

The Influence of Javanese Cultural Value on Local Wisdom of The Community Through Traditional Ketoprak Mataram Art in The City of Yogyakarta

Erniati¹, Puji Yanti Fauziah²
{erniati246@yahoo.co.id¹}

^{1,2}Non-formal education Postgraduate Universitas Negeri Yogyakarta, Indonesia

Abstract: This study aims to find out: 1) The value of local wisdom in traditional Ketoprak Mataram art in the city of Yogyakarta. 2) The influence of the local wisdom of Ketoprak mataram traditional arts on the values of Javanese culture in the people of Yogyakarta. The research method used is quantitative descriptive. Data collection techniques use a survey method, where researchers use questionnaires. This study uses judgmental sampling. The number of samples used was 100 respondents with the criteria of the people of Yogyakarta city who had watched and knew about Ketoprak Mataram. Data analysis using statistical methods, regression analysis and hypothesis testing. The results of this study indicate that; 1) Local knowledge has a significant influence on Javanese cultural values. t statistic value is $2.297 > t$ table 1.985, with a significant 0.024. 2) Local skills significantly influence Javanese cultural values. t statistic value $3.231 > t$ table 1.985, with a significant 0.002. 3) Local social processes significantly influence Javanese cultural values. t statistic value is $3.122 > t$ table 1.985, with a significant 0.002. 4) The value of education has a significant influence on Javanese cultural values. Value of t statistic $3.179 > t$ table 1.985, with a significant 0.004. 5) Religious values do not significantly influence Javanese cultural values. t statistic value $1.217 < t$ table 1.985, with a significant 0.227. 6) Local knowledge, local skills, local social processes, educational values, and religious values simultaneously have a significant influence on Javanese cultural values. F statistic $22,043 > F$ table 2,469, with a significant 0,000.

Keywords: Local wisdom, traditional arts, ketoprak Mataram, Javanese cultural values

1. Introduction

The impact of Globalization today is increasingly widespread in Community Life, as we feel that today human life in society is questioned by different cultures, causing humans to improve their territorial existence in social life physically and non-physically. Preserving Traditional Arts is the main topic in this journal. There is local wisdom in an identity which is a result of local genius from various ethnic groups, this kind of local wisdom should be formed in a unity of culture (Culture) so that a nation can be realized, namely, the Indonesian Nation. Humans in society live surrounded by art and culture of each region that is different, this is because humans strive to maintain their existence in life that demands that they always relate to the environment, both in the physical and non-physical environment. In Indonesia, in general, cultural riches are represented by a wide variety of traditional, diverse regional arts. According to the Asian Brain, 2010 (in Ernawi: 2010): 'Indonesia has approximately 389 ethnic groups that have different customs, languages, values and arts and one another.'. If you look at the current phenomenon of the swift currents of modernization, globalization, and the

tightness of puritanism, it will be feared that it can impact the fading of a sense of love or a sense of care for traditional arts. As a result local culture that has been possessed and inherited by ancestors trampled by foreign cultures, was eliminated in his own place so that over time it will be forgotten by the heirs, even today many people do not recognize their own regional arts, especially teenagers. According to WHO, so-called adolescents are those who are at the transition stage between childhood and adulthood. The WHO age limit for adolescents is 12 to 24 years. At this age teenagers tend to be more proud of foreign works, and westernized lifestyles than their own local culture.

The city of Yogyakarta is the capital and center of government of the Special Province of Yogyakarta, this is in accordance with the Law of the Republic of Indonesia Number 13 of 2012 concerning the Privileges of the Yogyakarta Region. Besides that it is also the residence of Sultan Hamengkubuwana and Adipati Paku Alam. This city is one of the largest cities in Indonesia and the city according to the population of the city of Yogyakarta is the fourth largest city in the southern part of Java after Malang, Bandung and Surakarta. This is in accordance with one of the sub-districts in Yogyakarta, namely Kotagede which was once the center of the Mataram Sultanate between the years 1575-1640. The Palace which still functions in its true meaning is the Ngayogyakarta Palace and Puro Paku Alaman, which is a fraction of the Mataram Sultanate. The city of Yogyakarta is located in a valley of three rivers, namely the Winongo River, the Code River (which divides the city and culture into two), and the Gajahwong River. The city is located at a distance of 600 KM from Jakarta, 116 KM from Semarang, and 65 KM from Surakarta, on the intersection of Bandung - Semarang - Surabaya - Pacitan. The city has a height of around 112 m. There are also boundaries of the Yogyakarta region to the north bordering sleman regency, south of Bantul regency in the south, sleman in the west and sleman in the east.

The city of Yogyakarta consists of 14 sub-districts: Mantrijeron, Keraton, Mergangsan, Umbul Harjo, Kota Gede, Gondokusuman, Danurejan, Pakualaman, Gondomanan, Ngampilan, Wirobrajan, Gedongtengen, Jetis and Tegalrejo, based on BPS Regency / City statistics in DI Yogyakarta in 2011) as many as 3,509,997 people, in (2012) as many as 3,552,462 people, in (2013) as many as 3,594,854 people, in the year (2014) amounted to 3,637,116 people, in the year (2015) there were 3,679,176 and in (2016) 3,720,912 people. If seen by the type of mineral in 2017 the population of the city of Yogyakarta is 200,425 men, 210,496 women, and a total of 410,921 people in total. Yogyakarta is a city known as a student community, in addition to the city of Yogyakarta also known as the City of Arts, namely in this city a variety of regional arts are still very thick and upheld by the people of Yogyakarta. For example, wayang kulit and ketoprak mataram are also popular outside Indonesia. In addition, various senior dances also have several times in other countries such as Japan. So we also have to be proud of the Indonesian culture, especially Yogyakarta, which has been asked to make the nation proud. As the name implies, ketoprak mataram is a senior performance that tells the kingdom of Mataram. Ketoprak mataram has now become a cultural heritage, so many people come and watch Ketoprak performing arts. Until now, ketoprak mataram is still popular as an interesting spectacle, usually presented directly on senior stages or broadcast on TV. But according to what the researchers saw in the field of teenagers today more people who do not understand or even are not good at playing the art of ketoprak mataram are even less frequently performed in the city of Yogyakarta.

