

Character Value Education through *Krama* Javanese Habitation for Early Age Children

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Abstract

The habituation of speaking *Krama* Javanese for early age, especially in Central and East Java people is very important, because in *Krama* Javanese Language contains values of character education that can shape the noble personality of children. But in reality, *Krama* Javanese is currently marginalized due to the wave of globalization. *Krama* Javanese is only used during official ceremonies (such as *temanten*), and in turn it will become a foreign language in his native land. This paper is the result of field research in SD Negeri 1 Demang and MI Miftahul 'Ulum Candan Sambu Boyolali. The approach used is a qualitative method. Findings; 1) *Krama* Javanese can form the character of students, it is better to create an environment that encourages students to behave, act politely and show respect for people who must be respected, it may also be the expectations of people who feel older or honorable for gain respect with use smooth language; 2) The use of Javanese manners in Javanese society is a means of guard toward harmonious social interaction.

Keyword: *Krama Javanese*, *Character Value Education*, Habitation

Introduction

The government has actually launched Character Education through efforts to socialize it, but there are still many people who have not implemented it in practice or behaviors for every day. UU (Regulation) no. 20 of 2003 about the National Education System in Article 3, which states that National Education functions to develop capabilities and form a dignified national character and civilization in order to educate the life of nation. National Education aims to develop the potential of students to become human beings who believe and fear to the Almighty God, have noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. *Permendiknas* (Regulation of the National Education Minister) number 22 of 2006 concerning the Content Standards, *Permendiknas* number 23 of 2006 concerning SKL (Graduate Competence Standard), Presidential Instruction No. 1 of 2010 concerning the Acceleration of the Implementation of National Development Priorities in 2010 states the character development of students through education in schools, however ironically there are not many people appreciate the implementation of these character values.

In the implementation of character education as the follow-up by the local government would refer to the Decree of the Governor of Central Java Number: 423.5/5/2010 January 27, 2010, that the local content subjects Javanese language is a lesson that must be taught at the elementary, Junior High School or Private School. The Government of

Boyolali through the Regent give instructions to all the Institutions and governance elements in Boyolali to use *Krama* Javanese every Thursday during business hours or in official or unofficial forum.

Based on interview and observation to students or directly communicate to the children of students, the majority of them in *Krama Ngoko* Javanese, means that students at SDN 1 Demangan and MI Miftahul 'ulum Candan Kecamatan Sambu, Boyolali accustomed to using *Ngoko* Javanese. This was revealed when the students of SDN 1 Demangan named Yuda communicated with the teacher, such as: "Mom, is there a test tomorrow?" Another student named Putri answered the teacher's question: "What do you father and your mother do?". Putri replied: "My father worked as a bricklayer, my mother is at home to keep the *warung* (shop)". Likewise, when the students of MI Miftahul 'ulum Candan communicate with their teachers, there are also many students who use *Ngoko* Javanese. Maimunah when asked by her teacher: "*Nduk* (love call for a Javanese girl), whom with you when you are at home?" Maimunah replied: "With my grandmother, because my parents work late in the afternoon, almost evening they are back home." Ahmad, when asked do you like studying Javanese or not?". Ahmad replied: "No, I don't, it is difficult to memorize the *krama* language, Sir".

Language is the ability to communicate with other people. Language is a gift from Allah SWT by which humans can recognize and understand themselves, their fellow humans, nature, and creators, and are able to

position themselves. Language is not and is owned by children as a genetic form (descent) but, through the learning process. Before the learning process a child does not understand language that is appropriate to use or not, polite language or not. The reason is basically children get the first language from their family environment where the role of family members is very influential. In Javanese society usually use Javanese in everyday communication. There are several levels in Javanese, in general there are three levels, namely: *Ngoko* Javanese, *Madya* Javanese, and *Krama* Javanese.

Problems that occur in students' families of elementary school (SDN) 1 Demangan and MI Miftahul 'ulum Canden are many parents no longer use *Krama Javanese* in communication with children. The daily communication they use is *Ngoko* (Coarse Language) Javanese and Indonesian. Thus, it is not surprising that many children or students do not respect their parents or teachers anymore. In speaking and acting, children treat parents and teachers like peers.

