

VALUES OF CHARACTER EDUCATION IN THE JAVANESE LOCAL WISDOM *PARIBASAN* FOR THE YOUTH

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Abstract

The Javanese proverbs (*paribasan*) as part of literature contain particular implicit meanings. The aim of this study is to describe the forms of Javanese proverbs (*paribasan*) as part of the local wisdom that contains character education values, in addition, to reveal the benefits of these values to the youth. It deployed a descriptive qualitative method. Data was collected by selecting a number of Javanese proverbs (*paribasan*) available from online sources. It featured a thematic analysis technique through five stages of primary data analysis. The study deployed a thematic analysis technique through five stages of primary data analysis. These themes are including religious, nationalist, autonomous, mutual voluntary cooperation, and integrity. The findings revealed a number of character education values for youth contained in the Javanese proverbs (*paribasan*) as part of the Javanese local wisdom. The values contained in the proverbs could develop the Indonesians as the 21st century competitive *golden* generation with noble characters. The implication of the study is expected to create a safe, peaceful, friendly, prosperous, trustworthy, and cooperative social environment as an attempt to establish the identity of advanced and noble Indonesians.

Keywords: Character education, local wisdom, Javanese proverb (*paribasan*).

1. Introduction

Ministry of Education and Culture through *Konsep dan Pedoman Penguatan Pendidikan Karakter* (The Concept and Guidelines of Character Education Reinforcement) stated that a great nation possessed a strong character and high competence that was developed through a pleasant education system and social environment and upheld the noble values in all life aspects of the State and Nation (Kemdikbud, 2016; D. Setiyadi & Haryono, 2019). The notion should be implemented by all educational facilitators from the primary to secondary level, as character education functions to form a nation's signature identity at an early age.

The strong comprehension of the noble character values will encourage the youth to act and behave like the way they should do in their daily life. The comprehension will also encourage people to create a friendly and peaceful social environment.

The implementation of those noble characters should not be misunderstood as the only teachers' full responsibility, however, in this concept, parents and society must also play their essential roles in boosting the value implementation. The teachers are responsible to form the basic understanding of those values through the multi-subject integration at schools. Meanwhile, parents and society should appear as the exemplary figures that convey the values through religion, history, literature, and relevant attitude in daily activities.

Generally, literature is a potential media to implement the character education values for youth, as it contains local wisdom of Indonesian ethnicities. Proses, poetries, and dramas are some sorts of literary forms in common knowledge. Meanwhile, the characteristics of literature may vary based on its origins. For instance, poems that come from Malayan-spoken regions are recognized as *parikan* by Javanese people, while proverbs are commonly mentioned as *paribasan*. Proverbs are actually the products of ethnic literature and culture (Prihatmi, Basuki, Yusuf, & Slamet, 2003; Sedyawati, Wiryamartana, Damono, & Adiwimarta, 2001). Another instance of local literary product is the Balinese drama, *arja* which is known as *sandhiwara* by Javanese people. The current article is focused on the proverbs as part of the local literary product, especially those which are recognized as *paribasan* in Javanese literature.

Javanese society has possessed a literary traditions since the ancient time, of which were produced by Javanese renowned poets. The literary traditions, either in written or oral forms, live as the inseparable part of the society. The literature appears in various products, including folktales, dramas (*sandhiwara*), poetries (*geguritan*), poems (*parikan*), proverbs (*paribasan*), and folksongs (*tembang*), in spite of its small scale application in daily life. The Javanese literature offers character education values as part of the Javanese local wisdom that contains noble messages in a number of cultural products, including legends, folklores, idioms, reliefs, music, and culture (Gunara, 2018).

Javanese literatures are orally disseminated from one to the next generation, of which the values are comprehended as the way of life by Javanese people. In detail, *paribasan* also appears as the guidelines of Javanese people's living paradigm. For instances, a number of renowned *paribasan*, including *ilmu iku tinemune kanthi laku* (the lore should be earnestly pursued), *rukun agawe santosa* (harmony carries out prosperity), *sapa sing salah bakal seleh* (whosoever commits guilt, will be guilty) are comprehended as the social life guidelines.

