



## Implementation of Javanese as a Daily Language in the Establishment of Character Education at the Al-Muttaqien Pancasila Sakti Klaten Islamic Boarding School in 2022

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### **Abstract**

This study aims to 1) Analyze the Javanese language considered as a form of local culture at Islamic Boarding School of Al Muttaqien Pancasila Sakti Klaten, 2) Analyze the Javanese Krama language is a concrete manifestation of upholding cultural values in social life at Islamic Boarding School of Al Muttaqien Pancasila Sakti Klaten, 3) Analyze the Javanese language implemented in the formation of character education at Islamic Boarding School of Al Muttaqien Pancasila Sakti Klaten. This research applied descriptive qualitative research method. Data were collected with a natural setting as a direct data source. . The main data sources in this research were kyai, mudir and ustadz (teachers) as well as some students. Based on the results, this study concludes that: 1). Javanese is used as a form of local culture at Islamic Boarding School of Al Muttaqien Pancasila Sakti Klaten. The polite attitude of the Javanese is to follow ethics. 2). The Javanese Krama language is a concrete manifestation of upholding cultural values in social life at Islamic Boarding School of Al Muttaqien Pancasila Sakti Klaten. 3). The application of the Al Muttaqien Islamic Boarding School language in learning is that students use common language interpreted as Javanese. The application of Javanese krama at the Al Muttaqien Pancasila Sakti Islamic Boarding School in the formation of the polite character of students plays a very important role in the growth and development of students in the future.

**Keywords:** *Javanese; Daily Language; Character Education*

### **Introduction**

The development of Islam in Indonesia is apparently influenced by the existence of *pesantren* (Islamic Boarding School). Advances in science and empowerment of the people make a positive contribution to the survival of the people. The unique tradition of forming the character of the *santri* (students) and the unique traditions of Islamic boarding schools stem from the long history of the establishment of various Islamic boarding schools in Indonesia. The hallmark of Salafiyah Islam in Indonesia and the oldest Islamic religious education system is the *pesantren*. In general, the types of Islamic boarding schools can be divided into two parts, namely Salafiyah Islamic boarding schools and Khalafiyah Islamic boarding schools (Tamam, 2015). Saihu (2019) argues that *pesantren* as Islamic educational institutions have never taught radical behavior and terrorism. Because Islamic teachings in

general can be implemented from the start to form Muslim individuals who are humane, tolerant and productive.

The results of observations at the Al Muttaqien Pancasila Sakti Klaten Islamic Boarding School show that character education is carried out by incorporating moral education in each subject, the use of Javanese as the daily language in the *pesantren* environment, character education assessment programs in each semester, activities that support the application of character education such as weekly studies, religious practices taught by the *pesantren* leaders, self-defense activities and additional programs for social practice material.

However, nowadays, the current phenomena show that there are still many boarding school students do not respect the Kyai. There are those who consider the use of Javanese as a means of communication in everyday life as a sign of progress or setback, reducing the intensity of the use of Javanese and increasing the intensity of Indonesian and international languages. Many phenomena reveal that younger children do not respect their elders. For example, when a child is a teenager or an adult, when talking to his parents, he is still impolite because he uses Javanese *Ngoko*, not Javanese *Krama*. The use of the Javanese is often considered old-fashioned and uncool. In fact, the Javanese language has a deep character. Ordinary people use Javanese, especially Javanese *Krama*. The Javanese *krama* variety is used as a linguistic form that reflects the respect used by the Javanese in both written and spoken form. The use of Javanese manners itself has a higher level of politeness.

The Javanese is currently becoming less functional as the understanding of the Javanese world continues to narrow. A number of questions arise why today's children do not have these polite attitudes. Some teenagers start to be brave to their parents and their teachers, if they are given advice they dare to argue, maybe they even dare to challenge the person who advises them. According to Wulan, language is one of the cultures created and used by humans themselves as a means of communication (Wulan, 2013). Language is also a means of self-expression and communication, as well as a means of proving one's identity. Through speech, a person can show his vision, understand of something, the origin of the nation and state, education and even the quality of nature. Language is a tool for human daily needs to realize life. The Javanese language itself has a vocabulary that is good for speaking to parents which is in line with the direction of Indonesian culture. In this case, the task of the local government is to cultivate and protect the mother tongue (Javanese).

