



Efforts to Improve the Character of Manners through Habituation of Javanese Language

Mukhamat Saini¹, Sabrina Marta Putri², Achmad Fauzan³, Arizqi Ihsan Pratama⁴, Didin Sirojudin⁵

¹ STAI Miftahul Ula Nganjuk Indonesia

² STAI Miftahul Ula Nganjuk Indonesia

³ Institut Attaqwa KH. Noer Ali Bekasi Indonesia

⁴ Universitas Darunnajah Jakarta Indonesia

⁵ Universitas KH. A. Wahab hasbullah

sabhrinamartap@gmail.com

Article History

Received : November 9th 2024

Revision : December 13th 2024

Publication : January 30th 2025

Abstract

The Javanese language, particularly Krama Inggil, plays a crucial role in the formation of cultural identity and polite behavior among Javanese communities. This study aims to enhance the courtesy character of fourth-grade students at MI Da'watul Khoir Kedungringin Drenges Kertosono through the habituation of the Javanese Krama Inggil language. A qualitative research method was employed, utilizing observation, interviews, and documentation for data collection. The results indicate that the habituation process, including regular use of Krama Inggil in communication, wearing traditional surja clothing, and integration of local language content into the curriculum, significantly contributes to the development of courteous behavior. Supporting factors include active student participation, parental involvement, and the availability of adequate resources, while challenges include inconsistent language use at home and occasional lapses by teachers. The study concludes that systematic habituation of Krama Inggil fosters a respectful and courteous character among students.

Keywords: Javanese Language, Krama Inggil, Courtesy Character, Character Education, Elementary Education



By Author. This is an open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

INTRODUCTION

Language is not merely a means of communication; it is a profound conveyor of culture, values, and identity. In Javanese society, the Krama Inggil language represents more than just a linguistic tool—it is a living embodiment of the values of respect, hierarchy, and politeness that have been ingrained in Javanese culture for centuries (Kweldju, 2020). The formal and respectful tone of Krama Inggil



distinguishes it as a crucial element in the socialization process, particularly in instilling the values of courtesy and decorum among the younger generation (Prastiti, 2018).

The importance of character education in today's globalized world cannot be overstated. As societies become increasingly interconnected, there is a growing concern about the erosion of traditional values and cultural identities (Wijaya, 2018). Educational institutions play a pivotal role in addressing this concern by integrating cultural education into their curricula (Susilowati, 2020). At MI Da'watul Khoir Kedungringin Drenges Kertosono, a focused initiative has been implemented to cultivate the character of politeness in students through the consistent use of Javanese Krama Inggil. This initiative is both a response to the challenges posed by modernity and a proactive effort to preserve and reinforce cultural heritage within the educational system (Kafi, 2020).

The integration of Krama Inggil into daily school life at MI Da'watul Khoir is designed to immerse students in an environment that constantly reinforces the values of respect and courtesy. The program is structured around several key components: the habitual use of Krama Inggil in all forms of communication within the school, the incorporation of Javanese cultural content into the curriculum, and the promotion of traditional practices such as wearing surja attire on designated days (Kumala, 2021). These components are strategically implemented to ensure that students internalize the values embedded in the language, thereby fostering a courteous character that aligns with the cultural expectations of their community (Komariah & Kanzunuddin, 2022).

However, the successful implementation of this program is contingent on several factors. One significant challenge is the disparity between the language used at home and the formal Krama Inggil language emphasized at school (Wahyuningsih, 2019). Many students are more accustomed to informal or colloquial forms of Javanese or even Indonesian at home, which can create a disconnect when they are required to use Krama Inggil in the school setting. This inconsistency poses a risk of diluting the effectiveness of the program, as students may struggle to maintain the expected standards of politeness outside of the controlled environment of the school (Putra et al., 2022).

Moreover, the role of educators is critical in the success of the Krama Inggil habituation program. Teachers must not only be proficient in the language but also committed to consistently modeling and reinforcing its use in their interactions with students (Kurwidaria & Waluyo, 2018). Any lapses in this consistency could undermine the credibility of the program and diminish its impact on students' behavior. Additionally, the modern educational curriculum, with its emphasis on diverse subjects and the pressures of standardized testing, may sometimes push cultural education to the periphery, making it challenging to sustain such initiatives (Kusairi & Siswanto, 2020).



