

# APPLICATION OF JAVANESE CULTURAL VALUES IN THE PERSPECTIVE OF LITERATURE LEARNING IN ELEMENTARY SCHOOLS

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## Abstract

Many argues that literature learning (LL) in schools is considered unimportant because they do not provide practical provision for the students. Therefore, LL can enrich the students' minds and be able to hone their sensitivity toward life values. However, teachers did not pay attention during this process of LL in the classroom. Based on these problems, this study aims to describe and explain the process of LL in elementary schools (ES) in Surakarta from the perspective of Javanese culture (JC). This study uses a micro-ethnographic approach that was carried out at ES Kemasan 2 Surakarta. Research data are sourced from events, informants, and documents. Furthermore, data were collected through observation, interviews, and document analysis. Data were analysed using domain, taxonomy, and theme analysis techniques. The results of the study show that the LL process studied from the JC perspective had not been optimally applied in the classroom. Teachers seek to increase the theoretical and practical insight of JC into the LL process. The JC values inherent in the teacher contribute positively to the LL in the classroom if they are actualized critically and proportionally. JC values related to low students' learning ethos, less assertive teachers, obedient teachers to superiors, highly respectable teacher positions, power is a gift from God, and respect for people who can control emotions need to be redefined and repositioned. This method aims to make JC values able to follow the dynamics of 21st-century learning.

**Keywords:** Literature Learning, Learning Process, Literary Appreciation, Cultural Values, Javanese Culture.

## INTRODUCTION

Literature is taught in ES to improve students' ability in appreciating literary works (ALW). These activities can be done through listening, speakings, discussing, readings and writing literary works (WLW) in the form of poetry, poem, folklore, fairy tales, short stories and simple dramas. The benefits obtained from literary appreciation activities are sharpening students' ideals, minds and imagination as well as students' sensitivity toward environments, society, and culture.

The above statements indicate that the ALW is important to be taught in schools. This is due to, the messages conveyed in literary works (LW) have more value if it is compared with non-literary messages conveyed literary. More value can be achieved through the intensive practice of reading selected LW in their entirety. However, this method can not be found in LL in the classroom. According to Suryanto, et al. (2013), it happens due to teachers using conventional techniques so that learning activities are less interesting and less exploring students' knowledge.

LL will be more interesting and meaningful when students are trying and feeling for themselves what they are learning. These activities are closely related so that students can read. Maslakhah explained that learning includes efforts to understand skills and concepts, while training contains theories to develop specific behaviours to gain certain skills (2015). The result of reading practice will be permanent, last a long time,

and the quality of understanding the studied material can be accounted for. Learning that emphasizes practising and studying problems can foster students' ability to think and analyze (Kim, et al., 2013), improve creative thinking skills (Hirsch-Pasek, et al., 1990), and show better language development (Marcon, 1992).

LL emphasizes that practice will be successful if the teachers do not just transfer the material to the student's mind memory, but can open and provide ways and confidence to students in taking material from the book (Suyanto & Jihad, 2013). LL in ES using varied exercises with games, spontaneous opinions, and material mapping has been proven to have an impact on learning outcomes (Nuryani, 2015; Wilujeng, et al., 2017; Surya, 2013). However, the quality achievement of LL in ES is still limited to the understanding elements elaboration and few skills; while the attitude element has not been maximally developed (Bachtiar & Sihes, 2016: 3). This is due to, teachers' literary insight are still minimal and less competent in teaching literature (Alwasilah, 1999).

The teacher's role affects improving learning quality. The low quality of teachers is due to low teaching commitment (Chang et al, 2013), so they have not met the qualification expectations (Kummener & Lynch, 1990) and there has been no need for assessment to overcome teacher weaknesses (Evans, et al., 2009). Although the teacher's learning program in ES shows a significant increase in teacher competence, however, the details of the increase have not been explained in the range of competencies of each discipline for all levels (Yasser, 2018). Therefore, teachers' development is considered not good (Wiyono & Maisyaroh, 2007).

The learning process (LP) can be said to be successful if most of the students are active, have high passion and enthusiasm for learning, and have self-confidence. On the other hand, teachers' democratic attitude in the classroom can develop positive attitudes, feelings of pleasure, and comfort for students. Christophel asserts that good and intimate discourse interactions created by teachers can increase students' learning power and motivation (1990). Furthermore, Abar also explained that the students' immediate environment, such as the attitudes and attention of parents at home and teachers at school and democratic parents' attitudes contributed positively to student learning achievement (Abar, et al., 2009) and learning achievement increased due to good social relationships. between teachers and students (Fan, 2012).

