



The Philosophy of the Express 'Nuwun Sewu' as a Life Guide to Preventing Violence

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Abstract

The purpose of this study was to determine the role of civilizing nuwun sewu in people's lives, especially the younger generation. The urgency of this research is the existence of the nuwun sewu speech culture as an effort to prevent and handle cases of violence in the community. This type of research is descriptive qualitative based on the philosophy of postpositivism, where the researcher is the key instrument. Data collection techniques were conducted by interview, documentation, focus group discussion, and observation. The research subjects were determined using a purposive method that was adapted to the research objectives, namely community leaders, humanists, academics. The results of this study indicate that nuwun sewu culture can be carried out in the community, education, social activities and work need to be practiced so that the nuwun sewu culture becomes a tradition and habit and of course it can be recommended as a formula to prevent acts of violence, this effort is a procedure for attitudes and behavior small examples that will have a big impact in daily life, especially to prevent acts of violence. The culture of nuwun sewu needs to be used as a guide and guide, especially the Javanese people in respecting and respecting others.

Keywords: javanese philosophy; nuwun sewu; way of life; community character

Abstrak

Tujuan penelitian ini adalah untuk mengetahui peran pembudayaan nuwun sewu pada kehidupan masyarakat khususnya generasi muda. Urgensi penelitian ini adalah eksistensi budaya tutur nuwun sewu sebagai upaya pencegahan serta penanganan kasus kekerasan pada masyarakat. Jenis penelitian ini adalah deskriptif kualitatif yang berlandaskan pada filsafat postpositivisme, dimana peneliti adalah sebagai instrument kunci. Teknik pengumpulan data dilakukan dengan wawancara, dokumentasi, focus group discussion, dan observasi. Subjek penelitian ditentukan menggunakan metode purposive yang disesuaikan dengan tujuan penelitian yakni tokoh masyarakat, budayawan, akademisi. Hasil penelitian ini menunjukkan bahwa pembudayaan nuwun sewu dapat dilakukan di lingkungan masyarakat, pendidikan, aktifitas sosial dan pekerjaan perlu dipraktikkan supaya budaya nuwun sewu menjadi tradisi dan kebiasaan dan tentunya dapat direkomendasikan sebagai formula untuk mencegah tindakan kekerasan, upaya ini merupakan tata cara dari sikap dan perilaku contoh kecil yang nantiya berdampak besar dalam kehidupan sehari hari terutama untuk mencegah tindak kekerasan. Budaya nuwun sewu perlu dijadikan pedoman dan panduan terutama masyarakat Jawa dalam menghargai dan menghormati sesama.

Kata kunci: filosofi jawa, karakter masyarakat, nuwun sewu, pedoman hidup

1. INTRODUCTION

The Indonesian nation is famous for its diverse culture and unique ancestral heritage. Based on statistical data from 2013 to 2019, there were 819 developments in the determination of intangible cultural heritage throughout Indonesia, both from oral traditions and expressions, community customs, rites, celebrations, knowledge, behavioral habits regarding the universe, performing arts, or traditional skills and crafts. While on the island of Java, there are 98 developments in the determination of intangible cultural heritage, with details of West Java as many as 40, Central Java as many as 22, and East Java as many as 36 units. In addition, the statistical data presents additional data about the invention of the expression guiding people's lives, such as in Central Java, there are 7 expressions recorded in the data (Kementerian Pendidikan dan Kebudayaan, 2019).

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The data presented in the cultural wealth of ancestral heritage is very important to know and preserve. One of them is an expression that is still popular in the people of Central Java and its surroundings, namely *nuwun sewu*.

This expression is a code of conduct, and an oral expression that is born from human activities or human behavior on the island of Java. This expression can be referred to as culture, because it is not only related to the existence of historical site objects, but culture is also born from human activities resulting from the creation of taste and initiative which has been called intangible cultural heritage.

Culture can be related to human activities that work, feel, think, initiate, and also create. Culture itself is the result of the process of taste, intention, and also human creativity, so cultured humans always have a goal to elevate their dignity (Van Peursen, 1985).

The large diversity of races, ethnicities, customs or cultures that exist in Indonesia is certainly the wealth of the Indonesian nation. However, with this diversity, it is possible for various types of problems or horizontal conflicts between citizens to occur. As an example, there are still conflicts that lead to acts of physical violence, which often result in fatalities. This phenomenon is proof that people's lives need to be regulated in a life order that is firmly guided by the principles of the goodness of life which have become intangible cultural heritage. This phenomenon is a form of concern that needs to be found solutions, especially prevention.

