

INITIATING THE JAVANESE METHODOLOGY: DISCOURSE, CHARACTERISTIC, AND PARADIGM

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ABSTRACT

Java is a cultural center that is quite influential in the Southeast Asian Region. Since centuries ago, Java has always been the center of attention of products of high cultural knowledge and knowledge. The specific purpose of this research is to develop at an early stage the Java methodology. This research is very strategic to do because the data shows that research on the subject of Javanese culture always shows results that are not optimal. On the other hand, the use of Western methodologies is not able to reach the core Javanese values so that Java only be seen from the outer structure. This study seeks to compile the initial stages of the formulation of the Javanese methodology by collecting data from various Javanese sources, including from the informant, written sources, textbooks, Javanese ancient manuscripts, and various existing traditional ceremonies. The results show that (1) Java has a different conception of truth that has an impact on its methodological implications, (2) the Javanese methodology has a different paradigm, (3) the Javanese methodology is authentic in the attitudes, behavior, and ways of the Javanese people in carrying out their cultural life.

Keywords: Methodology; Java; research; culture.

A. INTRODUCTION

The most urgent and fundamental problem in the world of academic research is how scientific truth can be achieved as a whole and contextually by re-examining real natural situations (McLaughlin & DeVoogd, 2004). Experience while guiding student research, especially those who choose the subject of Javanese culture, especially those related to Javanese values and philosophy, it is felt that the use of conventional research methods is qualitative (phenomenological, ethnographic, case studies, historical, or grounded theory) and quantitative (experiments, surveys, correlation, regression, path analysis, or expose facto) are not able to capture the basic spirit, essential values, intentions, and symbols that are the deepest core of Javanese life. The efforts of student researchers to use the mix-method as a "peaceful space" of the two previous methods are still not able to answer research problems. Most of them still face difficulties which in the end take time to accept and understand each other. The initiation of the preparation of the Javanese Methodology became important as an *ankaro-imparo* 'creature who is always learning' (Spradley, 1997).

Today, research in the social sciences, humanities, arts, and cultures are advancing rapidly, so it is necessary to support research methods that are also developing, accurate, correct, and precise. Especially entering the time gate of the infodemic, where the days are full of unclear news (Zizek, 2019:41). This is the basis for the preparation of the Javanese methodology which has the characteristic of being complex and related. Awareness that in the future, seriousness and accuracy are needed to find basic problems, data, and information that are correct, as they are, far from manipulation efforts or due to rigid and standard methodological reasons (Lincoln & Guba, 1985).

The idea of compiling a Javanese Research Methodology is an attempt to fill the empty space of Javanese science. Along with the passage of time, the results of research on Javanese subjects continue to make Javanese cultural scholars nervous. Such a long delay in the emergence of books discussing Javanese culture from time to time, caused concern from a number of circles. On the one

hand, there are limitations to conventional methodologies that make researchers be less comfortable, including semantic limitations that view Javanese science as "local genius". And, also objective limitations that there are limitations on which data may or may not be used. On the other hand, culture is recognized to include various things that are rational and irrational. Both are recognized as a form of culture, but why does it always appear in a rational form?

The Center of Excellence Javanologi UNS in Surakarta felt moved to sow various spores in various Javanese perspectives such as religion, ethics, aesthetics, history, myth and others. The Javanese substance resulting from such a broad discussion essentially contains three main points, namely: ideas, identities, truths, and paradigms (Spradley, 1997). Javanese identity colors the discussion which is oriented to the long history of Javanese culture which is influenced by various other cultural elements from time to time. The identity of Javanese culture as a distinctive mixture is found through the process of implementing local intelligence which is developed and processed into local wisdom. The truth in the Javanese perspective is formulated through a reflection that life is not 'alone' but there are other elements that jointly support and shelter him. The orientation of safe life becomes the basis of the Javanese human being in his position as a subject in the midst of his relationship with the objects that surround him. The paradigm of thinking about Javanese culture continues to develop in various ways along with the development of people's mindsets (see Creswell, 2008).

The preparation of the Java methodology is very likely to adopt the Branch (2020) development model which consists of five stages, namely, initial study, design, development, validation, and evaluation. The analysis stage is carried out by analyzing the current conditions, identifying gaps, so as to produce a summary of the results of the analysis. The design stage of the preparation of the Javanese methodology, carried out by determining the objectives, development strategy, until the successful design of an implementable methodological concept for cultural research. The development stage is carried out by developing designs, methodologies, revisions, and validation tests (Spradley, 1997; Stake, 1985) so that they can produce a methodology for cultural research (Smith, 2001). Implementation Phase, applying the Javanese methodology in cultural research. Evaluation stage, measuring the quality and processes carried out after and before implementation (Samovar & Porter, 1982).

