

## KEJAWEN CLOTHES COMPLETED WITH KROMO JAVANESE ABLE PRESERVING THE CULTURE OF COURAGE IN THE SCHOOL ENVIRONMENT

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### ABSTRACT

Kejawen clothing is part of the Central Javanese traditional clothing which consists of beskap and kebaya. Beskap is the clothes worn by men and kebaya is the traditional clothes worn by women. The various materials, patterns, and motifs used to make kejawen clothes are able to elevate the wearer's self-image. Kejawen clothing provides a new nuance in education circles in Central Java province which is worn every Thursday starting in 2015. Kejawen is worn by all teachers in schools equipped with Kromo Javanese both to fellow school residents and students during lessons. The Javanese language is currently a language that must be preserved considering that in the technological era, all use millennial languages. The Javanese Kromo language is an innovation carried out by the government in order to preserve eastern culture which prioritizes language politeness traditions. Javanese Kromo language is able to create a realm of communication that provides classification, conditions, socio-cultural background, and individual roles in life. The school environment is an important vehicle for providing real learning from role models regarding polite dress code and polite language procedures for students as the next generation of the nation. This research method uses qualitative, the validation uses theoretical triangulation, the analytical technique used is a qualitative descriptive study with an ethnographic approach. The results show that wearing traditional Kejawen clothing shows pride as a generation in preserving culture. Meanwhile, the use of Kromo Javanese can provide self-confidence, set an example for the next generation in the school environment, be able to adapt and uphold Kromo Javanese as an effort to realize the tradition of language politeness which is fading nowadays.

**Keywords:** Javanese clothing, Kromo Javanese, politeness culture

### A. INTRODUCTION

Kejawen clothes play an important role in the world of education. Reimar Schefold's work for the last thirty-five years can be described as an extensive study in which it has meaning in the use of various cultural materials which can be exemplified by the use of traditional Kejawen clothing, the use of symbols in ethnic expressions which can be described by the use of Javanese Kromo among groups culture that can be applied in the school environment in Indonesia, (Peter JM, 2021). Kejawen traditional clothing consists of beskap and kebaya which have different models from each region in Central Java. From the types, models, motifs and patterns used to make this Kejawen clothing unique to the wearer, (Widhiyastanto, Y, 2016). Beskap and kebaya have different characteristics depending on the various materials used to make them. Textile is one of the materials that can be represented in making women's kebaya, (Pullen, L, 2021). In medieval times in Asia it was illustrated that carvings on ornaments identified the type of textile that represented certain motifs from tantric iconography that

contributed to ornaments and apparel, (Pullen, L, 2017). Making beskap can use lurik cloth which is a feature of the past as a way to maintain existence in protecting cultural heritage, (Yuda, GR, 2019). Language has an important role for society, not only Indonesian, which is in demand by people in various parts of the world for speakers of foreign languages, but culture and language in Java have an effect on cultural and social changes in the community (Saddono.K, 2018). Kromo Javanese is a type of language with soft speech that is used to appreciate someone who has an equal or even higher social status (Anwar, L.A.N.,2021). Politeness is the foundation of character formation, which can be exemplified by the combination of culture of traditional eastern clothing and language culture in the school environment for fellow teachers and students in learning, (Prayitno, HJ,2018). The school environment is a vehicle for educators and students to meet to transfer knowledge. Various technological advances have affected politeness and politeness culture, especially among young students and students. Forms of politeness are not only seen from the tone of speech, the appearance of facial expressions, the high and low tone of speech, the volume and speed of speaking in language are the main focus. Sometimes there is the term "roso digawe ngarasake" which is an expression from adult parents about language manners that are carried out by someone who is older, or more hierarchically social status, the role of science and life, or even to people who are very influential in people's lives. The aim of the research is to foster a sense of pride in owning and wearing Javanese clothes in the school environment, especially teachers, a form of love for cultural values and local wisdom in the local area in Central Java, and being able to preserve the Javanese Kromo language and model polite habits using Javanese Kromo in daily life day.

