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## Instilling Politeness through Sugeng Enjing Song

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### **Abstract:**

*The purpose of this study is to discuss about instilling polite character in students through Sugeng Enjing song. This study employed a qualitative approach with meta-analysis. The results of this study is that instilling polite character in students can be done by using a Javanese song entitled Sugeng Enjing. Based on the lyrics of the song, there are four messages of polite character that must be instilled in students, namely: apologizing when doing something wrong, saying thanks when receiving things, answering other people's greetings and saying permission when passing in front of other people. Teaching this song is expected to help instilling politeness in students.*

**Keywords:** Politeness, Sugeng Enjing Song

### **1. Introduction**

Character education in the form of instilling positive character values to produce human with good personalities is very urgent, and it is very important to be given from an early age. Early childhood education is the most fundamental education in underpinning children in the future and preparing quality human resources. Character education from an early age is expected to form children who are smart, have good character, have a strong personality, are independent, disciplined and have a high work ethic which is very much needed by the demands in the era of globalization. Character education in the form of instilling positive character values to produce people with good personalities is very urgent and is very important to be given from an early age. Early childhood education is the most fundamental education for children in preparing their future and preparing quality human resources. Character education given from an early age is expected to form children who are smart, have good character, have a strong personality, are independent, disciplined and have a high work ethic which will be a demand in the era of globalization.

According to the Law number 20 article 1 paragraph 14 of 2003 concerning Early Childhood Education (PAUD), character education in PAUD is a coaching effort aimed at children from birth to the age of 6 years. This is done through the provision of educational stimuli to assist physical and spiritual growth and development so that children are prepared to enter further education. Law number 20 of 2003 article 9 paragraph 1 emphasizes that every child has the right to receive education and teaching in the context of developing his personality and intelligence level according to his interests and talents.

The researchers have been concerned the values of civilization norms, character values, behavior, morals and manners of the current generation. Khalifah and Naimah (2015) stated that changing times and technological developments have brought changes in all segments of human's lifestyles and behavior. This also happens to students who are in the learning stage, including the phenomenon of students who are not polite to either their teachers or their peers. Meanwhile, according to Mahfudz (2010:3), the lack of manners in children is caused by the following things.

- Children do not understand the rules, or what is expected of them is far more than what they can digest at their current stage of growth.
- Children want to do the things they want and their freedom.
- Children imitate the actions of their parents.
- There are differences in treatment at school and at home.
- Lack of habituation of manners that have been taught by parents from an early age.

Currently, there are many students who behave contrary to the norms and values prevailing in society in general. Many students' attitudes that do not reflect the character of a student, for example students who disrespect their teacher, are indifferent when given advice, speak to the teacher with a disrespectful tone of voice and so on.

As social beings, humans need to interact with other humans. When building relationships with other people, communication is the most important thing to maintain so that relationships can run well. An effective and easy-to-understand communication system is by using the language of each communicant. Through the order of placement and use of language, human character can be reflected in the messages contained during the delivery process. In any languages,

good communication will always apply ethics. In this case, one of the languages that can make humans have the ethics and character desired by other social beings is Javanese.

Rules in the use of language must be adhered to. Javanese ethics basically refers to Javanese culture which has value and is based on its appropriateness when applied in everyday life. Javanese has variations or levels which are used based on whom we are talking to. If someone speaks Javanese with other people using an inappropriate level, then their relationship with other people becomes disturbed, incompatible, and inharmonious, according to Digdaya (in Purwadi, 2011:243). The level in the Javanese language used as a social order is called *unggah-ungguh* or politeness and it reflects respect toward people having equal or higher status. According to Clifford Geertz, how to respect others in communicating in Javanese or *unggah-ungguh* is also known as *andap asor*, which is an attitude of being humble and polite and is the right behavior that must be shown to everyone who is equal or has a higher status. Setyanto et al, 2015:125).

The existence of the use of the Javanese language is currently felt to be fading. Day by day, fewer and fewer Javanese people are willing to use Javanese language in their daily life, especially in a wider scope as a language of knowledge. This result is supported by observations made by Setyanto, et al (2015) which show that there is a strong tendency that Javanese people have started to abandon the use of Javanese as a daily conversational language. This has an impact on the world of educational institutions.

The negative impact of the lack of use of the Javanese language among Javanese youth is now starting to be felt. Many young people do not know how to apply good manners to those who are older, or who should be respected. The fading of the Javanese language makes the quality of character and manners of youth in Java increasingly decline. Because they tend to be unfamiliar with *krama* Javanese (Javanese language used to communicate with people who are older or having higher status), they prefer to speak Indonesian which is considered easier. Therefore, good and correct *krama* Javanese need to be taught from an early age so that the language is preserved and the characteristics of Javanese people who are known to be virtuous and have good manners are maintained.