So far, LL in ES has not shown satisfactory results because it is considered difficult and uninteresting. Therefore, resulted in students' reading interest in LW is less supportive to increase literary appreciation (LA). Students appreciate original LW that have been made. The LP does not provide an in-depth review and assessment of LW that can enrich students' life experiences. This complaint is based on ES teachers are not yet academically capable in their respective fields. Hence after, it was revealed that as many as 61.90% of ES teachers did not master the subject matter, including the subject matter of Indonesian Language and Literature (ILL) (*Laporan Hasil Workshop Pembelajaran Bahasa Indonesia di Sekolah Dasar*, 2004) so only 10% of all potential students could develop (Goble, 1992).

The search results were found in several studies related to LL from the cultural dimension (Sumayana, 2017; Suryanto, et al., 2018; Saraswati, 2020). This research is different from the research that the researcher will do: LL in ES is seen from its theoretical and cultural influence. Theoretically, the influencing factor is seen through

students' behaviour in class. Culturally, the description of activities in LL is carried out by teachers and students with a JC background.

The formulation of the problem and research question is what factors influence the practice of LL in ES from a theoretical and cultural perspective of Java? From the JC perspective, it is studied based on the dimensions of the classroom and social context, the characteristics of JC, and the reflection of JC in student learning in the classroom. The results of this LL description are expected to provide theoretical suggestions. Furthermore, through various things related to the learning process, it can be found effective ways to teach literature in ES with a JC background.

## RESEARCH METHOD

This study uses educational ethnographic strategies (Johnson, 1992) to improve learning practices (Hammersley & Atkinson, 1995). Therefore, this research aims to understand the culture of the teaching and LP in the classroom naturally.

The research was conducted at Kemas 2 ES Surakarta with the base of class IV students. Research activities start in July 2017-June 2018. Learning observations were carried out in ten meetings. Observations are done according to the lesson schedule imposed at school.

The data is extracted through events, informants, and documents. Events are learning activities that occur in the classroom and outside the classroom. The informants are teachers from class IV, the Principal, the Head of the Sub-District Education and Culture Service Unit, and the Head of the Education and Culture. Documents are in the form of student assignments, lesson units, evaluation results, student diaries, syllabi, subject matter, curriculum, learning guidelines, and teacher competency improvement activities.

Data collection techniques used are observation, interviews, and document analysis. Observation is using the passive participation technique. Interviews with various informants are done to obtain information about their responses related to their respective main tasks and functions. Document analysis is done using content analysis techniques.

The data validity is checked using extensive involvement techniques, thorough examination, triangulation, and verification of key informants (Moleong, 2006). Data analysis is done using domain, taxonomy, and theme analysis techniques (Spradley, 1972); while the component analysis was not carried out because the researchers were familiar with the cultural background of this research.

## RESEARCH RESULT AND DISCUSSION

### Research Result

LL in class is less effective because it is influenced by various factors. Firstly, the class is not active and does not focus on doing assignments because many students are talking and playing, walking around disturbing friends, playing with stationery, and doing other lesson assignments. Students do not answer questions, do not bring homework, laugh at friends, do not hang out with friends, or ask friends for help. This happens due to, the teacher's explanation is not clear, difficult, forgetful, does not match the group members, the teacher pays less attention, and the story is boring and

uninteresting. In addition, teachers find it difficult to monitor the behaviour of a class with more than 40 students.

Various problems were overcome by the teacher by controlling the class. Students commit violations, but the teacher seems patient and less assertive. The teacher is not angry and not rude to students to avoid problems with parents/students' guardians. If the class is crowded, the teacher can simply say, for example: "Kids, pay attention!", "Listen to it!", "Don't disturb your friends who are doing their homework!" The teacher walks around the class approaching students who are working on assignments. However, if a student is found to have violated the rules and is still within the tolerance limit, the teacher will not punish the student.

Secondly, Less attention to the use of learning time. This is because the teacher does not strictly limit the time for giving assignments. As an illustration, the teacher adds 5 minutes to students who have not been able to finish making rhymes. However, towards the end of the time, there were still students who had not completed the assignment and collected 10 minutes later. This condition occurs because the teacher does not remind the student about the time limit for completing assignments and does not monitor students in completing assignments.