## **B. RESEARCH METHODOLOGY**

The research method used is descriptive qualitative with an ethnographic approach. Research that focuses on the meaning of sociology through field observations is closed from structural phenomena. This research was conducted at SLB YKAB Boyolali, Central Java, with a research time of July 2022. The study population was all teachers at SLB ABC YKAB Boyolali. Sources of data used in the form of documents and informants. The sampling technique is purposive sampling. Purposive sampling is considered to be more capable of providing information in reality because those who are responsible for implementing kejawen activities in schools in this case are the school principals. Data collection techniques are carried out by reviewing documents or records in the form of information using content analysis techniques. Another technique can be done by interviewing all teachers. Parents, guardians and students who can represent provide information about the use of Kejawen custom and the use of Javanese Kromo every Thursday every week. To find out the level of politeness in everyday language at school, use good and correct Indonesian at all times or use Kromo Javanese every Thursday. The validation used in this study applies theoretical validity derived from various studies, literacy which can support this research.

## **C. DISCUSSION AND RESULTS**

Javanese is a very important language for Javanese people in their daily life when interacting with other people. Javanese people express their ideas and dreams through language. The relationship between the Javanese people and their natural environment in the form of physical and cultural is reflected in the conceptualization of physical beauty, both for women and for the handsome face and

appearance of authority for a man (Kurnia.E.D, 2021). This opinion can be actualized into the school environment by creating innovations in order to preserve culture. Kejawan clothing is Javanese traditional clothing consisting of a beskap for men and a kebaya for women. So far, students, especially in SLB, only know traditional clothes as wedding dresses and are worn by the traditional palace community. The policy of the government of the Central Java provincial education office regarding kejawan clothing began in 2015 and was clarified again in Surat Circular number 065 of 2019 confirms that Employees and Employees include all teachers in schools assisted by the Central Java Provincial Service, namely the SLB, SMA and SMK levels regarding daily official clothing. Kejawan traditional clothing is worn every Thursday from the first week to the last Thursday using national or Indonesian traditional clothing.

**Kejawan clothing** in previous studies which described the role, benefits and patterns of diversity regarding traditional Kejawan clothing using bridal make-up models introduced to students (Sawitri. P, 2017), make-up that is able to create beauty both outwardly and inwardly (inner beauty) ) from the bride and groom that can be felt by people who look at or see it (Fitri. FN, 2019). Attributes of Kejawan clothing, equipment and traditions, the type of paes used at weddings with Kejawan clothes (Noerhayono. M, 2020), making the property of cane manten by creating batik motifs as kebaya clothing for women in weddings can also describe kejawan clothing with the addition of beskap as a complement to men (Srinjani. D, 2020). The term Kejawan is often associated with traditional clothing from the Central Java region. The emergence of a blend of cultures from one region to another has an interesting term, moreover the combination of religious values that follows will give rise to new dialects with interesting cultural traditions (Innayah, 2022). Various patterns, decorations, and motifs for human clothing are designed from time to time, the style of wear is fashionable from their profession or career, and the shape of the wearer's body is in accordance with the tembang expressions described in Waljinah's popular songs (Murniati, T., 2022). Kejawan clothing is one of the Central Javanese traditional clothes worn by teachers on Thursdays in the school environment. This study aims to determine the extent to which students feel proud as a teacher in demonstrating the traditional eastern dress cultural character to students in learning activities. Not only teaching science, but directing character education to students who are currently starting to fade due to more familiarity with slang, millennial language, and the language of social media that is currently rife today. Several models of Kejawan clothing in Central Java can be described in the following table according to Central Java Information 35 regencies out of 29 regencies and 6 cities with the capital city of Semarang according to Indonesian Domestic Government Regulation number 72 of 2019 concerning Codes and Government Area Data.

**Tabel 1.** Central Javanese Kejawan clothing models

No	Fashion Style Era	Beskap	Kebaya
1	Semarang	Headband-headband, black tuxedo, black coastal cloth, black slop, buttons for decoration	Tekuk bun with a comb over the forehead, edged embroidered velvet kebaya, trumpet and black slop, woven bamboo hat, bend bun, earring, gold

