



PHILOSOPHY OF JAVA GRAPYAK, SEMANAK ORA NRANYAK AS AN EFFORT TO BUILD THE CHARACTER OF STUDENTS AT SMP KARTIKA XII-1 MERTOYUDAN KAB. MAGELANG

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ABSTRACT

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Through teaching and learning activities in schools, the purpose of character education related to mental cultivation and attitudes of students is formed through the cultivation of positive Javanese philosophical values, namely Grapyak, Semanak ora Nranyak. In addition, seeing the phenomenon of the negative impact caused by Covid-19, the formation of the guiding character of the ancient Javanese society is very much in line with morals. Through the habituation method that has begun to be carried out in a coordinated manner between OSIS administrators and students of SMP Kartika XII-1 Mertoyudan, one of the goals is to revive the ancient Javanese philosophy of social ethics in the school environment, which is expected to be continued by students in the community and participating families educate. This type of qualitative research is direct research in the Kartika XII-1 Mertoyudan Junior High School environment using the methods of observation, interviews and documentation. The results of the author's analysis, that the formation of the Javanese philosophical character of Grapyak sumanak ora Nranyak through the habituation method at SMP Kartika XII-1 Mertoyudan Kab. In Magelang, indicators of student attitudes that appear in the school environment include the relationship between students and teachers, junior high school employees, seniors, peers with a good percentage of 70% and poor results 30% so that the implementation of gapyak, semanak ora tranyak continues. motivated so that students have more harmonious social relationships.

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1. Introduction

According to Refly (2015: 23) School is an atmosphere of school life where students interact with each other, teachers with teachers, counselors with each other, administrative employees with each other, and between members of the general school group are bound by various rules, norms, morals and governance. the manners contained in it. _ In the development of people's lives that depend on technological sophistication as it is today [1] . Everyone can easily get information from unlimited sources. Individuals who always depend on and enjoy technological sophistication since their teens to decades. As revealed by Elsa (2015) that too often using social media only as entertainment for children actually causes a lot of negative impacts for children. Therefore, the role of parents is very large in guiding school-age children during online learning[2].

However, in the world of education, this does not always have a positive impact, in fact it is inversely proportional to the previous Javanese culture and philosophical traditions which always uphold the values of ethical wisdom inherited by their ancestors who always prioritized morals. Javanese identity and identity can be seen in gestures and behavior based on the teachings of time, which are believed to have been in the past, as having noble values and the character of the nation's culture [3] . In public life, Java is often called upload-ugh. The importance of instilling the value of upload-ugh to children, which can be interpreted as the



younger generation, can provide something positive value in speaking and behaving, which cannot be separated and is even identical with the manners of behavior in society. The Islamic teaching of politeness in speaking and speaking is the most important part in shaping one's character [4]. Currently, this behavior is caused by the influence of westernization and tends to leave the teachings of the Javanese philosophy of Grapyak, Semanak. ora Nranyak is very worrying for many parties.

Grapyak semanak comes from the word "Grapyak" which means friendly and "Semana" which means familiar (family) [5]. The personal characteristics of people who maintain grapyak semana are always greeting when they meet, always greeting, always smiling, always communicating, always speaking well, and always showing concern [6]. So people who are semana grapyak usually have many friendships because of their pleasant personality.

The social system or can be called a social system, includes activities or attitudes and behavior, interpersonal relationships in interrelated social life. The real is compared to the cultural system which means that human actions can be seen and observed. Relations between humans are regulated by a cultural system, but on the other hand, they are cultured into institutions by existing values and norms [7].

Kartini Kartono explained that social attitude in English is called attitude, while attitude comes from Latin, namely aptus which means mentally ready which means doing activities. According to the psychological dictionary, attitude is a tendency to respond, either positively or negatively to certain people, objects, or situations [8]. In social life, there needs to be concern between humans and other humans. The Prophet also invites his people to care for God's fellow creatures, and work together to help each other [9]. Attitudes are formed throughout the development of a person's life and also affect a person's behavior towards objects so that it will lead to distinctive actions [10]. With a short time, but with such a grapyak attitude and calmness, it can eliminate boredom and melt the atmosphere and communication needs. [11]. Character education needs to be transformed from an early age, namely from early childhood education and at the stage of basic education in a holistic and sustainable manner [12].