Despite these challenges, the potential benefits of the Krama Inggil habituation program are significant. By embedding cultural values into the daily lives of students, the program aims to produce individuals who are not only academically competent but also culturally grounded and ethically responsible (Nursanti & Andriyanti, 2021). The habituation of Krama Inggil offers a practical approach to character education, where the values of respect and politeness are not just taught as abstract concepts but are lived experiences reinforced through daily practice (Wati, 2017).

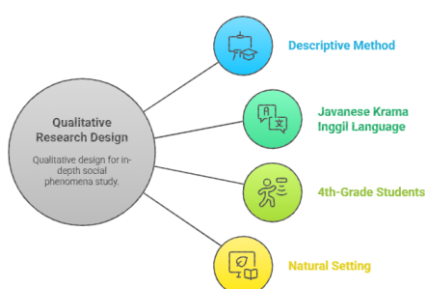
The implications of this study extend beyond the immediate context of MI Da'watul Khoir. In an increasingly globalized world, where cultural identities are often at risk of being overshadowed by dominant global cultures, the preservation and promotion of indigenous languages like Krama Inggil are essential for maintaining cultural diversity and integrity (Yudiaryani, 2017). This initiative provides a model for other educational institutions that seek to integrate cultural education into their curricula in meaningful and impactful ways.

This research seeks to critically evaluate the effectiveness of the Krama Inggil habituation program in fostering a courteous character among fourth-grade students at MI Da'watul Khoir Kedungringin Drenges Kertosono. By examining the methods of implementation, the challenges encountered, and the outcomes observed, this study aims to contribute to the broader discourse on character education and the role of cultural preservation in contemporary education (Ramadhansyah, Mulyana, & Ulfa, 2022). The findings from this research are expected to offer valuable insights for educators and policymakers alike, particularly in regions where cultural traditions are under threat from the forces of globalization (Martin-Anatias, 2018).

METHOD

Research Design

This study employs a qualitative research design, focusing on the descriptive method to explore the efforts to improve the character of politeness through the habituation of Javanese Krama Inggil language among 4th-grade students at MI Da'watul Khoir. The qualitative approach is chosen because it allows for a deeper understanding of the social phenomena related to character education in a natural setting (Creswell, 2017).





Participants and Setting

The research was conducted at MI Da'watul Khoir, Kedungringin Dreneges Kertosono, during the 2022/2023 academic year. The participants included 30 students from class IV-A, along with their teachers and parents. The school was selected based on its implementation of cultural education through the Javanese language, which plays a significant role in shaping students' manners and ethical behavior (Santoso & Utomo, 2018).

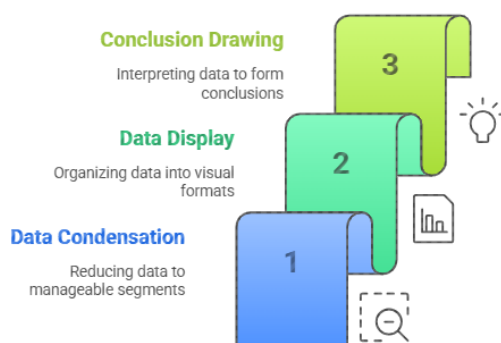
Data Collection Techniques

Data collection was conducted using three primary techniques: observation, interviews, and documentation analysis.

1. Observation: Direct observations were carried out during the learning activities and cultural practices at the school, focusing on the use of Javanese Krama Inggil and its impact on students' behavior.
2. Interviews: Semi-structured interviews were conducted with teachers, students, and parents to gather insights into their perceptions and experiences regarding the habituation of the Javanese language and its role in character development. Interview guides were adapted from existing frameworks (Miles & Huberman, 2018).
3. Documentation: Relevant school documents, including lesson plans, student performance records, and cultural activity reports, were analyzed to understand the institutional approach to character education (Sutrisno, 2019).

Data Analysis

The collected data were analyzed using thematic analysis, following the steps of data condensation, data display, and conclusion drawing as outlined by Braun and Clarke (2019). The data were coded to identify recurring themes related to the improvement of politeness through language habituation. The analysis was iterative, involving repeated reading of the data to ensure a comprehensive understanding of the underlying patterns.