The teacher is concerned with the achievement of the task rather than the process of completing the task. The use of time and warnings for giving assignments is not ignored by the teacher in managing the LP. However, in practice, there are still many students who violate the warning. The teacher admits that time limits and warnings can shape student discipline in doing assignments, but this has not been done well by the teacher in the classroom.

Thirdly, students have not fully understood the task. For example, the teacher appoints students to read a story (summarizing folklore) in front of the class. When the students read the story, the teacher suddenly stopped because the summary of the story was considered too long and if it was read in its entirety it would take a lot of time. However, the teacher did not try to explain how to summarize a good story and check the work of other students. Instead, the teacher allows students to ask questions or comment. Because there is no response, the teacher continues the lesson so that the essence of summarizing is not paid attention to.

Students have not done the assignment because the teacher has not explained. The teacher tries to give an example, but it is not explained. The teacher does not carefully consider the time to complete the task. The time limit tends to be short so that the teacher does not have time to discuss or explain the results of student work.

Fourth, the teacher's role in the LP is very dominant. The teacher's role is not limited to being a facilitator and motivator, but also as a keeper of order, giving assignments, guiding assignments, giving feedback, controlling, assessing LP and outcomes, generating activities, and providing follow-up. On the other hand, the role of students is limited to responding and reacting. Every time they start lessons, most of the students are not ready to take LL. During the LP, few students ask questions so students tend to accept the material presented by the teacher.

Teachers dominate during the LP because students are not yet skilled in active-productive language, understand the meaning of LW, and pursue material targets. In the first example, students read a short drama conversation dialogue, but many students have not been able to use intonation, pause, and song sentences correctly.

Likewise, when students change the story of the series "*Tupai yang Sombong*" into prose, many students have not been able to use paragraphs, capital letters, and punctuation marks. In the second example, students look for meaning in each line of the poem "*Koperasi*" many students are silent. The teacher tries to explain and give examples so that the task is easy to understand, but the results are not as expected. The teacher stated that learning poetry and drama was difficult because the language was connotative; while drama is difficult to harmonize speech, expression, and limb movements. The student's inability to read or create LW is closely related to the problem of teachers not enjoying literature or not being familiar with LW.

During the LP, the teacher emphasizes the implementation of the task so that the goal is not achieved. The reason is that students get a lot of assignments, do not take advantage of opportunities, and are less able to do the task. LL trains students' language skills while ALW is having less attention from teachers. To form auto activity, students do exercises on student worksheets (SW). However, according to the researchers, training in SW is more based on the achievement of cognitive aspects; while the skills and attitudes of students are not actualized in the classroom.

## DISCUSSION

### JC View

A person's behaviour on his perception of the environment forms culture. The behaviour is repeated so that it is accepted as a cultural pattern. Therefore, the view of JC is built by a theoretical structure that is faced by members of the community in determining their attitudes and behaviour. Geertz explained that the social pattern of Javanese society (JS) does not cause conflict and in speaking and presenting oneself, be respectful to others (Magnis-Suseno, 1995). The first rule relates to the principle of harmony, while the second rule relates to the principle of respect. The two principles become a normative framework for interacting.

In reality, a person is built on the outer and inner aspects. According to Handayani & Novianto, the human aspect consists of actions, movements, speech, passions, and so on. The inner aspect reveals itself in the subjective consciousness of life where truth and wisdom are found (2004). This perspective is different from the Western way that truth and wisdom are found in being born through the "mind". On the other hand, according to Java – the subjective world is discovered through "rasa". A person has a sharper "feel", he is closer to truth and wisdom.

Teachers and students interacting in class are required to be sensitive and sharp in capturing various things behind symbolic verbal expressions, such as the use of smooth speech, eye gaze, smiles, body movements, and even natural phenomena. For other tribal communities, even the Javanese themselves often have a negative perception of JC. Javanese people (JP) do not like to be direct, full of pleasantries, different between speech and action, soft, and hypocritical. Meanwhile, people with a positive perception view the Javanese as friendly, warm, tolerant, patient, and calm people. According to Handayani & Novianto, positive and negative perceptions are an assessment of the same Javanese attitude (JA) (2004). JP have a patient attitude, gentle, calm, considerate, level-headed, honest, simple, unselfish, *sumarah*. Meanwhile, in communicating and presenting themselves, the Javanese take an attitude according to their degree, using an indirect approach, accommodating, and preventing conflict.