Moreover, there are anomalies in the behavior of young people, as research results show that adolescents in rural areas have better character strengths than those in urban areas, in terms of respect, empathy, honesty, leadership and responsibility. In contrast, adolescents in rural areas have lower negative behaviors than in urban areas, such as smoking, drinking alcohol, drug addiction, game online addiction, gangster, and bullying (Alfiasari et al., 2016).

Deviant behavior that leads to violence is the main focus of researchers in this paper. Victims of violence are not limited to certain groups, which have been synonymous with people with low education and the poor (Wimbarti, 2006). Cases of violence require special attention and ways to resolve them, both with the aim of preventing or dealing with cases of violence that require the attention and cooperation of all parties. This is because violence has a broad and long-term impact, the trauma that will be faced both as a victim and a perpetrator will always be carried throughout their lives (Mulyana et al., 2018).

The approach taken to prevent it can be through education, politics, religion, or socio-culture. One of them is through cultivating noble values such as the expression *nuwun sewu*. This expression is expected to be able to prevent and handle various cases of violence in Indonesia. If culture is in the form of expressions that guide speech and behavior, it is also necessary to be preserved in the lives of citizens, especially the younger generation.

In interacting and understanding each other, language (in which there are expressions) has a very important role in life. Language has so many functions, among others, it can be used to dig up information and provide information to others (Holmes, 2013). Language is also used by speakers to work together, communicate, and identify themselves (Mustikawati, 2011).

In language, the word *nuwun*. The data interpreted as an expression of gratitude or permission. Although sometimes the word *nuwun* in some areas is changed to *suwun* or *nyuwun*, however, the meaning of the word is different from the actual word *nuwun*, if it is *nyuwun* then the meaning changes to ask. There are several words that are used side by side with the word thank you. For example, *kula nuwun* means excuse me, used when someone visits or visits someone else's house. When using the

term *nuwun sewu* it means excuse me, which is used when someone is about to pass in front of an older person (Fardani, 2019). Thus it can be concluded that the term *nuwun sewu* means excuse me as a form of one's humility. This is the dominant character that most Javanese people have. In a humble sense, that is the nature of making oneself not arrogant, not arrogant or arrogant (Sugono, 2008).

This humility trait is a form of humility of a person whose purpose is to bring solidarity among others, and tries to show that the person who does this is not an arrogant and arrogant person. For example, the word *thank you* is used as a guide for someone to respect and respect others.

Sometimes these expressions are considered as a way of making small talk, but that does not mean it is a form of dishonesty or an attempt by the speaker to trick the interlocutor, nor to hide the truth. This is actually a form of deep wisdom from the speaker as a marker of polite language character. The form of pleasantries in colloquial conversations in Javanese can be studied into six kinds, namely congratulation, hope, humility, invitation, prohibition, and goodbye (Rangga Asmara, 2015). In addition, there is also the use of this word if in certain situations you have to use your left hand, first with the expression sorry, thank you (Idrus, 2012). Javanese literature is disseminated orally from one generation to the next. These values are understood as the Javanese way of life (Setiyadi & Herawati, 2019).

The specific purpose of this study was to determine the role of civilizing *nuwun sewu* in people's lives, especially the younger generation. The urgency of this research is the existence of the culture of *nuwun sewu* as an effort to prevent and handle cases of violence in the people of Central Java, especially in Magelang Raya which consists of Magelang City and Magelang Regency.

2. METHODS

The type of research in this study is descriptive qualitative based on the philosophy of *postpositivism*, used to examine the condition of natural objects, where the researcher is the key instrument. Data collection techniques were carried out by means of interviews, documentation, focus group discussions, and observation. The research subjects were determined using a *purposive* method that was adapted to the research objectives, namely community leaders, humanists, academics. Examination of the validity of research data using the triangulation method, to test the validity of the data is carried out by means of triangulation of techniques and sources with more emphasis on meaning than generalization (Sugiyono, 2018). Data analysis consists of three interacting components, namely data reduction, data presentation and conclusion drawing/verification. The qualitative approach used aims to unravel the activities of the community in Magelang Raya which consists of Magelang City and Magelang Regency in cultivating the expression of gratitude. This research was conducted in June 2021 to December 2021.