2	Kudus	Headband with Laseman batik, pattern, closed-neck suit jacket, pocket with long chain, Laseman batik sarong and spilled feet- footwear.	Button velvet dress, senyok necklace temu godhong striated shawl, asiran cloth with Lasem motif, and black slippers. In the form of a ukel bun with a cpmb pver the forehead, a kebaya with Chinese collar, a broken
3	Banyumasan	headband-modhang headband, plain green Italian beskap, Timang epek belt, keris ladrang, green sarong with flowers and slippers, Headband made from second-hand Sundanese clothes, modhang motif headband, beskap	machete cloth and slippers ukel bun, tosca green veil, buttoned kebaya, cloth
4	Demak	Plain green Italian, stemed steamed belt, keris ladrang, green sarong with flowers and dark blue headband	Ukel bun, tosca green veil, buttoned kebaya, cloth wiron, and slippers. Daster beskap Solo style ukel bun with comb
5	Pati	Slippers, dress with strips on body neck and sleeves, gurdo batik motif upers, to the knees, dark blue trousers and blackslippers	above the forehead, blue kebaya without new khutu, wiron shawl andslippers
6	Pekalongan	Dastar batik irasan tied when wearing a beskap landhung, a keris lodarang on the chest, cloth up to the knees, dark brown pants and a blangkon	in the form of a yellow collar kebaya bun, wiron flower motif cloth, cement room shawl and slippers in the form of a bendy
7	Banjarnegara	style headband/headband wearing a patch on the back, beskap landhung (without keris) broken parang slope clothand slippers	ukel bun, with a comb on the forehead, black kebaya wearing anew khutu with a brooch, loose machete slope cloth and slippers in the form of a bendy ukel bun with a
8		batik headband (Solo model), flower beskap, epek belt, keris cloth, wiron cloth, and slippers	comb on the forehead, Kebaya Kebaya without new kuthu, Wiron batik cloth and bun

			slippers, bend over the forehead, earring, velvet
9	Solo	in the form of a headband, black flower beskap flower, belt and timang epek, ladrang keris, Sidomulyo motif wiron cloth and sandals	kebaya with long pleats and sleeves, yellow shawl, cloth Sidomulyo and slippers,
10	Rembang	headband, modhang pattern, red Chinese atela krah beskap shirt, pocket and epek timang, kris lodarang, wiron slope cloth and black slippers, Chinese modhang	bun ukel bend cunduk comb, earring, velvet kebaya, cloth slopes wiron and black slippers
11	Jejara	beskap ladhung krah headband pattern, wiron slope cloth and black slippers	ukel bun, bent cunduk comb, Chinese collar kebaya wearing a brooch, wiron sulfur cloth and black slippers

Sumber: (Widhiastanto, Y, 2016)

**Javanese Kromo language** can be actualized under conditions of different language cultural domains. In the school environment, it is included in mulok or local content which contains Javanese language courses because we live in the province of Central Java. Javanese language itself is a language that is unique and complicated even by its users in society. Language variations are in the form of speech levels consisting of Krama Javanese, Middle Javanese, and Ngoko Javanese (Retnaningtyas, HRA, 2018). In the era of technological development, regional languages are expected to become extinct, especially for the Javanese, who are known by the Javanese term "wong Jowo ilang jawane". The condition of the Javanese language is considered outdated so that not everyone uses the local language in online communication (Setiya, D. et al., 2019). Kromo inggil language is one of the Javanese Kromo languages that is able to give pride to its speakers, so that it is able to reflect language loyalty, and can consciously increase the role of language in social life, work together, be disciplined according to applicable rules and norms (Siregar, G., 2020). Kromo Javanese, one of which is krama inggil, has the intention of elevating or elevating other people as interlocutors and respecting the interlocutor by lowering oneself (Santoso, T., 2015). Introduction to the variety of Javanese Kromo four-year-old children are in the stage of creating grammatical competence according to social rules or manners that adjust to the transitional period of age and the language used internally is influenced by the environment in which they live (Suryani, M., 2019). This study applies the Javanese Kromo language in the school environment at the same time as the use of traditional Central Javanese or Indonesian Kejawen as a form of our love for cultural values and local wisdom that belongs to the local area in Central Java.

We can instill a **culture of politeness** in students as early as possible for Javanese people.