The peak of progress is achieved when social life is carried out with the principles of harmony, respect and tolerance. These three principles support the harmonious movement of Javanese society and avoid conflict. Through the principle of harmony, all parties are at peace to achieve social harmony. According to Magnis-Suseno, this principle allows JP to socialize without having to give up their interests (Magnis-Suseno, 1984). The pillars are reflected in the expression *saiyeg saeka prayu*. Realizing common prosperity must be willing to work together, not force, accept each other, calm, and agree. The principle of harmony is maintained in social life in society and the family.

The word harmony refers to a way of acting (Mulder, 1996), namely the individual's efforts to be calm and get rid of disputes and unrest (Wilner, 1970) to maintain social harmony and tranquillity. The expression *rukun agawe santosa crah agawe bubrah* means that harmony strengthens brotherhood so that it can ward off disturbances; whereas quarrels will destroy brotherhood (Magnis-Suseno, 1984: 38-39). This expression reflects the desire of the JP that a strong and peaceful life needs to be in harmony with one another and disputes cause damage and destruction.

The principle of respect is a form of Javanese personality in placing themselves in their social position. Wilner describes that when two Javanese meet, their language, demeanour and attitude express a tasteful acknowledgement of their respective positions and degrees. They follow rules of etiquette with respect (Wilner, 1970) that are developed early in the family. A child is aware of respecting and respecting parents, which is known as the expression "*mendem jero mikul dhuwur*". Bratawijaya explained that young people must forget their parents' badness, mistakes, or crimes, especially if their parents have died. Bringing up ugliness is unacceptable behaviour. Young people maintain a good name by behaving well (1997). Children must maintain the good name and dignity of their parents/ family.

Social harmony which is reflected in the principle of harmony and respect gives rise to the principle of tolerance. This principle is intended so that a person can place himself flexibly in every movement and change that occurs. Through this attitude, it is hoped that it will make it easier for the JP to filter elements from outside so that they remain strong in maintaining their cultural identity.

For the Javanese, the position between the two opposites is a manifestation of an important value. Based on this, it is found that popular expressions used by JP are categorized as views of life. Popular expressions related to this research can be stated as follows:

Firstly, the Javanese choose to live *sak-madya*, which is to live in moderation. The concept of *sak madya* is an ideal life choice: if you are rich, don't be too rich, if you are poor, don't be too poor. Therefore, a person who lives a life doesn't have to be lazy (*ora usah ngoyo*) or don't need to be lazy (*ora usah ngongso/ no need to bother*), surrender, and accept the situation. God's gifts are accepted sincerely and gratefully. According to Hardjowirogo, *begja-cilakaning manungsa pinesthi ing Pangeran* (the fortunes of humans are determined by God) (1984), *tiyang puniko kedah ingkang nrimah* (people should accept the situation) (Koentjaraningrat, 2000). JP know the principle of *nrima ing pandumi*, but are aware of trying to change their fate. A person trying not to give up, should not accept fate and wait for their fate to be changed by God.

Secondly, in the JS life, related to leaders and followers, the expressions *tepa slira lan wedi asih* (sympathy and fear-belief) are found. Leaders (superiors) and followers (subordinates) have duties and obligations according to their respective responsibilities. Leaders must be able to control themselves and the situation. According to Mulder, the leader must protect (1996), pay attention, and be able to have a fatherly/motherly attitude towards their subordinates. The leader must be *tepa slira* (sympathetic) to those who depend on him, inspire and fear and *wedi asih* (belief). Mulder also said that for the relationship between leaders and subordinates to be harmonious, they must act casually (*aja dumeh*), don't act arbitrarily toward their subordinates, just be reluctant (*aja grusa-grusu*) with the aim that the decisions taken do not harm themselves or others (1996).

Thirdly, the individual or social life of the Javanese community in realizing their ideals uses the expression *jer basuki mawa bea*. Someone who wants to be prosperous is willing to spend money to achieve their dream goal. Costs are not always in the form of money but can be sacrifices of energy, enthusiasm, time, and will. When it comes to spending money, the Javanese are careful to calculate according to their needs. To make children's lives better – according to Bratawijaya, parents do not hesitate to sell what they have or borrow money from neighbours, for example, to get the desired job (1997) or ask for moral and material support from family members who have succeeded. The phrase *jer basuki mawa bea* refers to the issue of welfare, according to Khakim - the word *basuki* also means praying for each other to be safe and free from all disturbances (2008).