Islamic Boarding School of Al Muttaqien Pancasila Sakti Klaten is an educational institution that upholds cultural values in its social life. Language is a form of culture in general, where the Javanese language is the most important part of Javanese culture. The language of instruction for daily communication in the *pesantren* is Javanese, and also Javanese *Krama* when communicating with older people. This is an effort made by Islamic boarding schools in the formation of the character of the students so that it is hoped that the use of Javanese as the language of instruction in everyday life in the dormitory and when serving in the community will shape the character of the students.

The message of character education reflected in Tembang Mijil written by Sunan Kalijaga has a set of values and ethics used in the context of Javanese society. One of the famous mijil songs is as follows:

*Dedalane guno lawan sekti  
kudu andhap asor  
Wani ngalah dhuwur wekasane  
Tumungkula yen dipun dukani  
Bapang den simpangi  
ono catur mungkur (Pitaloka, 2017)*

The song has meanings as follows:

That birth is a way for someone to be smart.  
 Emphasizing the importance of having humble behavior or can be said to be humble.  
 Giving in can also be interpreted as being able to control or lead yourself.  
 Do not argue when scolded' or it can be said 'willing to accept criticism and suggestions  
 Luxury is best avoided.  
 Stay away from bad things

At Mbah Liem's Boarding School mosque, every time there is something unique to grow the character of the students; after iqomat before praying in congregation, the students are always required to read prayers for Muslims, the nation and state of Indonesia, the following is the prayer:

*Subhanaka Allahumma wabihamdika tabaroka ismuka wa ta'ala jadduka laa ilaha Ghoiruka.*

*“Duh Gusti Alloh Pangeran kulo, kulo sedoyo mbenjang akhir dewoso dadosno lare ingkang sholeh, masalah, manfaat dunyo akherat bekti wong tuo, agomo, bongso maedahe tonggo biso nggowo becik ing deso, soho Negoro Kesatuan Republik Indonesia kaparingan aman, makmur, damai. Poro pengacau agomo lan poro koruptor kaparingono sadar-sadar, Sumberejo wangi berkah ma'muman Mekah.”*

*(O Allah, O our God, make us human beings who are pious, useful in this world and the hereafter, devoted to both parents, religion and nation, bringing goodness to the environment, also making Indonesia a safe, peaceful and prosperous country. Religious troublemakers and corruptors to be given guidance).*

The background of the problems make the authors reveal various problems in this study with the title "Implementation of Javanese as a Language of Everyday Life in the Formation of Character Education at the Al Muttaqien Pancasila Sakti Klaten Islamic Boarding School".

## **Method**

The research method used descriptive qualitative. Data were collected with a natural setting as a direct data source. Data collection used observation techniques, interviews and documentation involving all parties considered to have the capacity to provide research data. The main data sources in this research are kyai, mudir and ustadz as well as some students. Data analysis and interpretation were carried out as soon as possible so that existing data becomes unusable or forgets to give meaning to the data. In this study, researchers used two techniques, namely expanding participation and triangulation.

## **Results and Discussion**

### **A. Javanese Krama Language as a Form of Local Culture at the Al Muttaqien Pancasila Sakti Islamic Boarding School in Klaten**

Regional languages are often used as the language of daily communication alongside the official national language, namely Indonesian. More than half of the population in Java use Javanese as a complementary language of communication to Indonesian. Using the Javanese language places one's point of view on the structure of society. Perspectives on the level of use of the variety of Javanese in everyday life influence politeness cultural norms in society, especially the Javanese. From a social perspective, the more often and the more Javanese language is used, the more polite social values are achieved. There are many reasons for the similarity of viewpoints, including habits of using the same

language according to the age level of the interlocutor, as well as verbal etiquette norms that represent social norms and values.

Regional languages, especially the use of Javanese, can be a measure of the culture of polite behavior of a person and society. This point of reference is the identity of a particular cultural group, namely Javanese culture. Looking at the social facts of society, language as a cultural entity plays an important role in how language can also influence the social norms and values of an ethnic culture. The noble cultural identity of a particular culture must be maintained amidst the modernization of all fields.