This can be influenced by habits at home, parents who do not accustom their children to using *Krama Javanese*. *Krama Javanese* in the family environment is not inherited as much as in the past, parents who are not accustomed to Javanese language as a daily language for communication tools in the family. Then, it will probably feel hard when using *Krama* in a family environment because of no habituation. The use of Javanese manners in Javanese society is a mean so guard toward harmonious social interaction. In socializing with other people in

community life, he is required to follow social rules or *suba sita*. One of the things that must be considered by that person in associating with fellow citizens in society is the Javanese language used.

Inner rules language use, in the use of *Ngoko* level, or *unggah-ungguhing basa* (language politeness), must be obeyed. If someone speaks Javanese with other people by using inappropriate level, then association with other people become disturbed, being mismatched, being out of harmony (Digdaya, 1953: 2). Because in daily interaction, someone was required by community to use the Javanese level correctly, according to the position of someone in the family, social status, level of nobility, age, or his dignity. The level of Javanese is used as social arrangement, *unggah-ungguh* (politeness), while *unggah-ungguhing basa* means the level of *Ngoko Krama*, this develops because of the desire of subordinates to show respect for people who must be respected, and feel honorable for gain respect with use smooth language. In general, respect with language is only limited in certain words. More and more respect words are used, so the frequency of use is higher. Variety communication using *Krama* Language can be classified into five groups, namely *basa krama mudha krama*, *basa kramantara*, *basa wredha krama*, *basa krama inggil* and *basa krama desa*.

Hendro & Abdullah (2009), explains that the actualization of Javanese as the center of Javanese language and culture, in relation to behavior which includes *Patrap* and *pangucap* of Javanese from an ethno-

linguistic perspective. It also provides a fact that the concept of life behavior relates to the character he adheres to, the concept of life, living devices, life necessities and socio-cultural developments. Alfiah (2014: 60) writes that Javanese language learning is important for early childhood. It is based on the potential of early childhood, which is experiencing a golden age to be sensitive to receive various stimuli for developing cognitive, motoric, language, socio-emotional, religious and moral abilities. Optimizing the golden age in children will produce a child who has an attitude of mutual respect, respect for others (*tepa selira*), polite towards parents, mutual cooperation and many others.

Through this paper, the authors hope to provide benefits to the world of education, especially in order to instill and educate the values of character and character of moral behavior towards students, one of them is through the habituation of *Krama Javanese*. It is also expected to be used as a study material in the framework of policy making regarding the implementation of education in Indonesia and to contribute to changes character values or Mental Revolution, especially in the world of education that is able to create successive cadres with a noble character.

Methodology

This paper is the result of field research in SD Negeri 1 Demang and MI Miftahul 'Ulum Canden, Sambu District, Boyolali Regency. The approach used is a qualitative method, namely data collected from direct observation, active participation, interviews, field notes, personal

documents, memo notes, and other official documents so that the purpose of qualitative research namely to describe the empirical reality behind the phenomenon are in depth, detailed and complete can be achieved (Moleong, 2012: 13).

Discussion

Growing Character Values and Learning Javanese Language

Education in Indonesia has not become a vehicle for learning as well as debriefing character values for students in schools. Education is an activity that optimizes the development of potential, skills and characteristics of students (Sukmadinata, 2010: 24). There are 18 values in the Development of National Character and Cultural Education made by the Ministry of Education (Samino, 2011: 19). According to Samino, education is a conscious effort made by adults (educators) to the non-adult (student) to gain maturity in physical, spiritual and social maturity (National Competitiveness & Character, 2010).

The essence of education is preparing students through the educational process, to be able to access their roles in the future. In the education system law number 20 of 2003, article 3 states that National education functions to expand capabilities and shape the character and personality of values of the nation's values that are useful in order to educate the life of the nation (Wibowo, 2013:3). Starting in the 2011 school year, all levels of Education in Indonesia must insert this Character Education in the education process.