Planting artistic values in adolescents is not just knowing but caring for and preserving this art. In the opinion of researchers, this traditional art must always be maintained to strengthen the character of the nation's children. Regional art is an art that is highly respected by ancestors and some indigenous people. But what happens to teenagers is now very different

from what we understand about traditional arts, even regional art has been eroded and replaced by foreign cultures that we do not understand at all. For this reason, it is very necessary for our role as outside education staff to pay attention to how much adolescence and especially the public care about the influence of the local wisdom of traditional Ketoprak mataram arts on the values of Javanese culture, especially for teenagers in the city of Yogyakarta.

2. Research Methods

2.1 Population and Samples

Population is a generalization area consisting of objects / subjects that have certain qualities and characteristics set by researchers to be studied and then conclusions drawn (Sugiyono, 2011). The population in this study were all communities in the city of Yogyakarta. The sampling technique used in this study was using non-probability sampling technique that is judgmental sampling. Judgmental sampling or purposive sampling is a sampling technique from the population based on a criterion in the form of a particular consideration (Jogiyanto, 2008). In this study the criteria used were respondents who were people in the city of Yogyakarta who had seen (watched) and knew about ketoprak mataram.

The formula used in determining the amount or number of samples of this study uses Hair et al., (2010), namely:

$$n = (15 \text{ s/d } 20) \times k = (15-20) \times 4 = 60-80 \text{ respondent}$$

(1)

Information:

n = Samples (people who were made respondents)

k = Variable research used

15-20 = Number of observers in the opinion of Hair

Based on the calculation of the number of samples, the sample used in this study were 100 respondents.

2.2 Data Collection Techniques

This type of research is a descriptive study with a quantitative approach. Quantitative research is to estimate the magnitude of the quantitative influence of an event on other events using statistics (Singarimbun & Effendi, 1995). Quantitative Research Methods according to Sugiyono (2012), namely research methods that are based on the philosophy of positivism, are used to examine the population or a particular sample, data collection using research instruments, data analysis is quantitative/statistical, with the aim to test the hypothesis that has been set.

2.3 Research Instruments

This study uses two variables, namely dependent variable and independent variable. Independent variables are variables that explain or influence other variables and dependent variables are variables that are explained or influenced by independent variables. The research variables to be examined are the values of Javanese culture as the dependent variable (Y), while the independent variable (X) is local wisdom which consists of:

1. X1 is a local knowledge variable.
2. X2 is a local skill variable.
3. X3 is a local local social process.
4. X4 is the value of education.

5. X5 is a religious value.

2.4 Variable Operational Definitions

1. Local knowledge (X1)

Typical knowledge belonging to a particular society or culture that has developed long ago as a result of the process of reciprocal relations between the community and its environment (Mitchell: 2003)

2. Local skills (X2)

Expertise and ability of the local community to apply and utilize knowledge (psychomotor aspects) that are hereditary. (Ridwan: 2007)

3. Local social processes (X3)

Local wisdom that can be seen as social capital because it is built with the existence of shared values or norms, in the form of a network of cooperation and on the basis of trust between members and traditional leaders. (Ridwan: 2007)

4. Educational Value (X4)

Educational values which include individual attitudes in personal life and social life (community life). (Wardani 2011)

5. Religious Value (X5)

Religious value is a concept of the highest appreciation given by citizens to some of the main problems in religious life. (Mangunwijaya: 1982)

6. Javanese cultural values (Y)

Values derived from Javanese culture and adopted by Javanese people, especially DIY. (Oktaviani: 2010)

2.5 Data analysis

1. Data Validity and Reliability

Analysis technique is a tool that is used to present data in a more concise form (Supramono & Utami, 2003). Following are the steps in analyzing data:

a. Validity test

Validity tests are used to measure the validity or validity of a questionnaire. A questionnaire is said to be valid if the question in the questionnaire is able to express something that will be measured by the questionnaire (Ghozali, 2011).

1) If $r_{count} > r_{table}$ and is positive, then the variable is valid.

2) If $r_{count} < r_{table}$, then the variable is invalid.

3) If $r_{count} > r_{table}$ but has a negative sign, then H_0 will still be rejected and H_1 will be accepted.

The criteria for submitting an item are said to be valid if the correlation coefficient of r_{count} is positive and equal to or greater than r_{table} with a significance level of 5%, if the coefficient is smaller than the r_{table} 5% then the correlation is said to be insignificant.

b. Reliability Test

Anastasia and Susana (1997) state that reliability is something that refers to the consistency of scores achieved by the same person when they are retested with the same test on different occasions, or with a different set of equivalent items, or under different test conditions. Measurement of reliability in this study uses the method of One shot or measurement once and then the results are compared with other questions or measuring the correlation between the answer questions. Using Cronbach Alpha statistical test where a variable is said to be reliable if it gives the value of Cronbach Alpha > 0.60 (Nunnally in Ghozali, 2011). There are three levels of reliability according to (Sekaran, 2006), namely: (1) Alpha 0.8 - 1.0 value is categorized as good reliability (2) Alpha 0.6 - 0.79 is categorized as acceptable reliability (3) Alpha value < 0.6 is categorized as poor reliability

2. Test of Classical Assumptions

In order to obtain a statistical value that can be a parameter of a good regression value, it is necessary to test the classic assumption:

a. Data Normality Test

Data must be tested using a normality test before being analyzed. Normality is carried out with the aim of knowing whether the data follows or approaches the normal distribution. The normality test tool used in this study is Kolmogorov-Smirnov One-Sample. The data is concluded to be normally distributed if the significance value obtained (p value) is greater than the specified significance value ($\alpha = 5\%$). Conversely, if the significance value is smaller than the value ($\alpha = 5\%$), then the data is concluded not to be normally distributed.