With regards to the notion, the article is targeted to describe the forms of Javanese proverbs (*paribasan*), the content of character education values, and the benefits of the value comprehension. This is distinguishes it from other studies.

2. Literature Review

2.1 *Paribasan*

Paribasan terminologically derives from two terms, including *pari* (paddy) and *basa* (language) which are suffixed by *-an*. It simply refers to the language that goes in circle and means as the idiom that contains disguised meaning (Hadiatmadja, 2019). Parable, idiom, and adage are the similar terms for *paribasan* (Prihatmi et al., 2003). Javanese proverbs are different from Indonesian proverbs due to its major classification in three terms, including *paribasan*, *bebasan*, and *saloka*. The current article has summed up those three categories of Javanese proverbs as *paribasan*.

2.2 Local Wisdom

Local wisdom is also recognized as local knowledge or local genius (Setiyadi, 2012; Setiyadi, 2010, 2012; Setiyadi, 2013; Tine, Pabbabari, Susdiyanto, & Ahmad, 2017). It is the basic knowledge gained from the balanced life with nature (Mungmachon, 2012). The term as the way of life and knowledge in various living strategies, such as the values of acts which are committed by the local people in dealing with their problems and fulfilling their needs (Aslan, 2017). Local wisdom as the human wisdom in developing their local excellence based on the value philosophy, etiquettes, norms, and attitude in their traditions (Nadlir, 2014). Accordingly, local wisdom refers to the content of human values possessed by a local tradition or culture as the manifestation of life characteristics in all aspects (Agusman, Suyitno, & Pratiwi, 2017).

Local wisdom appears in the forms of legends, folklores, idioms, reliefs, music, culture, education, and others (Gunara, 2018), of which the values were previously disseminated orally through stories and traditional ceremonies at the prehistoric culture. (Mawaddahni, 2017) mentioned that the way of life that was utilized to deal with various challenges in fulfilling the daily needs included all life elements, such as religious beliefs, science and technology, social organization, language and communication, and arts as part of the local wisdom.

2.3 Character Education

The term character in Greek means "to mark" and emphasizes at the implementation of good deeds which are committed through real action in daily life (Aslan, 2017; Sutomo, 2014; Ubaidillah, 2016). John Dewey defined character as the habit interpenetration (Agboola & Tsai, 2012). The combination of the terms in the phrase *education character* is comprehended as the form of education that aims to implement the values of good deeds which are committed through real action in daily life.

The character education has become the national movement taught at the educational institutions since 2010, despite a number of evaluations for its improvement. Therefore, there is substantial demand for a comprehensive policy that departs from the local wisdom, as an attempt to deal with the current complex challenges (Kemdikbud, 2016). Department of Education and Culture then published *Konsep dan Pedoman Penguatan Pendidikan Karakter* (The Concept and Guidelines of Character Education Reinforcement) in 2017, of which the concept included five points of noble characters, including: (1) religious, (2) nationalist, (3) autonomous, (4) mutual voluntary cooperation, and (5) integrity (Kemdikbud, 2016; Setiyadi & Haryono, 2019). The character education values are compatible for class learning integration (Agboola & Tsai, 2012; Setiyadi & Haryono, 2019; Setiyadi, 2014, 2015; Setiyadi, 2012; Agboola & Tsai, 2012). In detail, character education as a school-based process to promote personal development in youth, through the development of virtue, moral values, and moral agencies (Pattaro, 2016).

3. Research Method

The study utilized a descriptive qualitative method and picked up a number of *paribasan* from an online source (<https://sabadewi.wordpress.com/aneka-peribahasa-jawa>) as the research object. Data was collected by selecting a number of Javanese proverbs (*paribasan*) available from online sources. The researcher then compared the messages of the *paribasan* based on the concept of character education values and Javanese local wisdom.