Education has very noble purpose to human life with regard to the importance of holding education in formal educational institutions, the President Susilo Bambang Yudhoyono gave five fundamental statements that the goal of providing character education in Indonesia, namely: (1) Forming moral Indonesian people ; (2) Forming intelligent and rational Indonesian Humans; (3) Forming Indonesian people who are innovative and hard-working; (Forming Indonesian people who are optimistic and confident; (5) Establish an Indonesian man with the spirit of patriotism (Aunillah, 2011: 3).

The Important Function of Krama Javanese for Students in Everyday Life

The headmaster of SDN 1 Demangan said that *krama javanese* has an important role in the lives of students, can form polite and friendly characters in speaking. However, children today cannot use *Krama Javanese* in communication especially with older people, do not understand the levels that exist in speaking especially Javanese. Mrs. Sri, a school teacher said that javanese can be grown to children, which is related to politeness and manners. The same thing was said by Mrs. Wid, the school teacher at MI Miftahul 'Ulum Canden, that: the results of learning Javanese Language especially *Krama* can shape students to have a polite attitude (in family, school, and society). Haryadi (teacher of SD Demangan), also said that: The aim learning Javanese Language, especially *Krama* for students is to educate children morals.

The authors' observations obtained data that students who use the Javanese language while *Krama* or not or have not used it in SD Negeri 1 Demangan and MI Miftahul' ulum Canden, Sambu Boyolali approach 10% or the majority of students have not or do not use *Krama Javanese*. This can be seen when the child interacts with his teachers in school or interacts with his parents at home or when socializing in the community. After the authors pay attention and observe the children who speak *Krama Javanese*, they are more polite or inferior.

Language is a communication tool in everyday interactions. When someone speaks in addition to paying attention to the rules of grammar, they also still have to pay attention to who they are talking to. Talking with parents is different from talking to a child or age. Words or languages that are addressed to other people are what are called *basic politeness*. The *base politeness* are divided into three, namely *Ngoko*, *Basa Madya*, and *Basa Krama* (Purwadi. 2005:1). The language structure that recognizes *base-uploading* is a reflection of the structure of society that knows social levels or social stratification (Purwadi. 2005:1-2).

Sabdwaru (in Supartinah, 2010: 24) explained that the function of the Javanese language included: a) Javanese is the language of culture in addition to the communicative function as well as serves a means of cultural attitudes embodiment is loaded with noble values; b) manners in Javanese means knowing the boundaries of politeness, knowing how to use custom that is good and has responsibility for improving life together, and;

c) in order to achieve politeness that can become a person's personal decoration, then the conditions that must be taken are as follows: 1) Good at feeling other people's feelings in relationships; 2) Good at respecting friends and opponents, and; 3) Good at keeping said words, not rude, and do not hurt others.

Communication Function

In the first function, language as a communication tool directed so that students can speak the area well and correctly, contains the value of local wisdom respect or *courtesy*. As is known that in the local language (Javanese) applies the use of the Javanese language according to *politeness*, and in *politeness* it contains respectful values among the speakers, 1) the person who speaks; 2) the person being invited to speak; 3) and the person in question. For example, to state the state of eating. Father, uses the phrase " *Father, nembe dhahar* " (Bapak just ate), if the one who is talking a child, use the phrase " *Kula saweg nedha* " (I'm eating). The use of the word *dhahar* (eating) is the realization of respect for parents.

Tulus (teacher at SDN 1 Demangan), said that: "By learning *Krama Javanese* in school it can increase the motivation of children to use *Krama Javanese* to communicate every day with parents, teachers, and the community, because Javanese is a language that needs to be preserved". As a mother tongue, Javanese language needs to be preserved so that its existence remains and develops at the same time, because it contains local wisdom which is full of noble values.

Educational Function

Educative functions are guided so that students can obtain regional cultural values for the purposes of forming personality and national identity. Teaching Javanese politeness as described above, in addition to the need for communication tools can also develop educational functions. Through language politeness, students can be embodied in the values of manners. Another effort is through various Javanese literary works. *Wayang* (traditional puppet) literature in Javanese for example, besides functioning as a performance also functions as a *guide* (education). Through *wayang* literature, students can be embedded in ethical, aesthetic, and logical values. Traditional Javanese expressions also contain many Javanese local values for educational purposes. The motto of our national education " *Ing ngarso sung tuladha, Ing madya mangun karsa, & Tutuwuri Handayani* " comes from traditional Javanese expressions.

