

Social Development through Local Wisdom Revitalization

Aris Wuryantoro and Satrijo Budiwibowo

Postgraduate Program, Universitas PGRI Madiun, Jalan. AURI No. 16, Madiun, Indonesia

{aris.wuryantoro, satrijo}@unipma.ac.id

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Abstract: This study aims to describe the role of local wisdom in developing civil society. This study used qualitative method by using documentation and in-depth interviewing technique to the informants in collecting data. The data were Javanese verbal expressions from Ki Hajar Dewantoro's Motto, which called *Patrap Triloka*, Javanese saying, and Javanese proverb. The data were analyzed by using content and descriptive analysis. Result of the study reveals that *Patrap Triloka* has high education values, such as good exemplarity, initiative, and support value. *Patrap Triloka* is an integral whole of thought. It cannot be separated one by one. Besides, the Javanese saying such as *andhap asor*, *lembah manah*, *rembugan*, and *ojo dumeah* has high values to respect for everyone. Meanwhile, Javanese proverb, such as *menang tanpo ngasorake*, *sugih tanpo bandha*, and *wani ngalah luhur wekasane* also has high values in respect to anyone without distinguishing. By revitalizing local wisdom such as *Patrap Triloka*, Javanese saying, and Javanese proverb, Indonesian people can develop civil society in order to achieve the greatness of Indonesia.

1 INTRODUCTION

Each country seeks to carry out development to improve the welfare of its people. Similarly, Indonesia is actively implementing development in order to achieve its national goals as stated in the preamble of the 1945 Constitution (*Pembukaan UUD 1945*). Development in Indonesia is more economic oriented than social so it creates social problem that must be immediately resolved.

The economic oriented development is more popularly known as growth-oriented development. The impact of growth-oriented development is *jobless*, *ruthless*, *rootless* (rooted in the community, rooted in dominance culture, and cultural values); *voiceless* (not listening to people's aspirations, less democratic, and participatory); and *futureless* (destroying the natural environment) (UNDP, 1997 in Wirutomo, 2013). Therefore, the development in the field of social culture has an important role for the sustainability of development can go hand in hand with economic development. The sociocultural neglect in the development process can lead to counterproductive goals of development itself, such as the crisis of moral and good exemplarity.

Hidayat (2011) states that the moral crisis has undermined the performance of the government's performance which gradually eroded public

confidence, especially the younger generation. Violence or fighting and bomb terror are the ones that encourage them to act desperately and destructively is a disappointment on the performance of the government and political parties and the decline in the authority of religious or clerical figures.

Almost every day there is news of corruption, at the center and the region, almost evenly in all sectors of life. This is supported by the Corruption Eradication Commission (KPK) in annual report of corruption cases in Indonesia. Throughout the year 2017, from various KPK hand-catching operations, there are 5 heads of regions that are netted on suspicion of corruption. In 2016, there are 10 regional heads who stumbled over corruption cases. Overall, from 2004 to June 2017, KPK statistics said there were 78 regional heads dealing with the KPK. The details are 18 governors and 60 mayors or regents and deputies (Belarminus, 2017).

The facts above show that the moral and exemplary crises given by our officials are very apprehensive and pitiful, have reached a very alarming level. This is caused by the development of which is constrained by the government is only oriented to the physical development just do not pay attention to the social aspect, as stated by UNDP.

1.1 Social Development

Social development is the improvement of the quality of norms and values in social institutions that result in patterns of interaction or, moreover, the pattern of social relations (especially in terms of power relations) between individuals and groups. In the perspective of social development, community participation is not just a tool or a means, but a goal because in active and creative participation in development, human nature as a creature with aspirations, self-esteem and freedom is realized and at the same time upgraded (Wirutomo, 2013).

Social development may be viewed as an approach for promoting people's welfare (or social well-being) which has three elements. They are, first, the degree to which *social problems are managed*, second, the extent to which *needs are met* and, finally, the degree to which *opportunities for advancement are provided*. These three elements apply to individuals, families, groups, communities and even whole societies. The three elements thus operate at different social levels and need to apply at each level if a society as a whole is to enjoy a reasonable state of social well-being (Midgley, 1995).