The study deployed a thematic analysis technique by identifying, analysing, and reporting patterns (themes) within data (Braun & Clarke, 2006). Thematic analysis are including religious, nationalist, autonomous, mutual voluntary cooperation, and integrity. The analysis involved the researcher's identification and analysis to define the messages of the *paribasan* and relate them to the reporting themes of character education values. The final procedure of the analysis and interpretation would be in the form of conclusion.

4. Results and Discussion

4.1 Result

The findings revealed that *paribasan* as part of literary idioms that represent Javanese local wisdom and contain the way of life, knowledge, and philosophy in dealing with the daily life challenges. As part of the local wisdom, *paribasan* offers the values of character education for youth. The discussion related to character education referred the *Konsep dan Pedoman Penguatan Pendidikan Karakter* (The Concept and Guidelines of Character Education Reinforcement) published by the Ministry of Education and Culture, including religious, nationalist, autonomous, mutual voluntary cooperation, and integrity. The following discussion explores the character education values contained in a number of *paribasan* with five examples of *paribasan* for respective values.

4.1.1 Religious

A religious character implies the faith in God which is implemented through norms of attitudes. The following examples represent the values of a religious character.

- (1) *Madhep mantep manembah mring Gusti* 'Persistently believe in God by worshipping Him'
- (2) *Gusti iku cedhak tanpa senggolan, adoh tanpa wangenan* 'God is near to us in spite of His untouchable sense, God is far from us in spite of His unaffordable sense'
- (3) *Jumbuhing kawula Gusti* 'The unification of human with God as their Creator'
- (4) *Urip rukun, aja gawe pati lan larane liyan* 'Living in harmony, do not kill, do not hurt people'
- (5) *Wani ngalah luhur wekasane* 'Surrender to earn the honor at the end'

Data (1) contains a religious character adhered by the people who believe in the existence of God. People that possess faith will steadfastly commit to implement the teaching of their religion. Someone with a strong faith will be certain that God is near to him (2) and motivates him to commit good deeds in every act (3). In contrast, if someone violates the teaching of his religion, such as neglecting the worship, he will find God far away from him. Other religious character is marked by the commitment in maintaining the harmony of friendship and relationship with others (4) as well as avoiding violence, sincerely loving other people as part of the human being, avoiding compulsion, and compliantly surrendering to receive the goodness (5).

4.1.2 Nationalist

- (6) *Rukun agawe santosa, crah agawe bubrah* 'Living harmoniously makes us strong, however wrangling breaks us apart'
- (7) *Desa mawa cara, negara mawa tata* 'Every village possesses their respective traditions, every state possesses their respective laws'
- (8) *Njajah desa milang kori* 'Observing the villages and the people's life (for leaders)'
- (9) *Sadumuk bathuk, sanyari bumi* 'The matters of woman abuse or land seizure will be defended till the end'

(10) *Memayu hayuning bawana* 'Creating the peaceful world'

The value of the nationalist character at data (6) reflects the commitment to keeping social peace as part of the effort in strengthening unity. It also conveys a message that conflicts will only set people's life apart. A harmonious life in daily activities can create peace and unity (10). Meanwhile, data (7) affirms the advice to respect the diversity of cultures, ethnicities, and religions as part of the national assets due to the fact that Indonesians come from various races. Visitation and literary observation can help to improve cultural comprehension (8) and grow tolerance within the context of multicultural life and encourages unity. Patriotism, compliance to the law and norms, and national defense are the series of nationalism (9).

4.1.3 *Autonomous*

- (11) *Obah ngarep, kobet mburi* 'If a husband (as the head of the family) strives an effort to make a living, his wife and other family members will be able to fulfill their daily needs'
(12) *Tatas, tutus, titis, titi, lan wibawa* 'There is nothing missed as everything is committed with totality and straight on the target through a careful and wise manner'
(13) *Rawe-rawe rantas, malang-malang putung* 'Able to deal with all challenges'
(14) *Aja leren lamun durung sayah* 'Do not stop before reaching the target'
(15) *Golek banyu bening* 'Keep learning from the teacher'

Data (11) reflects an autonomous character which is represented through someone's work ethos to fulfill his daily needs. Persistence, professionalism, courage, independency, and hardworking are reflected by data (12), (13), and (14) that symbolize someone's ability in dealing with the existing challenges and solving the problems in his life. Meanwhile, data (15) represents persistence and faith in hopes, dreams, and future visions, in addition to the representation of a high spirit of life and the character of never giving up.