The Javanese proverb says '*Wong Jowo Ilang Jowone*', the proverb means Javanese who have no identity as Javanese. Gentle and polite are the attitudes that characterize the Javanese. Gentle and polite characters are reflected when people speak and behave. The ancient Javanese spoke softly and with full manners. They communicate with each other using the appropriate Javanese language. Javanese language is one of the language cultures in Javanese society. Generally, the Javanese language has three different varieties, namely: (1) *ngoko*, which is used for intimate communication so that it is considered non-polite or often considered rude, and (2) *madya*, which is 'half-polite', and (3) *krama*, which is a very polite.<sup>1</sup> *Krama* Javanese have the highest position in the language structure because it has a polite language structure. The word *krama* has a meaning related to manners. This is because Javanese manners have a respect value which is the essence of polite behavior and indirectly is a language that will affect the behavior of its speakers. Thus, *Krama* Javanese is not only used as a means of communication but also as a means of inculcating good manners in children.

Based on the theory of Mahfudz (2010:3), the lack of courtesy in children is caused by several things, namely: environmental factors, lack of attention from parents, and the influence of technological developments that make children imitate negative actions. Therefore, the role of parents and teachers is very important in the efforts of forming the character of politeness in children.

The writing of this research will specifically discuss the topic of instilling polite character through *Sugeng Enjing* song.

## 2. Writing Method

This study uses a qualitative approach with a meta-analysis method. According to Jane Richie in Moeleong (2012:6), qualitative research is an attempt to present the social world and its perspectives in the world, in terms of concepts, behaviors, perceptions, and issues about humans being studied. The sources used in processing data and analyses are previous studies, relevant journal articles, and other articles from other sources such as the internet that can be accounted for.

## 3. Discussion

Sabdawara (in Setyanto 2015:126) states that the Javanese language can be used as a means of forming character and manners because it is rich and complete with vocabulary as a language which includes: linguistic functions, rules or norms, language variations or levels, ethics and high cultural values, with all its roles and functions. Javanese language has a communicative function that acts as a means to introduce noble values and manners by recognizing boundaries and fostering a sense of responsibility to shape a person's personality.

Trisnani (2015) conveyed several teachings or principles of the Javanese language, including the principles of '*wong Jowo nggone semu*' (Javanese way of thinking and behaving are not always open or tend to be symbolic), '*dhupak bujang esem mantri, semu bupati and sasmita narendra*' (the Javanese philosophy in interpreting manners which are closely related to the communication patterns carried out by Javanese people according to their social strata), '*nguwongke lan diuwongke*' (humanizing human), '*cacah agawe bubarh-rukun agawe santoso*' (a Javanese proverb which means that quarrel will cause chaos and peace will bring goodness), and '*rasa pangrasa*' (feelings that humans have in order to get along with others). One of the principles that implies the values of politeness is the principle of '*dhupak bujang esem mantri, semu bupati and sasmita narendra*' which means that when communicating, Javanese people will look at who they are talking to. This principle teaches to use polite language when talking to older people. The polite language that can be used is *krama* Javanese.

In social life, the use of *krama* Javanese can be used as a means to maintain harmony in social interactions. Parents think that the use of *krama* Javanese can make their children more polite, respecting other people, especially those who

are older. Based on this statement, it can be seen that getting children to use Javanese can make children have good manners (Purwadi, 2011).

### 3.1. Polite Character

Suyanto (in Ainah 2016:877) states that character is a way of thinking and behaving that characterizes each individual to live together within the family, community, nation and state. Character education is an effort made to instill character values. These character values include knowledge, awareness and actions to implement these values so that an individual become a human being with noble character (Al-Nashr, 2010).

Politeness is a rule or procedure that has developed from generation to generation in a culture in society that can be useful in the relationship between fellow human beings so that a close relationship, mutual understanding and mutual respect is established. There are two types of politeness, namely politeness in language and politeness in behavior. Politeness of language shows how a person performs social interactions in his life orally. Everyone must maintain polite language so that communication and interaction can run well. The language used in a communication will determine the success of the conversation. While politeness in behavior can be implemented by speaking and treating others (Chazawi, 2007).

Instilling Polite Character through *Sugeng Enjing* Song

Before conducting an analysis related to the inculcation of polite characters through *Sugeng Enjing* song, here is the lyrics of *Sugeng Enjing* song.