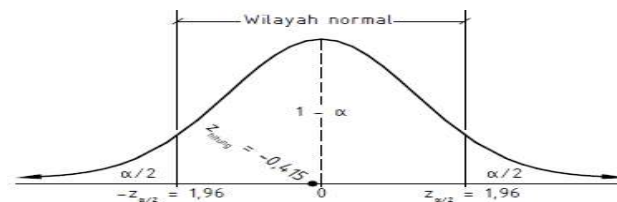


Figure 1. Normality distribution

b. Multicollinearity Test

Multicollinearity test aims to test whether the regression model found a correlation between independent variables (Ghozali, 2009). To detect the presence or absence of multicollinearity, it can be seen from the tolerance value and the opposite of the variance inflation factor (VIF). Both of these measures indicate which independent variables are explained by other independent variables. Tolerance measures the variability of selected independent variables that are not explained by other independent variables. So a low tolerance value is the same as a high VIF value (because $VIF = 1 / \text{tolerance}$). The common cutoff value used to indicate multicollinearity is tolerance value < 0.10 or equal to VIF value > 10 .

c. Autocorrelation Test

Autocorrelation is a correlation between members of observations arranged in the order of time. The causes of autocorrelation include (Purwanto, 2004):

Autocorrelation test is used to test whether in a regression model there is a correlation between interfering errors in the current period with errors in the previous period. A good regression model is free from autocorrelation. The autocorrelation test was carried out using the Durbin Watson test. If the Durbin-Watson statistical test is smaller than one and greater than three, then the regression model occurs autocorrelation (Uyanto, 2009).

DURBIN WATSON D TEST DECISION FULLES		
Null hypothesis	Devision	If
No positive auto	Reject	$0 < d < dL$
No positive auto	No decision	$dL \leq d \leq dU$
No negative auto	Reject	$4 - dU < d < 4$
No negative auto	No decision	$4 - dU \leq d \leq 4 - dL$
No positive or negative auto	Do not reject	$dU < d < 4dU$

Sumber : Gujarati, 206:A39

Figure 2. Test of Durbin-Watson Statistics (d)

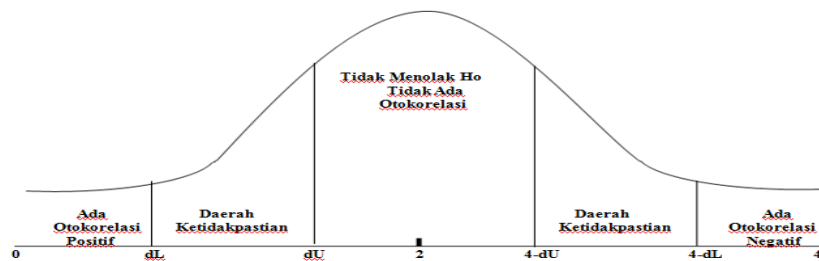


Figure 3. Regional Groups in the Durbin Watson Test

If d statistics are at $dU \leq d \leq 4$ then there is no autocorrelation, if d statistics are in $dL \leq d \leq dU$ and $4 - dU \leq d \leq 4 - dL$ then further testing is needed to determine whether or not autocorrelation in regression is present. If d statistics are at $0 \leq d \leq dL$ and $4 - dL \leq d \leq 4$, there is autocorrelation in regression.

d. *Heteroscedacity test*

Heteroscedacity test is used to test whether in a linear regression model disturbance errors (ϵ) have the same variance or not from one observation to another. To test it, the Scatter Plot is used, where if the variation of the data studied is spread in a graph, it can be said that there is no problem of heteroscedasticity in this regression model. Heteroscedasticity means that the variance error term is not the same for each observation (Mulyono, 2003). The heteroscedasticity test aims to examine the similarity of the variance of the residuals from one other observation observation in the regression model. This test is carried out to see whether the data deviates too far (outlier). How to detect the presence or absence of heteroscedasticity by looking at a scatterplot graph. In the scatterplot graph, if there are certain patterns such as dots that form a certain pattern that is regular, namely wavy, widened and then narrowed, it indicates that heteroscedasticity has occurred. If there is no clear pattern then the symptoms of heteroscedasticity do not occur

(Ghozali, 2007). A good regression model if there is no heteroscedasticity or homoskedasticity.

3. Regression Analysis

This study uses a simple linear regression analysis method and multiple linear regression analysis to see the effect of independent variables on the dependent variable. Testing of the analysis in this study uses simple linear regression analysis techniques and multiple regression analysis, namely the analytical technique used to reveal whether there is an influence between two or more variables which makes it easy for users to enter more than one predictor variable

a. Simple linear regression formula

Simple regression analysis is a linear relationship between one independent variable (X) and the dependent variable (Y). (Sugiono, 2011) This analysis is to find out the direction of the relationship between the dependent variable whether positive or negative and to predict the value of the dependent variable if the value of the independent variable increases or decreases, the data used is usually interval or ratio scale.

$$Y' = a + bx$$

Information:

Y' = dependent variable (predicted value)

X' = independent variable

a = constant (Y value 'if X = 0)

b = regression coefficient (value of increase or decrease)

b. Equation of Multiple Linear Regression

The multiple linear regression equation for this research model is as follows:

$$Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + b_5X_5$$

(3)

Information:

Y = Preservation of ketoprak marama traditional arts

a = Constant

b = Regression coefficient

X1 = Local knowledge

X2 = Local skills

X3 = Local local social process

X4 = Educational value

X5 = Religious value

4. Test the Hypothesis

a. Determination Coefficient Test

The coefficient of determination is part of the total diversity of the dependent variable that can be explained or calculated by the diversity of independent variables (Purwanto, 2004). The coefficient of determination (R square) is used to measure how far the ability of independent variables to explain the dependent variables. If the R square value is small, it means that the ability of the independent variables to explain the variation of the dependent variable is very limited. If the value of R square approaches 1, then the independent variables can provide almost

(2)

all the information needed to predict the variation of the dependent variable. The equation for the Determination Coefficient is as follows:

$$KD = R^2 \times 100\%$$

(4)

While the partial determination coefficient is as follows:

$$Kd_{x_1y} = r_{x_1y}^2 \times 100\%$$

(5)

$$Kd_{x_2y} = r_{x_2y}^2 \times 100\%$$

(6)

b. Test Statistics (t)

The t test is used to test the significance level of the effect of the independent variable on the dependent variable partially. Decision making is done based on the comparison of the value of t count each regression coefficient with t table according to the level of significance used. If the regression coefficient is smaller than t table, then the independent variable individually does not affect the dependent variable, meaning the hypothesis is rejected. Conversely, if t count is greater than t table, then the independent variables individually affect the dependent variable, meaning the hypothesis is accepted.

c. Test F Statistics

The F test hypothesis has a provision, a significance level of 0.05 if:

1. F count > F table, then H_0 is accepted which means that the independent variable as a whole has an influence on the dependent variable.
2. F count < F table, then H_0 is not accepted which means the overall independent variable does not have an influence on the dependent variable (Sugiyono, 2011).

