



REVITALIZATION OF JAVANESE KRAMA LANGUAGE AS LOCAL WISDOM IN FORMING STUDENTS' CHARACTER IN MADRASAH IBTIDAIYAH

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ABSTRACT

The rapid development of information technology, increasing individualism, and weak role models in the social environment make the process of character formation no longer as simple as before. Children are faced with various choices of values and lifestyles that are not always in line with traditional moral and ethical values. Revitalization of Krama Javanese Language has a strategic role in preserving culture as well as a means of character building for students from an early age. In the midst of rapid globalization and social change, noble values such as politeness, respect for parents and teachers, and social awareness contained in Krama Javanese Language are starting to erode. Madrasah Ibtidaiyah as a religious-based elementary education institution can be an effective medium for internalizing these local wisdom values. This article aims to explain the urgency of revitalizing Krama Javanese Language in the context of character education in Madrasah Ibtidaiyah, the forms of implementation carried out, and the challenges and solutions. Through a descriptive qualitative approach, this article presents a theoretical study supported by relevant literature. The results of the study show that the integration of Krama Javanese Language in learning activities and school culture has a positive impact on the formation of student character, such as the growth of polite, humble, and responsible attitudes.

Keywords: Revitalization, Language, Javanese Krama

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INTRODUCTION

Language is one of the main instruments in the inheritance of culture and social values of a society. In the context of Javanese culture, Krama Javanese is not just a means of communication, but a symbol of respect, manners, and social ethics that are highly respected. This language reflects the social structure of Javanese society which is full of values of politeness, respect for social hierarchy, and respect for older people or those with certain positions.

Unfortunately, along with the rapid development of the era and the strong current of globalization, the use of Krama Javanese is increasingly marginalized. The younger generation, especially elementary school children, are now more accustomed to using Indonesian in their daily lives, and are even starting to be influenced by foreign languages through social media, digital games, and online viewing. This phenomenon is a challenge in itself in preserving local wisdom which has so far become the identity and cultural identity of the nation.

In fact, Krama Javanese holds great potential as a medium for character education, especially in instilling values such as respect, politeness, responsibility, and social awareness. The decline in the ability to speak Krama Javanese also reflects the erosion of the younger generation's understanding of the noble values of Javanese culture. In the long term, this has the potential to erode the character of the nation's children who are rooted in local wisdom.

Meanwhile, the challenges of character education in the modern era are increasingly complex. The rapid development of information technology, increasing individualism, and weak role models in the social environment make the process of character formation no longer as simple as before. Children are faced with various choices of values and lifestyles that are not always in line with traditional moral and ethical values. Therefore, a more contextual, integrative, and local culture-based approach to character education is needed to be more down-to-earth and relevant to the lives of students.

Madrasah Ibtidaiyah, as an Islamic-based basic education institution, has a strategic position in the formation of students' character. Not only responsible for cognitive and spiritual aspects, madrasahs also play an important role in instilling social and cultural values in students. Integration between religious education and local wisdom such as Krama Javanese can be an effective strategy to strengthen students' character. Through the habit of using Krama Javanese in daily interactions in the madrasah environment, students not only learn about language, but also internalize the values of politeness, empathy, and mutual respect.

Research by Hidayah et al. (2023) shows that the habit of speaking Javanese Krama in Madrasah Ibtidaiyah can form friendly and communicative characters in students, such as polite interactions and mutual respect.

Likewise, research by Sani (2023) at MI NU 01 Purwosari Kudus found that the habit of using Krama language can improve students' politeness character, despite facing

challenges such as low interest and environmental influences. Therefore, efforts to revitalize Krama Javanese in the Madrasah Ibtidaiyah environment are a must. This revitalization is not only aimed at preserving regional languages, but also to utilize them as an educational tool in shaping the character of students. Concrete steps are needed that are integrated into the curriculum, extracurricular activities, and school culture, so that Krama Javanese can come back to life and make a real contribution to the character education of the nation's children.

Research gap:

This study is based on the fact that although Krama Javanese has been widely studied in the context of sociolinguistics and culture, studies that integrate this language as an instrument of character education in the Madrasah Ibtidaiyah environment are still very limited. Most previous studies have focused more on preserving regional languages as cultural heritage, without exploring the potential of these languages in forming students' character values. In addition, there have not been many studies that specifically develop a revitalization model of Krama Javanese that involves synergy between schools, families, and communities in the context of formal education based on Islamic values.