Based on the principle of value, then everyone is entitled to a decent life, starting from the fulfillment of basic needs to the opportunity to develop the potential and personal creativity. Referring to Conyers (1982), there are three main characteristics of social development, namely (1) the provision of social services includes nutrition, health, education, housing. In this sense social development is welfare-oriented (welfare oriented); (2). Social development as an effort to realize human values, such as social justice, security and peace of life, self-reliance, self-esteem, freedom from domination (liberation), simple life (plain living); and (3). Social development as an effort to improve people's ability to make decisions and actualize themselves. In this connection, social development is related to empowerment.

1.2 Local Wisdom

Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals

more than material things (Nakorntap in Mungmachon, 2012).

Local wisdom can be defined as a local cultural treasure that contains the living policies and outlooks of the surrounding community that reflect the wisdom or wisdom of the people living in the environment, both against humans and the natural surroundings. Local wisdom is taught hereditary and passed down from generation to generation through the form of *pitutur*, proverbs, fairy tales, stories, people, traditional ceremonies, and others traditional activities. Local wisdom contains many virtues, such as morals, ethics, education, and character. Therefore, the local wisdom should get the attention of the government so as not to be eroded by the current changes of global change.

Hargens (2011) states that the flow of modernization, liberalization, and globalization should not negate a country falling in the global arena as long as it is sustained by a strong national identity, but also supported by a strong ideology and political leadership. Local wisdom can be seen as the identity of the nation, especially in the context of Indonesia that allows local wisdom to transform that eventually gave birth to national cultural values. In Indonesia, local wisdom is a philosophy and a vision of life that manifests in various areas of life, such as the field of education that is *ing ngarso sung tulada, ing madya mangun karsa, and tutwuri handayani*.

1.3 Patrap Triloka

Ing ngarso sung tulada, ing madya mangun karsa, and tutwuri handayani are well known by *Patrap Triloka*. *Patrap Triloka* is three saying or motto from Ki Hajar Dewantoro in his education system, *Perguruan Taman Siswa*. There are some people are interested in studying this *Patrap Triloka*, such as Johny Rusly, Puan Maharani, and Raisa Rifat. Johny Rusly gives point of view to *Patrap Triloka* by using leadership system, Puan Maharani focuses on the character building, and Raisa Rifat pays attention to *Patrap Triloka* from progressive education.

Rusly (2015) states that there are three basic principles of leadership that come from Indonesian, *Patrap Triloka*, that is *Ing ngarso sung tulada, ing madya mangun karsa, and tutwuri handayani*. The three basic principles of Ki Hajar Dewantara's Leadership are: (1) *Ing ngarsa sung tulada*. That is, in front of the example. The leader must be an example for his subordinates; (2). *Ing madya mangun karsa*. It means that in the middle of building the will or intention. Leaders must struggle with their subordinates; and (3). *Tut wuri handayani*. That is,

from behind gives encouragement. There are times when the leader lets the subordinates do themselves.

Further, Rusly explains that *Ing ngarsa sung tulada*. As leaders, sometimes we need to stand in front and lead the troops. This is important, especially if our troops are made up of less experienced people. The easiest way to lead troops is to be a role model and the easiest way to become a model is practice what you preach. Running what you preach. *Ing madya mangun karsa*. *Karsa* means willingness, will or intention. In some articles, the intention is often misinterpreted as a preface or idea. In addition, of course, the initiative is different from the initiative. Sometimes, as a leader, we need to be in the midst of building troops and fighting with our subordinates. Usually, this condition occurs when your subordinates do not really understand their duties and obligations and they are facing difficult work. You need to let them do it on their own, but by building their souls, to keep their spirit and motivation burning. In the midst of them, you become a motivator that builds passion. *Tut wuri handayani*. Third, your troops are already able to do their job. Now the task is easier. You need to step back and stand behind giving encouragement and coaching. Let them be on duty and your duty, observing the results of their work.

