THE ORAL TRADITION OF JAVA RULES AS THE FORMATION OF DISCIPLINE CHARACTERS IN ENTREPRENUER CANDIDATE

Nila Afningsih¹, Debbi Chyntia Ovami², Nelvita Purba³, Mukidi⁴, Rudy Pramono⁵, Agus Purwanto⁶
¹,²,³Universitas Muslim Nusantara Al-Washliyah
⁴Universitas Islam Sumatera Utara
⁵,⁶Pelita Harapan University
⁵ rudy.pramono@uph.edu

ABSTRACT

Discipline learning should have been obtained by someone from an early age, whether in the family, school or community environment. Even the regional culture of this country itself has taught its people the formation of disciplined character, one of which is through the oral tradition of Javanese manners. However, lately Javanese manners have not been able to restore the morale, discipline, and courtesy of most of this nation's generation. This research aims to restore the identity of the nation's generation that has been eroded by freedom they have. By going through data collection process carried out in the research, namely by the process of observation, and interviews with Javanese parents and younger generation in the city of Binjai, actually the application of the oral tradition of manners can be used as a learning capital for disciplinary character. This can be done from family and formal schools. By making Javanese manners as a medium in the character education topic.

So, in the end the character of this discipline greatly affects the development of the country's economy. Namely as the basic capital to form people who are responsible and even dare to take risks in developing human resources. And this is what is really needed for an entrepreneur in developing the country's economy.

Keywords: Javanese Manners; Discipline Character; Entrepreneur.

I. INTRODUCTION

Indonesia has various traditions and cultures of its people. And each tradition in each region is able to bind customs and order, peace, and even the welfare of its people. For example in North Sumatra, the dominant tribes are Malay, Javanese, Batak and others. For example, the Malay tribe has a culture of shy cultural character that is able to control the ecosystem and positivism of life of the Malay community that is able to balance their own life order [1] (Nelvita Purba, 2020). And likewise the Javanese tribe has its own oral tradition, the Javanese oral tradition is the noble values of Javanese culture that were passed down by previous people to their future generations [2] (Nila Afningsih, 2020), while the oral tradition of Javanese manners is a typical ethic of the community. Javanese tribe who passed down from previous people to be passed on to next generation. Tata krama consist of the words for etiquette and tata krama. Tata is custom, rule, norm, or regulation. Krama is manners, actions, deeds, and behavior. In other words, tata krama are rules of behavior that are polite and courteous in accordance with the environment or local human interactions [3] (Farela, 2017) So the existence of tata krama in Javanese life is able to create peace and peace in society. Javanese people always maintain harmony so that harmony is created.

For the Javanese people, someone who is able to maintain manners will be more meaningful than someone who is highly knowledgeable. It is believed that with someone who always maintains manners, that person will find it easier to regulate and discipline himself. However, the fact that is currently happening, the oral tradition of manners system has experienced a fading of its existence in society, especially those of Javanese ethnicity. We can see that many people are less able to organize themselves which results in losses for themselves and even for others. When the oral tradition of manners system is not carried out properly, the most prominent impact is the...
lack of application of the character of discipline. While discipline itself is an action to encourage members of organization to fulfill various conditions. In its application, discipline is more emphasized on the element of individual awareness to follow rules that apply in the organization or for itself. [4] (Pangarso, 2016). So it can be concluded that the oral tradition of Javanese manners system has great potential for a person to form good discipline from an early age.

Meanwhile, the existence of discipline in the society of this country is at a critical point, decline in disciplinary awareness puts discipline into one of the programs in character education. Moreover, compared to the discipline possessed by Japanese, in general the Japanese nation has proven it clearly. Japanese society highly upholds and realizes the importance of discipline, moral, mental, spiritual values. This can be achieved with character education carried out in formal educational institutions. For Japanese society, disciplinary character education is the main asset to reach glory [5] (Mulyadi, 2014)

Currently the government is trying to continue to improve the welfare and economy of its people. One way that can help improve the country's economy is to increase the number of entrepreneurs. And to become a successful entrepreneur, it must begin with getting used to exercising discipline in his life. This nation can imitate the Japanese nation, which is able to maintain discipline through culture, family and character education. Through the application of the oral tradition of Javanese manners system, it is hoped that it will be able to be the right step to put discipline in building this country, and at the same time maintain the culture.

II. METHOD

This research is more descriptive in nature with a qualitative ethnographic approach. This study describes the structure of the socio-cultural life of a society and compares social system to obtain the rules that usually exist in society. [6]. (Prof. Dr. Sugiono, 2010). Where social life will be described is Javanese manners and relating it to the formation of the disciplinary character of today's society.

III. RESULTS AND DISCUSSION

3.1. Results

This research in data collection using triangulation method. Triangulation technique used in data retrieval with interviews using technical triangulation and source triangulation. This process is carried out in order to produce information that has a high level of credibility and can describe information that actually occurs in the interaction space. Technique triangulation consists of observation, interview and documentation. The process carried out by researchers is to visit the research place, observe the actors in the research, and be in the interaction room to find out how far they are familiar with the oral tradition of Javanese manners, especially for those with Javanese ethnicity.

The following is data from observations, interviews and documentation of research that has been carried out:

Interview technique was carried out by determining representative sources in advance who were in accordance with research question. In this study, the respondents were community leaders and teenagers in the city of Binjai. From the results of interview, it can be said that the tradition of Javanese manners in Binjai has almost declined. From the results of interviews with resource persons, namely community leaders, the change to the existence of Javanese manners shows that their extinction occurred through a process of several generations.