Observations made by researchers regarding the use of the Javanese language at the Al Muttaqien Pancasila Sakti Klaten Islamic Boarding School show that many of the students still used 'rude' Javanese (*ngoko alus*) and Indonesian in their daily lives. This is because these students do not come from the Java region but from the regions of NTB, Lampung, Sulawesi, Sumatra, Bali, NTT and several other areas outside Java who certainly do not understand how to use the proper Javanese according to their level; when and how to speak Javanese *ngoko* and Javanese *Krama*. The various backgrounds of these students lead to the diversity of students' abilities in using the Javanese language. Ustadz/teachers teach little by little how to speak good words as expressed by KH Jalaludin Muslim as follows:

Good words can create good traditions. Likewise, with the Javanese language as a form of local culture. Every language has cultural values including Javanese where this Javanese language has various characteristics, so it must be able to place positions such as *kulo*, *dalem*, *sampean*, *panjenengan* and so on (KH. Jalaludin Muslim, Personal Communication, October, 15<sup>th</sup> 2022).

### **B. The Javanese Krama Language is a Real Form of Upholding Cultural Values in Social Life at the Al Muttaqien Pancasila Sakti Islamic Boarding School, Klaten.**

The next observation is about the variety of Javanese language used by students in their daily lives and how the interactions are carried out. The variety of Javanese used at the Al Muttaqien Pancasila Sakti Islamic Boarding School are *ngoko alus*, *ngoko lugu*, *krama alus*, *krama lugu*. *Krama* language is used to shape personality traits such as respecting elders by using Javanese *Krama* when interacting in everyday life.

The interview session with all informants reveal that the variety of Javanese language used by the students in their daily life at the boarding school are *ngoko alus*, *ngoko lugu*, *krama alus*, *krama lugu*. The Javanese language variety is used as appropriate. The leaders of the boarding school also state that:

“The function of language is as a means of interaction, conveying information orally and in writing. Javanese language as a cultural value in social life, Javanese language must be preserved, guarded and taught so that it is not lost (Ust. Syarifudin, Personal Communication, October 9<sup>th</sup> 2022).

“The function of the Javanese language is to convey, notify news and is a tool for interaction. The statement about the Javanese language as a cultural value in social life is that the Javanese language can show the meaning of being polite and the meaning of manners to the community so that it is worthy of being considered as local Javanese cultural values. (Ust. Itmamul Anam, Personal Communication, October 9<sup>th</sup> 2022).

The results of the interviews between the two teachers reveal similar things, including that the Javanese language functions as a communication tool where speakers must pay attention to the rules for its use or uploads in the Javanese language. The Javanese language with its various variations leads to the formation of the character of its speakers. The characters that are expected to be formed in the program for implementing the use of the Javanese language are the characters of politeness (*andap asor*), manners, respect for the interlocutor and ethics.

The Javanese language as a cultural value in social life can be seen in the statement that the Javanese language is only used by the Javanese people and those who study the Javanese language. Most of the speakers of Javanese besides native Javanese are people who live in the area of Java or really want to learn the Javanese language itself. In social activities in the Java region, of course, more Javanese is used because from the application of the speaking rules, the interlocutor can provide an assessment of the character of the interlocutor. These character assessments include whether speakers respect their interlocutors, whether speakers have courtesy in a forum, etc.

The position of traditional Javanese is slowly but surely replaced by Indonesian custom. This can be seen in the symptoms of using Indonesian vocabulary to refine the Javanese language used by children. Influential factors are the child's bilingual situation, developments in media and technology and difficulties in learning Javanese. The diversity of Javanese customs must be preserved because this diversity reflects the attitude of the Javanese people who are full of respect and courtesy. Javanese language learning which relies more heavily on the use of communicative Javanese should be done in such a way that children know how to communicate in good Javanese accompanied by correct grammar.

Communication within the organization is important, part of life in the education and communication is interaction in social activities. As citizens who cannot be separated from society to create intimacy and kinship, leadership requires an organization, in this case the students at Al Muttaqien Pancasila Sakti Islamic Boarding School, to manage aspects of multilingual communication involving caregivers, coaches and administrators to develop. Implementation of various innovations, programs, reflections and other scientific aspects.

