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Abstract

Pitutur Jawa or better known as Javanese advice is a Javanese saying that has a high philosophical value in various fields such as economics. Now the existence of noble pitutur many young people who do not understand the meaning and especially the intent of a wise advice. Based on that, this article examines the noble character of the Javanese people in the economic field. The method in this research using descriptive qualitative thinking strategy is phenomenology. The result is that in the noble pitutur language of the Javanese community, there is a value of tolerance and local wisdom in the noble pitutur of the Javanese community. This value is important to be preserved and applied to society in order to build the welfare of the community's life

Keywords: Tolerance, Pitutur. and Economics

Introduction

Javanese is a term for people who inhabit the island of Java, but the term has begun to shift to people who still hold Javanese traditions. So even though they inhabit the island of Java, they are not necessarily in the category of being called Javanese. In the present context, the Javanese are people who inhabit the island of Java and still hold the traditions of the Javanese people who are famous for their manners, and manners that contain noble character values.

The values of Javanese teachings seem to have begun to be abandoned, especially the younger generation because many of the third millennium generation do not know, love and understand Javanese teachings, they generally prefer western culture that has mushroomed in the country in the form of songs, fashion, and patterns. life that we can easily find in various places.

As an example of the pattern of life in society, Javanese people really respect and appreciate a guest in a traditional wedding celebration by holding a celebration by providing seats for the guests, now this traditional style of celebration is slowly but surely many have

been abandoned with a standing party pattern. adopting a western pattern. According to Javanese culture, this is not in accordance with Javanese culture, which still holds the noble values of eastern culture in viewing the reality of life in harmony between values and behavior of social life. Therefore, there is a term *ara jawa* which means that the utterance does not know the Javanese way of being *njawani*, *sak karepe dewe* or getting out of the standard of Javanese teachings which still upholds the value of local wisdom in facing the reality of global challenges.

Usually, people who violate the ethics and procedures that have been agreed upon based on Javanese values in understanding Javanese teachings how to view a religious value belief that is believed to have an impact on the loss of blessings. It is this attitude that must be passed on to the younger generation in order to maintain the repertoire of Javanese culture that is in accordance with the Shari'a containing superior values so that it will not be lost in the modern era. The lessons passed down by the Javanese are the result of the crystallization of Javanese life experiences from prehistoric times to the current era of globalization. Although some people call *katrok*, *ndeso*, *ora jamane*, in reality they are able to penetrate the boundaries of time because Javanese people are usually *niteni* from the results of reflection, interaction and observation with the universe on the island of Java.

The ancestral traditions are then passed on to generation to generation through oral tradition. One of the oral traditions found in Javanese society is the noble pitutur. This noble pitutur is interesting to study because it teaches the values of virtue and kindness in society, but unfortunately now its existence is slowly but surely some people or generations have rarely understood and understood the meaning of the ancestral pitutur language. This article examines the noble pitutur language, especially in the economic field with the hope that it will have implications for work ethic and enthusiasm for work

Method

This research descriptive- qualitative. Method descriptive qualitative this utilize method ethnography with analysis ethno science or the new ethnography or cognitive anthropology. (Spradly, 1997) The strategy of thinking is phenomenology which seeks to understand the hidden meaning and essence of experience along with how the participants understand this. Essence is an object that does not need to be present in space and time, but essence can be known through imaginative intuition that involves the interaction between the researcher and the respondent or between the researcher and the text. (Santoso, 2017)

Results

The results of this process, among others, the Javanese community in the form of *pitutur* (advice) which is passed on from parents to the next generation so that in facing the world's life always be aware and alert . The Javanese speech is very rich in philosophical values that reflect the values of local wisdom. The term local wisdom is a tool of knowledge and practices that can be used to solve the problems faced in a good and right way. (Ahimsa-putra, 2007) In the discipline of Anthropology, local wisdom is known as local genius. Local genius was first introduced by Quaritch Weles. Anthropologists discuss at length about local genius. Among other things, Haryati Sobadio said that local genius is also a cultural identity. Identity The cultural personality of the nation that causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities. (Zuhaili, 1998)

In line with this opinion, local wisdom is also interpreted as a custom that has wisdom or *al addah al ma'rifah* . Local wisdom is understood as everything that is based on knowledge and recognized by reason and is considered good by religious provisions. Customs are basically tested naturally and must be of good value, because these habits are social actions that are repeated and experience reinforcement . (Hakim, 2014) One form of local wisdom of the Javanese community is *economic wisdom* which is expressed in noble, full of wisdom and wisdom related to economic problems by dealing with problems with full wisdom so that problems can be solved properly that builds work ethic and strategies to deal with problems. economy today.

