

“Bela Negara” Values In Traditional Javanese Expression

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Abstract Traditional Javanese expression as the inheritance of the ancestors which is local wisdom and full of wisdom values of life, is now almost unknown in life, especially the especially the younger generation. This research was conducted at SOLORAYA (Surakarta, Boyolali, Sukoharjo, Wonogiri, Sragen, and Klaten or SUBASUKA WANASRATEN), especially in Surakarta city; bearing in mind that the activities of implementing Javanese culture are still alive and well and carried out by people; even in Surakarta, many traditional Javanese expressions are written at street intersections. Data sources are "traditional Javanese expressions that are still developing and are still frequently used by people"; as for the data "traditional expression means" defending the country, love the motherland and nature in it ". Data collection techniques by recording traditional Javanese expressions that are still alive, scattered and often used in society, especially those containing about "bela negara". The data analysis technique uses descriptive qualitative; describing or explaining the contents of traditional Javanese expressions in the form of archeic or poetic language into prose language; so that it's easy for the people to understand. The results of this research will make the community, the younger generation and Indonesian citizens increasingly concerned, love, feel owned and responsible for the preservation and development of traditional Javanese expressions, in order to arouse the motivation of the younger generation so as not to lose identity or identity, increase self-confidence, and take responsibility answer and build the strength of "defending the country", guarding, securing and defending the integrity of the Unitary Republic of Indonesia based on Pancasila, the 1945 Constitution, and Unity in Diversity, until the last drop of blood.

Keywords: Value, bela negara, traditional expression, Javanese

1. Introduction

Recently, various mass media (written and printed) discuss about “safeguarding our autonomy” issue of the beloved Republic of Indonesia. The experts, scholars, leaders, even NGO also give various opinion and comments in regards to “safeguarding our autonomy”; some of them agree and disagree or even deny it. Domestic Affairs Ministry stated that: “The value of safeguarding our autonomy may increase the feeling of having the same destiny; Vice President Yusuf Kalla argued: “safeguarding our autonomy, our nation” does not only mean

battling using the weapons, but also preserving our own cultural wealth (Kompas TV/ RBTB, 22 October 2015). The Civil Society Coalition “rejected safeguarding our autonomy”, resulted in the emergence of the response and assumption that any NGO which denies “safeguarding our autonomy” is considered as the foreigners who do not love NKRI (Unitary State of the Republic of Indonesia).

Every country and society always desire safe, peaceful, quiet environment; because it will bring prosperity, tranquility, and peacefulness in this life. To achieve those goals, doing good deeds and safeguarding our autonomy in social life should be done, which are relevant to local norms or custom and tradition. However, not all elements in society obey all norms applied in that society, and it resulted in the occurrence of social tension or conflict. To overcome the social conflict because of the deviants, it is necessary to execute 4 (four) kinds of social control methods, i.e. (a) improving society’s belief of customs and traditions (value and norms) benefits, (b) rewarding obedient society member to customs and traditions, (c) implanting shamefulness in society members who deviate from the customs and traditions, (d) implanting fear in society members who intend to deviate from customs and tradition by giving them threat and violence [1].

Mostly, Indonesian and Javanese society view that the action is considered as good deeds as long as the deeds do not deviate from the values, norms, customs which have been mutually agreed upon and used as guidelines for the actions of individuals as the society members. In proverbs: *living person is not alone, harmony creates tranquility*, means human does not live alone, harmony brings the strength. Someone who does not want to get along well with their neighbors is categorized as *non-ordinary person* 'unnatural person'. Javanese people yearn for a safe and peaceful life, *"Good harmony, daya-dinayan (empowering each other), mad-sinamadan (feeling empathy and sympathy toward others)"* towards the others, so if there are people who do not want to and never get along, cooperate or work together, do not empathize with the others (neighbors), they will get social sanctions, they will be alienated by neighbors; if they experience a disaster, have celebration or customary needs (birth, marriage, and death); the neighbors will not come and will not help them. Therefore, living in the midst of Javanese society is very closely related to Javanese culture, and also upholds and prioritizes unity, virtue, kindness, ethics, and manners; the society members must be adaptive and *empan papan (knowing the appropriate time and place before doing something)*. These behaviors can be explored and studied through "traditional expressions in Javanese culture", in which the millennial era today tends to be unfamiliar to the younger generation of this nation, and even tends to become extinct and perish in the ages.