In general, every language, including Javanese, has characteristics of universality and uniqueness. Javanese is used as a means of daily communication, both spoken and written. Aside from being an everyday language, Javanese, like other languages, is also used to deliver speeches. In other words, there are also speech acts in the use of Javanese. The use of language related to extralinguistic elements can be seen in various language arrangements and is carried out by certain language groups with their values, cultural norms and customs. The use of language in its various forms as a means of communication, to express feelings and emotions related to social contact and as a means of mediating culture.

The Javanese language that is spoken according to its principles will certainly show what the character of the speaker is. Language as a cultural value in social life is of course inseparable from who uses it and how it is spoken. In Javanese, there are many categories ranging from the level of language use to several types of poetry (*parikan*) and *pantun gurindam* etc., just like in Indonesian.

Javanese is used to form personality traits such as respecting elders by using Javanese when interacting in everyday life. Language is also an expression of a cultural value, because language is requested as a variety of interactions in interacting with individuals and society. The use of language in its various forms as a means of communication, to express feelings and emotions related to social contact. The Al-Qur'an and Hadith find various guidelines for communication to run well and effectively, this can be termed the rules, principles, or ethics of communicating in the perspective of the Al-Qur'an.

The Javanese language variety is used accordingly. In communicating, each individual has a variety of languages based on customs, ethnicity, and region. In general, every language, including Javanese, has characteristics of universality and uniqueness. The position of traditional Javanese is slowly but surely replaced by Indonesian custom. The variety of Javanese languages used at the Al Muttaqien Pancasila Sakti Islamic Boarding School are *ngoko alus*, *ngoko lugu*, *krama alus*, *krama lugu*. With a background of students who are not only from Java, there are Javanese language learning activities in formal schools at the Al Muttaqien Pancasila Sakti Foundation. Most speakers of Javanese besides native Javanese are people who live in the area of Java or really want to learn Javanese itself.

The focus of this theoretical consideration is how different forms of communication can develop in pesantren with the Yellow Book culture and the Javanese dialect. The results of the interviews with the three teachers/ustadz conveyed the same thing, namely: "The function of the Javanese language is as a means of interaction with fellow human beings". The head of the dormitory also states that the use of language in its principles from lessons needs to be instilled in students so that in practice students can apply it according to the rules. In this case, students are expected to speak well, stringing words sentence by sentence. The program implemented in order to preserve the Javanese language is the application of the Javanese language in the daily life of students in the dormitory.

The head of the dormitory made a statement about the Javanese language as a cultural value in social life. The students use Javanese *krama alus* when communicating with pesantren leaders (*Kyai/Mundir*). The leader of the boarding school states that the Javanese language is a cultural value that must be preserved by being used and taught. Teachers/*ustadz* in the dormitory and at school will also pay attention to the use of the Javanese language variety.

### **C. Javanese Krama Language as Daily Language is Implemented in the Formation of Character Education at the Al Muttaqien Pancasila Sakti Klaten Islamic Boarding School.**

Observations on the implementation of the Javanese language in the formation of character education emphasize the use of Javanese *Krama* when interacting with elders as a form of respect. In the formation of character education, teachers always teach how to use the Javanese language according to their level, who must use Javanese *krama* with whom, use Javanese *ngoko* with whom and so on, as a form of good moral education and good manners to those who are older and with teachers, although some still use Indonesian.

This is in line with Chotimah's Research revealing that:

"Parents who have an educational background do not necessarily know that their children can or master Javanese vocabulary well. Because several factors can affect, one of them is the habit of communicating at home and environmental factors which communicate using Indonesian is easier to understand. ( Chotimah dkk, 2019 : 202-209)

Meanwhile, an interview with the head of the dormitory about the use of the Javanese language in daily life at the Al-Muttaqien Pancasila Sakti Islamic Boarding School reveal that:

The Javanese language is one of the cultures of the Javanese people who can show politeness and courtesy in speaking words so that communication is established in accordance with existing rules. The use of Javanese *krama* in the boarding school environment is certainly expected to form the character of students who are polite and respect each other. This is in line with the results of Fitria's research which states that:

"The application of character building through the habituation of Javanese *krama* through the implementation of language days by having dialogue using Javanese, the application of regional culture by applying attitudes that are in accordance with polite characters, the application of exemplary by giving examples of courtesy." (Fitria, 2021 : 70 )