Fourth, *rame ing gawe* is an expression that is said simultaneously with *sepi ing pamrih*. Magnis-Suseno explained, *rame ing gawe* is a form of noble behavior of the JP to work hard. The word *gawe* means not only work but also a party. The relationship between the two meanings is illustrated that on the one hand, the preparation of the party brings a lot of work done together and on the other hand the stage of work in the fields is celebrated with a traditional party. Work and parties have religious connotations (Magnis-Suseno, 1984). The community social life is created and maintained well if all parties can let go of *pamrih*, which is the attitude of being able to control their passions and ego. The attitude of *sepi ing pamrih* can be achieved when it is accompanied by an attitude of *eling*, *eling* is remembering one's position. This attitude can foster *rame ing gawe* so that they can fulfil their obligations. JP are required to *sing eling lan waspada* and obedience to fulfil obligations is an effective way to *memayu hayuning bawana*. *Memayu hayuning bawana* is an expression used in maintaining harmonious relations between other people.

Fifth, the characteristics of the Javanese are patience, diligence, tenacity, activity, and honesty, thus it is contributing to the expression of *alon-alon waton kelakon*. This expression has a negative connotation, a form of behavior of lazy people because they *nrima ing pandum* and *pasrah ing takdir*. Hardjowirogo gives examples of words that confirm this negative behavior, *Mbok inggih sareh mawon* (Just be patient), *Boten sisah muluk-muluk* (No need to have high aspirations), *Ngaten mawon rak inggih sampun cekap lan sekeco* (This is enough and fun) (1984). The expression "*alon-alon waton kelakon*" is a positive value, it means slowly working on a task that has a goal, of course, it can be achieved well. According to Khakim, *alon-alon* is a careful and calculating action so as not to be wrong, slip, and avoid losses (2008) and be careful, calm, and confident. Bratawijaya added that JP do not need to be in a hurry to do a job because something already has a mandate (*watonnya*) (1997).

Sixth, the expressions of *gremat-gremet waton slamet* are similar to *alon-alon waton kelakon*, but the endpoints of these two expressions are different. The phrase "*alon-alon waton kelakon*" is aimed at achieving the goal, while *gremat-gremet waton slamet* is aimed at the actor. Khakim explained *gremat-gremet waton slamet* is to be slow in doing work, the important thing is to be safe (2008). The expression *gremat-gremet waton slamet* is used in all aspects of life. One still has time to think carefully and be vigilant in making decisions to avoid destruction. This can happen if the person can be patient in controlling their desires and not taking shortcuts. These expressions of *gremat-gremet* is used so that a person in acting does not seem slow, they must be skilled and pious in completing their tasks.

Seventh, in society life, is often found the expression of *sing sapa salah seleh*. Amrih explained that the meaning of *sing sapa salah seleh* is that whoever makes a mistake should be *seleh*, realizes his mistake and promises to fix it and dares to accept the consequences (Amrih, 2008). We need to ask ourselves, what do we do when we make a mistake? Possible answers are silence, covering up mistakes by making new mistakes, admitting mistakes and promising to improve and dare to accept the consequences for mistakes that have been made.

Eighth, the expression of *wani ngalah luhur wekasane*, means that people succumb to being respected by others. *Wani ngalah* has a different meaning from losing people. *Wani ngalah* is an attempt by someone/one of the parties to let go of their ego to maintain feelings and harmonious relationships with other people/parties. Khakim explained that people with good personalities are not ashamed to give in and understand the principle of *menang orang kondhang, kalah dadi wirang*. Both losers, no one gains (Khakim, 2008).

The results of the study from the perspective of JC found that the characteristics of LL and the influencing factors in ES of Kemasan 2 Surakarta are: (1) Student's involvement during the LP is not optimal. This condition is caused by characteristics of (2) The function of the teacher to monitor the class is not comprehensive because it prioritizes the achievement of the target subject matter. This characteristic (3) is carried out by the teacher as a tangible form of obeying government regulations (supervisors). The teachers provide less good service to students in class, for example: asking questions, responding to questions/answers/work results, and giving comments. The LP tends to run in one direction, which greatly influences the emergence of characteristics (4), the dominance of the teacher during the LP stands out. The positive and negative sides of teacher dominance trigger the emergence of characteristics (5), the condition of students often does not match reality because the teacher attaches importance to the target subject matter according to the curriculum. Teachers do not realize that characteristics (1) and (4) can lead to the emergence of characteristic (6) and the learning objectives are not directed or not achieved.