Children aged four to ten years are the second stage after toddlers to teach new knowledge in language skills, especially Kromo Javanese. Polite language is one of the cultures that we must have as a generation of Indonesians who uphold the eastern culture known as politeness. Educate language politeness in early childhood in PAUD through the application and habituation of speech acts with magic words which include: thank you, please, excuse me, and apologize in everyday life as parenting needs that must be carried out in collaboration with parents in house (Rokhuma, et al., 2021). Each region in Java has different standards of politeness, this can be seen in research across Javanese and Western cultures (Nurjaleka, et al., 2021) which considers politeness to be a universal phenomenon (Jauhari, E., 2022) which is a reflection of certain cultures in society. observed in a language and culture (Sugiyanto, R., 2021). Politeness in communicating and discussing can be a strategy for avoiding disputes, establishing cooperative agreements, and giving in in certain matters that can benefit one another (Surjowati, R., 2021). Politeness strategies and characteristics in the Javanese cultural context technique in society are described in indirect speech, lying politely for good, using euphemisms, using model tags to answer uncertainty (Trihadmono, EJ, et al., 2019). Politeness can form a psychological one increasing feelings of empathy, giving respect, appreciating achievements, seeking agreements, and providing benefits to others, two prioritizing tasks and not rights, three creating effective action strategies prioritizing listeners and four respecting others to show politeness (Paryitno, HJ, et al., 2018). The effect of prosody on politeness can be seen from the aspect of pitch and width, the lower and the width of Javanese speech, the more polite, context analysis can be combined with certain contexts will produce good speech, if the prose speech is good according to certain people it can be categorized as polite (Henry Y., 2021). To investigate politeness strategies as linguistic markers in social contexts that are commonly used to convey requests in Javanese (Sukarno, 2018). This research is something that has been done previously, but the combination of topics which is "Kejawen in traditional clothes and the use of Javanese Kromo to preserve the culture of politeness in the school environment" is a new topic that can complement previous research. So far, Kejawen clothing is known by students at celebrations, in sacred wedding invitations, the carnival for the Republic of Indonesia's Independence Day, but nowadays it can be seen and applied in real terms in learning activities in the school environment (Peter., JM., 2021). Teachers wear Kejawen clothes every Thursday combined with Javanese Kromo as an effort to practice language politeness in order to preserve national culture as a form of creating manners and politeness (Surjowati, R, 2021). The Merdeka Learning curriculum based on the 5P Pancasila student profile development project as the development of Ki Hajar Dewantara's educational philosophy is a completeness of the literature review that can be used by present and future researchers. We can show our love for cultural values and local wisdom by applying, getting used to and actualizing it in everyday life in society and the school environment.

This research was conducted at the beginning of semester 1 of the new school year 2022/2023 after the impact of the previous pandemic. The results of research at SLB YKAB Teras, the location of this school is in the Randusari Village, three km from the city center and the largest industrial area in Boyolali. The number of teaching staff is 15 people, the number of students is 65 people to create a one-roof formal learning community under the auspices of the Central Java Provincial Education Office. SLB is a one-roof school that has SDLB, SMPLB, SMALB levels with various disabilities such as the blind, deaf, mentally retarded, physically disabled, emotional disorders, social behavior and Autism. Each student from each disability has a different view of the kejawen clothes that the teacher wears every Thursday. Several guardians, parents, and new students at the SDLB level asked "do you want a jajang,

ma'am?", "Do you want to be among the guests or go to a celebration?" Especially after hearing the answers using Bahasa Kromo some of the students laughed because it felt strange "tibae bu teacher is smart in Javanese" oh it turns out the teacher is good at speaking Javanese while laughing in surprise because the language used every day is in the form of ngoko alus to students and planting good and correct Indonesian in learning. Some parents think that the answers are exaggerated or made up, they think we are "nglulu" in Javanese. Some of their peers who work as teachers with the fresh graduate level feel shy in answering or greeting because they feel less confident when greeting or answering questions from friends who are usually familiar with ngoko alus language or with older friends who use Indonesian. official (Siregar, G., 2020). The actualization of the two cultures in the form of kejawen and Javanese language Kromo can be carried out by teachers through forums in KKG activities for the SDLB and MGMP levels for the SMPLB, SMALB levels between schools in one district. The implementation of learning can be described in local regional content, namely Javanese language, in which there are parts of traditional Kejawen clothing in the form of beskap and kebaya and language grammar with Javanese Krama language at the SMPLB and SMALB levels. In the first month, students are just starting to get used to the various models, motifs, costumes, make-up, and complementary jewelry from the beskap and kebaya worn by the teacher, however, the habituation to the Javanese Kromo language is still not understood. Children with special needs at the SDLB level, parents of students, and teachers often make mistakes in applying Kromo Javanese (Santoso, T., 2015). Examples in Javanese are often said by students to a teacher "kulo ajeng sinau ten ndalem" the sentence is not quite right; it should be changed in Kromo Javanese to "Kawulo badhe sinau wonten griyo". Not only students and parents, even teacher also often make themselves high in a Javanese Kromo Language in the form of Andhap, for example: "Pangapunten badhe nyuwun perso dalemipun Pak Lurah" said this person has a higher position as a speaker which means "sorry, is know the village chief'shouse".

