

Axiological Dimensions in Unggah-Ungguh ForThe Young Generation in Javanese Society in The Global Era, Its Contribution to Forming A Young Generation With Character

Sri Sudarsih

¹Master Program in History, Faculty of Humanities. Universitas Diponegoro, Semarang Indonesia.

Abstract.. This research is entitled Axiological Dimensions in Unggah-Ungguh for the young generation in Javanese society in the global era, its contribution to forming a young generation with character. The fundamental issue underlying this study is the phenomenon in society, particularly among some young people who ignore the values that should be inherent in life, resulting in various crucial problems emerging. This study aims to describe the etiquette of politeness in Javanese society. Second, it analyzes etiquette from an axiological perspective. Third, it analyzes the importance of etiquette in everyday life for Javanese society, especially for the younger generation who develop character. This research is a literature review in the field of philosophy. The material object of this study is etiquette in Javanese society, while the theoretical basis is the philosophy of values or axiology. The researcher used analysis-synthesis and interpretation methods in analyzing the data. The era of globalization is an era that must be faced; it cannot be ignored. Therefore, a wise approach is essential. The era of globalization is characterized, among other things, by developments in information and telecommunications technology. We are indeed in an era of globalization, but etiquette values must remain the foundation for daily attitudes and behavior, both within the family, school, and community. Uploading good manners is an attitude and speech that prioritizes ethical values. The application of good manners as ethical values contributes to strengthening the character of the young

Keywords: axiological; global era; javanese Society unggah-ungguh; young generation,character.

1 Introduction

The fundamental issue of this country relates to the values that should underlie human life. Reality shows that many problems arise in society that ignore the ethical values that should be the basis for attitudes, behaviors, and speech. There are many factors that contribute to the erosion of good character among the youth. One of them is the effect of technology, as individuals can access cultures and habits from various countries without the constraints of space and time, which should be addressed wisely. However, the reality is often the opposite. Scheurman in Joko Siswanto (2009:5)[1]emphasizes at the impact of globalization is on the speed of transformation, communication, and information technology that easily penetrates geography and territorial boundaries, thus societal activities are accelerating. This statement can be interpreted that advancements in information and communication technology make communication activities very fast. This reality has many positive

aspects, meaning that various information can be obtained quickly, however, the problem is that not all information aligns with the fundamental values in Indonesia. Cultures that do not conform to the values of this nation can influence societal behavior, leading to a disregard for the crucial values held by the Indonesian people.

Unggah-ungguh is a term in Javanese culture that means an attitude that prioritizes ethical values when communicating with others in society. The study of unggah-ungguh in Javanese culture is very relevant to the increasingly concerning conditions of society that neglect fundamental value.. Based on this understanding, it can also be interpreted that unggah-ungguh is an ethical value within Javanese society. This ethics is very important in community life because it is necessary to respect, honor, and love each other when building relationships with others. Ethics contains values that serve as the foundation for human attitudes and behaviors (Keraf, 2022: 3)[2]. Ethics is something important in life (Sastrapratedja, 1993: 4-8)[3]. Ethical values are related to the responsibility of individuals as part of society. (Suseno, 1987: 14)[4].

The term value originates from the Latin word *valere* which means capable, useful, powerful, strong (Bagus, 2005: 713)[5]. Value or in English, value has several meanings: first, value in singular form is sometimes used as an abstract noun, for example something good, desirable, truth, virtue, and sanctity. Second, value as a noun refers to something that is appreciated, considered good, and desirable. Third, value as a verb. Value in this sense is generally identical to assessment (Frankena, 1972: 229-230)[6].

2. Method

2.1 Research Stages

This research is a qualitative study in the field of philosophy based on axiology theory and focuses on the importance of etiquette for the younger generation in the Javanese community in the global era.

Research stages.

- a. Exploration of literature sources. At this stage, the researcher determines the location of the data sources, including libraries and online journals.
- b. Collection of library data in the form of books and other literature related to the theoretical framework and the research object.
- c. Data processing by conducting inventory, systematization, and classification of the data.
- d. Data analysis. Data related to ethics; social media; concepts of human dignity that have been inventoried and systematized are then analyzed using methods and several methodological elements.
- e. Compilation of research results.

2.2 Data Analysis

The methods used by the researchers in data analysis are description, interpretation, and analysis-synthesis.