Tolerance of the Javanese Society in the Economic Sector

In Javanese society, there is a lot of local wisdom related to the economic aspect that has the dimension of tolerance between others which is reflected in the *pitutur* and behavioral attitudes that are often applied by the Javanese people, including:

First, *mbecek* is a socio-economic activity carried out by the Javanese people in a wedding ceremony. According to some people, this activity, especially Ponorogo, is a 'temporary deposit' so there are reciprocal events or reciprocal events. This reciprocal action occurs between two individuals who are donated and who receive donations alternately, if both parties have a celebration, they return each other. Usually in the *becekan* donated in the form of goods such as rice, noodles, oil, sugar or basic necessities and recorded by the party having the celebration. Later in the future, if those who donate have a celebration, they feel that they have been donated, return them according to what was donated. So the value of the goods remains intact despite changing times. In contrast to the type of donation as it is now in the form of money, the value of the money can go down over time. The form of *mbecek* in

the community, there is a value of mutual cooperation, help and tolerance for fellow human beings.

Second, *sambatan* or *rewang* is a social behavior of the community that is voluntary to help each other at every celebration, whether in the form of in-laws, kitanan, or *kesripahan*. So it can reduce the burden economically and technically. The behavior of splice or *rewang* has now begun to fade in the era of an individualist and materialist society. As an effort to foster a social spirit, it is necessary to cooperate between communities to build a religious life which has implications for the socialist spirit.

Third, *paron* or *maro* is a profit-sharing system in cultivating rice fields or fields. The system is usually a *paron* or *maro* profit sharing between land owners and cultivators or users of rice fields or fields. Usually the land owner only has the land he owns, while the seeds and management are carried out by cultivators, tenants or users based on a mutual agreement.

Fourth, *wani tombok* is an expression of the Javanese people who are ready to bear all the risks that occur if there is a shortage in a celebration, performance or other event. *Wani tombok* is a form of tolerance for people who have more wealth to the community to maintain their own name as a person appointed by the community who is ready to *bandani* or take all risks.

Fifth, *asok* is a donation given to people who are affected by a disaster, for example death. In Javanese society, usually when someone dies, the RT or local community leader sends a charity box to one of the residents in turn *asok* by putting money into the charity box which will later be counted, collected and given to people affected by the disaster to help ease the burden.

The Javanese of *Pitutur* : Local Wisdom in Economics

In addition to the form of behavior, there is also economic wisdom in the form of Javanese speech which is full of work ethic values, as in the following examples:

First, *aja turu awan, mundhak dadi kancane setan*, the meaning of the advice is don't take a nap later to be a friend of the devil. This expression is generally to advise young people. In principle, during the day to be used for work, not for fun. Because, if you sleep too much, it will become a habit, making people lazy. According to the view of the Javanese people, work is a basic human obligation to support the needs of life in the world. For this reason, parents instill awareness of work in their children from an early age. This speech is proof that young people don't sleep much as long as they are really tired, sick, and don't make it a habit (Santosa, 2013)

Second, *aja ngotongake genthong kendhi*, which means don't empty the place for storing rice and drinking water. The meaning of the Javanese speech in living our lives must be careful. Especially in regulating their economic life, especially regarding daily needs such as eating and drinking to maintain survival. The quote emphasizes do not like to let food and drink supplies run out altogether. This bad habit is considered bad behavior, because parents have a big responsibility towards their children and family members. Leaving the *genthong and kendhi empty* is a sign of the low responsibility placed on them.

Third, *ana rupa ana rega, wong urip kudu wani rekasa*. This means that there are goods that have a price, living people must have the courage to work hard. This expression often encourages someone to aspire to improve life. *Ana rega ana rupa* means that each desired embodiment has a different price or value, for example if we want a house, it must be balanced with hard work to realize these ideals.

Fourth, *ana dina ana upa, ora obah ora mamah*, which means there is a day there is rice, does not move, does not eat. The utterance has a philosophical meaning that as long as humans are willing to work diligently every day, they will definitely get a mouthful of rice (sustenance). On the other hand, if you don't want to work, you won't get any food at all. The value of the saying "there is a day there is rice" is a manifestation of the belief that sustenance has been arranged by the Most Gracious God. That is, the sustenance has already been arranged. As for "*ora obah, ora mamah*" implies that sustenance does not just lie and humans easily get it easily. In other words, to get sustenance the condition is to work hard and smart.

Fifth, *gemi, nastiti lan ati-ati*, we often encounter this expression of advice in various places such as stalls, wall decorations and so on. This pitutur is very popular among the Javanese people, which means thrifty, thorough and careful. This advice shows how life must be managed as well as possible. *Gemi* relates to efforts to save income in order to prevent the difficulty of running out of money for living expenses. *Nastiti* or meticulous is a form of accuracy in handling everything in life in order to avoid the slightest mistake. While being careful is a manifestation of an alert attitude, don't fall into various problems that are difficult to overcome. These three aspects serve as guidelines for Javanese people to realize happiness, peace and prosperity in life. The principle of *gemi, nastiti, lan ati-ati* is an effort to emphasize the slightest mistake, error or problem. Because avoiding the slightest mistake will be easier than overcoming the problem.