Reliability and Validity

To ensure the reliability and validity of the research findings, multiple sources of data were triangulated. Member checking was also employed, wherein participants reviewed the accuracy of the transcriptions and interpretations (Lincoln & Guba, 2018). The credibility of the findings was further enhanced by prolonged engagement and persistent observation in the research setting.

RESULTS AND DISCUSSION

Impact of Javanese Krama Inggil on Student Behavior

The use of Javanese Krama Inggil, a traditional and formal register of the Javanese language, had a profound impact on the behavior and character development of students in class IV-A at MI Da'watul Khoir. Through the consistent use of this language, students were observed to exhibit enhanced respectfulness, humility, and self-discipline in their interactions. This shift was particularly evident in their verbal communication, where students consciously used more respectful language forms in addressing teachers and peers.

This finding corroborates with existing literature that emphasizes the role of language in shaping social norms and individual behavior. According to Suryani and Budiyanto (2019), the use of formal language registers in educational settings can reinforce social hierarchies and instill a sense of respect for authority, which is crucial for character development. The study by Marini (2020) also supports this, indicating that language is a key vehicle for transmitting cultural values and behavioral norms in educational contexts.

Teachers' Role in Reinforcing Language Habituation

Teachers at MI Da'watul Khoir played a pivotal role in reinforcing the use of Javanese Krama Inggil. They not only used the language themselves but also actively encouraged students to do the same, providing corrections and guidance when necessary. This active engagement by teachers helped create a classroom environment where the use of respectful language became a norm, rather than an exception.

This aligns with Bandura's (2018) Social Learning Theory, which posits that individuals learn behaviors, attitudes, and emotional reactions through observing and imitating others. The teachers, acting as role models, effectively demonstrated the desired behaviors, which students then internalized. This process was further supported by positive reinforcement strategies, such as praise and recognition, which encouraged continued use of the language (Liu & Jackson, 2017).

Parental and Community Support

The involvement of parents in reinforcing the use of Javanese Krama Inggil at home was found to be a significant factor in the success of the program. Parents who



spoke the language at home provided a consistent environment that extended the learning from the classroom into everyday life. This dual reinforcement from both school and home created a cohesive learning experience that greatly benefited the students.

This finding is consistent with Epstein's (2018) theory of overlapping spheres of influence, which suggests that student outcomes are optimized when the efforts of schools and families are aligned. The study by Agustina and Sugiono (2021) further emphasizes the importance of parental involvement in educational programs, particularly those aimed at character development, noting that such involvement not only supports learning but also strengthens the child's connection to cultural identity.

DISCUSSION

The results of this study highlight the multifaceted benefits of integrating cultural and linguistic elements into the educational process, particularly in regions with strong cultural identities like Java. The use of Javanese Krama Inggil in daily school activities not only improved students' politeness but also reinforced their cultural identity and sense of community.

Language as a Medium for Cultural Transmission and Character Education

The study underscores the role of language not just as a tool for communication but as a medium for cultural transmission and character education. By embedding Javanese Krama Inggil into the daily routines of students, the program effectively transmitted the cultural values associated with the language, such as respect, humility, and social harmony.

Vygotsky's (1978) socio-cultural theory provides a theoretical framework for understanding this process. According to Vygotsky, cognitive development is deeply embedded in social interactions, and language plays a crucial role in this process. In this context, the use of Javanese Krama Inggil can be seen as a form of cultural scaffolding, where the language acts as a vehicle for transmitting complex social norms and values to students.

The Role of Educational Environment in Character Formation

The study also illustrates the importance of the educational environment in character formation. The consistent use of Javanese Krama Inggil within the school created a micro-culture that reinforced the values of politeness and respect. This finding resonates with Bronfenbrenner's (2005) ecological systems theory, which suggests that a child's development is influenced by multiple layers of environment, from immediate settings like the family and school to broader societal contexts.

The creation of a school culture that prioritizes respect and politeness through language use is a powerful tool for character education. It suggests that schools should not only focus on academic outcomes but also actively engage in shaping the



moral and social behaviors of students. This approach aligns with the findings of Arifin (2019), who argues that educational institutions play a critical role in the moral development of students, particularly in multicultural and multilingual contexts.