B. METHOD

This research is qualitative research that seeks to obtain an adequate description in developing the concept of Javanese methodology. The qualitative paradigm was chosen based on existing research problems, world views, traditions, and existing basic assumptions (Moleong, 2005). In addition, the qualitative approach is seen as being able to see the dynamic reality (Lee, 2006). in the lives of the Javanese in Surakarta subjectively and multi-play. Data were collected from a long series of Focus Group Discussions that were recorded and recorded neatly. Coupled with interviews with experts, cultural experts, prominent Javanese scientists who provide a lot of valuable information in the preparation of research reports. Other data were also obtained from written sources (content analysis) from other similar studies and supporting books. Data analysis is carried out interactively by relying on three components, namely data reduction, display data, and verification (Forchuck & Roberts, 1993).

C. RESULTS AND DISCUSSION

Traces of Javanese Truth and Its Methodological Implications

The positivistic concept of truth from Western theory related to epistemology is (1) the concept of knowledge is understood as the mind's decision about an object. If a decision has been made, it means that we are "presumed" to already know about a particular object. Conversely, if a decision has not been made or is still in doubt, then we are considered not to know. Interesting, on this side we all know that it turns out that not all knowledge is true. (2) An object is anything that may

or may not exist. (3) True knowledge is knowledge that is in accordance with the existence of an object, so it is called objective knowledge (Faruk, 2021). So, it can be understood that the truth relation in the Western concept of knowledge is a parallel relation between what we decide and what is. Java has a different trail of truth. For a long time, the interpretation of the Javanese concept of truth was based on three basic foundations, namely:

1. *Benere Dhewe*, namely truth based on subjective and individual decisions about objects;
2. *Benere Wong Akeh*, namely the truth based on the collective decision or the crowd. The notion of a truth rests on the assumptions of many;
3. *Benere Ingkang Sejati*, is the truth that comes from God (divine and definite), the truth without the previous 1 and 2 attributes, except the truth as truth.

Different truths have practical implications with their truths. The lowest level of truth is *benere dhewe*. The middle level is *benere wong akeh* because sometimes the truth is followed by many people too, but in reality we also see that in Javanese life the truth is rarely followed. The highest level is *Benere Ingkang Sejati*, although at the same time it is a vague truth, the concept and size are not clear. The concept of Javanese knowledge is a representation of the mind and a social representation. As a representation of the mind, Javanese knowledge is a crystallization of the mind's decision about an object. Regardless of true or false, the representation of the mind can be read as a map of cognition. While social representation is concerned with how knowledge can be communicated to others, passed down, inherited, tested, and discussed in accordance with the principle of objectivity. Related to this, Javanese society has two variants of truth, namely *bener* and *pener*.

1. *Bener* (truth is truth). Javanese society and culture recognize the truth, especially what is called the true truth.
2. *Pener* is a matter of social representation. Javanese society and culture in this case have a different view from positivism regarding the relationship between mental representations and social representations. The social delivery of truth for the Javanese community is realized by considering social harmony, it should not be clear. This is the dualism of truth, namely being a social representation or a personal representation. The two can often contradict.

Kahaman as the Concept of Javanese Social Harmony

Kahaman is a conception of unity between situation and condition. The situation is an external, objective condition, while the condition is an internal, subjective state. *Pener* can be interpreted as the suitability of the way of social representation of the truth with *kahaman*.

Kahaman is a very important concept in Javanese culture. The whole process of Javanese human education from an early age is to form humans who "know *kahaman*" (understand the situation). Javanese people who are considered the worst are humans who do not understand this *kahaman*. *Kahaman* is considered something that tends to always change. And, Javanese people are required to be sensitive to constraints that are always changing, particular, varied, not universal, homogeneous and fixed.

Javanese Constructionism and Historicity

In general view, constructionism is the latest paradigm in the social and cultural sciences. The basic assumption is "reality is a social construction". In the social context of Java, reality is understood differently. Many opinions state that reality is considered plural. So, we can interpret the basic concept of reality as an object. The object constructed by the subject is reality. However, what is understood as an object of reality is in fact understood in Javanese life and culture as a subject of reality. What happens and is understood together is very dependent on "who is speaking" and who is listening. It all depends on the subject living in different prisons, so the meaning will be different.