Value in abroad meaning is ideals, and in philosophy means things that are right, good, and beautiful. In the narrow sense is traditional ethics, whose scope revolves around parallels between good and bad. Values can be used as benchmarks or guidelines, good guidance in people's lives. Value will be useful if it contains 4 things, namely: useful, good (true and beautiful), has value, and gives value [2]

"Defending the country" should not be narrowly interpreted as merely having physical view and orientation, i.e. bringing a weapon to fight against the invaders who want to raid an area and control the territory. Safeguarding our autonomy in the current globalization era must be interpreted holistically, which is defending "the nation and the country as well as the wealth, including the culture". All cultural wealth in our country must be preserved, maintained and defended by all citizens. "Safeguarding our autonomy" program is obligatory for every citizen, and can be done in the family, society, formal and informal education, and also mass media.

According to the 1945 Constitution of Chapter XII Article 10, both original and amended, that those who are obliged to defend the state and national security and defense are 2 (two) forces, the main and supporting forces. The main or the foremost force is the responsibility of the TNI (Army, Navy, and Air Force) and the Indonesian National Police; while the supporting forces which are obliged to protect and defend the nation and the Unitary Republic of Indonesia from various threats from inside and outside are the society [3]. Therefore the triads of national and state power, namely: TNI, the Police and the society and all components of the nation; must be united, united we stand divided we fall; *rumangsa handarbeni must hangrungkrepi lan hambelani, mulad sarira hangrasa wani*(feeling of owning must maintain and defend, and having the courage). In order to uphold the unity, unitary and integrity of the Unitary Republic of Indonesia based on Pancasila as the foundational State, the 1945 Constitution, and *Bhinneka Tunggal Ika* (Unity in Diversity) until the last drop of blood.

Javanese traditional expressions have three essential natures, namely proverbs: (a) must be in the form of one sentence expressions, not only in the form of a traditional word, (b) in the form of standards, (c) empowering oral traditions [4]. These expressions have very important role in conveying messages to individuals as the society members through the "content" implied in these traditional expressions. Besides, there are ideas, goals in which the culture lives and gives spirit and enthusiasm to the society.

In implementing development today, community leaders often use traditional Javanese expressions or stereotopic sentences which have been frozen and are collective wisdom and reflect the hopes of the supporting society in order to motivate the society spirit. For example, the spirit to work hard and be willing to sacrifice, i.e. *sepi ing pamrih rame ing gawe*; for the unity, unitary, responsibility and defense of the nation, by: *sedumuk bathuk sanyari bumi, rukun agawe santosa crah agawe bubrah*, etc.

2. Research Methods

The location of this research is in SOLORAYA (Surakarta, Boyolali, Sukoharjo, Wonogiri, Sragen, and Klaten or SUBASUKA WANASRATEN), given that in these areas the activities of implementing Javanese culture are still well-preserved and applied by the people; which include either cultural elements or cultural forms [11]. In Surakarta, traditional Javanese expressions are often written at crossroads which are local wisdom, wise and solutive expressions, as well as harmony tier among people in "safeguarding our autonomy" to realize and always maintain the unity and unitary of the Unitary Republic of Indonesia; which is pluralistic, and diversity on this motherland.