Sulamo (head of MI Miftahul 'Ulum Canden) explained that: *Krama Javanese* has an educational function because it has polite characters in communication. For this reason, proper *Krama* is given to students to form characters. Based on the explanation above, the noble characters found in *Krama Javanese* need to be taught to students, especially for schools located in Central Java and DIY (Yogyakarta), which are the locations of the existence and development of *Krama Javanese* language supported by the Solo and Yogyakarta palaces.

Cultural Function

Cultural functions are directed at exploring and re-instilling regional cultural values in an effort to build identity and instill filters in selecting external cultural influences. If the function as a communication and educative tool has been implemented well, actually cultural functions will be achieved, because cultural functions are actually directly related to the two functions. Through the functions of communication and educational tools, regional cultural values are expected to be instilled. If the planting of regional cultural values has been successful, a strong cultural identity will be built, and be able to stem and filter the influence of outside culture.

Javanese is not merely a communication tool, but in Javanese language contains high cultural values. One of the values in language is the value of politeness. *Krama Javanese* shows courtesy to other people and expresses respect for others (Djajanegara, 2008: 313). For Javanese culture, Javanese Language is interpreted as a vehicle for the formation of national character characterized by attitudes and behavior based on Javanese culture, customs and rules that have become collective agreements. It is an implementation of the results of education, especially of Javanese language and literature in schools (Titi, 2006: 7).

Krama Javanese to Shape Students Character

In the socialization of the cultivation of character values through *Krama* habituation by the parents or guardians of students at SDN 1 Demangan and MI Miftahul 'ulum Candan, Sambu Boyolali, the parents or guardians

of students have complaints about the attitude of his sons. And hoping that with the socialization of the cultivating these character values children and educators will be motivated to make changes to the morality, one of them is through this *Krama Javanese* language. Which is more encouraging the writer is a welcome speech by the Supervisor of TK / SD UPTD Kecamatan Sambu Mr. Santosa he stated and appreciate that in order to make *Krama Javanese* becomes, main or local content among Primary School, especially in SD N 1 Demangan. In fact, he believes that through *Krama* habituation, this can change behavior, speech words of our generation children, especially as Javanese (people).

The application of the *Krama Javanese* level indicates that Javanese people appreciate older people in communication. In Javanese society, Javanese can provide *Krama* governance values, behavior, manners, culture that will be studied, preserved, and developed into positive values, which have a good impact on social life. Basically Javanese can be useful in the formation of child manners. Because in Javanese, it must pay attention to the level of people whom we speak with. For example, Javanese *Ngoko* is used for peers or parents of children, while *Krama Javanese*, both *Krama alus* (smooth) and *Krama Inggil* (high) is used to respect older people.

One of the values that exist in using Javanese is behavior, that are owned by humans, influenced by customs, attitudes, emotions, values, ethics, power, persuasion, and genetics. The person's behavior is grouped

into fair behavior, acceptable behavior, strange behavior, and deviant behavior. Reception on the person's behavior is measured relative to the social norms and regulated by the various social control. To improve the positive character of students through the use of *Krama* Javanese in SDN 1 Demangan and MI Miftahul 'ulum Canden, Sambu Boyolali, it can be done in a way as suggested by the following statement. According to Walgito (2005: 13-15), most human behavior is formed by behavior that is formed, behavior that is learned. How to form behaviors that are in accordance with expectations, namely:

Ways to establish behavior with conditioning or habits

Ways of forming behavior can be achieved by conditioning or habits. Through the way of habituating oneself to behave as expected, the behavior will eventually form. For example, children are accustomed to getting up early, or brushing their teeth before sleeping, saying thank you if given something by others, getting used to being late for school and so on. This method is based on the learning theory of conditioning both expressed by Pavlov and by Thorndike and Skinner, there are opinions that are not one hundred percent the same, but these experts have a basis that is not much different from one another.

Formation behavior with understanding (insight)

Behavior formation can be achieved by understanding or insight. For example going to school may not be late because it can disturb other friends. When riding a motorcycle, you must use a helmet, because the

helmet is for personal safety. This method is based on cognitive learning theory, which is learning accompanied by understanding. experiment in learning the importance is a matter of practice to understanding or insight, (figure in Gestalt psychology and is included in cognitive flow).