On the other hand, Maharani (2016) says that the teachings of Ki Hajar Dewantoro known as *Patrap Triloka* has deep meaning and is still relevant to present and future life, that is leadership trilogy is very relevant to the world of education. First, "*Ing Ngarso Sung Tulodho*" when in public, teachers and leaders must be able to provide good role models for others. Secondly, "*Ing Madyo Mangun Karsa*" is when in the middle or among the public, teachers and leaders must be able to build a spirit to work hard and build good performance. Thirdly, "*Tut Wuri Handayani*" is when behind the teacher and the leader must be able to give encouragement and inspire the spirit so that the people around him can be a useful human being for society. She, further, states that the basic principles of Taman Siswa are very relevant as a grip to form students of character, dignity, culture, and quality. Taman Siswa College is a system of education as an anti-thesis towards Western education that tends to be intellectualistic and materialistic and not in accordance with the cultural roots of the nation.

Rifat (2017) states that *Patrap Triloka* or *among* system is a progressive principle of education. He stressed that educators are not just figures standing in front of educated candidates. Educators, according to this principle, must stand between the students and

behind them. This indicates the necessity of educators for, in essence, humble and understanding. Educators are required to understand and nurture. Education system of Ki Hajar Dewantara puts forward to the character education, even referred to as the spirit of education. The freedoms described in the first principle can be considered contradictory to the importance of character, because character education is improperly committed to potential confinement. However, this contradiction is not true. Being a good and free character is not a contradiction; violation of the rights of others and / or society is not a fault of liberty but a neglect of society. Dewantara's educational principles, the desired character education system is not the one that determines a cage for its students. Students are taught to always understand themselves and their surroundings. With this good understanding, students will become human beings who are acting and responsible.

Based on the three points of *Patrap Triloka* above, the researchers concludes that *Patrap Triloka* can be used in many aspects, not only in aspect of education but also in leadership or management aspect. In this study, the researchers use *Patrap Triloka* to study the social development. Researchers pay attention to revitalize *Patrap Triloka* as a local wisdom in developing social which has decreased in almost all aspects of life, such as degradation of moral, unawareness of society, and failure of education system in Indonesia.

2 RESEARCH METHOD

This research used descriptive qualitative method by using documentation and interview to obtain the data and content analysis to analyze the data. Sources of the data were documentations related to Javanese verbal expressions, local wisdom and social development. The local wisdoms here are Javanese saying (*pitutur*), expression, and proverb based on Ki Hajar Dewantoro's motto, *Patrap Triloka*, namely "*Ing ngarsa sung tulada, Ing madya mangun karsa, Tut wuri handayani*". These documents are analyzed by using theories of social development, local wisdom, and *Patrap Triloka*.

3 DISCUSSION

The economic oriented development is more popularly known as growth-oriented development. The impact of growth-oriented development is

jobless, ruthless, rootless, voiceless, and futureless. These impacts cause the social problems in social life. This happens because the development is only physically oriented not on the development of the soul. There is no pay attention to the social life. To overcome the negative effects of physical development, social development is needed as a counterweight. There are three main characteristics of social development, namely social development is welfare oriented, social development as an effort to realize human values, and social development is related to empowerment. In this study, the authors are going to study the social development through local wisdom revitalization. Local wisdom here is derived from the thought of Indonesian true educator, Ki Hajar Dewantoro as the major local wisdom, and Javanese terms or verbal expression as the minor local wisdom.

As stated previously that *Patrap Triloka* is the local wisdom based learning principles introduced by Indonesian Founding Father of Education Ki Hajar Dewantara, in 1931 His famous motto was “*Ing Ngarso Sung Tuladha; Ing Madya Mangun Karsa; Tutwuri Handayani*” (In the front giving good example or role model, in the middle creating an initiative, and in the behind giving constructive support). *Patrap triloka* was originally aimed in education to create a virtuous educator by doing three things, that is, as an educator must be able to set a good example for the student, as an educator can build a high will of the student, and as an educator can encourage the student to be advanced and dignified. As time passes and changes, *Patrap Triloka* not only intend to education but also to various aspect of life, such as intend to social life or society.