3 Result and Discussion

3.1 The Definition of Axiology

The philosophy of value or axiology is a scientific study that examines the essence of value from a philosophical perspective. Axiology is related to fundamental questions about values, particularly ethics and aesthetics. Ethics deals with questions of goodness in the sense of morality, while aesthetics deals with questions of beauty (Kattsoff 1953:297)[7]. The axiological values of science are normative in nature. Values are indicated by axiology as a *conditio sine qua non* that must be adhered to both in the application of science and in research activities (Wibisono, 2007: 12-13)[8]. Main Streams in Axiology Questions about value are issues encountered in daily life. The issues of axiology that seem very complex are often discussed in everyday life, although the attitudes and language may not be easily considered philosophical, but these discussions relate to two extreme positions regarding axiology (Alfan, 2013: 259)[9].

The debate between objectivism and subjectivism is a very interesting issue in axiology. The core of the problem is whether an object has value because a subject desires it, or whether an object already has value which causes the subject to desire it. Is it a desire that gives value to an object or the other way around? This is an endless debate between subjectivism and objectivism. The third stream is Value Relationalism. Human ability to understand something is determined by several unstable factors such as intelligence, space, time, culture, norms, society, and nation. Values are relative and only bind certain individuals, times, and nations. Values always undergo change (Dagun, 1997:954-955)[10]. The explanation above shows that the fundamental issue of value is not only a question of whether value is truly objective or subjective, but also that value is determined by certain situational contexts of space, time, individuals, and culture.

3.2 The Definition of Unggah Ungguh

Unggah-unggah is a term in Javanese culture that means an attitude that prioritizes ethical values when communicating with others in society. The study of unggah-unggah in Javanese society is very relevant to the increasingly concerning condition of society that neglects fundamental values. The term unggah-unggah in the online KBBI means politeness, manners (<https://kbbi.web.id/unggah>) [11]. Based on the understanding above, it can also be interpreted that unggah unggah is an ethical value in Javanese society. This ethic is very important in social life because in building relationships with others, it is vital and even a necessity to mutually respect, honor, and love one another. Ethics contain values as the foundation for humans to act and behave (Keraf, 2022: 3)[12]. Ethics is something important in life (Sastrapratedja, 1993: 4-8)[13]. Ethical values are related to the responsibility as individuals part of society (Suseno, 1987: 14)[14].

Unggah-unggah can also be defined as a courteous attitude. According to Geertz, the value of unggah-unggah is a local wisdom and is a part of the culture practiced in certain areas. This local wisdom is one segment of culture that serves as a guideline for individuals in their attitudes and behaviors in daily life within Javanese society, which is usually instilled by parents to their children as a provision for their personal development (Tina Afiatin, et al.:279)[14].

3.3 The Definition of Character

Character education is very important for the younger generation, according to the Ministry of National Education, related to the following values: a. Religious value. This religious value is reflected in attitudes and behaviors that comply with the teachings of their religion, are tolerant of the worship practices of other religions, and live in harmony with followers of other religions. b. Honesty. Honesty is reflected in behaviors based on efforts to make oneself a person who can always be trusted in words, actions, and work. c. Tolerance. Tolerance is reflected in attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others that are different from oneself. d. Discipline. Discipline is an action that shows orderly behavior and obedience to various rules and regulations. e. Hard work. Hard work is an action that shows orderly behavior and obedience to various provisions. f. Creative. Creativity is thinking and doing something to produce new ways or results from something that has been possessed. g. Independent. Independence is an attitude and behaviour that does not easily depend on others in completing tasks. h. Democratic. Democratic refers to a way of thinking, behaving, and acting that values the same rights and obligations for oneself and others. i. Curiosity. Curiosity is an attitude and action that always strives to know more deeply and broadly about what is learned, seen, and heard. j. National spirit and love for the homeland is a way of thinking and acting that places the interests of the nation and state above personal and group interests. k. Appreciating achievements. Appreciating achievements is an attitude and action that encourages oneself to produce something useful for society and acknowledges and respects the successes of others. l. Friendly or communicative. Being friendly or communicative is an attitude and action that encourages oneself to always be friendly with others and interact by fostering an attitude of mutual respect and appreciation. m. Environmental concern. Environmental concern is an attitude and action that aims to prevent damage to the surrounding natural environment and develop efforts to repair the environmental damage that has already occurred. n. Responsibility. Responsibility is the attitude and behavior of a person to carry out their duties and obligations towards themselves, society, the environment (natural, social, and cultural), the state, and God Almighty. o. Social concern. Social concern is an attitude and action that always wants to provide assistance to others and communities in need (([https://rumahinspirasi.com/18-values-in-education-character bangsa/](https://rumahinspirasi.com/18-values-in-education-character-bangsa/))[15]