Changes in traditional games occur frequently in every generation. This is caused by various things, one of which is the development needs of each changing generation. The following is the process of shifting the existence of the oral tradition of Javanese manners that has occurred in several generations:

1. The first generation

The generation whose age ranges from ninety to one hundred years is even more so, namely the older generation group. They only interact with their children, daughter-in-law, grandchildren, living relatives, and their closest neighbors. In this first generation, they continue to maintain their manners in carrying out their daily lives.

2. The second generation

This generation is between the ages of sixty and eighty-five years, and now this generation is included in the old generation class. When compared with elderly group, this group has a wider range of activities, namely in the home environment, neighborhood, and work environment. This second generation still uses and still understands...
and maintains manners in their lives. This generation still maintains the balance of their lives by regulating and getting used to putting good manners in control of their activities.

3. The third generation
The third generation, with an age range between twenty-six and fifty years, is a group of the younger generation. This group has a wider range of activities, namely in the home environment, neighborhood, work environment, and other social environments that are more heterogeneous. In the third generation, they still recognize Javanese manners and bring them into their lives to organize themselves. However, with the changes in the era of Javanese manners, it is not really paid attention in its application. A small example, this generation still maintains manners when meeting or walking with older people, namely by bowing their bodies as a sign of respect for older people.

4. The fourth generation
This fourth generation, the existence of Javanese manners is at a very chronic point. This begins with the parents and family environment that no longer introduce Javanese manners to control their lives. Maybe there are still families who apply Javanese manners in their families, but this only happens with a ratio of one in ten in its application. The parents of this generation are very liberating for their children to do things on their own even without supervision. From an early age, children receive education from a caregiver and continue in school education. The parents are lulled by a situation that does not trouble them, but is actually the beginning of the destruction of the younger generation itself. Not infrequently at this stage of this generation, many children are ruined their lives because they are complacent by following the times and are not accustomed to controlling themselves through rules that they should have gotten from an early age in the family environment, namely the oral tradition of manners.

3.2. Discussion
The data above shows that the oral tradition of Javanese manners in the city of Binjai is not well transmitted. There are very far differences in the arrangement of life towards harmony, discipline and harmonization. By looking at the existence of Javanese manners in the eyes of current generation, it is certain that sooner or later they will experience a period of personality crisis towards their own nation.

a. Oral tradition of manners in learning disciplinary characters
Javanese society places manners as rules of behavior that are polite and courteous in accordance with the environment, this is believed that manners are able to create peace and peace in society for the sake of creating universal harmony. In fact, these manners can continue to survive from an early age if parents continue to apply them at home as basic capital for learning orderly rules. However, it must be balanced with the participation of the government in its development. This has been done in Japan, they carry out learning ethics, morals, discipline in the school curriculum, namely character education. And the result is that Japanese people are accustomed to living discipline in a family, social environment and even in the world of work.

The role of manners for society is an important thing for the formation of human dignity and society. Thus the maintenance of good manners ultimately becomes a driving force in enhancing the humanitarian degree of the Indonesian nation. [7] (Nuriana, 2019)

The value of manners is the result of human learning in society and comes from the values:
1. Religion: as a source of manners knowledge that play a role in shaping human character.
2. Conscience: as learning in humans who can always distinguish between good and bad things
3. Family: as forming family character to be able to have good manners
4. Customs: as cultural control and adjustment to the norms prevailing in society
5. Habit: something that is done repeatedly can be a source of etiquette
6. National Civilization: as a reference source for a nation's civilization that is still at a developing stage

By understanding the values of cultural etiquette in society, we can minimize negative things that may occur in the community. Because with our manners, the people in our environment will also uphold the values of these
manners. In addition, it is hoped that knowledge of manners must be consciously trained and used in daily life. Because the ability to manners is basically a habit that is used daily, the result of a continuous learning process. Furthermore, conveyed to the surrounding environment.

Javanese manners themselves actually have very strong concepts with rules, order, morals and discipline. A small example of Javanese people who are well-mannered in their lives will not dare to look at their parents, or a teacher in order to maintain adab (politeness) in their behavior. If small things like this can be applied in the school curriculum from elementary school to high school, it is certain that our generation will be accustomed to carrying themselves in manners and even more regularly in their disciplines.

Through character education by applying manners at first glance it may seem a little imposing our will, but this is only a temporary learning process but this nation's generation will be helped by moral values and discipline is now at a very worrying point.

b. Javanese manners for aspiring entrepreneurs

An entrepreneur is a person who dares to take risks in any situation, because an entrepreneur is able to read situation and economic conditions [8] (Afningsih, 2020). In developing an entrepreneurial business he will not run alone, but he will have a group of people to help him. Because these entrepreneurs are able to open up jobs for their environment. To become a great entrepreneur, a person must have politeness, discipline, and moral capital in running his business. Moreover, in the economic sector this discipline greatly influences its development.

That discipline will not be possible without itself, but through a process of habituation. Javanese manners are conceptualized with rules, discipline, and harmony which are certainly capable of creating highly moral entrepreneurs. Manners can organize a more orderly concept of life in carrying out activities. If the presence of these manners enters the daily life of the younger generation and even among aspiring entrepreneurs, it is certain that the decline in ethics, discipline, and morals that occurs in this generation will be eroded and repaired by itself.

IV. CONCLUSION

The oral tradition of Javanese manners has great potential in improving the personality of the people of this nation. This can be realized if Javanese manners have been implemented in the family environment and assisted by government intervention by placing these Javanese manners as one of the media in character education in formal schools. The application of Javanese manners in character education is at least able to accustom the next generation to have high morals and discipline in living a more harmonious life.

REFERENCES


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