The first value of *Patrap Triloka* is *Ing Ngarso Sung Tuladha*. The value of *Ing Ngrso Sung Tuladha* in social life has very high value. As the leader must be able to give good example for the society. It is ideally the leader gives good example, otherwise it is pitiful that the leader gives bad example. For example, if there is a meeting, the chairman often comes late with the reason of busy job. The chairman rarely come on time, let alone come early. Why did not the chairman give an example to his men to come early? This happens because the leader is not because of trust but because of the ambition, to find the name and to seek the fame. Therefore, the principle of *andhap asor* and *lembah manah* are not applied well by the leader. The principle of *andhap asor* and *lembah manah* are the principles of populist leader. Besides *andhap asor* and *lembah manah* there is a *pitutur* or Javanese saying, *ojo dumeh*. *Ojo dumeh* is a statement for people do not be arrogant, not to under

estimate to someone, on the contrary, people are asked to *andhap asor* or *lembah manah*. For example, *ojo dumeh dadi wong gede terus sewiyah-wiyah karo wong cilik* (If you become a leader, you do not be arrogant and under estimate or not respect to your subordinate). Risky jobs are given to his subordinates, while full-profit jobs are taken on their own. This is the characteristic of a leader who wants his own will. So the leader also should not be arrogant, not to be *adigang*, *adigung*, *adiguna*. *Adigang* is proud of his strength, *adigung* is the proud of his greatness, and *adiguna* is proud of his ingenuity. It means that we do not to absolutely rely on our strength, we do not to be arrogant for everyone, especially to the weak person. Otherwise, we have to give full attention for him. We have to care for everyone.

The conflict of regional head election shows the dissatisfaction of the parties who participated in the elections. This is done because the parties feel cheated and do not have a sense of *wani ngalah luhur wekasane* (dare to defeat in order to be high in the end), and *sapa salah seleh* (eventually will be answered who is at fault). Javanese people know the term *wani ngalah luhur wekasane* (dare to defeat does not mean we lose, but succumbing essentially is winning). Although not winning in physical, but win in psychic or mental. Winning mentally or psychically is much more honorable than winning physically but from bad results, for example cheating behavior. The Javanese people also know the term *sapa salah seleh* (eventually will be answered who is at fault). The Javanese believe that victory must be in favor of the righteous. People who make mistakes, such as cheats, will eventually be seen. Only time will answer. Natural selection will answer all the events.

Besides, there is a Javanese term, *menang tanpo ngasorake* (winning without disgracing). This means that in all elections there must be a loser and a winner. It is expected that the election process is all running with fair play, sportive, and uphold the values of humanity. All participants in the election must dare to recognize the opponent's superiority and dare to accept defeat, and if the winner should not be arrogant and demean the defeated opponent, on the contrary, encouraging to go ahead and spirit to compete. Certainly if all election participants have the philosophy of winning against the election conflict will not happen as it is today. Regional head election will be peaceful without violence. So the philosophy of *rukun agawe santoso crah agawe bubrah* (peace makes strong, conflict makes break) will be realized. *Rukun agawe santoso crah agawe bubrah* is an ancestor's *pitutur* (saying) very soothing in our litigation by upholding togetherness and equality.

Therefore, in all cases we are accustomed to *rembug* (discuss). Namely deliberation to consensus. All problems solved together, to find the right solution without being harmed and benefited. We give priority to *rembugan* (discussion) not debate. Debate, according to the author, is not in line with the *rembug* that our ancestors inherited in solving the problem. The current debate that exists is not to seek solutions but personal attacks, and ultimately becomes the arena of blasphemy.