3.3 Axiology, Unggah-ungguh, and Young Generation With Character

Axiology is a branch of philosophy that studies values. Unggah-ungguh is a value of local wisdom that must be preserved in the midst of the onslaught of globalization; we must be able to maintain this local wisdom so that we remain a resilient young generation. We may live in a global era, but we remain Javanese people who uphold the values of politeness both within the family, society, and school environment.

Instilling the value of unggah-ungguh in children is one way to optimize a child's development, especially in striving for the child's success in the socialization process. Children who prioritize good unggah-ungguh values tend to be more easily accepted and liked by others in their environment (Tina Afiatin, et al.:280)[16]. Character formation in children/youth occurs through a long process. The example set by parents has a significant impact on the success of this character formation process.

Children have a habit of imitating their parents' behavior, therefore parents must also possess good character. For example, parents should make religious values the foundation of their lives (e.g., praying on time), being honest in all matters, prioritizing tolerance, discipline, hard work, and responsibility, being creative, independent, and democratic so that children will emulate their parents. Therefore, a harmonious family is crucial for the success of character formation in children, so that the child has a strong character when facing various challenges related to global culture.

4 Conclusion

Unggah-ungguh is a value of local wisdom that must be preserved in Javanese culture. The value of unggah-ungguh or politeness must be upheld by the younger generation in the global era. Instilling the value of unggah-ungguh in children is essential as an effort to optimize their development in order to shape a strong character, especially in relation to socialization within the family, school, and surrounding community.

References

1. Siswanto, Joko. 2019. Wajah Globalisasi. Yogyakarta: Kepel Press.5.
2. Keraf, Sony. 2002. Etika Lingkungan. Jakarta: Penerbit Buku Kompas.3.
3. Sastrapratedja. (1993). Pendidikan Nilai. dalam Pendidikan Nilai Memasuki Tahun 2000. Jakarta : Gramedia, 4-8.
4. Suseno, Franz Magnis. 1987. Etika Dasar, Masalah-masalah Pokok dalam Filsafat Moral, Yogyakarta: Kanisius.14.
5. Bagus, Lorens, 2005, Kamus Filsafat, Gramedia Pustaka Utama, Jakarta.
6. Frankena, William. K., 1972, The Encyclopedia of Philosophy, Volume Seven, Editor in Chief: Paul Edwards, Macmillan Publishing Co., Inc. & The Free Press, New York. Bertens, Kees. (2007). Etika. Jakarta: Gramedia Pustaka Utama. 4.
7. Kattsoff, Louis O., 1953, Elements of Philosophy, The Ronald Press Company, New York.
8. Wibisono, Koento. 2007, "Ilmu Pengetahuan: Sebuah Sketsa Umum Mengenai Kelahiran dan Perkembangannya Sebagai Pengantar Untuk Memahami Filsafat Ilmu", dalam Filsafat Ilmu: Sebagai Dasar Pengembangan Ilmu Pengetahuan, Liberty, Yogyakarta.
9. Alfian, Muhammad, 2013, *Pengantar Filsafat Nilai*, Pustaka Setia, Bandung.
10. Dagun, Save M., 2000, *Kamus Besar Ilmu Pengetahuan*, Edisi Kedua, Lembaga Pengkajian Kebudayaan Nusantara (LPKN), Jakarta. <https://kbbi.web.id/unggah>
11. Keraf, Sony. 2002. Etika Lingkungan. Jakarta: Penerbit Buku Kompas
12. Suseno, Franz Magnis. 1987. Etika Dasar, Masalah-masalah Pokok dalam Filsafat Moral, Yogyakarta: Kanisius.
13. Tina Afiatun. Dkk. Psikologi Perkawinan dan Keluarga: Penguatan Keluarga di Era Digital Berbasis Kearifan lokal, Yogyakarta: Kanisius.