Implications:

The findings of this study provide several important implications:

1. **Theoretical:** This research enriches the interdisciplinary study between linguistics, character education, and local cultural studies, especially in the context of Islamic basic education.
2. **Practical:** The results of the study can be used as a reference in developing the local content curriculum for Javanese Krama Language in Elementary Madrasahs, as well as an implementation guideline in learning activities that instill the values of politeness, ethics, and respect through the use of language.
3. **Socio-Cultural:** This research encourages the creation of collective awareness to revive noble cultural values through language familiarization, while strengthening local identity amidst the current of modernization.

Novelty:

This research presents several new aspects, namely:

1. **Integration of Language and Character Education in Elementary Madrasahs:** Presenting an innovative approach that makes Krama Javanese not only a means of cultural communication, but also an effective medium for character education based on local wisdom and Islamic values.
2. **Contextual and Collaborative Revitalization Model:** This study formulates a language revitalization model that involves active interaction between teachers, students, parents, and the school community as a form of cultural preservation and character strengthening.
3. **Contextual Approach in Regional Language Learning:** Offers learning methods based on students' daily experiences and practices through programs such as *Javanese Language Day*, daily prayers in the krama language, as well as applicable and relevant cultural activities.

METHODS

This study uses a descriptive qualitative approach with a library research method. Data were obtained from various literature sources such as scientific journals, books, theses, and documents relevant to the theme of revitalizing the Javanese Krama language and character education. Data analysis techniques were carried out by means of data reduction, data presentation, and drawing conclusions. The purpose of this method is to explore and describe key concepts and relevant practices in an effort to integrate the Javanese Krama language as part of character education in the Madrasah Ibtidaiyah environment. The focus of the research is directed at identifying local wisdom values in the Javanese Krama language and the role of the school environment in shaping students' character through a language and culture approach.

RESULT AND DISCUSSION

The Concept of Krama Javanese Language and Local Wisdom

Understanding and Function of Krama Javanese Language in Javanese Culture

Krama Javanese is a variety of speech levels in Javanese that is used to convey respect to people who are older or of higher rank. In Javanese society, the use of this language reflects politeness, ethics, and noble social values (Sutrisno, 2020). Javanese Krama is one of the speech levels in Javanese that is used to convey respect, politeness, and etiquette in communication. This level is generally used when speaking to older individuals, those of higher status, or in formal situations. Javanese has three main speech levels: Ngoko (casual), Madya (middle), and Krama (refined). Krama itself is divided into Krama Lugu and Krama Inggil, with Krama Inggil being used to show higher respect, especially to parents, teachers, or community leaders.

Local Wisdom Values Contained in Krama Javanese

Krama Javanese contains various local wisdom values such as manners (communication ethics), politeness, respect for parents and teachers, and social awareness. These values are reflected in the choice of words, intonation, and context of their use (Yulianti, 2019). Language does not only function as a means of communication, but also as a reflection of a society's culture. In the context of Javanese culture, Krama Javanese occupies a special position as a symbol of local wisdom that contains various noble values of life. This language is not just a composition of words or grammatical structures, but a means of character formation and instilling moral values that have been passed down from generation to generation by the ancestors of the Javanese people. One of the main values contained in Krama Javanese is politeness. Politeness in this context is not only seen from the way of speaking softly and not rudely, but also in the choice of diction that reflects respect and social ethics. The use of Krama Javanese shows an attitude of caution and respect for the interlocutor, especially those who are older, have a higher position, or in formal situations. This is in line with the value of "*unggah-ungguh*", which is an unwritten rule in Javanese society about how a person should behave and speak in everyday life (Hidayah & Wahidah, 2023). In addition, Krama Javanese also reflects respect for social structure. In Javanese society, interpersonal relationships are carried out by considering a strong social hierarchy. Language is used to indicate a person's position in society. Thus, someone who is able to use Krama Javanese correctly shows that he

understands social norms and the values of harmony in social interaction (Nur Huda & Putrianingsih, 2025).