Formation of behavior using models

Formation of behavior can still be achieved by using a model or example. When people talk that parents are the example of their children, the leader is the role model for someone they lead, it shows the formation of behavior using a model. The leader is used as a model or example by the one he leads. According to Walgito, behavior cannot be separated from the individual's own circumstances and the environment in which the individual is located.

Human behavior is driven by certain motives so that humans behave (Walgito, 2005: 15-17), there are several theories about behavior: 1) *Instinct theory*. Instinct is *innate* behavior and instincts will change due to experience; 2) *Impulse/drive theory*, related to the needs of organisms that encourage organisms to behave; 3) *Incentive theory*, called reinforcement which are positive (related to prizes) and some are negative (related to punishment); 4) *Attribution theory*, explains the causes of people's behavior caused by internal dispositions, or external circumstances; 5) *Cognitive theory*. the ability to think someone will be able to see what has happened as a material consideration in addition to see what is happening at the present time and look forward to what will happen in someone in action.

There are several factors that influence student behavior, namely:

a) *Supervision*, the level of politeness can be stated as the average decreases, then what must first be seen is how parents make communication with their children. These daily contacts cover three important aspects of communication: 1) Communication frequency between children and parents; 2) The level of intensity of communication; 3) The quality of the message communicated; b) *Exemplary figure*. The key to the participation of the community lies in the example that they live daily with. In addition to the example of society, social control also plays an important role.; c) *Cultivating Not Teaching*. Character education of students, both at home, at school and in society, is not by teaching them with verses, arguments, or whatever they are called.

Growing Character Values Through Habituation of Javanese Language to Children

Implementation of growing character values through *Krama* Javanese language habits in SD Negeri 1 Demangan and Miftahul 'ulum Camden MI can be explained as this.

The use of krama Javanese language can provide an example for students

Munawir (the principal of SDN 1 Demangan) said: the teachers at SDN 1 Demangan neighborhood are accustomed to using *Krama* in performing everyday communication. Indirectly, this can be used as an example for students, how to use *Krama* Javanese well and correctly by students. Ms. Sri, (teacher at SDN 1) said: the educators are trying to teach students with good *Krama* Javanese language. The habit that we do is that we

among the teachers often use *Krama*, so that when the children hear our conversation, they can take lessons and can imitate them. Haryadi (teachers at SDN 1 Demangan), said: teacher at SDN 1 Demangan already accustomed to using *Krama* when communicating with other teachers, for giving examples to students, so they want and can use *Krama* Javanese. This is important for children, so that they have politeness in communication, especially with older people".

In Javanese community usually uses Javanese in everyday communication. Javanese has several levels; in general there are three levels, namely: *Ngoko* Javanese Language, *Madya* (Intermediate) Javanese, *Krama* (Advance) Javanese. Therefore, the habituation of using *Krama* by educators in the school environment, can provide a good example for students at SDN 1 Demangan, because a lot of parents of students no longer use the *Krama* Javanese in communication with the child. The daily communication they use is *Ngoko* (coarse) Javanese and Indonesian.

Asking to speak Krama Javanese with students and Correcting Wrong Expressions

Growing character values through habituation to the use of *Krama* Language in SDN 1 Demangan is also done by asking students to communicate with *Krama* Javanese in the school environment. Teacher at SDN 1 Demangan often ask students to communicate with *Krama*. There are some children who have been able to use *Krama Javanese* well, but also some students who answer it with *Ngoko*, and Teacher will tell them what they did was wrong.

Haryadi said that the teachers at SDN 1 Demangan often ask *Krama* to communicate with the student, some of them are able to speak *Krama* Javanese well and also less capable. generally they were used to using *Krama Javanese* in their homes with their parents. Munawir, said: ask students to speak *Krama* Javanese feel pretty good for child development, the children will be easier to use *Krama*, have politeness in communication. So that later they will love and speak their own language, and *Krama* Javanese is not lost in the midst of the progress of the times.