#### **a. Low learning ethos**

Low learning ethos is reflected in students' attitudes and behaviour who are less responsive and less active during the LP. This can be seen when students do their assignments and take the initiative to think. According to Kounin, the LP is as such because students' attitudes and behaviour are influenced by the teacher's techniques in enforcing discipline and the teacher's ability to manage the class in dealing with student behaviour is not good (Muijs & Reynolds, 2008).

The low learning ethic is due to the JP attitude towards life which tends to accept the situation and is less than optimal in realizing their ideals. Students like to live a life like flowing water and not against the current. This is reflected in expressions such as *ganut elining banyu, waton melu, pasrah bongkokan, and sak derma nglakoni*. Someone is trying, but not *grusa-grusu*, trying to do everything in *alon-alon waton kelakon* and *gremat-gremet waton slamet*. Something that has been *pinasthi ing Pangeran*, so to maintain the harmony of ambition, don't be greedy, don't be greedy, and don't bully the prey (*ora ngaya, ora ngangsa, dan ora nggege mangsa*).

Dardjowidjojo put forward several expressions that were considered as teachings that could educate children not to behave actively and proactively in school or the classroom, such as *manut lan miturut, ewuh pekewuh, and sabda pandhita ratu*. The child who is *ewuh pekewuh* conflicts with his parents or someone else who is older. Children who are brave to their parents will be overwhelmed (*kuwalat*). The expression of *sabda pandhita ratu* causes the words of parents to need to be followed. This teaching has implications for the context of learning in the classroom, there is no active and two-way communication between students and teachers (Djajasudarma, 2018).

### **b. A harmonious relationship between teacher and student**

The teacher is not strict and too patient with students who are not disciplined in attitudes and actions to maintain harmonious relations with others. The attitude of the teacher has become a Javanese stereotype. Magnis-Suseno identifies Javanese characteristics that reinforce teacher attitudes and actions, for example: avoiding conflict, showing respect for others, and efforts to maintain community harmony (Magnis-Suseno, 1984).

Someone who avoids conflict will try to: (1) create harmony as stated in the expressions of *rukun agawe santosa* and *crah agawe bubrah*; (2) let go of the ego for the common good as reflected in the expression of *menang ora kondhang, kalah malah wirang*. They took the position of *wani ngalah dhuwur wekasane*; (3) introspective and maintain emotions; (4) say something unpleasant indirectly. Geertz explains this method is taken to relieve everyone (Geertz, 1973); (5) to avoid disappointing others by pretending, not showing true feelings; (6) to soften the language usage to show civility to bring oneself to interact with other people; and (7) not to interfere in other people's business. As long as they do not stumble, they will not involve themselves further in the problem.

The implication of harmony and respect in social interaction is to avoid open conflict, termed in the expression *dikena iwake, aja butheg banyune*. Avoiding quarrels so that the situation becomes calm is reflected in the expression *ana catur mungkur*. The two attitudes are interrelated in regulating interactions. Respect is a reference in determining decisions that are influenced by unequal degrees and positions. The attitude of harmony becomes a reference for someone who gives approval and arranges a peaceful settlement of problems. This is in line with the expression *amemangun karyenak tyasing sesami*. The attitude of harmony and respect is close to the expression of *tata tentrem kerta raharja* by not imposing one's will or disturbing the rights of others to *memayu hayuning bawana*.

### **c. Obedience and obedience to superiors**

The research subjects are teachers aged 45-53 years, with a minimum education of D-2 PGSD, some are S-2, and ASN. As Javanese, teachers understand cultural norms

and values that allow them to get along well with various people around them. The position of teacher is described by Koentjaraningrat as a *priyayi* who has manners that are oriented to vertical cultural values, depends on himself, trusts, and respects seniors/superiors so that they are not passionate about taking responsibility for themselves. Per the orientation of vertical cultural values, the term *manut lan miturut* is suitable for the ASN's mentality. Teachers are used to obeying rules and norms from seniors/superiors obediently (Koentjaraningrat, 2000). It is inappropriate and inappropriate for the teacher to refuse instructions and orders from superiors. This is in line with the parable of *aja mirang kampuh jingga*.