Berdikarionline (2013) reports that the implementation of regional head election (*Pilkada*) is prone to dispute. In 2010, there were 224 regions conducting elections. As many as 73% of them colored the lawsuit process. According to *Kesbangpol Depdagri's* records, of the 486 *pilkada* held in 2005-2008, almost half were problematic. There were several factors that triggered the elections conflict. First, election organizers are sometimes not neutral. There are many cases that show the election of the election organizers against certain candidates. Second, the Permanent Voter List (DPT) is problematic. DPT manipulation can be used to inflame the sound. In addition, the problematic DPT can also mean the removal of citizens' political rights. Third, elites who fight in elections still consider politics only as a means of personal power. In fact, politics is very synonymous with the public interest. Fourth, the political costs of liberal democracy, including elections, are very expensive. With such conditions, rarely candidates are willing to accept defeat. The reason, they have spent too much money to win. Fifth, regional election conflicts are also closely related to economic, political and socio-cultural inequities in the regions concerned. Sixth, still strong sentiment of primordialism, clientelism, and ethnocentrism also become fuel that can explode during conflict of regional head election.

There are many cases of corruption committed by officials in Indonesia, from governors up to village heads, from head of the court up to prosecutors, from ministers up to subordinate officials. It indicates that the officials who this stumble over the cases of corruption can not set an example to their subordinates. They only think for themselves without taking into account the consequences. They are just showing off a luxurious life, splurging pleasure by corrupting the people's proper money for development for the welfare of their people. They are not ashamed to wave like a celebrity to meet their fans. They keep smiling without guilt and regret at all. Indeed actions that do not reflect a role model as the leader.

The act of corruption is a denial of *sugih tanpo bondho* (rich without property). What is meant by *sugih tanpo bondho* (rich without property) is that our wealth is not measured from our possessions, the Javanese know *sugih tanpo bondho* to show that the wealth is not only a physical form but more than that, it can be rich in the heart, rich science, and rich brothers. Rich in heart means having no sense of envy or envy that can cause negative thinking in others. With negative thinking lead to people cheat, do evil and can not accept the reality of life. The Javanese know *pitutur, manut Gusti Allah, manut pemrentah, ojo srakah, kaprah lumrah*. It means that we must obey God's command and stay away from the ban, we must obey the rules and laws made by the government. That way, we are not allowed to live greedy, that is to hate that does not belong to us, for example corruption. Corruption is one of the greedy deeds. Corruptor justifies any means for his own pleasure without regard and respect for the rights of others. *Kaprah lumrah* is an act that is accepted by society in general. It does not form an exclusiveness and apply itself. We must respect and pay attention to the norms and customs that exist in society.

Based on the explanation the terms and verbal expression of *andhap asor, lembah manah, ojo dumeh, sugih tanpo bondho, wani ngalah luhur wekasane, sapa salah seleh, menang tanpo ngasorake, and rukun agawe santoso crah agawe bubrah*, the researchers have opinion that there are many values of Javanese local wisdom can be the references in giving good example or role model from the leader to his subordinates, from the teacher to his students.

Ing Madya Mangun Karsa is the second value of *Patrap Triloka* which means in the middle creating an initiative or willingness. There are many perspective or points of view to *Ing Madya Mangun Karsa*, such as from the education, leadership, and social or common people. From the education, the educators or teachers, according to this principle, must stand between the students and behind them. This indicates the necessity of educators for, in essence, humble and understanding. Educators are required to understand and nurture. When in the middle or among the public, teachers and leaders must be able to build a spirit to work hard and build good performance. As a leader, we need to be in the midst of building troops and fighting with our subordinates. Usually, this condition occurs when your subordinates do not really understand their duties and obligations and they are facing difficult work. You need to let them do it on their own, but by building their souls, to keep their spirit and

motivation burning. In the midst of them, you become a motivator that builds passion.