Teacher uses Krama Javanese when teaching Javanese and Communicate Everyday
Sularno (head of MI Miftahul 'Uluum Canden) said: the character value cultivation such politeness through *Krama* habituation can be done by the teacher while teaching the Javanese in the classroom. Therefore, we appeal to Javanese teachers to use *Krama* when teaching Javanese. The goal is that students are familiar with Javanese. Ms. Wid (teacher at MI Miftahul 'Uluum Canden), saying that: the aim is so that the students know and love *Krama* Javanese, and then be able to use *Krama* Javanese well according to the development of students' abilities. Based on the results of these interviews, the habituation of *Krama* Javanese in MI Miftahul "uluum Canden in order to instill character values in children is done by the habituation of Javanese teachers in using *Krama* Javanese while teaching.

In order to provide an example for students, it is possible that the habits of teachers using *Krama Javanese* can be a good example (imitate the attitudes). The habits of teachers communicating with other teachers can be used as an effort to instill character values in manners of

communication. Ms. Wid, said: giving examples to students is more important than just telling students to do something. Give an example to students about how to use *Krama Javanese* to communicate between teachers in the school environment can be a good example for students.

Ask Students to Communicate with Krama Javanese and Correct it if Wrongly

As the leader, Sularno appreciate to the teachers asking students to communicate by *Krama Javanese* can teach students directly, the practice of speaking *Krama Javanese*. The teacher immediately corrects it in a polite manner if the answers with *Ngoko*. Through these efforts, Mr. Sularno has sure that students will gradually become accustomed to communication with the *Krama Javanese* language and have good manners in communication. Based on the results of the interview, the *Krama Javanese* language in MI Miftahul "ulum Canden in order to instill character values in children is carried out, besides being done with the methods mentioned above, it is also done by asking students to communicate with *Krama Javanese* in school environment.

Encourages Parents to use Krama Javanese Language when Communicating

In addition to the above efforts, the school also encouraged parents to use *Krama Javanese* when communicating with their children. Habitual speaking of *Krama Javanese* frankly cannot be separated from the influence of parents. If parents are accustomed to using *Krama Javanese* when communicating with their children at home, the child will used to speaking *Krama Javanese*. Being able to communicate politely,

have *politeness*, and become pious children because *Krama* Javanese contains polite characters when speaking.

The school always encourages parents or guardian of the students to teach their children to be able to speak *Krama* Javanese well, because if communicating in *Krama* Javanese automatically put older people respected in smooth language. They are generally children who are not naughty, diligent, polite and respectful to older people, because in *Krama* Javanese contains the value of politeness in communication.

Strategy of Growing the Habituation to Speak for Early Childhood Children

The ways to introduce politeness in Javanese to early childhood can be done in several ways, among of them is through the following ways.

Storytelling in Javanese

Javanese fairy tales are very numerous, both of which are widely known, as well as those that are less popular. Some well-known fairy tales include *Andhe-andhe Lumut*, *Lutung Kasarung*, *Cindhelaras*, *Kleting Kuning*, *Tiyang Tani lan Tikus*. Various kinds of fairy tales or children's stories are inherited from ancestors which are not just fictitious stories full of imagination, even though the word "fairy tale" is also debatable by being criticized (doubtful). However, there are many things that can be learned from these stories, one of which is the story or values of character that are still relevant to the values that develop in the lives of today's people.

Like most stories or other children's stories, Javanese fairy tales can also be used as an effort to develop and create an environment of expression, imagination and learning that enables children to be able to

explore, study, apply concepts and values to virtue, and familiarize themselves with virtue in everyday life (Ministry of National Education, 2001: 56). Ayriza (1999: 2) argues that in the development process, childhood can be said to be a sensitive period for the development of several psychological aspects, namely a period of time a function will develop optimally if the environment is able to provide adequate stimulation. Fairy tales can be a means to stimulate the development of some aspects of the child's psyche so that children are expected to reach the uppermost limit of their potential development range.