3. Research Results And Discussion

3.1 Data Validity and Reliability

a. Validity

Validity testing in this study was conducted using computer aids by using Product Moment Correlation with Statistical Product and Service Solution (SPSS) program version 25 for Windows. Validity testing is determined by the value of Corrected Item-Total Correlation. Items that are declared valid must meet the requirements of the correlation value above the r table value which is 0.1966. The results of the validity test in this study are presented in table as follows:

Table 1. Results of Variable Validity

Variable	Question	Corrected Item-Total Correlation	Information
Local knowledge (X1)	1	0.486	Valid
	2	0.499	Valid
	3	0.497	Valid
	4	0.405	Valid
Local skills (X2)	5	0.698	Valid
	6	0.784	Valid
	7	0.683	Valid
	8	0.659	Valid
Local social processes (X3)	9	0.581	Valid
	10	0.659	Valid
	11	0.719	Valid

	12	0.732	Valid
	13	0.545	Valid
Educational Value (X4)	14	0.515	Valid
	15	0.660	Valid
	16	0.792	Valid
	17	0.784	Valid
	18	0.736	Valid
	19	0.788	Valid
	20	0.567	Valid
Religious Value (X5)	21	0.503	Valid
	22	0.737	Valid
	23	0.681	Valid
	24	0.711	Valid
Javanese Cultural Values (Y)	25	0.473	Valid
	26	0.612	Valid
	27	0.652	Valid
	28	0.622	Valid
	29	0.645	Valid
	30	0.574	Valid
	31	0.657	Valid
	32	0.590	Valid
	33	0.594	Valid

Based on table 1. it is known that all questions on all variables are declared valid. This is evidenced by the value of $r_{count} > r_{table}$, which is the corrected item total correlation greater than 0.1966. This means that each question is declared valid.

b. Reliability

Reliability Test is used to measure the consistency of constructs or research variables. Measuring reliability testing is done using the Cronbach Alpha (α) statistical test. Test reliability in this study using the SPSS version 25 for Windows. Based on the provisions of Cronbach Alpha (α), a variable is said to be reliable if it gives a Cronbach Alpha value > 0.60 . The results of measuring reliability in research can be seen in Table 1. The following:

Table 2. Variable Reliability Results

Variable	Cronbach Alpha	Information
Local Knowledge (X1)	0.678	Reliable
Local Skills (X2)	0.858	Reliable
Local social processes (X3)	0.839	Reliable
Educational Value (X4)	0.887	Reliable
Religious Value (X5)	0.828	Reliable
Javanese Cultural Values (Y)	0.861	Reliable

Based on Table 2. it can be seen that the value of Cronbach Alpha on all variables (local knowledge, local skills, local social processes, educational values, religious values, and Javanese cultural values greater than 0.60), meaning that each variable is declared reliable or reliable.

3.2. Test of Classical Assumptions

a. Data Normality

Normality testing is performed on residual values in linear regression equations. The normality test used in this study is the P-Plot test. The basic concept of P-Plot

is to look at the probability of the mean. The application of the P-Plot test is that the probability of approaching and following the diagonal, the data is declared to be normally distributed. The normality test is presented in the following figure:

Normal P-P Plot of PENGETAHUAN LOKAL

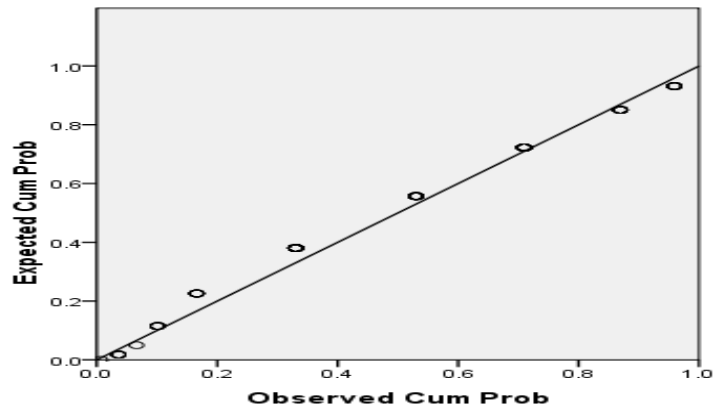


Figure 4. Normality of Variable Data Local Knowledge

Normal P-P Plot of KETERAMPILAN LOKAL

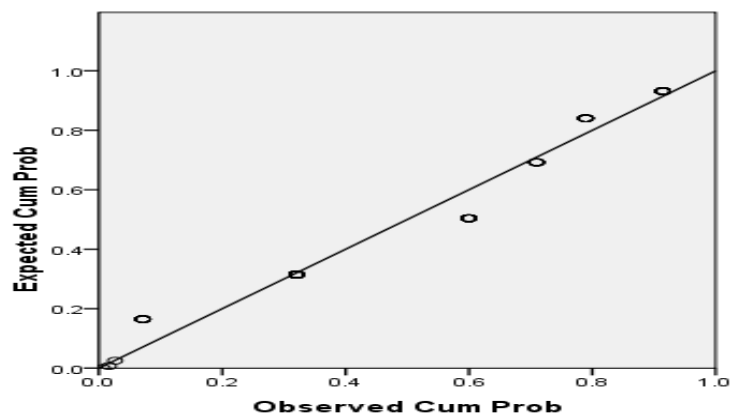


Figure 5. Local Skills Variable Data Normality

Normal P-P Plot of PROSES SOSIAL LOKAL

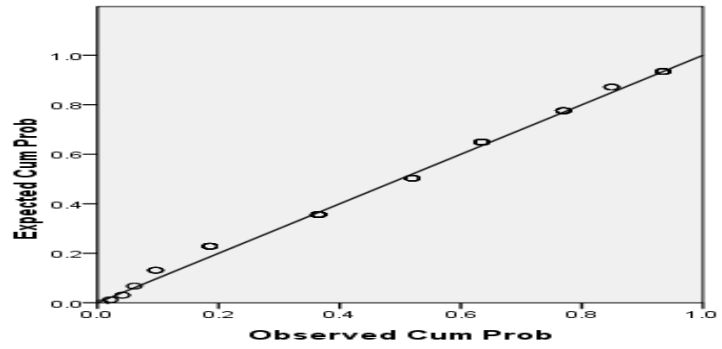


Figure 6. Normality of Variable Data Local social processes

Normal P-P Plot of NILAI EDUKASI

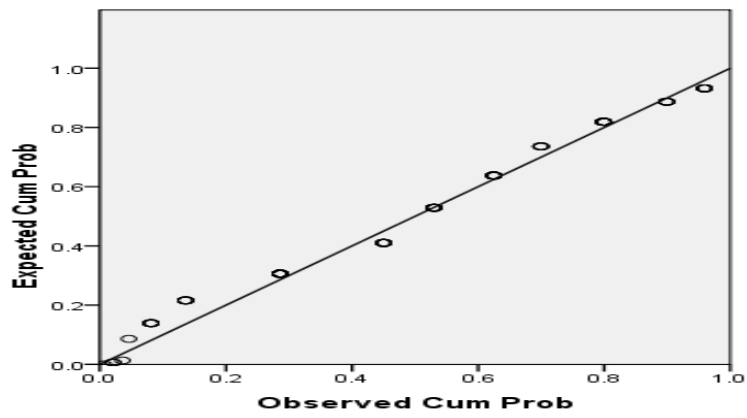


Figure 7. Variable Data Normality of Educational Value

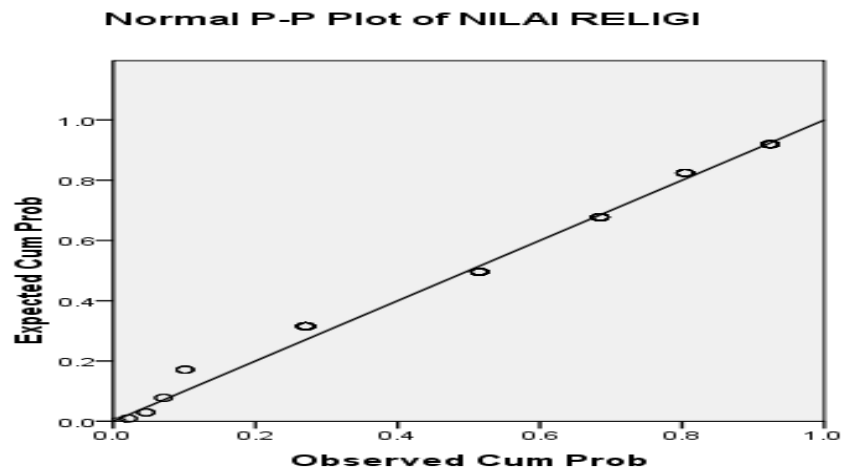


Figure 8. Data Normality of Variable Value of Religion

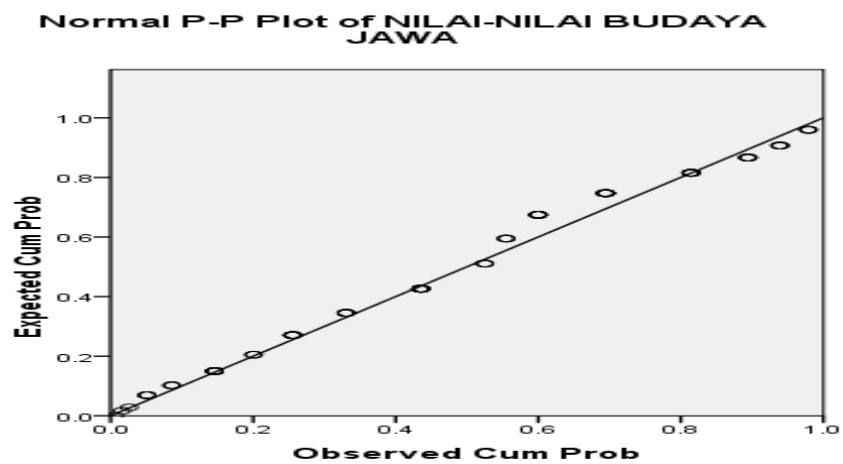


Figure 9. Data Normality of Variables of Javanese Cultural Values

Based on images 4 to 9 can be seen that all variables used in this study are normally distributed. Expressed normal distribution because the probability of the mean value of each variable is, follows and approaches the diagonal line.

b. Multicollinearity

Multicollinearity testing in this study uses VIF (Variance Influence Factor). If the VIF value counts each independent variable is not greater than 10, and the tolerance value is greater than 0 and less than 1, the regression equation is free from the symptoms of multicollinearity. The results of multicollinearity testing in this study can be seen in table the following:

Table 3. Multicollinearity Test Results

Variable	Tolerance	VIF (<i>Variance Influence Faktor</i>).	Information
Local Knowledge (X1)	0.694	1.441	Non
Local Skills (X2)	0.500	2.000	Multikolinieritas
Local social processes (X3)	0.331	3.017	Non
Educational Value (X4)	0.327	3.059	Multikolinieritas
Religious Value (X5)	0.301	.3.317	Non
			Multikolinieritas
			Non
			Multikolinieritas
			Non
			Multikolinieritas