From the social perspective, *Ing Madya Mangun Karsa* means creating an initiative or willingness especially in sense of participation or concern. People must have a high degree of concern or participation and must be maintained in order not to fade through the era of globalization. There are many terms for creating initiative especially in sense of concern, such as *gotong royong*, *hulupis kuntul baris*, *gugur gunung*, *sambatan*, *kerigan*, *rame ing gawe sepi ing pamrih*. *Gotong royong* or *hulupis kuntul baris* is a form of mutual cooperation undertaken by the community to perform something that is common, such as *gotong royong* make a post patrolling. The highlander or mountain people, the people who live in highland, mountain, or plateau, know the term of *gugur gunung*. Like as *gotong royong*, *gugur gunung* is a kind of community service or mutual cooperation undertaken by the community in mountain or highland to perform something that is common, such as *gugur gunung* make a footpath or street to pass people working on the mountain. Javanese people also have the term of *kerigan* and *sambatan*. *Kerigan* is the same as *gotong royong*, *hulupis kuntul baris* and *gugur gunung*, i.e. a kind of community service or mutual cooperation undertaken by the community to perform something that is common. The scope of community in *kerigan* is smaller than in *gotong royong* or *gugur gunung*. Meanwhile, *sambatan* is similar to *kerigan*, but there is different in object. The object in *sambatan* is personal, not communal. Therefore, *sambatan* is a form of community service undertaken by the community to perform something that is personal, such as *sambatan* renovate the home of Mbah Kliwon.

Besides the terms of *gotong royong*, *hulupis kuntul baris*, *gugur gunung*, *sambatan*, and *kerigan*, there is the Javanese expression *rame ing gawe sepi ing pamrih* (work without expecting rewards). This expression has a very deep meaning, especially in upholding the sense and spirit, that is the spirit to work hard, the spirit of helping others, the sense of willing to sacrifice, the sense of charity (sincerely work). Then, *rame ing gawe sepi ing pamrih* also has the value of responsive to the surroundings. We work not to seek gratitude, praise or great rewards, but we work out of our sense of responsiveness to certain circumstances, such as helping with natural disasters.

Based on the explanation of the terms of *gotong royong*, *hulupis kuntul baris*, *gugur gunung*, *sambatan*, *kerigan*, and verbal expression of *rame ing gawe sepi ing pamrih* above, the researchers conclude that the Javanese people have local wisdom in

creating the willingness or initiative to social development through their terms or expressions that must be maintain to our next generations.

The third value of *Patrap Triloka* is *Tutwuri Handayani*. As stated above *Tutwuri Handayani* means in the back giving constructive support, giving encouragement. It means when the leader lets the subordinates do themselves, the teacher and the leader must be able to give encouragement and inspire the spirit so that the people around him can be a useful human being for society. There are many terms and verbal expressions from Javanese people. Javanese people know the terms or verbal expressions *alon-alon waton kelakon*, *ora obah ora mamah*, *rawe-rawe rantas malang-malang putung*, and *tangi sakdurunge jago kluruk*.

The verbal expression of *alon-alon waton kelakon* often means that the Javanese in slow moving, cannot be fast and tend to be lazy. However, the meaning of the performances of moving slowly, cannot be fast and tend to be lazy from the verbal expression of *alon-alon waton kelakon* is wrong. If we study further, the term of *alon-alon waton kelakon* has a deep meaning and high philosophical value. The term of *alon-alon waton kelakon* has the meaning of endurance in suffering and sorrow, sincerity in accepting reality, sincerity in reaching ideals, perseverance in work, and patience in receiving life test. In short, *alon-alon waton kelakon* has a very high motivation value. We must be totality or earnest in work, study, or business. For evidence, Javanese people, with its tenacity, can stay alive in anywhere and under any circumstances, even not a few of Javanese can live successfully in people's lands or foreign country. This tenacity creates creativity. Javanese creativity can be seen from the language, language shows the nation. For example, in Javanese, the word "wash" becomes *raup*, *umbah-umbah*, *asah-asah/isah-isah*, *mususi*, *jamas*, and *ngguyang*.