The steps for implementing character education in schools include: (1) planning, namely identifying the types of activities in schools that can realize character education, developing character education materials for each type of activity in schools, preparing plans for implementing each activity, and preparing supporting facilities. implementation of character education programs; (2) implementation, namely integrated character development with learning in all subjects, integrated character development with school management, integrated character development with educational activities; and (3) monitoring and evaluation, namely activities to monitor the implementation process of character education programs, which focuses on the suitability of the implementation process of character education programs based on the required stages or procedures. has been established [13].

Character education is a basic need for society. In the process of implementing character education there are two ways, namely intracurricular and extracurricular. Alicia (2008) states that character is the potential for actualization from within and internalizing moral values from the outside which are part of her personality. The process of implementing character education contains three components, namely moral knowledge, implementation of character education in the formation of a holistic student personality, moral feelings, and moral action [14]. Character is an individual behavior related to God Almighty, oneself, fellow human beings, environment, and nationality which is manifested in one's thoughts, attitudes, feelings, words, and actions based on the prevailing norms. _ People who have behavior that is in accordance with the norms called noble character [15]. According to the Ministry of National Education (2010:9-10) the character values developed in schools are religious attitudes (carrying out) religious teachings), honesty, tolerance (respect), discipline (orderly), hard work (serious), creative, independent (not dependent on others), democratic, curious, national spirit, love the homeland (nationalism), appreciate achievement, friendship, love peace, love reading, care for the environment, care about social, and not answer enough. Indicators in Character Education, there are two types of indicators developed in character education in schools: school and classroom indicators and subject indicators [16].

Javanese people have a complacent, accepting, and patient attitude towards life. Sri Satriya Tjatur Wisnu Sasangka/2004 divides the level of Javanese speech into 2, namely: (1) Ngoko consists of: (a) innocent ngoko and (b) endures well, (2) Krama consists of: (a) karmalugu and (b) Referring to the Javanese philosophy of life, there are several characters inherent in Javanese society, including manners (manners), valley manah (relent), andhap asor (humble), tepa slira (tolerance), grapyak (friendly) and ewuh-pekeuwuh (reluctant). Ki Tyasno, Chairman of the General Assembly of the Law Student Park, stated that the basic philosophy of character for the Javanese people is Tri Rahayu (three welfare) which are noble values and life

guidelines including: 1) Mamayu hayuning salira (a way of life to improve the quality of personal self); 2) Mamayu hayuning nation (how to fight for the state and nation); and 3) Mamayu hayuning innate (how to build world welfare). In the process of development and formation, a person's character is influenced by two factors, namely environmental factors (nurture) and innate factors (nature). Psychologically, behavioral character is a manifestation of the potential Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), and Adverse Quotient (AQ) that a person has. Character configuration in the context of the totality of psychological and socio-cultural processes can ultimately be grouped into four categories, namely 1) heart (spiritual and emotional development); 2) though thinking (intellectual development); 3) exercise and kinesthetic (physical and kinesthetic development); and 4) taste and intention (affective and creative development).

Events in social relations between educators and students who should be like parents and children, tend to change like peers and even tend to be "stupid" or apathetic in students' attitudes towards educators, such as teachers and school staff. This condition implies that the character of students in general in Indonesia has experienced moral or ethical degradation. In this case the government has anticipated it. Even President Joko Widodo has ratified Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, hereinafter abbreviated as PPK, as a policy that is the responsibility of the education unit to strengthen the character of students through alignment of hearts, feelings, thought processes, and sports with involvement and cooperation. between educational units, families, and communities as part of the National Movement for Mental Revolution (GNRM). In the Presidential Regulation there are no words of Javanese philosophy regarding the implementation of Grapyak, Semanak and Ora Nranyak. Therefore, we as researchers will try to apply the theory of Grapyak Semanak ora Nranyak among students, especially in SMP Kartika XII-1 Mertoyudan which is the object of the author's research.

