the importance of Javanese *unggah-ungguh* as part of the shield of modernization of Western cultural influences.

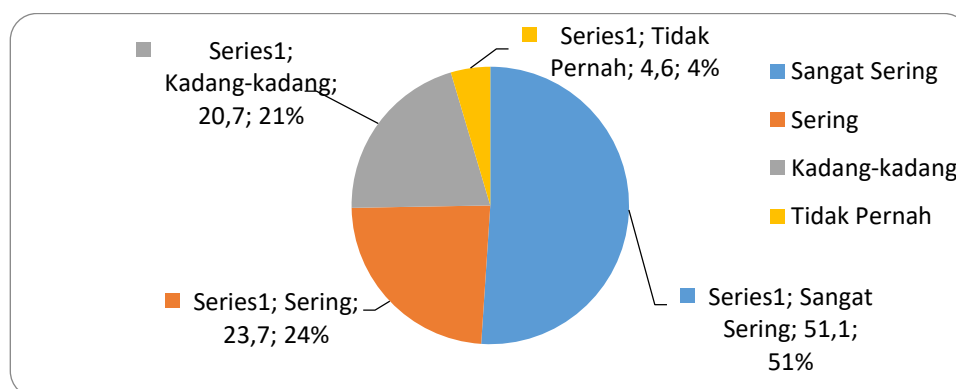
After three stages in the Personality Course, students were again given a questionnaire with 6 *unggah-ungguh* indicators that they have actualized. The results of the post-research are stated in the scheme below.

Scheme 4. Distribution of Respondents' Answer Options in the Research Result



From the detailed treatment results data, the percentage of each indicator of Javanese *unggah-ungguh* above can be summarized as follows.

Scheme 5. After Treatment Percentage Result of Personality Course Application



There are 51.1% of respondents who become very frequent in applying Javanese *unggah-ungguh* in daily life, 23.7% often apply it, 20.7% sometimes apply it and there are 4.6% who never apply it. These results indicate that the majority of respondents begin to re-use Javanese *unggah-ungguh* character as the original identity of the Javanese community. The results of the questionnaire are strengthened by interview given to respondents randomly and a conclusion is obtained that those who have considered *unggah-ungguh* as trivial and unimportant, now they feel they have to change their perspective. According to them, Javanese *unggah-ungguh* is a shield as an effort to protect them from being influenced by Western culture that is more individualistic and apathetic. After carrying out assignments for 21 days, they feel closer to people around them and there is empathy in them to be more respectful to others.

As for the changes in their character before and after participating in the personality course when examined from the Krathwohl Taxonomy in which there is a scientific attitudes or affective components, the characters that have been formed have gone through 5 (five) levels of the affective domain, namely: Receiving (attending), Responding, Valuing, Organization and Characterization.

In the realm of Receiving (attending) or "Recognition" phases, students have begun to receive a teaching/knowledge about the differences of Javanese Ethics vs. Western Ethics, as well as *unggah-ungguh* character, especially on the 6 (six) indicators used in this research by the personality course trainer. At the Responding stage or the "Giving Response" phase, students actively participate in

personality course and participate in every learning activity. In this stage, students have begun to respond to every activity in the personality course activities. In the Valuing stage or the "Award for value" phase, students have adhered to these values in their daily lives. The values they hold firmly are obtained from the character internalization on the personality course. The fourth stage is called the Organizational stage or the "Organizing" phase. Students begin to connect *unggah-ungguh* character values to the existing value system in the community and integrate these values into their lives. And at the last stage is called the Characterization stage or the "Practice" phase. It has formed a pattern and habit of applying the Javanese *unggah-ungguh* character to change his life.

With the various stages of the personality course, there is a significant change in the attitude and character of students before/after attending the personality course. The changes can be seen from observations made by researchers after conducting the personality course activities. The interview made by researcher to some students who have participated in the personality course got the conclusion the following:

1. Students become more aware of the trainers and the lecturers. It is seen from the way they talk, there are changes from usual into softer be tone.
2. Students tend to be more able to maintain their attitude, for example when they have to joke with their friends, they will not laugh out loud like before. It has begun to appear reluctance from them.
3. Students look more friendly with facial expressions and body language that tend to be more Javanese, such as bowing when passing or shaking hands and greeting the lecturers they pass without looking at the lecturer.
4. Students become more sensitive and caring to the people around them. With various assignments given by trainers, students who previously only carry out these activities are fulfilling their duties, but it turns out that the impact is brought to their daily attitudes after following the personality course.
5. Students become more socially aware, for example this can be seen from their plans to hold personality course activities among friends. There is an appearance of desire to become an agent of change, help fellow friends, give tutorials about Javanese *unggah-ungguh* character-based education. Therefore, the attempt to internalize Javanese *unggah-ungguh* character as a form of national culture preservation through personality course is very important and is successfully carried out to change the character of TBI students at IAIN Salatiga.

Based on the result of questionnaire and interview above, there is a change after students follow the 21 days of personality course. This change of attitude shows the successful implementation of the personality course training.

CONCLUSION

This research gives contribution and reference of role models from local wisdom-based character education that can be applied at the university level. With an effort to revitalize the identity of the nation's character, especially Javanese *unggah-ungguh* to the younger generation in the midst of modernization, the era can be used as self-protection from the influence of western culture. In addition, the exposure of this research result is used as inspiration for all millennials, especially students who are studying the western language, ethics and culture in order to be able to fortify themselves by not forgetting the local culture that is the nation's original identity.

As a result of this study, it can be clearly seen the description of Javanese *unggah-ungguh* character to TBI students at IAIN Salatiga before and after attending the personality course. There is a significant increase that within 21 days in the actualization phase, students are able to understand and change westernized attitudes to become more javanese. It can be concluded that the personality course is successful in shaping the Javanese *unggah-ungguh* character of TBI students at IAIN Salatiga as a modernization fortress of their cultural identity. Actually, this research is still limited only to students from native Javanese, so as a recommendation for further research, it can be further developed more widely and more nationally for all the Indonesian students as the way of preserving the identity of the nation's character.

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