Besides the term of *alon-alon waton kelakon*, Javanese people also know the term *ora obah ora mamah* (not moving not eating). This term has the meaning that we must strive, we must work for our lives. The term *ora obah ora mamah* not only means working to eat, but working for our lives to advance our standard of living, and the welfare of our lives. Thus, the term *ora obah ora mamah* has a high philosophical and motivational value that we must work hard and strive to achieve our better and glorious lives.

The word *rawe-rawe rantas malang-malang putung* (anything that prevents it will be broken) has the meaning that anything that prevents us from removing, we face, we overcome. The word *rawe-*

rawe rantas malang-malang putung has a very high ethos value to get something. We cannot easily give up. We strive for what we expect. We have to get what we want. We have to achieve our goal although there are many obstacles that hinder us. This word is our motivation to get something. Success does not come by itself, success cannot be instantaneously. We need a real struggle, we need the determination and determination of the soul to achieve a goal and hope. This term is our motivation to not easily give up.

Besides, Javanese people know the word *tangi sakdurunge jago kluruk* (wake up before the cock crow). The full word is *tangine sakdurunge jago kluruk mundak rejekine ditotol pitik* (The wake should not be preceded by a cock, later its sustenance feed by chicken). This term has the meaning that we must be diligent in everyday life, starting from morning till evening. In this case, we have to prepare ourselves as soon as we can. We take the best of time. We use our fullest possible opportunity because time can not be repeated and the opportunity usually comes only once. Remember the saying "who is quick to get". This word is a high motivation for us to be enthusiastic about all activities. We are always optimistic in one occasion.

Based on the explanations of *alon-alon waton kelakon, ora obah ora mamah, rawe-rawe rantas malang-malang putung, and tangi sakdurunge jago kluruk*, the researchers conclude that there are many Javanese terms or verbal expression containing the values of motivation. These are the old motivations from our ancestors to be run and preserved in order to get to the our next generation. It needs to revitalize these local wisdom values.

4 CONCLUSIONS

After discussing the Javanese terms and verbal expressions as the minor local wisdom contained in Ki Hajar Dewantoro's *Patrap Triloka*, the researchers conclude that there are many values of Javanese local wisdoms related to the *Patrap Triloka* main points, *Ing Ngarso Sung Tuladha; Ing Madya Mangun Karsa; and Tutwuri Handayani*. *Ing Ngarso Sung Tuladha* means in the front giving good example or role model. *Ing Ngarso Sung Tuladha* has high values contained in Javanese local wisdoms, such as *andhap asor, lembah manah, ojo dumeh, sugih tanpo bondho, wani ngalah luhur wekasane, sapa salah seleh, menang tanpo ngasorake, and rukun agawe santoso crah agawe bubrah*. The second point of *Patrap Triloka*, *Ing Madya Mangun Karsa*. *Ing Madya Mangun Karsa* means in the middle creating

an initiative or willingness. As the first point of *Patrap Triloka* before, *Ing Madya Mangun Karsa* has high values contained in Javanese local wisdoms too, such as *gotong royong, hulupis kuntul baris, gugur gunung, sambatan, kerigan, and rame ing gawe sepi ing pamrih*. The last point of *Patrap Triloka*, *Tutwuri Handayani* means in the behind giving constructive support. *Tutwuri Handayani* also has high values of motivation which is useful to support the student or the subordinates to catch their goals or to achieve their hopes. The Javanese local wisdoms relate to *Tutwuri Handayani*, such as *alon-alon waton kelakon, ora obah ora mamah, rawe-rawe rantas malang-malang putung, and tangi sakdurunge jago kluruk*. These terms or verbal expressions have full of motivation values that must be maintained and disseminated.

By revitalizing the local wisdoms contained in Ki Hajar dewantoro's *Patrap Triloka*, the researchers hope that we can build our community based on local wisdom in order to compete with the global community, especially the Asian community. Our society should not be a victim anymore from the consequences of development that is only oriented to physical matters regardless of social development. The various of local wisdom that we have is a big capital in building our society. Let us share our society with economic, technological and informational progress by not abandoning noble values in our local wisdom. Let us take our society to control the world, not the slaves of the world. Hopefully.

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