In JC, there is advice that seniors/superiors are the same as our parents (*iku dadi gegantining wong tuwa*). It points out that the instructions and orders given by seniors/supervisors can be said to be *aja wani karo sedulur tuwa ala-ala malati*. As a junior/subordinate need to be *aja nyenyawah wong tuwa mundhak cilaka*. According to Astiyanto, these teaching are intended to emphasize that young people (juniors/subordinates) should respect their parents (seniors/ superiors). On the other hand, parents should act *asih saha marma* sincerely. All parties are peaceful if they live in harmony to achieve mutual happiness (2006). Life balance can be achieved when the leader's (supervisor) words are consistent. Thus, it will make the subordinates willing to carry out their duties/orders well, it can be said as *sabda pandhita ratu tan keno wola wali*. On the other hand, teachers as subordinates must be able to bring themselves to maintain harmonious relations with superiors. Therefore it can be done by, they must be able to do things like in the parable of *keno pinter ning aja ngguroni, keno cepet ning aja ndisiki*.

#### **d. Teacher Domination During LP**

Respectability knows no age difference, a teacher is an elder figure in a community member who entrusted education to their children. Teachers are considered second parents to their children. When people meet teachers who educate their children, they often hear the phrase "*Pak/Bu, nderek titip putra kula*". Pragmatically, this sentence means that the community as real parents entrust their children to teachers to be educated and cared for properly while at school as a supervisory task.

Teachers as second parents in schools are obliged for children to respect and obey their advice and orders. Astiyanto argues that in Javanese culture there is advice for a child when he becomes a student, it is in *Sinom* song in the 5<sup>th</sup> stanza of the 6<sup>th</sup> line, written *mituhu anggering guru*, which means to obey teacher's orders. In the Maskumambang song in the 1<sup>st</sup> stanza of the 4<sup>th</sup> line, it is also written, *marmane guru sinembah*, which means: therefore teachers must be respected (2006). Teachers as knowledgeable people can be used for the benefit of children. The understanding of science is not merely the science of intelligence, but also the science that leads to wisdom. Teachers who have such characteristics are termed *jimat pepundhen*, which means they become objects of respect for being able to protect students. As a child, you must be (*sungkem lan ngabekti*) humble and act with respect; *ngabektia marang wong tuwa*, devoted to parents.

Overall, teachers' roles and tasks are so complex that they have an impact on classroom management. Many teachers place themselves as sole rulers rather than providing opportunities for students to have guided learning or independence so that students' dependence on learning is very high. Many students are quiet-passive to avoid the anger of the teacher, feel embarrassed to be labelled as a naughty child, or

class bully, and seek safety from the teacher's punishment. Students actively respond to learning when they receive orders or assignments from the teacher, which is like the *buntut manut sirahe*, students follow/ obey what the teacher wants as a leader.

#### **e. Designed Conditions is not in accordance with Reality**

In Javanese interpersonal relationships, everyone has their position and role. According to Magnis-Suseno, this acknowledgement can be observed when two Javanese meet through the use of language, demeanour, and expression of attitude (Magnis-Suseno, 1984). For example, the teacher in a meeting will arrange the language well, politely, and *andap asor* when communicating with the principal. This method is to maintain interpersonal relationships so that they are intertwined in harmonious unity.

JC is rich in "manners" philosophy and ethics. Murnianto explained the values contained in it become a mirror of personality that can strengthen a sense of love and pride in the community (1986). This leadership philosophy is the essence of the ideal leader, but the attitude of the teacher's *ewuh pakewuh* at school becomes an obstacle in decision-making. Leaders who are closed, and authoritarian, do not recognize the potential of others, and are not ready to change, subordinates tend to act "as long as you are happy" (ABS).

ABS's attitude is reflected in academic and non-academic policies. For example, in the application of the 1999 Supplementary Curriculum, Competency-based Curriculum, and Curriculum-2013, teachers received a lot of acceptance so that the results were not as expected. The principal seems authoritarian in carrying out top-down policies rather than developing *asah, asih, and asuh* attitude. The transformation of leadership policies often creates controversy because the socialization model makes teachers the victims of their misunderstanding of the tasks they carry out. This hierarchical structure is more cohesive when leaders at higher structures cannot help solve problems faced by subordinates.