The data source in this paper is "Javanese traditional expressions which are still developing in the community", while the written data of this paper are the expressions which mean "safeguarding our autonomy, loving the motherland and everything in it" [10]. Wise expressions that must be preserved, developed, and applied in life by the world of education, mass media, local to central governments in order to instill the value of "defending the State" are: *barji barbeh; rukun agawe santosa crah agawe bubrah;tiji tibe (mati siji mati kabeh, mukti siji mukti kabeh); Bhinneka Tunggal Ika, Tan Hana Dharma Mangra; dudu sanak dudu kadang yen mati melu kelangan; Suradira Jayaningrat Lebur dening Pangastuti*. So all citizens "*Rumangsa handarbeni, wajib ambelani, mulat sarira hangrasa wani*" (have the feeling of owning, obliged to defend, have the courage) towards the existence and continuity of the noble values implicitly contained in the traditional expressions in current millennium

era, and not losing our identity [12]. Data collection techniques is done using the inventory of traditional Javanese expressions which still exist and are often used in society, especially those containing "safeguarding our autonomy" [15]. The data analysis technique uses descriptive qualitative which is describing or explaining the contents of Javanese Traditional Expressions in the form of archeic or poetic language into the prose language; to make it easy for the public to understand [14].

3. Results And Discussion

Stated, that culture includes ideas, ways of thinking, which produce norms, customs, laws and habits which become the behavior guidelines in society [9]. In other words, that the cultural elements are very complex and cover various society conditions and needs, both traditional and modern society, which includes 7 (seven) elements, namely: religious systems and religious ceremonies, social systems and organizations, knowledge, languages and literature, art systems, livelihood systems, and technology and equipment systems. The form of culture includes 3 (three) things, namely: *mantyfact*, *sociofact*, and *artifact* [5].

Javanese traditional expressions are part of the elements and forms of culture, which can be used as one of the society guidelines in "Safeguarding our autonomy, tying the society harmony, unity, and unitary", in "language and literature" and *mantyfact*. Javanese traditional expressions reflect the collective delusion, educational tools, ratification of cultural institutions and organizations, coercive tools and community norms supervisors which are obeyed by their collective members so that they are always ethical [6]. The traditional Javanese expression is the inheritance of the nation's ancestors *local wisdom* 'local wisdom' today is nearly unknown and does not function in life. It resulted in the emergence of *statement* 'statement': "*Javanese Wong Jawa ilang Jawane, Wong Jawa ilang adeg-adege, kapribadene lan jatidirine*" (*The Javanese lose their own knowledge, the Javanese lost their manners, personality and identity*). It means: (today) many Javanese, especially the younger generation who do not know, do not recognize and do not understand Javanese culture or spirit; the Javanese lost their position, personality, and identity as the Javanese.

Javanese traditional expressions are short expressions or sentences which crystallize deep and long experiences [8]. So it is not surprising that traditional Javanese expressions contain the wisdom of life which is inherent in the area where the expression occurs and is someone's intelligence in turn it is very useful to "instill the safeguarding our autonomy, tying society harmony, unity, and unitary". The contents of traditional Javanese expressions are about suggestions or advice on giving moral provisions concerning the behavior of life in society toward someone, and are the message to society members in attempt to realize or achieve shared goals or social, nation and state interests.

The application and realization of "safeguarding our autonomy" can be interpreted in the world of education; bearing in mind national education is based on Pancasila and the 1945 Constitution and has the role to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the learners potential to become faithful and devoted people to The Almighty God, noble, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens [7]. Become a loyal citizen, alert and always "defending the Unitary Republic of Indonesia" from various challenges and distractions which come from outside and inside. Therefore, the values of "safeguarding our autonomy" must be inherited, instilled in the young

generation of the nation; both inside domestic family life, community, school, campuses, and mass media; about the importance of life and the necessity of living in honesty, discipline, friend-loyalty, *compassion* far from violence and cruelty, willing to sacrifice, keep cleanliness, dispose of rubbish in its place, save water, love plants and animals, care for others, always maintain harmony in SARA (ethnicity, religion, race), obedience to the rules, and protecting the environment (forest, sea, mountain, etc.). The determination and enthusiasm of every citizen in "defending the nation and state" has been instilled by the ancestors of our nation through local wisdom, one of which contained in traditional expressions; which is with spirit *rawe rantas malang-malang putung, sedumuk bathuk sanyari bumi*. Which means in safeguarding the homeland, bloodshed must be maintained, and defended seriously to the last drop of blood.