When reading a fairy tale, in essence the child is brought to carry out an exploration, an imaginative adventure, into a relatively unknown world that offers a variety of life experiences (Nurgiyantoro, 2005: 41). Faced with the diversity of life experiences, children can learn to uncover various things that concern life experiences. One of them is the use of Javanese, both manners and *Ngoko* by the characters in the story. Speeches or conversations delivered by the characters can also be a reflection of Javanese politeness. A child character who speaks to older people will use the Javanese language of *Krama* while the parents speak with *Ngoko*.

Singing Javanese Children Songs

Dolanan songs or game songs in Javanese children, can also be used as a means to introduce and learn Javanese, *Krama* and *Ngoko* to children at an early age. Like Javanese tales, *dolanan* songs are also very diverse. Besides being strong with nuances of Javanese culture, it also contains moral messages and good values or character for children. Some examples

of *dolanan* songs include *Aku Duwe Pitik* (I have chickens), *Bibi Tumbas Timun* (Auntie bought cucumber), *Paman Tukang Kayu* (Uncle is a carpenter), *Sinten Nunggang Sepur* (Who rides the train), *Ana Tamu* (There is a guest) and *Menthog-menthog* (Ducks).

Practicing Speaking Simple Javanese Sentences through Role Playing

Another way that can be applied in introducing politeness in Javanese language to early childhood is through simple role playing. Children are trained to pronounce simple Javanese words and their application in daily life. Children can be divided into several groups and each has a different role. There are those who act as fathers, mothers, children, teachers or peers. The role playing material of politeness in Javanese language with very simple topics is chosen, because it is adjusted to the child's condition at an early age.

Some examples of topics that can be developed are as follows: 1) *Menawa kowe pamit marang bapak ibu*: “Pak, Bu, kula nyuwun pamit badhe sekolah”. If you ask permission from your mother: “Sir, Ma'am, I say goodbye to go to school”; 2) *Menawa kowe diparingi sangu ibu*: “Bu, Kula matur nuwun”, If you are given pocket money by mother: “Mom, thank you”; 3) *Matur ibu guru yen arep pipis*: “Bu Guru, kula badhe pipis”. If you ask permission to urinate: “My teacher, I will urinate”.

The above topics are very simple, but the meaning of the role playing activities are expected to be very deep because in it there is a transfer of the values of manners in speaking, both with parents and with educators. By way of imitating various etiquette sentences (through role playing) related

to the practical life that is always faced by children every day, then it will always be recorded properly in his memory. In addition, it will always be a reference when behaving and interacting socially in their environment. So that in the end the students will get used to speaking politely, even with simple Javanese.

There are various kinds of ways or approaches to character building in an effort to habituate politeness. According to Riyanto (2004: 71-81) the method is as follows: 1) Parents or educators can be moral models for children; 2) Realistic expectation of moral development; 3) Showing unconditional love, attention and respect; (4) Supporting children's self-esteem so that they can create their self-confidence.

Conclusion

Based on the above description, conclusions can be drawn, namely: (1) Character values contained in *Krama Javanese* language learning are important to be instilled and accustomed to children from an early age, because: a) is being abandoned and not yet used by most children to communicate every day; b) has an important function for students in daily life, (communication, educational, and cultural); (2) can form the character of students; (3) Cultivating of *Krama Javanese* language can be done through: a) use of *Krama Javanese* language in the environment of educators; b) Asking to speak *Krama Javanese* with students and correcting wrong expressions; c) use *Krama Javanese*, while teaching Javanese; (d) use *Krama Javanese* to communicate every day; (e) encourage students' parents to use *Krama Javanese* when communicating with others.

Based on the conclusions, there are a number of suggestions that the author can submit to related parties, including: (1) For schools, it is better to create an environment that encourages students to behave and act politely, through a good example shown by the principal, teacher, employees, and provide written directives posted in strategic places, or through oral directives in various meeting forums; (2) For teachers, Javanese language teachers should use more varied and interesting methods and learning media; (3) For parents, should parents get used early on to his son to use the *Krama* Javanese, so that will be established between the educational process at school and at home, which are strengthening for the progress of the students; (4) For the community, should be able to become role models for the younger generation in the use of *Krama* Javanese in daily life; (5) For the younger generation, they should have a proud attitude towards their own culture. Therefore, students do not need to feel embarrassed or feel outdated when using *Krama* Javanese when communicating with others.

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