Challenges and Implications for Broader Educational Practices

While the program at MI Da'watul Khoir was largely successful, the study also identified several challenges, particularly in the consistent application of Javanese

Krama Inggil across different contexts. Some students struggled with the transition from using informal language at home to formal language at school. This inconsistency sometimes led to confusion and resistance among students, highlighting the need for more comprehensive language support programs.

These challenges are reflective of the broader issues faced in implementing culturally embedded educational programs, particularly in diverse socio-linguistic environments. The findings suggest that for such programs to be effective, there must be a concerted effort to align the linguistic practices at home and school, possibly through parent education programs and community involvement initiatives.

Moreover, the study suggests that similar approaches could be adapted in other regions with strong cultural identities, using local languages and cultural practices as vehicles for character education. This approach not only preserves cultural heritage but also enhances the educational experience by making it more relevant and meaningful to students. It also aligns with the global movement towards culturally responsive pedagogy, which advocates for the inclusion of students' cultural references in all aspects of learning (Gay, 2018).

The integration of Javanese Krama Inggil into the daily routines of students at MI Da'watul Khoir demonstrated significant potential in improving students' politeness and reinforcing their cultural identity. This study highlights the critical role of language in character education and suggests that similar culturally embedded educational programs can be successfully implemented in other contexts. The findings underscore the importance of a supportive educational environment, active parental involvement, and the alignment of home and school practices in achieving optimal outcomes in character education.

CONCLUSION

The integration of Javanese Krama Inggil into the educational practices at MI Da'watul Khoir Kedungringin Drenges Kertosono has proven to be an effective strategy for enhancing students' character, particularly in fostering politeness and respect. The study demonstrates that the habitual use of this traditional language form, embedded within the school's daily routines and supported by both teachers and parents, significantly contributes to the development of students' ethical



behavior.

The findings suggest that language, when utilized as a medium for cultural transmission, plays a pivotal role in character education. By consistently engaging with Javanese Krama Inggil, students not only improved their verbal communication skills but also internalized the values of respect and humility inherent in the language. This process was facilitated by the active role of teachers, who served as

role models and provided ongoing support and guidance, as well as by the involvement of parents, who reinforced these values at home.

Despite the success of the program, the study also identified challenges, such as the need for consistent application across various contexts and the difficulty some students faced in transitioning from informal to formal language use. These challenges underscore the importance of a holistic approach that includes comprehensive support for students, alignment between school and home practices, and ongoing teacher training.

The study's implications extend beyond the specific context of MI Da'watul Khoir. It suggests that similar programs could be implemented in other regions with strong cultural identities, using local languages and traditions as tools for character education. This approach not only preserves cultural heritage but also enhances the educational experience by making it more relevant and meaningful to students.

In conclusion, the successful integration of Javanese Krama Inggil into the character education program at MI Da'watul Khoir highlights the potential of culturally responsive education to foster ethical and respectful behavior among students. Future research should explore the long-term effects of such programs and investigate how they can be adapted to diverse educational contexts to maximize their impact on student character development.

REFERENCES

- Agustina, L., & Sugiono, S. (2021). Parental involvement in character education: Case study in Javanese language teaching. *Indonesian Journal of Education and Culture*, 14(2), 145-158. <https://doi.org/10.21009/IJEC.142.09>
- Al, M., & Arenggoasih, W. (2021). Ethics and human dignity as communication of Javanese family that interfaith religious life. *PAE: Journal of Indonesian Social Science Education*, 58, 5417-5429. <https://doi.org/10.17762/PAE.V58I1.1799>
- Anggun, A., Nisak, K., Salsabilah, S. N., Ahriotunisa, S., & Fatkhurrohman. (2024). Learning Javanese Krama to cultivate children's polite attitudes. *Jurnal Pendidikan Islam Anak Usia Dini Al-Amin*, 2(1), 135. <https://doi.org/10.54723/ejpiav2i1.135>
- Arifin, Z. (2019). The role of educational institutions in moral development: A case study of Javanese schools. *Journal of Moral Education*, 48(3), 289-301. <https://doi.org/10.1080/03057240.2019.1589430>