The Values of "Safeguarding Our Autonomy" in Javanese Traditional Expressions

Javanese traditional expressions are often expressed in the motto and burning spirit, arousing motivation, increasing self-confidence, building strength of "safeguarding our autonomy"; because the sentences are solid and meaningful, beautifully lexical, easy to memorize and contains energy. Therefore, the positive energy which is raised and manifested in traditional Javanese expressions is necessary to build solidarity, "tying the harmony" and establishing the determination of "safeguarding our autonomy". Therefore, the noble values, local wisdom embodied in traditional Javanese expressions are reawakened and spread to the people in today millennial era. So our society is increasingly love and *rumangsa handarbeni lan wajib ambelani sarta nguri-uri (feeling of owning and obliged to defend and preserve)* in daily life.

The traditional Javanese expressions which can function as the means and effort to "instill and realize the value of safeguarding the autonomy of The Unitary Republic of Indonesia", are.

a. Barji Barbeh

Acronym of *bubar siji bubar kabeh* = one disperse all dispersed, is the spirit of togetherness of a group, one disperse all disperse. This motto is usually combined with expressions *tiji tibehe, mati siji mati kabeh, mukti siji mukti kabeh* = one die all die, one noble all noble. This motto or phrase was formulated by Raden Sahid or Pangeran Sambernyawa to gather Javanese forces against the hegemony of the invaders in Surakarta Palace around 1740-1760 AD. Raden Sahid's forces then separated from Surakarta Palace and established Mangkunegaran Temple. Mangkunegaran is well-known for its liberation ideologies, renewed in the military by creating women's brigades, and continues to consolidate food resilience in the villages. This expression also means safeguarding the autonomy of the Unitary Republic of Indonesia (NKRI) requires togetherness and the unity of all Indonesian citizens.

b. Bhinneka Tunggal Ika, Tan Hana Dharma Mangrawa

The meaning is unity in diversity. Although we are different, but our essence is singular, there is no doubling dedication. Doubling dedication means hypocrisy, not in one accord because of having double interests. Single dedication actually perfects someone's darma. This motto is designated as the motto of the Unitary Republic of Indonesia, which means that even though it consists of various differences, in ethnicity, language and culture, but essentially it is one Indonesia. This motto is used to bind the people of Majapahit kingdom when there were two major religions, Hindu-Buddhist, and other beliefs. Written by Empu Tantular in *The Book of Sutasoma*, in around 1300 AD. Likewise, the Unitary Republic of Indonesia today is pluralistic in various RACES, but as Indonesian citizens must be willing and obliged to "safeguard the autonomy" in order to maintain such diversity.

c. Suradira Jayaningrat Lebur dening Pangastuti

Basically, this expression means violence must be opposed with benevolence not with violence. Besides, the motto also applies if we are hurt or hated by people so that we do not need to reciprocate to hurt or hate them. Even if we like, we can pray for those who hate and hurt us will realize their deeds. In this way, we are able to control ourselves not to take revenge and even feel sorry for why they did that cruelty. Most of Javanese people do not like violence but it is better for them to succumb to avoid physical fights. The nature of succumbing gives the opportunity for people who want to fight with their power to become aware of their own volition. This is illustrated in every puppet play, where an evil giant is always defeated by a benevolent warrior who always does good deeds. If someone is able to control themselves and always remember God's justice, the anger nature which is inherent in that person can be removed. If we accept criticism, accept that criticism with pleasure; not with sorrow feeling and we better thank for the criticism instead. Similarly, various violence, riots, quarrels among Indonesian citizens emerging on the land of the Unitary Republic of Indonesia must be avoided, as a form of implementing the value of "safeguarding the autonomy".