In the area of constructionism, the most important approach is the historicity approach. Why? Because the object or reality is plural, an understanding of reality must be carried out with a historical approach. In different historical contexts, reality is different. and *kahaman* in different contexts, seems to be an interesting consideration of Javanese truth. We can be different, so we have to find the "sediment". The question is, where can we still see the true figure of Javanese truth? What is most needed? The Javanese are so individual that there is no recognizable surname, meaning that Java should not be lost in the collectivity.

From MIP to Javanese Methodology

I admit that the efforts of researchers have been quite hard so far, especially to reveal the reality of research on the subject of "Java". Smart researchers often use mixed methods, namely the integration of quantitative and qualitative approaches (Creswell, 2008). Quantitative research with the positivistic tradition is considered the most scientific and valued. While interpretive, introspective methods – methods commonly used in qualitative research – which allow research subjects to talk about their own experiences are underappreciated, are not considered objective. In fact, although the qualitative approach cannot be generalized more broadly, qualitative research allows a deeper understanding of human phenomena with all its dimensions. And, it seems that they are trying hard to remain "honest" that the results achieved are less than optimal, not touching the basis of their own interest in understanding Java better (Bryman, 2001). This is the basic reason that they ended up using the Multilevel Interdisciplinary Paradigm (MIP).

MIP departs from the assumption that we cannot use a single methodology to examine all levels of the human dimension—biological, psychological, social, and spiritual dimensions—including Javanese culture which has strong spiritual content. This paradigm will always use an empirical-analytical approach even if a hermeneutic approach is also chaotic and confusing. The use of measuring instruments as data collection instruments can only be done to measure the lowest spiritual level (Burgess, 1985). At the next level, a review of the cultural context is carried out which of course is no longer adequate to be measured by instruments as at the lowest level. At the highest level, philosophical analysis of spiritual experiences that are metaphysical, for example with a phenomenological or another relevant approach. However, the results still seem shallow and don't touch anything substantial.

Based on the above phenomenon, it is clear that the Javanese methodology is an opportunity that has never been taken seriously. Research on the subject of Java should indeed be carried out with an academic journey that can draw basic problems to the surface so that they are easy to analyze carefully. The Javanese methodology is a method that has two special characteristics, namely multi-complex and interconnects cycle, which seems to be a hope that can be used to explore the "golden mountain" of Java.

The Javanese Methodological Paradigm: The Classical and New Javanese Paradigms?

When we look at the history of Java, in general terms, classical Javanese forms (the influence of Majapahit thought, 13-16 centuries) and new Java (New Mataram ideas, 16-18 centuries) emerge. The two have very different characteristics. Classical Java is still seen in the new Balinese and Mataram cultures as seen in Surakarta, Central Java. Culture on the island of Bali is characterized by having the characteristics of science and technology and is detailed, thorough, definite, and standardized. Meanwhile, Mataram Baru prioritizes the 'verbal' (tebung).

Until now, the form of Javanese culture is a combination of both (Majapahit and Mataram). Javanese culture today, is the sediment of Western, Islamic, Hindu, Buddhist culture which is very fluid and can only produce a culture and excellence. Java currently appears with a higher level of subjectivity than objectivity in visual culture. As a result, Javanese culture then became very flexible and elastic.

Javanese people prefer to process the taste and spirituality because it can be kneaded 'shaped according to the circumstances'. Some experts such as *Suryametaram* call it a loose Javanese term. This is proven by the fluid Javanese lifestyle, being able to live anywhere well and almost without confrontation.

Methodologically Javanese culture is similar to the method of "The Savage Mind" written by Strauss (1962) which was originally written in French *La Pensée Sauvage*. This method suggests that the "flexural method" follows the circumstances. This method is very popular in Java as *sakkecekele* 'whatever is obtained'. The nature of dependence versus malleability is very clear. This means that Java has a flexible and subjective method, all of which depend on the concept of subjective reality. So smooth and flexible Javanese culture and cultural attitudes, so many people misinterpret it with a negative view. But not a few also preserve this culture because it is proven to be able to solve problems. In the Javanese spiritual context, resilience is the key to Javanese strength. The Javanese methodology as a reflection of culture will, of course, manifest in a critical, thorough, and fluid form which is strongly influenced by the Javanese reality, cultural historicity, cultural attitudes, and the ideology being championed. The concept of Javanese resilience gives free space to "possibility" so as to provide an opportunity for researchers to develop concepts in advanced dimensions, such as the dimensions of taste and inner attitude. This is the big difference between Java and the West. It is undeniable, that the concept of Javanese methodology not only solves problems from the middle, but is like eating hot porridge. From the cold side. Java is ultimately a way of life that lasts and is loose in nature.