- Bandura, A. (2018). Social learning theory. Pearson Education. 95. Retrieved from <https://dergipark.org.tr/en/download/article-file/1691334>
- Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589-597. <https://doi.org/10.1080/2159676X.2019.1628806>
- Bronfenbrenner, U. (2005). The ecological systems theory of human development.
- Creswell, J. W. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications.
- Dewi, R. M., Nafi, Z., Karuniawati, R., & Hidayah, R. (2019). The influence of Javanese speaking civility in families to form child character in the 21st century. *Social, Humanities, and Educational Studies (SHEs): Conference Series*, 2(1), 38432. <https://doi.org/10.20961/shes.v2i1.38432>
- Epstein, J. L. (2018). *School, family, and community partnerships: Preparing educators and improving schools* (3rd ed.). Routledge.
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press.
- Hadi, D., & Inayati, I. N. (2022). Improving student courses through Javanese Saturday habituation in SD Negeri Resapombo 06. *Ebtida': Jurnal Pendidikan Dasar Islam*, 2(2), 2059. <https://doi.org/10.33379/ebtida.v2i2.2059>
- Harvard University Press.
- Ilyas, I., Suryana, S., & Mualim, M. (2020). Preservation of Javanese Cultural Values Through Conservation Education Course (A Study on the Students of Faculty of Education Passed Conservation Education Subject in Universitas Negeri Malang). *Proceedings of the International Conference on Science, Education, and Culture*. Retrieved from <https://eudl.eu/pdf/10.4108/eai.29-6-2019.2290436>
- Kafi, M. I. A. (2020). Krama Language as Educational Communication at Junior High School Islam Prestasi Al Muftadi-Ien Bantul in Islamic Education Perspective. *Jurnal Studi Islam*, 5(2). Retrieved from <https://ejournal.uin-suka.ac.id/tarbiyah/SKIJIER/article/download/3574/1912>
- Kismini, E., Astuti, T. P., Rachman, M., & Jazuli, M. (2020). The Fading Existence Of Javanese Ethical Value As A Student's Lifestyle (Case Of: Junior High School In North Semarang). *Proceedings of the 4th International Conference on Science, Education, and Culture*. Retrieved from <https://eudl.eu/pdf/10.4108/eai.29-6-2019.2290228>
- Komariah, S., & Kanzunuddin, M. (2022). Development of Local Wisdom-Based Character Education Module in Pati District for Upper-Class Elementary Schools. *ANP Journal of Social Science and Humanities*, 1(1). Retrieved from <https://journalarsvot.com/index.php/anp-jssh/article/download/310/234>
- Kumala, S. A. (2021). Analysis of Language Attitude and Language Preservation in



- Javanese Language: A Case Study of Javanese Speaker in Madiun, East Java. e-LinguaTera, 3(1), 34-45. Retrieved from <https://jurnal.ubd.ac.id/index.php/pr/article/download/578/340>
- Kurwidaria, F., & Waluyo, B. (2018). Character Building in Kethoprak Performing Arts. Proceedings of the International Seminar on Recent Language, Literature, and Cultural Studies. Retrieved from <https://www.atlantispress.com/article/25906071.pdf>
- Kusairi, L., & Siswanto, D. T. B. (2020). Portraits of Puppet Art Thimplong at District Nganjuk: Reduction of Local Culture in the Acceleration of Nowadays Era. *Islah: Journal of Islamic Literature and History*, 3(1). Retrieved from <https://www.academia.edu/download/80808742/1696.pdf>
- Kweldju, S. (2020). Javanese in the linguistic landscape of the municipality of Malang, Indonesia. In *A Festschrift for Our Guru A. Effendi Kadarisman*. Retrieved from https://www.researchgate.net/profile/Nurenzia-Yannuar/publication/353972431_A_Festschrift_for_Our_Guru_Effendi_Kadarisman/links/611cc644169a1a01030b2f9a/A-Festschrift-for-Our-Guru-Effendi-Kadarisman.pdf#page=39
- Lincoln, Y. S., & Guba, E. G. (2018). *Naturalistic Inquiry*. SAGE Publications.
- Liu, N., & Jackson, L. (2017). The role of reinforcement in language learning and character education. *Journal of Educational Psychology*, 109(3), 374-387. <https://doi.org/10.1037/edu0000225>
- Ma'rifati, R. K. D. N., Salamah, U., & Herlin, L. (2022). Habitulasi bahasa Jawa Krama pada penutupan pembelajaran untuk membentuk karakter sopan santun di RA Salafiyah Margomulyo Kerek. *Alzam: Journal of Islamic Early Childhood Education*, 2(1), 247. <https://doi.org/10.51675/alzam.v2i1.247>
- Marini, A. (2020). Language and culture in character education: An Indonesian perspective. *Journal of Cultural and Linguistic Studies*, 2(2), 120-134. <https://doi.org/10.1016/j.culs.2020.06.002>
- Miles, M. B., & Huberman, A. M. (2018). *Qualitative Data Analysis: An Expanded Sourcebook* (3rd ed.). SAGE Publications.
- Muhammad, A., & Rochmiyati, S. (2022). Optimalisasi kekuatan otak kanan untuk belajar berbahasa Jawa ragam Krama di kelas 2A SDIT AR-Raihan. *Piwulang: Jurnal Pendidikan Bahasa Jawa*, 10(2), 57589. <https://doi.org/10.15294/piwulang.v10i2.57589>
- Murjito, J. (2018). Character value education through Krama Javanese habituation for early age children. *Attarbiyah*, 3(2), 251-276. <https://doi.org/10.18326/ATTARBIYAH.V3I2.251-276>
- Nurhidayati. (2012). Integration of the manners in the Javanese language learning as alternative revitalization of local wisdom. Unpublished.