The explanation of the three teachers is on average the same. The students use Javanese *ngoko* when interacting or communicating with classmates or friends of the same age. This is of course because Javanese *ngoko* is used more often, so students who are not from the Javanese area can easily learn from their friends. Even so, there are still some students who use Indonesian when pronouncing vocabulary for which they do not know Javanese. Institutions, both boarding schools and schools, provide local content subject programs, one of which is Javanese language lessons with the aim of students getting to know more vocabulary in Javanese. Language as a means of communication means giving clear and

interpretable signs to convey ideas, thoughts, feelings, thoughts, and desires. The application of the Al Muttaqien Islamic Boarding School language in learning is for students to use a common language which is interpreted as Javanese as an alternative to learning from the Yellow Book, regardless of the origin of the students. The difficulty of interpreting Yellow Book in Javanese threatens the impossibility of developing social behavior during learning.

The use of the Javanese language applied as the daily language of students has gone well. The additional program of Javanese local content lessons greatly assists the application of the Javanese language. The students are accustomed to using Javanese manners when interacting or communicating with more mature people, *ustadz*, and *kyai*. This is of course very helpful for students when preparing themselves before going into society. The students are expected to show the character of respecting older people when carrying out community activities in the Islamic boarding school environment. By communicating in Javanese *krama*, the teacher tries to internalize awareness of the importance of using Javanese *krama* for other people, especially for older people, for example *kyai*, parents, *ustadz*, siblings or friends in older classes. *Ustadz* still tries to use Javanese *krama*, even though students use Javanese "ngoko".

According to Megawangi, the following is a quote from William Bennet:

The family environment influences a child's developmental processes from the micro level to the macro level. Families play a huge role in children's education, outreach and values instillation. Megawangi believe that all divinely born children develop into characters when allowed to grow in an environment shaped to allow their nature to reach its full potential. The home is the earliest and most effective place to carry out the functions of the Ministry of Health, Education and Welfare. When families don't provide the best and most important skills, it becomes difficult for other agencies to right the wrongs ( Rubini, 2021: 54-58 ).

The essence of character education is based on basic human nature which comes from universal (absolute) moral values and comes from religion which is also called the Golden Rule. Character education can have certain goals if it is built on the core values of these characters. According to psychologists, some of these basic character values are: Love for Allah and His creation (nature and its contents), responsibility, honesty, respect and courtesy, compassion, caring and cooperation, trust, creativity, hard work and never give up, justice and leadership; kind and humble, tolerant, peace-loving and love of unity. Another opinion says that the nature of a person consists of: Reliable, Respected and Caring, Caring, Honest, Responsible, Citizenship, Sincere, Courageous, Hardworking, Disciplined, Visionary, Fair and Honest (John W.Santrock, 2002 : 433 ).

Based on the description above, it can be understood that the basis of character education is a philosophical and normative basis. It can be said that character is knowledge that reflects the nature of human life in behaving, so that in interaction and association a foundation is needed as a guide.

Local wisdom consists of two words, namely wisdom and local. In other words, local wisdom can be understood as ideas, local values, perspectives that are wise, full of wisdom and value, which are internalized and followed by community members (Sartini, 2015: 46 ).

Thus, it is clear that wisdom is local values referring to good values inherited from previous ancestors and used as guidelines or foundations for members of the local community. Therefore, local wisdom becomes important in character education. Because in essence, local wisdom is a truth that is traditional or permanent in a certain area.

Local wisdom is a cultural product of the past which must continue to be used as a way of life, even though it has local values, its values are universal, namely by integrating local wisdom into the

design of children's character formation. Indirectly get a complete picture of their identity as individuals and members of society who are committed to a higher culture (Wagiran, 2011).

According to the saying *basa iku busananing bangsa*, each stage of the Javanese language also carries, to be more precise, shapes the development of Javanese culture. Culture is defined as a measurement in terms of human life and behavior which includes matters of how humans respond to their world, environment, and society; a set of values that become the main basis for determining attitudes towards the outside world, even to underlie every step of behavior that one wants and must do related to the pattern of life and way of society ( Herusatoto, 1984).