Based on table 3, it can be seen that the value of VIF (Variance Influence Factor) of each independent variable is smaller than the critical value (10.0). The tolerance value of each variable is greater than 0 and smaller than 1. This shows that the regression equation produced does not experience the symptoms of multicollinearity.

c. Autocorrelation

Autocorrelation test is used to test whether in a linear regression model there is a correlation between interfering errors in period t with errors in period t-1 (before). Autocorrelation test was seen from the value of Durbin Waston (DW), which is if the value of $1 < DW < 3$ means free from symptoms of autocorrelation. The results of the autocorrelation test analysis can be seen in table the following:

Table 4. Autocorrelation Test Results

Model	Durbin-Watson	Information
1	1.949	Non Autokorelasi

Based on table 4 it is known that the DW value is 1.949. The requirement for autocorrelation not to occur is $1 < DW < 3$. This number (1,949) is greater than 1 and smaller than 3 or $1 < 1,949 < 3$. This means that the data of this study did not experience symptoms of autocorrelation. So it can be concluded that in the linear regression model there were no symptoms of autocorrelation or there was no correlation between interruption errors.

d. Heteroscedacity

Heteroscedasticity testing in this study uses a scatterplot between the predictive value of the dependent variable and the residual. Detection of the presence or absence of heteroscedastic symptoms can be done by looking at the presence or absence of a particular pattern on the scatterplot, Note Figure below this:

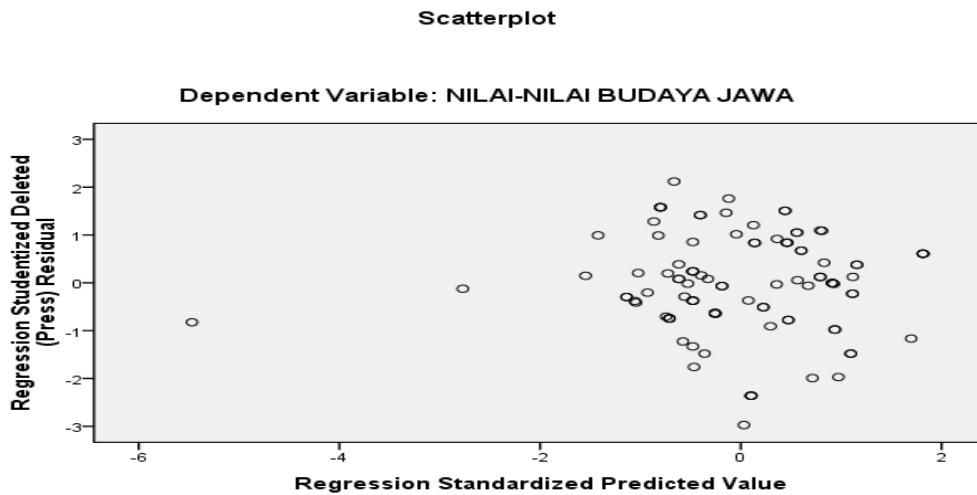


Figure 10. Heteroscedasticity Test Results

Based on Figure 10, it can be seen that there is no clear pattern, and the points spread above and below the number 0 and the Y axis, it can be concluded that heteroscedastic does not occur.

3.3. Multiple Linear Regression

The analytical tool used to find out whether the independent variables significantly influence the dependent variable is to use Multiple Linear Regression analysis. Multiple regression analysis is used to determine the effect of all independent variables on the dependent variable. Based on the results of the analysis using the SPSS 25 for windows program, multiple regression results were obtained as follows:

Table 5. Results of Multiple Linear Regression Analysis

Variable	Beta
Constant	0.430
Local Knowledge (X1)	0.193
Local Skills (X2)	0.320
Local social processes (X3)	0.379
Educational Value (X4)	0.344
Religious Value (X5)	0.155

Based on Table 5, it can be seen that the highest beta value in the local local social process variable is 0.379. The second highest in the education value variable is 0.344, the third in the local skill variable is 0.320. The next beta value on the local knowledge variable is 0.193, and the last on the religious value variable is 0.155. Beta values indicate the dominance of the dependent variable in influencing the independent variables. These results indicate that the dominant local social process variables in influencing the variables of Javanese cultural values are followed by educational value variables and local skill variables compared to the action variables of local knowledge and religious values. This is proven by the beta value of

the social process variable is higher than the other variables. The regression model obtained is as follows:

$$Y = 0.430 x 0.193 + 0.320 + 0.379 + 0.344 + 0.155 + e$$

(7)

This means that if there is an increase of 1 point on variable X1, the value of Y will increase by 0.193. Likewise, if there is an increase of 1 point on variable X2, the value of Y will increase by 0.320, and so on until the variable X5. An increase of 1 point for each variable X (X1, X2, X3, X4, and X5) will increase the value of Y the amount according to the value of each variable X. Conversely if there is a decrease of 1 point on variables X1 and X2, X3, X4, and X5, the value of Y will also decrease by the beta value of each of these variables.

3.4. Test the Hypothesis

Hypothesis testing in this study uses t or partial tests, and f or simultaneous tests. The t test is used to determine the effect of independent variables on the dependent variable partially. While the f test is used to determine the effect of independent variables on dependent variables simulta or simultaneously. The coefficient of determination (R square) is used to measure how far the ability of the independent variables to explain the dependent variable. If the R square value is small, it means that the ability of the independent variables to explain the variation of the dependent variable is very limited.

a. Coefficient of Determination

R2 (coefficient of determination) is used to determine how much the ability of the independent variable to explain comprehensively the dependent variable. The determination coefficient has a range between 0-1. The greater the coefficient of determination identifies the greater the ability of the independent variable to explain the dependent variable. The coefficient of determination can be seen in the following table:

Table 6. The Result of Regression Determination Coefficient Analysis

Model	R Square	Persentase
1	0.540	54%

The results of multiple linear regression using SPSS obtained R2 of 0.540. This value (0.540) multiplied by 100% is obtained by 54%. This means that variations in the dependent variable (values of Javanese culture) can be explained by variations in the independent variables (local knowledge, local skills, local social processes, educational values, and religious values) by 54% while the remaining 46% is explained by other factors outside the model.