*Yen esuk sugeng enjang  
Yen awan sugeng siang  
Yen sore sugeng sonten  
Yen bengi sugeng ndalu*

*Ditimbali matur dalem  
Diparingi matur nuwun  
Yen lewat nderek langkung  
Yen lepat nyuwun pangapunten*

*Yen esuk sugeng enjang  
Yen awan sugeng siang  
Yen sore sugeng sonten  
Yen bengi sugeng ndalu*

*Ditimbali matur dalem  
Diparingi matur nuwun  
Yen lewat nderek langkung  
Yen lepat nyuwun pangapunten  
Yen lepat nyuwun pangapunten*

In the lyrics of *Sugeng Enjing* song, there are two repeated parts, namely the opening stanza and the content stanza, in this content stanza there are values or polite characters that the song wants to instill in children. The characters that the song teaches include:

- Answer or respond politely when someone calls them
- Say thanks when receiving something
- Say permission when walking in front of other people
- Apologize when making mistakes

*Sugeng Enjing* song itself can be classified as children song in Javanese. Referring to the problems that are limited to the use of Javanese language and children song in thematic learning, the researcher found several characters that refer to Lanson's 2009:30 opinion. A child's character can be seen in his relationship with himself and his relationship with others. The child's relationship with himself includes discipline, responsibility, confidence, and courage. Meanwhile, the child's relationships with other people include honesty, respect, empathetic characters, and doing good to others. In the learning process, the teacher provides an explanation related to the use of the Javanese language when delivering the material and the children shong. Therefore, the students become aware of manners and language politeness. It is also hoped that the students can apply them in their daily lives. The character that is reflected in this song is discipline. This is based on the circumstances in which the song is sung, namely when learning is not conducive. When students start to be noisy and distracted from their lessons, that's when the teacher indirectly invites students to be disciplined and focus on the lesson.

The next character found is by singing the this together, it can increase students' confidence to be responsible and ready to follow the ongoing lesson. In addition, the teacher can convey polite character building when the song is sung. The value in the lyrics of this song teaches the use of language to respect the other person. In addition, indirectly, the use of *krama* Javanese in the song will create an individual who has ethics and manners. This is in line with the teacher's statement, that at least, the students practice *lembah manah* which means being patient, knowing manners, polite and more civilized. In addition, teachers can also include religious values.

The teacher concerned has the hope that at least the students can train their sense to be patient, can apply manners, and politeness so that they can become a civilized generation.

The children song is a means of communication and socialization of children with their environment. Through children songs, children can have fun, play and learn. The researchers state that children song is interesting for children. Although loaded with educational moral messages, Javanese children song is delivered in simple Javanese language so that it is easy to memorize and digest according to the psychological maturity level of the child's mental development who still likes to play. The messages or values contained in the song are conveyed through parables and analogies that are expressed in Javanese which is simple but still beautiful (aesthetic). The integration of the use of Javanese language and children in thematic learning in grade IV is expected to preserve traditional Javanese culture well. Through the guidance of the teacher, Mrs. Primi Sayekti, Javanese language included in the thematic learning is expected to encourage the students to appreciate Javanese children songs which are full of values that can shape students' character. Thus, it is hoped that through thematic learning interspersed with the use of Javanese language and children song, the students can grow well into cultured human beings, humans who are polite and have good manners, independent and able to actualize themselves with their potential, express their thoughts and feelings, have broad insight and strong character. The researcher believes that the integration of the use of Javanese language and children song in thematic learning can form characters that are appropriate for the age of elementary school students.

The educational process is a component that has a central position. Early childhood/preschool is a very crucial period in the period of children's growth and development that really needs guidance at home, at school, and in the social environment. At this time, children need guidance on character building from an early age through habituation of exemplary behavior through strengthening character education by parents, both with learning media and not. Fostering religious and moral values, social, emotional, cognitive, and language development (pragmatics), will encourage physical-motor development and creativity of children from an early age. This development is reflected through direct speech of what is thought, has not been or is able to process and store information (language skills) as a communication application for social relations.<sup>2</sup>

#### 4. Closure

The formation of polite character in students can be done using Javanese, one of which is through Javanese songs. Based on the contents of the song's lyrics, there are four messages of polite character that must be instilled in children, namely: apologizing when doing something wrong, saying thanks when receiving something, answering other people's greetings and saying permission when passing in front of other people. The song is expected to help shape the character of good manners or politeness in children.

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