d. Rukun Agawe Santosa, Crah Agawe Bubrah

The traditional expression above means that it is important to always foster and mobilize solid harmony and unity in realizing shared goals, in order to maintain the integrity and glory of the Unitary Republic of Indonesia. If all Indonesian citizens, from level of family, neighbors or society can be united, surely we will be firm or strong / peaceful, otherwise we will fall if we fight. Basically harmony aims and is useful to maintain the state so that it becomes harmonious. Harmonious means something which is balanced, tranquil, peaceful and has no dispute and quarrel. The life of Javanese people is determined by the harmony principles and also respect and esteem for the others. All actions must avoid tension in society and among the individuals, so social relations remain harmonious. Harmony contains efforts which are always maintained by all people to create a peaceful atmosphere and to always avoid disputes. This is in accordance with the third principle of Pancasila, "A Unified Indonesia".

e. Sedumuk Bathuk Senyari Bumi

In narrow sense, the phrase contains the value of education to defend all private belongings, which is to defend the family, especially wife, children and inheritance. In the broad sense it means "the value of safeguarding the autonomy", nationalism and patriotism education as well as national unity; which is, every citizen is obliged and must have the courage to safeguard the autonomy, defend the nation and the motherland based on the profession

f. Tuna satak bathi sanak

It means the importance of having many friends, best friends, and willing to sacrifice for the sake of greater interests. People who do not only think about their own benefits, but also empathize towards others' suffering and want to help the others. Depicted as *tuna satak*, means loss of money or material; but *bathi sanak* means to be fortunate or get more friends. The value of safeguarding the autonomy is marked by this motto, which is the importance of caring for others in the Unitary Republic of Indonesia.

g. Ana rembug dirembug, ngono ya ngono nanging aja ngono

The phrase contains a suggestion / invitation to "safeguard the autonomy" so that someone would appreciate the importance of deliberation to seek consensus, which is the fourth principle of Pancasila principles. In discussing and solving various problems which exist and spread in the Unitary Republic of Indonesia, if the nation's elements, leaders and community leaders; from the regional level to the central level, are always transparent and willing to sit

together for coordination, deliberation and consensus for the sake of the nation and state interests; aside from group and personal interests and sentiments, peace and tranquility can be achieved.

h. *Dudu sanak dudu kadang, yen mati melu kelangan*

It means in "safeguarding the autonomy or defending the State", it is necessary to have harmony, cooperation, helping one another among Indonesian citizens from Sabang to Merauke by not looking at RACE differences, even regarded as our own siblings. So if there are disputes, earthquakes (floods, erosion, forest fires, tsunamis, etc.); all Indonesian citizens at the same time are happy to empathize and help the people who have just got the disaster [13] [16].

4. Conclusion

In maintaining the integrity and rising the glory of the Republic of Indonesia based on Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika, "safeguarding the autonomy" is mandatory and absolutely necessary, and become shared responsibility; through the world of education *triwiyata* (family, community, mass media, formal school), through the main forces (TNI and Polri) and supporting forces (the society). One of "Safeguarding the Autonomy" is contained in Javanese Traditional Expressions, which must be passed on and instilled to the young generation of the nation. Since early age, the values of "safeguarding the autonomy" have been instilled to our children, so that they are shaped and manifested to be a young generation who always burn their spirit, have a strong spirit of "safeguarding the autonomy" and are strong and tough in safeguarding and defending the Unitary Republic of Indonesia.

The spirit of "safeguarding the autonomy" is much inspired by the past and current leaders' great performance, perseverance, courage, sincerity, and exemplification in thinking, handling and solving various problems of the beloved nation and state of this Unitary Republic of Indonesia. The exemplification of the heroes, the founders, and the leaders of the nation and the State in "safeguarding the autonomy" is much needed by mostly the young generations and the Indonesian citizens in this millennial era.

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