b. Test Statistics (t)

Testing the hypothesis in this study uses statistical tests t to find out the effect of independent variables (local knowledge, local skills, local social processes, educational values, and religious values) in a parisal or individual manner against bound varaibel (values of Javanese culture). The results of hypothesis testing using the t test are presented in the following table:

Table 7. Test Results (t) Statistics

Variable	t statistics	Sig.	T table
Local Knowledge (X1)	2.297	0.024	1.985
Local Skills (X2)	3.231	0.002	1.985

Local social processes (X3)	3.122	0.002	1.985
Educational Value (X4)	3.179	0.004	1.985
Religious Value (X5)	1.217	0.227	1.985

Based on table 7, it is known that partially the local knowledge variables proved to be significant ($0.024 < 0.05$). It means that local knowledge variables have an influence on the variables of Javanese cultural values. T count of value is $2.297 > T_{table} 1.985$, meaning that local knowledge variables significantly influence Javanese cultural values. The hypothesis proved that H_0 was rejected and H_1 was accepted. Partially the local skills variable proved significant ($0.002 < 0.05$). Means that local skill variables have an influence on the variables of Javanese cultural values. The value of Thitung is $3.231 > T_{table} 1.985$, meaning that the local skill variable has a significant effect on Javanese cultural values. The hypothesis proved that H_0 was rejected and H_2 was accepted. The variables of local social processes partially proved to be significant ($0.002 < 0.05$). Means that local social process variables have an influence on the variables of Javanese cultural values. Thitung value is $3.122 > T_{table} 1.985$, meaning that the local social process variables significantly influence Javanese cultural values. The hypothesis proved that H_0 was rejected and H_3 was accepted.

Variable values of partial education proved significant ($0.004 < 0.05$). It means that the educational value variable has an influence on the variables of Javanese cultural values. Thitung value $3.179 > T_{table} 1.985$, meaning that the educational value variable significantly influences the values of Javanese culture. The hypothesis proved that H_0 was rejected and H_4 was accepted. While the religious value variables partially did not prove significant ($0.227 > 0.05$). This means that religious value variables do not have an influence on the variables of Javanese cultural values. Calculation value $1.217 < T_{table} 1.985$, meaning that the variable religious value does not significantly influence the values of Javanese culture. The hypothesis proved that H_0 was accepted and H_5 was rejected.

c. Test F Statistics

Statistical test f, to find out the effect of independent variables (local knowledge, local skills, local social processes, educational values, and religious values) simultaneously or jointly to the dependent variable (values of Javanese culture). The F statistic test results are presented in the following table:

Table 8. F Statistical Test Results

Model	F statistic	Sig.	F table
1	22.043	0.000	2.469

Based on the results of the regression analysis in Table 8, it is evident that simultaneously local knowledge variables, local skills, local social processes, educational values, and religious values have a significant effect on the variables of Javanese cultural values. This is indicated by a significant value of $0.000 < 0.05$. Fstatistik value $22,043 > F_{table} 2,469$, meaning local knowledge variables, local skills, local social processes, educational values, and religious values simultaneously have a significant effect on Javanese cultural values. These results prove that H_0 is rejected and H_6 is accepted.

1. The Effect of Ketoprak Mataram Local Art of Traditional Art on the Javanese Cultural Values in the City of Yogyakarta.

The results of testing the first hypothesis (H1) indicate that local knowledge has a significant effect on Javanese cultural values. Local knowledge here is a typical knowledge of the people of the city of Yogyakarta or Javanese culture that has developed for a long time as a result of the process of mutual relations between the people of Yogyakarta and its environment. The Ketoprak Mataram that is shown contributes to the people of Yogyakarta in the form of local knowledge. Based on local knowledge held by the people of Yogyakarta city in particular, they are more familiar with traditional arts, namely Ketoprak Mataram. The value of local wisdom in Ketoprak Mataram traditional arts is local knowledge. Local knowledge in the form of knowledge of local culture, traditional arts, preservation of traditional arts, and also Javanese customs. Ketoprak mataram traditional arts in addition to providing cultural values also provide entertainment value. The community is given knowledge in the form of art that is also entertaining. This research is in line with the results of Hasanah's research (2014) the value of local wisdom in traditional arts is cultural values, educational values and entertainment values. The values of Javanese culture will continue to exist and can be preserved for generations with local knowledge in the traditional Ketoprak arts of Mataram.

2. Effect of Local Skills on Traditional Art of Ketoprak Mataram on the values of Javanese culture in the city of Yogyakarta.

The results of testing the second hypothesis (H2) indicate that local skills significantly influence Javanese cultural values. Ketoprak Mataram traditional arts that developed in the city of Yogyakarta have the value of local wisdom in the form of local skills. Local skills are the skills and abilities of the people of Yogyakarta city to apply and utilize knowledge (psychomotor aspects) that are hereditary. Local skills possessed by people from generation to generation developed from generation to generation as a form of Javanese culture. One of the local skills possessed by the Javanese people, especially the city of Yogyakarta, is traditional artistic ability. Some people are capable or possess traditional art skills, namely Ketoprak Mataram. Dancing, nembang, nabuh gamelan, and even becoming a performer in the traditional Ketoprak Mataram arts is a skill he has. Their skills can be used as a profession (artists) and also as an effort to preserve Ketoprak traditional arts in Mataram. Preserving Ketoprak Mataram traditional arts is the same as preserving Javanese cultural values. Ketoprak Mataram show always presents Javanese culture. The values contained in the local skills of traditional Ketoprak Mataram art are among other things artistic value, economic value, educational value, entertainment value and beauty, and cultural values. This research is in line with Hasanah's research (2014) and Irmayanti (2015) the results of his research show that the value of local wisdom in traditional arts is the value of beauty, entertainment value, artistic value, cultural value, educational value, economic value, and sportsmanship value. In addition, this research is also in line with Maria's research (2017) that traditional art is part of local wisdom. Javanese cultural values can be preserved, one of which is by cultivating local skills in the community through traditional Ketoprak Mataram arts.