Local wisdom is explicit knowledge that appears over a long period of time, develops with the community and its environment in the local system. The development process which is so long and inherent in this community, can make local wisdom a potential source of energy from the community's collective knowledge system, so that we can live together dynamically and peacefully. As a nation, Indonesia is a religious oriental nation, its culture (local wisdom) also has oriental and religious overtones.

The local cultural wisdom-based character building model has a positive impact on schools because it is able to implement several aspects, especially those related to: (a) core values of regional character/culture that can survive and develop into school, family and community culture, (b) curriculum integrated schools and extracurricular programs and support for character education in schools, (c) school leaders and teachers as Role Models, substitutes for parents at school, they can become protectors, leaders, educators to implement character development and student character in the school environment (Nuryadi, 2016).

This study shows that local wisdom is very important, especially in implementing the character development of students. At the Pancasila Sakti Al Muttaqien Islamic Boarding School, the use of Javanese *krama* is a natural thing, which leads to the formation of polite character among students. Starting with the nanny's idea, then discussions with ustadz ustadzah, the program of learning and familiarizing Javanese manners has been successfully implemented. It also occurs routinely, spontaneously and programmed. The custom of speaking Javanese *krama* is carried out as an everyday language for communication between students and supervisors, and ustadzah.

In character education, if the students don't do the things that the teachers ask, the teachers will remind them first. However, if the students still do not carry out, they will be immediately reprimanded, such as giving punishment. Meanwhile, if the students finish, then the ustadz gives awards by praising the students. This has a purpose to make the students appear enthusiastic and feel cared for by the ustadz, even though the ustadz cannot supervise the daily activities of his students. In addition, the students are taught to be honest with others regardless of whether they do it while the ustadz is watching them or not. Checking whether the students are honest or not, the ustadz understands the behavior of the students when lying or being honest, usually the honest students answer loudly and when lying answer continuously and don't want to look the ustadz in the eye. Ustadz teaches and shows right in front of his students what is good and what is bad, according to values and standards, habits. Because the usadz cannot direct them directly, the usadz asks for help from older students and classmates so that the usadz has information about the behavior of students who are in accordance with values and standards or not.

The values of character formation instilled in students are: First, character education based on religion, by teaching them the basic principles, by getting them used to worship by example, and by counseling. Second, the formation of culture-based characters involves cultivating the habituation of using Javanese *krama*, values and norms, customs and culture in students. Third, character education based on the environment, includes the attention of the ustadz and dormitory administrators to the process of child development, how to tell the truth, discipline and independence. Human character education is carried out through respect and love for others.



The essence of character building is a systematic effort to add and simultaneously develop character consistently and continuously based on religious, cultural and political values. Muttaqien Pancasila Sakti Islamic Boarding School explains how to use the Javanese language in everyday life in the hostel. Observations on the implementation of Javanese in the formation of character education emphasize the use of Javanese *krama* when interacting with elders as a form of respect.

The Javanese language spoken based on its variety or level has not been understood by students who come from outside the Java region. Although in West Java and East Java there are Javanese speakers, the Javanese language used is different from the Javanese language used in Central Java, especially in Klaten region. The students who come from outside Java include Lombok, West Nusa Tenggara, Kalimantan, Palembang, Riau, NTT, and Jambi

The use of Javanese *krama* in the Islamic boarding school environment is certainly expected to form the character of students who are polite and respect each other. This needs to be considered because the initial purpose of using Javanese *krama* in the dormitory environment is to instill a polite and respectful character towards students. In the world of education, students and ustadz must pay attention to language politeness. The students use more *ngoko* language when communicating with their friends, but when communicating with teachers they use Javanese *krama* or Indonesian.

## **Conclusion**

The Javanese language is considered as a form of local culture at the Al Muttaqien Pancasila Sakti Klaten Islamic Boarding School by implementing the use of language as a tool to understand culture now and in the future. The Javanese *Krama* language is a real manifestation of upholding cultural values in social life at the Al Muttaqien Pancasila Sakti Klaten Islamic Boarding School; the Javanese language must be preserved, guarded and taught so that it does not disappear due to the increasingly dense development of globalization. The Javanese language implemented in the formation of character education at the Al Muttaqien Pancasila Sakti Klaten Islamic boarding school by using the Javanese language as daily language based on the variety or level has not yet understood by students who come from outside Java.

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