Another very important value in Krama Javanese is the formation of character and morality. The habit of using Krama Language from an early age, as implemented in several elementary madrasahs, has been proven to instill values of politeness, humility, and awareness to respect others. These characters are very relevant in social life and support the formation of individuals with noble morals (Fatimatuz Zahro, 2023). On the other hand, Krama Javanese is also a form of preserving local cultural identity. In the midst of rapid globalization and technological developments, the existence of Krama Javanese is a strong marker of Javanese cultural identity and character. When the younger generation is trained to use this language in everyday life, they not only learn about linguistics, but also learn to love and preserve the cultural heritage of their ancestors (Setiawati, 2021). In the educational environment, especially in madrasahs, Krama Javanese has a strategic function as a medium for character education. By accustoming students to using language that is full of polite values, teachers have indirectly internalized moral values to students. This language is an effective learning tool for instilling social norms, respect, and social responsibility that are very much needed in community life (Al-Mihnah, 2022).

The Relationship between Language, Culture, and Character Education

Language is the carrier of culture, and through language cultural values can be instilled. Character education through local languages such as Krama Javanese is important because it brings students to an understanding of noble values in a contextual and applicable manner (Fishman, 1991). Language, culture, and character education are three fundamental elements that are closely related to each other in shaping individual and community identity. Language not only functions as a means of communication, but also as a reflection of cultural values adopted by a community. Through language, cultural values are transmitted from one generation to the next, thus playing an important role in shaping individual character. In the context of education, language becomes the main medium in conveying character values to students. Language learning integrated with local cultural values can strengthen students' understanding of social norms and ethics that apply in society.

This is in line with research showing that character education based on local cultural values can increase students' moral and social awareness. Culture itself is a collection of values, norms, and practices that develop in a society. Through culture-based character education, students are taught to appreciate and apply the noble values that have been inherited by their ancestors. This is important to form individuals who are not only intellectually intelligent, but also have high moral and social integrity. Integration between language and culture in character education can be done through various approaches, such as the use of folklore, proverbs, and typical expressions in the learning process. This approach not only enriches students' vocabulary, but also instills moral values contained in the culture. For example, the use of folklore in language learning can help students understand the importance of honesty, hard work, and respect for others. (Suryadi) In addition, the school environment also plays an important role in supporting the integration of language, culture, and character

education. Schools can create a positive culture that encourages students to apply character values in everyday life. This can be done through extracurricular activities, mentoring programs, and positive behavioral habits in the school environment (Suryadi).

Thus, the relationship between language, culture, and character education is an inseparable unity. Through the integration of the three, education can produce individuals who are not only superior in knowledge, but also have strong characters and are able to contribute positively to society.

Character Education in Elementary Madrasahs

The Goals and Values of Character Education in the Context of Madrasahs

Madrasah Ibtidaiyah not only instills knowledge and religion, but also instills character values such as honesty, discipline, responsibility, and respect for others. Character education is an integral part of the school curriculum and culture (Rohmah, 2022). Madrasah, as an Islamic educational institution, has a strategic role in forming a generation that is not only academically superior, but also has noble character. Character education in madrasah aims to develop moral and ethical values in students, so that they are able to make good and responsible decisions in everyday life.

General Strategy for Building Student Character

The strategies used include the integration of character values in learning, teacher role models, positive habits, and parental involvement in the educational process. Everyday language used in schools is also a medium for character formation. Character building is an important part of education, because it aims to form students who are not only academically intelligent, but also have good morals and ethics. For this reason, various strategies are implemented by educational institutions. First, teacher role models are the main key. Teachers become role models for students through daily behavior that reflects values such as discipline, honesty, and responsibility (Mardjuni et al., 2022).

Second, positive habits are carried out through routine activities such as greetings, smiling, praying, and maintaining cleanliness, which if applied consistently will form good habits (Ramadhani et al., 2025). Third, character values are integrated into the learning process, so that students can understand and apply them in real contexts (Fepriyanti & Suharto, 2021). Fourth, extracurricular activities such as scouts and sports are also effective media for instilling cooperation, leadership, and sportsmanship (Suryadi, 2023). Finally, the involvement of parents and the community also strengthens students' character through educational synergy at home and in the surrounding environment (BPMP Aceh, 2023). All of these strategies need to be implemented sustainably so that character values grow strong in students.