3. The Influence of Local Social Processes in Traditional Ketoprak Mataram Arts on Javanese Cultural Values in the City of Yogyakarta.

The results of testing the third hypothesis (H3) indicate that local social processes significantly influence Javanese cultural values. Local social processes are local wisdom that can be seen as social capital, because they are built with the existence of shared values or norms in the form of networks of cooperation and on the basis of trust between members and traditional leaders. Local social processes that developed in the people of Yogyakarta include mutual cooperation, obedience to leaders, social relations of the community, social actions of the community, and social control of the community. Javanese culture teaches the importance of respecting fellow humans, but it also respects older people. Mutual cooperation is one of the many things that has been developed from generation to generation in Javanese society, especially the city of Yogyakarta. Every act of the community is certainly controlled by the community. This is needed so that the community acts in accordance with customs and does not violate applicable norms. Local social processes that occur in society will influence Javanese cultural values. Ketoprak Mataram traditional art at each performance or performance presents stories in the era of the Mataram kingdom where there are messages conveyed to the audience. The messages contained in the Ketoprak Mataram story are among others the community's obedience to the leader or king, mutual cooperation in helping others, saying words and acting well, and so on. Social relations that occur in Javanese society are in accordance with Javanese culture, in Javanese culture it is important to maintain relations between humans and groups to be harmoniously interwoven. In addition, Javanese culture teaches people to live a simple life and be able to maintain harmony with each other and with the environment. Local social processes are part of local wisdom that reflects Javanese cultural values. This research is in accordance with the results of research by Rohana, Sumarmi, and Amirudin (2016), that the community has a life that is simple, harmonious, and able to preserve the environment in the region.

4. Effect of the Value of Ketoprak Mataram Traditional Arts Education on the values of Javanese culture in the city of Yogyakarta.

The results of testing the fourth hypothesis (H4) indicate that the value of education has a significant effect on Javanese cultural values. 5. The value of education is the values of education which include individual attitudes in personal life and social or community life. The values of Javanese culture are influenced by one of the values of education. The value of education in Ketoprak Mataram includes discipline, tolerance between people, morality, social community or public interest, cultural education, and also virtuous. Every story in the Ketoprak Mataram teaches people to do good, both with fellow humans, with the environment, and also in the universe. One of the local wisdom on traditional Ketoprak Mataram art is the value of education. Education or non-formal education is presented in the form of art, dance, song, gamelan or music, and also the character of the characters in the story. One of the cultural education teaches how to preserve Javanese cultural arts.

The effort to preserve Ketoprak Mataram traditional arts as a Javanese cultural heritage cannot be done without the role of the community itself. The education that can be learned from Ketoprak Mataram is to maintain Javanese traditions. Every element in the Ketoprak Mataram arena has a value of local wisdom that is not only education, skills, religion and others. This is in line with the results of research by Sularso and Maria (2017) that traditional art accompanied by gamelan turns out to have deep local wisdom. In addition, this research is also in line with the research of Irmayanti (2015), one of the values of local wisdom contained in traditional art performances, namely the value of education.

5. The Effect of Traditional Arts Religious Values on Ketoprak on Javanese Cultural Values in the City of Yogyakarta.

The results of testing the fifth hypothesis (H5) indicate that religious values do not significantly influence Javanese cultural values. Religious value is a concept of the highest appreciation given by the community to some of the main problems in religious life. The value of education teaches about human relations with God, human relations with humans, human relations with the environment, and also religious education. The results of this study require that religious education does not affect Javanese cultural values. This is because the Mataram Ketoprak performance does not specifically provide religious or religious education. Mataram's Ketoprak tells of life in the Mataram era where religion developed at that time was Hindu and Kejawen religion or the religion of the earth. While the Javanese people, especially the city of Yogyakarta, are predominantly Muslim. Religious education in the Ketoprak Mataram story is described as human obedience to the Almighty Power or God in general, does not carry one or the other religion. Spiritual values still exist, in a more general or universal form. Besides teaching spiritual values also teaches moral values in people's lives. The results of Sularso and Maria's (2017) study show that traditional art is a local culture that has spiritual, moral and social values. While the results of the research by Fauzan and Nashar (2017) state that traditional arts which were originally used to spread the religion of Islam later evolved as performing arts which served as entertainment with Islamic songs. This means that religious values in traditional arts remain and are presented in the form of entertainment and songs. Religious values will not directly affect cultural values.

6. Effect of Local Knowledge, Local Skills, Local Social Processes, Educational Values, and Religious Values of Ketoprak Mataram Traditional Arts on Javanese Cultural Values in the City of Yogyakarta.

The results of testing the fifth hypothesis (H5) show that local knowledge, local skills, local social processes, educational values, and religious values simultaneously have a significant effect on Javanese cultural values. The values of Javanese culture are values derived from Javanese culture and adopted by the Javanese community. The elements in Javanese culture include customs, ethics, art, divinity, manners, patience, harmony and so on. based on the results of research all the variables used are local knowledge, local skills, local social processes, educational values, and religious values can

simultaneously influence the values of Javanese culture. Local knowledge, local skills, local social processes, educational values, and religious values are found in the local wisdom of the traditional Ketoprak arts in Mataram. The story displayed at the Ketoprak Mataram performance contains all of these elements, and reflects Javanese culture.

4. Conclusion

1. Local knowledge has a significant influence on Javanese cultural values. The value of t count $2.297 > t$ table 1,985, with a significant 0.024.
2. Local skills significantly influence Javanese cultural values. The value of t count $3.231 > t$ table 1.985, with a significant 0.002.
3. Local social processes significantly influence Javanese cultural values. The value of t count $3.122 > t$ table 1.985, with a significant 0.002.
4. The value of education has a significant influence on Javanese cultural values. The value of t count $3.179 > t$ table 1.985, with a significant 0.004.
5. Religious values do not significantly influence Javanese cultural values. The value of t count $1.217 < t$ table 1.985, with a significant 0.227.
6. Local knowledge, local skills, local social processes, educational values, and religious values simultaneously have a significant influence on Javanese cultural values. F count $22,043 > F$ table 2,469, with a significant 0,000.

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