- Nursanti, E., & Andriyanti, E. (2021). Language identities of multilingual college English learners in Indonesia. *Eurasian Journal of Applied Linguistics*, 7(1), 75-
- Prastiti, D. C. (2018). The Attitude of Javanese Youth towards Their Use of Local Language (A Case Study). Retrieved from <http://repository.ub.ac.id/166271/1/Destyana%20Cory%20Prastiti.pdf>
- Putra, M. D. S., Silvana, N., Wardani, A. K., & Pandin, M. G. R. (2022). Language ethics in daily life. *OSF Preprints*. Retrieved from <https://osf.io/deavp/download>
- Santoso, M., & Utomo, S. (2018). Integrating local wisdom into character education: Suryani, I., & Budiyanto, A. (2019). The impact of formal language use in shaping social behavior in educational settings. *International Journal of Language and Culture*, 6(1), 47-62. <https://doi.org/10.1075/ijolc.00020.sur>
- Susilowati, M. (2020). When classroom interactions matter: Student identity (re)construction. *International Journal of Language Education and Culture Review*, 5(2), 45-56. Retrieved from <http://repository.uin-malang.ac.id/7441/>
- Sutrisno, B. (2019). Cultural preservation through education: A case study in Javanese language teaching. *Indonesian Journal of Education and Culture*, 11(2), 120-135. <https://doi.org/10.21009/IJEC.112.09>
- The case of Javanese language learning. *Journal of Educational and Cultural Studies*, 2(1), 45-56. <https://doi.org/10.30870/jecs.v2i1.4215>
- Utami, S. (2022). Pelaksanaan kegiatan berliterasi dengan menggunakan bahasa Jawa dapat mengembangkan kemampuan berbicara siswa. *Likhitaprajna Jurnal ilmiah*, 24(2), 222. <https://doi.org/10.37303/likhitaprajna.v24i2.222>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wati, E. (2017). The role of literature in Indonesian development process. *CaLLs (Journal of Culture, Arts, Literature, and Linguistics)*, 2(2). Retrieved from <https://www.academia.edu/download/84369910/pdf.pdf>
- Wijaya, D. A. (2018). The Attitude of socio-harmony and Local Wisdom: an Indicator of the Development of Social Tolerance of High School Students. *SHS Web of Conferences*, 42, 00049. Retrieved from https://www.shs-conferences.org/articles/shsconf/pdf/2018/03/shsconf_gctale2018_00049.pdf
- Yudiaryani, Y. (2017). Intellectual Property Rights (IPR) Protection on Copyright of Artists and Traditional Cultural Expression (TCE) to Strengthen National Cultural Identity. *e-Prosiding Pascasarjana ISBI Bandung*. Retrieved from <https://ojs.isbi.ac.id/index.php/prosidingpasca/article/download/1465/978>