Revitalization of Krama Javanese Language in Elementary Madrasahs

Forms of Revitalization

Revitalization is carried out through formal learning in local content classes, extracurricular activities such as cultural performances, and daily habituation of using

Krama Javanese on certain days (for example Thursday or Friday). Revitalization of Krama Javanese in Madrasah Ibtidaiyah is a strategic effort in preserving regional languages as part of the nation's cultural heritage. Various forms of revitalization that are implemented include formal learning through local content, culture-based extracurricular activities, daily habituation, integration in religious activities, and the use of digital media showing a commitment to reviving the use of Krama Javanese actively and meaningfully. Through synergy between teachers, parents, and the school environment, this revitalization not only functions as language preservation, but also as character formation, strengthening cultural identity, and instilling values of politeness in the lives of students.

The Role of Teachers, Parents, and the School Environment

Teachers act as role models and facilitators of learning, parents support with habits at home, and the school environment creates an atmosphere that supports the use of Krama Javanese. Revitalization of Krama Javanese in Madrasah Ibtidaiyah requires synergy between teachers, parents, and the school environment. Teachers act as educators and role models who build interactive and meaningful learning. Parents become habituation agents at home who strengthen the use of language through role models and moral support. Meanwhile, the school environment creates a conducive atmosphere through policies, programs, and facilities that support the use of Krama Javanese in everyday life. These three elements, if synergized optimally, will strengthen efforts to preserve regional languages while forming a young generation that is polite, cultured, and has character.

Examples of Activities or Programs Implemented in Madrasahs Elementary

For strengthening the Javanese krama language, such as language habits, extracurricular activities, integration of local content, and daily prayers, are very effective in preserving the language and forming the character of polite and cultured students. The success of this program requires support from teachers, students, parents, and the community so that the use of the Javanese krama language can continue to develop and become part of the identity of the younger generation.

Example of program: 'Javanese Language Day', Javanese Krama speech competition.

Learning local Javanese language content, and daily prayers in Krama Javanese. strategic efforts in preserving and strengthening the use of Krama Javanese in the school environment. Through these various activities, students not only learn linguistic aspects, but also instill cultural, politeness, and spiritual values contained in Krama Javanese. Support from teachers, students, parents, and the community is very important so that this program can run effectively and sustainably, so that Krama Javanese remains alive and becomes an integral part in the formation of the character of the younger generation.

The Impact of Using Krama Javanese on Student Character

Regular use of Krama Javanese contributes positively to the formation of students' character, such as fostering politeness, respect for teachers, humility, and responsibility. This language also strengthens cultural identity and increases

children's social awareness (Jamal, 2019). The use of Krama Javanese in educational and family environments has a strategic role in the formation of students' character. Through habituation and integration into daily activities, this language can instill values of politeness, respect, and empathy in students. However, challenges such as social change and the influence of globalization require special attention to ensure the sustainability of the use of Krama Javanese as part of character education. Thus, collaboration between schools, families, and communities is key to preserving and implementing Javanese krama language as a means of character formation for the younger generation.

CONCLUSIONS

The main obstacles include the lack of teachers' ability to speak Krama Javanese, students who are more accustomed to Indonesian or ngoko, and the lack of support from the home environment. Some students consider Krama Javanese as something old-fashioned and irrelevant to modern life. This view is reinforced by the lack of representation of Krama language in popular media and technology, so that students are less motivated to learn it. In some communities, the use of Krama Javanese is no longer the norm in social interactions. This results in students not having a supportive environment to practice Krama language outside the classroom. Solutions to Overcome Challenges: Possible solutions include teacher training, strengthening local content curriculum, involving cultural communities, and synergy between schools, parents, and the community. Providing contextual learning materials that are relevant to students' lives, such as folk tales, everyday dialogues, and common communication situations. Interesting and easy-to-understand materials will help students master krama language. Encourage parents and community members to use krama Javanese in daily interactions with children. This habituation will strengthen students' understanding and use of krama language outside the school environment. Holding activities that promote the use of krama Javanese, such as speech competitions, dramas, and traditional art performances. These activities will increase students' appreciation of regional culture and language, and motivate them to learn it.

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