4.1.4 *Mutual Voluntary Cooperation*

- (16) *Amemangun karyenak tyasing sesama* 'Creating peace among the human being'
(17) *Mikul dhuwur, mendhem jero* 'Upholding someone's honor and covering up his deficits'
(18) *Holopis kuntul baris* 'Cooperation to accomplish works'
(19) *Aja dumeh* 'Do not boast yourself'
(20) *Nglurug tanpa bala, menang tanpa ngasorake, sekti tanpa aji, sugih tanpa bandha* 'Facing battle without troops, winning without humiliating, being powerful without super power, being wealthy without wealth'

Data (16) and (18) contain cooperative values which are reflected through a sincere work ethos, as an attempt to create social peace. The similar value found at data (17) symbolizes the respect for others (relatives, parents, leaders) and relates to the values of good and bad deeds. Cooperation is established by avoiding self-centric characters, such as arrogance and nonchalant act (19). Meanwhile, data (20) describes antiviolence, antidiscrimination, and cooperation.

4.1.5 *Integrity*

- (21) *Ajining dhiri dumunung aneng lathi* 'Esteem depends on speech'

- (22) *Becik ketitik ala ketara* ‘Good deeds will be distinguished, as well as bad deeds’
- (23) *Nandur pari jero* ‘Committing good deeds as hoping for goodness’
- (24) *Ngudi laku utama kanthi sentosa ing budi* ‘Seeking excellent characters through tranquility’
- (25) *Sura dira jayaningrat lebur dening pangastuti* ‘The evil will be ended by the virtue’

Integrity as part of the character education is reflected at data (21) as a trustable character in speech, acts, and commitment based on the values of truth. In contrast, lies, dishonesty and improper speeches will grow someone as an untrusted personality. Data (22), (23), and (24) reflect the impacts of every good and bad deed. A noble character will be recognized through a high value of humanity, while an evil character will end up with a social isolation (25).

4.2 Discussion

Paribasan is recognized as part of the Javanese local wisdom that contains way of life, knowledge, living strategies, value philosophy, aesthetics, and daily norms. The concept was once disseminated orally through traditions. *Paribasan* appears as meaningful values adhered by the Javanese people as they constantly promote it through speeches. As part of the local wisdom, *paribasan* is utilized as the instrument to teach the character education values for youth, including religious, nationalist, autonomous, mutual voluntary cooperation, and integrity that respectively stand by each other (Agboola & Tsai, 2012; Hadiatmadja, 2019; Nadlir, 2014; Pattaro, 2016; Setiyadi & Haryono, 2019). There is an urgency to contextually and universally develop those values.

The values can contribute to the empowerment of the 21st century Indonesian competitive youth, as an attempt to prepare the Indonesian Golden Generation by 2045 (Kemdikbud, 2016; Setiyadi, 2014, 2015; Setiyadi, 2012). The Golden Generation itself refers to the youth that possess noble characters to create a safe, peace, harmonious, prosperous, trustworthy, and cooperative state life to reach the advance in all aspects.

5. Conclusions

The Javanese local wisdom in *paribasan* offers the values of character education for youth which is applicable for the students from primary to secondary level. The discussion of those noble values should refer to the *Konsep dan Pedoman Penguatan Pendidikan Karakter* (The Concept and Guidelines of Character Education Reinforcement) developed by the Ministry of Education and Culture. The implementation of the character education through *paribasan* is expected to grow the Indonesian youth as the 21st century competitive *golden* generation that possesses noble characters to create a safe, peace, harmonious, prosperous, trustworthy, and cooperative state life to create the advanced and noble national identity.

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