Actually, there are not a few Javanese philosophical values that contain positive life values. One of them is the attitude of Grapyak Semanak ora Nranyak which can be used as a method of character building, especially for students. By applying the attitude of Grapyak Semanak ora Nranyak in the school environment, it will be able to help the impasse in social relations in the school environment, because it can eliminate "ignorance", apathy, rigidity and communication impasse. Greetings between students with education and school staff is a manifestation of the harmonious relationship that is getting closer in the school environment. The condition of this harmonious relationship will be achieved by the author through the application of the Javanese Grapyak philosophy. Semanak ora Nranyak at SMP Kartika XII-1 Mertoyudan.

2. Research Methods

The research location is in SMP Kartika XII-1 Mertoyudan, in this study the focus is on discussing how the concept of Grapyak Semanak ora Nranyak if applied in a school environment. This type of research is a qualitative research, which uses the data as it is and is treated according to the color and character of the data. Through this research, it is hoped that a natural and sharp study can be obtained so that the expected goals can be achieved.

The basis of the research used is more focused on identifying how to apply the attitudes of Grapyak, Semanak ora Nranyak and the concepts that exist in these attitudes. The data in this study include primary data and secondary data. Secondary data is used to support primary data. Data was collected by using the method of observation and interview methods.

3. Results and Discussion

3.1 Results

Identity School	
Name School	: SMP KARTIKA XII-1 Mertoyudan ,
Decree of Establishment	: 01/BP/IV/1963 Date of Decree: 1963-04-06
NPSN	: 20307562
Address	: Jl. Rajawali No. 23 Pancaarga Mertoyudan district. Magelang
Village / kelurahan	: Banyurojo,
Subdistrict	: Mertoyudan,
District	: Magelang
Province	: Prov. Central Java



School Status	: PRIVATE, Kartika Jaya Foundation BS Academy Military
Branch Magelang	
Learning maintenance time	: Morning/6 days
Permit and Establishment (2	
Decree of School Establishment	: 01/BP/IV/1963
Establishment Decision Date	: 1963-04-06
Ownership Status	: Private
Operation Permit Decision	: USMP/C/299/68
Operation Permit Decision Date	: 1968-05-15
Owned Land Area (m2)	: 15,570,000 m2
School of Information (3) Accreditation	: A
Curriculum	: Curriculum 2013
Principal	: Asrul Triwirasto
Academic Data Operator	: Adi Nurcahyono
Phone Number	: 0293310917
Email	: smpkartika_pancaarga@yahoo.com

Implementation of the Vision and Mission Implemented _ Principals in Character Development of Middle School Students Kartika XII-1 Mertoyudan Magelang Regency. Character education is absolutely necessary in schools. As stated in the Constitution of the Republic of Indonesia Number 20 of 2003 that National Education is education based on Pancasila and the 1945 Constitution which is rooted in religious values, Indonesian culture and is responsive to the demands of the times.

As a school that prioritizes the development of character education, especially the character of discipline, achievement and attitude, Kartika XII-1 Middle School (SMP) Mertoyudan Regency Magelang Regency, has a complete vision and mission that leads to the formation of character and discipline.

Vision and Mission of SMP Kartika XII-1 Mertoyudan Magelang Regency,

Vision: "DISCIPLINE, ACHIEVEMENT AND CHARACTER"

Mission:

- Raise awareness to obey the system of discipline created by the school together by the school community and based on high morals and obedient worship.
- Organizing learning and guidance effectively to optimize the academic potential of students.
- Cultivate Discipline.
- foster an appreciation of religious and cultural teachings.
- Improve Academic Achievement.

3.1.1 Graphic Application Life

From the observations and observations of researchers at Kartika XII-1 Middle School concluded that Grapyak Semanak ora Filosofi nranyak can slowly be implemented in Kartika XII-1 Mertoyudan Middle School, Magelang Regency, this can be seen from the increasingly harmonious relationship between students. as well as teachers and junior high school staff. Kartika XII-1 Mertoyu and Magelang Regencies. The philosophy of Grapyak Semanak ora nranyak began to influence the character of students at SMP Kartika XII-1 Mertoyudan Magelang Regency with indicators of greeting, admonishing and respecting each other between students and students and between students and teachers and employees at SMP Kartika XII-1 Mertoyudan Magelang Regency. This really reflects the culture that exists in Java, especially the Javanese culture of the past.