From Structuralism to Post Knowledge Java

Structuralism has actually developed since the 1900s which was developed by Ferdinand de Saussure in Prague and Copenhagen. Since then, structuralism has become very popular as a methodology that contains a general system of structures. Structuralism generally believes that a work can only be understood from itself. In the late 1950s structuralism faced serious challenges from Noam Chomsky and the Frenchman Claude Levi-Strauss who had an understanding of this theory from a broader perspective. Noted other figures such as Roman Jakobson and Jacques Lacan as a new intellectual movement.

In the early 1960s, a new phenomenon occurred, namely the emergence of a new wave of intellectuals from France which was conveyed by Michel Foucault, Jacques Derrida, Marxist Louis Althusser, and Roland Barthes who delivered deconstructive critical theory. They presented different reasons, but in principle they were the ones who guarded the birth of a new school, namely post-structuralism. In a dynamic academic situation Lacan (1970) conveys a "peaceful space" between structuralism and post-structuralism.

In subsequent developments, my experience shows that even post-structuralism in the end seems powerless to answer the complexities of problems in the field. Evidence in the field is very easy to find. Researchers, students, and lecturers on campus who are interested in conducting research on Javanese subjects using Western methodologies, are mostly unable to answer research problems very convincingly. Most of the research conclusions only touch the outer structure. The dimensions of taste and spirituality are very difficult to find and answer in that research.

Liquid Approach Model

The Javanese methodology can be expected to be a fluid approach model, based on the real-life characteristics of current Javanese culture, historical records, cultural problems, and the possibility of ideas that can be systematically compiled and believed to be true (ideological aspects). Javanese methodology is an extraction of Javanese life throughout history. It is impossible for Javanese cultural products that have existed from the past to the present time to not have a typical Javanese method. Forcing the use of Western methodologies is very difficult to do from the awareness, memory,

knowledge, and Javanese culture inherent in it.

Javanese methodology is obtained from various source domains. First, from the domain of oral sources, three key terms were found, namely *wulangan*, discourse, and *Wedharan*. All three are levels of knowledge, each of which has a different method. *Wulangan* contains understanding, discourse contains actions, while *Wedharan* contains about how to experience and feel life. Second, the source domain of Javanese *Gendhing* 'the form of songs on traditional Javanese musical instruments that are arranged towards a certain form or structure' we get variations of *gendhing*, namely *gangsaran*, *alusan*, *ketawang*, *candara*, and *Mawur*. All of them are part of Javanese teachings with different meanings and also how they are used. Third, the domain of manuscript sources is very large. Fourth, the source domain of "*tembang*" (Javanese traditional song).

The four source domains that have been found can be broken down into models that can be developed, namely (1) the *Pathet* Model which has 4 main variants, namely:

- (a) *Pathet Nem*, is applied in the lowest life
- (b) *Pathet Sanga*, applied in middle life
- (c) *Pathet Menyura*, applied in the life of a great culture
- (d) *Kadhewan*, applied in the most ideal life

D. CONCLUSION

Javanese methodology is a constructive effort to find authentic ways of Javanese people in carrying out their cultural life. The idea of compiling a Javanese methodology is a creative and constructive way to "jump" from the darkness of methodological research on Javanese subjects. Java is one of Indonesia's largest cultural centers. There are five principles that are the basis for consideration, including: A comprehensive understanding of the sense of "truth" which is the part of common sense of every Javanese and translate it into scientific activities. A comprehensive explanation of the basic principles of research methods with a Javanese cultural perspective that will be used in scientific and research activities. A study of several moral principles that form the basis for the application of research methods with a Javanese cultural perspective. Accuracy in revealing sensory truths by considering other sources of truth (non-sensory) to avoid doubting oneself, without trying to doubt oneself. Methodological decisions are impossible to make in situations of doubt. Affirmation of substantial dualism in Javanese people, namely *Res Cogitans* (reasoning soul) and *Res-Extensa* (extensive body). Both are the nature of the existence of Javanese people who have different areas. The truth of the body-mind is a God-given machine to live life as individuals and certain social collectives. The truth of the soul is the power of the soul that moves life in the universe. While the res-extension truth is temporary which.

Acknowledgments

I would like to offer my gratitude to The Center of Excellence in Javanology Universitas Sebelas Maret for all their assistance and organizing a Focus Group Discussion for the completion of this research and publication.

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