Once a week, simple exercises are always given on the sidelines of learning and during recess, sports, ceremonies. Train character skills by using good and correct language in Indonesian and the use of Kromo Javanese every Thursday in general. The affirmation of the culture of traditional Kejawen clothing and the Javanese Kromo language is specifically implemented through learning Javanese according to the schedule of each class with local Mulok content. Mulok subjects have a portion of 2 hours of lessons per week. The implementation of each disability related to Kejawen and the use of Kromo Javanese language for the blind in preserving language politeness can be done by providing audio learning resources because they have visual impairment. So that with their voice they can apply it in learning and everyday life. Deaf children can be given learning resources through visualization according to what is seen because they have hearing impairments that affect their ability to speak Kromo Javanese, but they can still be taught with language articulation even with limited volume and clarity of the sound produced (Rokhuma, et al. ., 2021). Mental retardation always responds from something visually and mumbles in an indistinct voice about the beauty of culture when kejawen clothes are worn on Thursdays, always responding to Mr. Handsome Teacher, Mrs. Beautiful Teacher. For the application of the Javanese Kromo language for mental retardation, always use terms with politeness, as long as the mentally retarded hears the Javanese Kromo language he feels protected, and feels that the person speaking has a subtle attitude and character even though he does not communicate with the mentally retarded. For mentally retarded down syndrome it is only limited to admiration and occasionally giving a thumbs up if the language actor is a polite, good person, and is fit to be a great person, he said. The mentally disabled do not have visual and hearing impairments so

that they are able to be given learning resources from various versions, both audios, visual, or a combination of both and other learning resources that can be obtained independently to apply a language-polite culture in life. For emotional behavior disorders and Autism, they must have special skills in establishing positive communication through eye contact and being able to collaborate with parents of students to provide attitude cultivation, understanding of cultural roles, traditional Kejawen clothing, and the use of Javanese Kromo in the family environment that will applied in school and community life. From the description of the research conducted at the YKAB Boyolali Special School located at Teras, it is clear that the use of daily service uniforms in the educational environment of Central Java Province with Kejawen clothing and the use of the Javanese Kromo language is able to preserve a culture of politeness in the school environment. This can be seen from the enthusiasm of school members to reduce boredom and the habit of wearing official uniforms to become semi- formal but official uniforms which become government regulations. Wearing traditional Kejawen clothes shows pride as a generation in preserving culture. This can be seen from the responses of students, fellow teachers and parents that the Kejawen appearance is able to create its own charisma and authority in an element of art, beauty and culture like people of royal blood. or palace. Meanwhile, the use of the Javanese Kromo language can provide confidence in being part of the Indonesian people who are rich in culture, can provide role models for students in the school environment. Able to adapt to the social environment that still upholds the value of Kromo Javanese in the midst of the next generation in the technological era. As an effort to realize the tradition of politeness in the Javanese Kromo language which is fading nowadays both in the school environment and in society.

#### D. CONCLUSION

Kejawen clothes are traditional clothes of Central Java which have high cultural values and should be preserved. Thursday, this is done to preserve culture. Improving quality learning professionally in the long term by applying a cultural philosophy can create critical patterns of students in cultural preservation. Various efforts to prevent the extinction of various types of traditional clothing, the use of Kromo Javanese in daily life, and the application of linguistic patterns can be taught directly to students so that they have a good understanding of Javanese culture and the role of language that can create politeness in life.

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