#### **f. Teachers don't Appreciate Time**

In *Serat Wedhatama* in *Pupuh Pocung* stanza 1 it is explained that *ngelmu iku kalakone kanthi laku, lekase lawan kas, tegese kas nyantosani, setya budya pangekese dur angkara*. It means, knowledge can be obtained through effort (learning), carried out diligently, thus giving strength, then supported by persistence against obstacles. Students become *wasis* because they have a learning ethos: active, disciplined, confident, serious, responsible, *ora nguler kambang* or *alon-alon waton kelakon*. The attitude of *alon-alon waton kelakon* is considered negative because it is slow to get the desired results.

Such groups of people have the characteristics of being patient, careful, guarding the feelings of others, not liking to rebel, prioritizing relationships and brotherhood, satisfied with the existing situation, wise. According to Khakim, Javanese people who are able to control their emotions can be described in the expressions *sinamun ing samudana, sesadone adu manis* (2008) and silence in order to maintain harmony. There are many expressions that characterize such behavior, for example: *ora ngaya, ora ngangsa; aja ngaya mundhak gelis tuwa; aja nggege mangsa; aja kesusu kesaru; dan kabeh nganggo wayah, cara, lan papan*. When applied in the context of modern JS, it is considered that the person does not use time well.

Javanese cultural expressions make teacher's LP more colorful. Teachers are less effective and efficient in using time can be seen during conditioning the classroom, overcoming classroom disturbances and outside the classroom, using methods, applying task rules and procedures, switching between topics, giving assignments, and closing lessons. Muijs & Reynolds explained that effective teachers and less effective teachers have different qualities in managing classes and there is also a difference between expert teachers who are very fluent in managing classes and novice teachers who have a lot of difficulty managing classes (2008). So, the teachers' status affects the quality of managing the class which is characterized by the learning experience in the classroom. Teachers with JC background are gentle, hidden, and care about feelings. In order for learning to run smoothly and achieve goals, the teacher must be able to apply the concept of *kudu pinter angon wektu*.

## CONCLUSIONS AND SUGGESTIONS

The conclusions of LL at ES in Surakarta studied from the JC perspective are: (1) LL is not optimal because students are passive. The reason is that the student's learning ethic is low because something is *pinasthi ing Pangeran*; (2) The teachers are less assertive and too patient. This method is to avoid conflict and maintain harmony in order to create *amemangun karyenak tyasing sesami dan tata tentrem kerta raharja guna memayu hayuning bawana*; (3) Teachers are obedient and submissive to superiors. The supervisor is *gegantining wong tuwa*, so the subordinates *aja nyenyawah wong tuwa mundhak cilaka*. The superior's words are likened to the words of *sabda pandhita ratu tan keno wola wali*; (4) Teachers are respected and considered as an elder in society and are trusted to educate their children. Students are obliged to respect and obey the teachers' advice and orders. Teachers are like *jimat pepundhen* and good students *sungkem* and *ngabekti marang wong tuwa*; (5) Most people view that power is a gift from God. In JC, it is described as "The leader reigns like a king rather than providing service". This fosters an attitude of *ewuh pakewuh* that subordinates are reluctant to control, reprimand, and correct the leadership. This attitude hinders decision-making and work quality so that subordinates act "as long as you are happy"; and (6) JP value people who can control their emotions. This attitude affects a person's behavior which is reflected in the expression: *ora ngaya, ora ngangsa; aja ngaya mundhak gelis tuwa; aja nggege mangsa*. Someone treats something carefully, takes care of other people's feelings, does not rebel, emphasizes relationships, and is satisfied with the situation.

JC has a positive effect on efforts to improve the quality of teacher-student interaction in LL if the values are actualized according to the context. JC is capable of maintaining its purity in the midst of exposure to other cultures, growing, and being able to develop a more civilized and friendly community personality.

Teachers who are less assertive and too patient in dealing with student behavior that interferes with learning need to be realised. The teacher's reaction to maintain harmonious relationships with students in achieving goals. Eventhough teacher's actions involve physical, it becomes a challenge in educating motives. Traditional JC values related to education need to be sorted, selected, reconstructed, and repositioned in order to obtain modern JC values that are relevant and able to respond to the times without leaving their roots. This is supported by regulations so that policies are understood and supported by schools, parents, and the community. This policy

can be started early when children are introduced to formal education, for example early childhood education.

The implementation of this policy will have an impact if the planting of cultural values is synergized with literacy and character education programs in schools. In addition, for schools that have implemented learning with subject teachers, JC values can be integrated with various subjects taught by the teacher. This policy is effective when policy makers monitor and evaluate periodically and the results are discussed together with teachers and various related parties for subsequent improvements.

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