3.1.2 Semana K. Application

Semana attitude can be seen from the behavior of someone who is always sincere, shown by the characteristics of always smiling (not laughing out loud), obedient, polite and always caring about the people around him. those who just socialized with him felt valued, respected and felt welcomed. So that the communication that runs can be done with pleasure and not boring. Grapyak and semanak behavior is certainly not done without looking at the situation and conditions that occur around it. It has been acknowledged by many that the Javanese are individuals who prioritize ethics, manners, and courtesy towards others, both known and newly met. For example, Grapyak Semana's attitude towards family. The school environment or peers certainly have different ways of applying. Semanak ora Nranyak shows that Javanese actually like giving birth, which is shown by getting used to greeting each other with people they



know or new people who show a sincere personality, Javanese people will easily apply the Grapyak philosophy. Semak ora Nranyak , this is shown by greeting each other, asking each other how they are and inviting people they just know to join together. Such an attitude can provide a sense of comfort and not feel foreign when meeting new people.

3.1.3 Applications No Gaps

While the attitude of grapyak must of course be followed by ethics, not tranyak. For example, communicating with people who are not known or who are more mature, usually the Javanese will precede them with the word (thank you). sewu) that is, excuse me before continuing with another sentence. Even though it's grapyak and cheesy, Javanese people try not to be arrogant. Not transacting has the meaning of not presumptuous behavior towards other people. The attitude of not many Javanese cannot be separated from the Javanese principle in respecting oneself and others, namely self-awareness. saka kedaling lati. Therefore, Javanese people are very careful in speaking because they do not want to hurt or offend other people just because of a wrong word or wrong word. This statement will be our attention and focus in this research at SMP Kartika XII-1. Namely so that students are more familiar, close, communicative and appreciate and uphold politeness towards peers and with teachers/school employees.

The results of our research are shown in the table below:

TABLE 1
APPLICATION OF JAVANESE GRAPYAK PHILOSOPHY, SEMANAK ORA TRANYAK
AT KARTIKA XII-1 MIDDLE SCHOOL IN MERTOYU AND MAGELANG DISTRICTS

No	The application of gapyak, semanak or not	Social relations	Results		
			Healthy	Not yet	good
1.	Courtesy	1. Student with teacher	v		
		2. Students with junior high school employees	v		
		3. Junior student with senior	v		
		4. peer students		v	
2.	Say hello	5. Student with teacher	v		
		6. Students with junior high school employees	v		
		7. Junior student with senior	v		
		8. peer students		v	
3.	Respect and appreciation	9. Student with teacher	v		
		10. Students with junior high school employees	v		
		11. Junior student with senior	v		
		12. peer students		v	
4.	Familiar attitude	13. Student with teacher		v	
		14. Students with junior high school employees	v		
		15. Junior student with senior	v		
		16. peer students		v	
5.	Friendly	17. Student with teacher	v		
		18. Students with junior high school employees	v		
		19. Junior student with senior	v		
		20. peer students		v	
Amount			14	6	
Percentage			70%	30%	

3.2 Discussion

The discussion in this study can be concluded that the relationship between students and teachers, junior high school employees, seniors, peers with a good percentage of 70% and 30% results are not good so that the application of gapyak, semanak ora tranyak continues. motivated so that students have more harmonious social relationships. Grapyak Semanak ora Nranyak , which was held at SMP Kartika XII-1 Mertoyudan, Magelang Regency, made students free to socialize with teachers and school staff. However, they still prioritize the ethics of politeness in accordance with the manners that apply in the previous Javanese social order. The elder respects the younger, the younger respects and honors the elder. Likewise in the school environment, teachers care and are open to students, while students are responsive and not apathetic to



teachers and school staff. This condition is applied in SMP Kartika XII-1 Mertoyudan as the location and object of our research.

4. Conclusion

From what the researcher said, it can be concluded that the application of the attitude of Grapyak, Sumanak ora Nranyak is very necessary to improve the attitudes, morals and personality of students, which lately many think have decreased. In its application in the Javanese philosophy of Grapyak, sumanak ora Nranyak is also expected to be applied in the student's family environment and the community where students live. Grapyak, Sumanak ora Nranyak, has begun to be applied in the habituation of religious activities, student council activities, morning gatherings and activities in the classroom. Positive symptoms and changes in students' attitudes and morals at SMP Kartika XII-1 Mertoyudan Kab. Magelang.

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