Sixth, *sapa ubet bakale ngliwet* the meaning of the Javanese pitutur expression is who is smart, will cook rice. Who is good at managing life can definitely cook rice every day. The philosophical meaning of cooking rice is a symbol of success in life. In addition, the Javanese

pitutur has a very deep meaning, in this case *Ubet* has the intention to be smart in a positive sense, to try diligently to be successful so that it can realize what is aspired which is the intent of the phrase *bakale ngliwet* .

Seventh , *sak madya* means don't be wasteful. This *pitutur* teaches the importance of modesty or moderation in life. Extravagance is a bad trait because it can result in reduced blessings in life, or in modern society it is known as spree.

From several forms of *economic wisdom* of the Javanese community, both in the form of behavioral applications and speech as in the example above, it shows positive values. These values contain advice, *piwulang becik* , and wisdom in dealing with the reality of life's problems wisely, which is intended so that in living life, especially with regard to economic problems, we must always be vigilant, work hard and be able to control ourselves in an effort to create a prosperous life.

Economic Wisdom in Building Work Ethic

According to K. Bartens ethos comes from the Greek which shows the characteristics, views, values, which mark a group or person. Franz Magnis Suseno explained that there are similarities between moral attitudes and ethos, but they are not identical. The similarity lies in the absoluteness of the attitude, while the difference lies in the emphasis. Moral attitude, emphasizes orientation to norms as a standard that must be followed, while ethos emphasizes that attitude is an attitude that is already established and or has become a habit, something that really affects, and determines how a person or group of people approach (doing something)). Therefore, the term "ethos" is expressed as an inner spirit and attitude that remains in a person or group of people as long as it contains certain moral pressures and moral values. (Suseno, 1992)

The work ethic according to the author is the spirit of doing a job based on moral values. Work ethic is a result of certain processes that make a person move based on certain motivations. In the context of economic wisdom building a work ethic, it means the encouragement contained in Javanese pitutur which contains the power of motion, motivation and enthusiasm for someone to do a job well. Work ethic can be built based on several factors, one of these factors is through speech either to listeners or readers who receive messages from the advice so that it makes an impression on the hearts and minds to move to do activities well.

There are several ways to build a work ethic based on Javanese speech, effective ways include publishing or broadcasting Javanese poetry in strategic places that are easily read by someone, such as in offices, restaurants and so on. In addition, through the world of

education, especially the Javanese language, which is now increasingly rare and can even be lost by the speakers. The Javanese language is increasingly being pushed, in the global era with foreign languages. This is of course very concerned that the Javanese language is getting further and further away from the Javanese people as we often meet in villages today, people are more proud to use foreign languages such as the word WC to refer to latrines in Javanese even though WC comes from the word *water closet*. (Sugianto, 2022)

Conclusion

Javanese people are very rich in local wisdom related to their views of life and ways of thinking to face the global realities of life. This attitude is based on the results of reflection, appreciation and *tadabur* nature in translating the verses of *Kauniah*, into the practice of everyday life. The form of this interpretation, through various channels. One of them is tolerance and wisdom in the noble *pitutur* with an economic dimension which refers to the guidelines of the Javanese people in dealing with the realities of economic life in dealing with problems wisely and wisely.

Local culture These are taught by previous generations through advice or *pitutur* from generation to generation which aims to provide motivation, encouragement and enthusiasm in living life in the world, especially related to economic problems. In Javanese poetry, which reflects tolerance and economic wisdom, it is full of noble values such as wisdom, help, mutual cooperation, hard work, frugality, thoroughness, caution and so on. These values are able to give effect to listeners or readers who receive moral messages in Javanese speech which have an impact on work ethic.

Unfortunately, nowadays these values are rare and can even be lost in the midst of the battle of the world's languages that are mutually hegemony. People are now increasingly proud to speak foreign languages in inappropriate contexts. Therefore, there are several solutions to globalize the native language of the region on the national and even international levels, including through the dissemination of Javanese *pitutur* through various media that are easy to read by the wider community, so that it does not have the impression of a foreign regional language in its own area. For example, now Many elementary school children (elementary school) and up to the student level rarely can speak Javanese well, especially the use of the language of manners. This is one proof of the use of the Java language is increasingly being abandoned. Apart from the media, the effective way is through the world of education that discusses holistically and is included in the curriculum at every level of education up to high school level, not in extracurricular activities. So it is hoped that the

moral values of Javanese speech are expected to be able to awaken the nation's character through language.

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