3. RESULTS AND DISCUSSION

The diverse characteristics of the Magelang Raya community certainly bring different cultures and characters, in speech, attitude, and behavior in everyday life. In an effort to maintain a peaceful atmosphere in pluralism, it is necessary to cultivate good speech and good manners. Like politeness in speech, parents in Javanese society will teach their children to speak politely, either towards parents, older people, or with other people. This

behavior is also taught to their young children, when someone else greets them. Parents will talk to *boso kromo* (smooth language) to talk to their interlocutor when discussing for their children even though the one talking to him at that time is still younger than himself, which maybe in everyday life it is usually the other person who speaks in soft language to him (Idrus, 2012). In addition, it is necessary to get used to greeting each other, asking for permission to use Javanese culture as a form of character strengthening based on local wisdom values (Kustiono, 2018). One of them is the expression of *gratitude* that needs to be cultivated in everyday life. There is a need for the role of formal, non-formal educational institutions, and community social activities in preserving and cultivating it. Based on the results of this study, several efforts to cultivate *nuwun sewu* were described through the roles of several parties as described below.

Community Environment

Moral formation, especially in the younger generation, is an important part to be realized immediately to create a better society, namely a society that is ready and able to face regional and global challenges (Dewi et al., 2018). Society has a very important role in shaping the character of the younger generation. As the first effort in society, the family has an important role with the example of parents and family members. Parents themselves are the first educators for their children, especially the formation of morals or behavior in everyday life. The authority held, taking into account the needs of the family, can help ensure security in the family (Olszowy et al., 2020). The family is the main controller in the lives of their children, education from the family is the provision of good speech and behavior in interacting with the community.

Then the community environment also becomes the most important part in shaping children's behavior. Because social interaction starts from the community, this is also one of the formations of attitudes and behavior in everyday life. Likewise, neighbors, friends and community leaders play a very big role in becoming a complete human being. Some positive life values can be obtained in the community as a provision for life behavior. There are also many citizens who become role models for setting a good example in society.

Community activities in Magelang Raya can be a source of planting good values, including cultivating the expression of *gratitude* as a way of life. Community service activities for environmental cleanliness (in Javanese society it is synonymous with the term 'gotong royong') begin with cleaning their respective yards, cleaning drains, planting yards. Announcements, invitations or invitations to community members to take part in these activities always begin with the expression *thank you*. Community interaction in these activities always begins with the word *nuwun sewu*, for example if you want to walk in front of others, ask for help, give directions, borrow tools, precede going home, and so on. This culture clearly shows mutual respect and a form of politeness in interacting in society.

Community members are also able to play a role in preventing child delinquency, for example by reprimanding if deviant behavior is found. Such as reprimanding when hearing and seeing children say rude words, littering, spitting carelessly, scribbling on public facilities. When reprimanded, people will use the expression *nuwun sewu* as the beginning of reprimanding children. This is done so that the child does not have a grudge against the people who reprimand him.

The wider community environment clearly has a major influence on the success of inculcating values in the formation of attitudes and behavior. Community participation in

instilling the formation of attitudes and behavior is very closely related to changing people's perspectives in social interaction. Practice exemplary attitudes and behavior as soon as possible to begin. Cultivating respect, care, involvement, and active participation of the community in providing culture and habituation of behavior in the environment is the right, fast, and responsive way. This is done considering that psychologically and socio-culturally, the formation of character in the individual is a function of the entire potential of the individual human being in the cognitive, affective, conative, and psychomotor aspects (Suyitno, 2012). In this context, socio-cultural interactions in families, schools, and communities must last a lifetime so that the values of goodness will remain alive and become guidelines for speech and community behavior.

Intellectual, moral, and spiritual skills need the support of a conducive community environment, so that they are able to shape good attitudes and behavior. If this is owned by the younger generation and the community environment is conducive, it will make the community environment more advanced and comfortable.

Related *unggah-ungguh* in public life, such as the exemplary say *nuwun sewu* will impact the noble character that can be detached from the action riots, violence and defiance of the rules of life of the nation. Given its existence, society is the whole of social entities, it appears the role of society in emotional intelligence or even it is said that society is an emotional intelligence workshop in shaping the character of children and citizens in general (Dewi et al., 2018) and needs the role of the community in forming good character (Alfiasari et al., 2016).

Educational Institutions

Formal educational institutions are the most effective places to cultivate the noble values of the nation, because they have qualified human resources and adequate infrastructure facilities. The school environment is supposed to be the most educational environment and the safest environment for children to be able to grow and develop without any threats from anywhere (Noer, 2019).

Magelang is a very developed city, especially in the world of education, even the average Magelang citizen has an average education of high school graduation, besides that there are also many formal and non-formal educations. There is even a military education in Magelang. This has an impact on the attitudes and behavior of educated citizens. In addition, the people of Magelang should also be proud because now there are state universities that can provide enlightenment and progress, especially having a significant impact, especially being educated and educated. With the existence of formal and non-formal institutions that develop, it is certainly a blessing for the people of Magelang. This makes the people of Magelang to be well educated. Cultured education in Magelang always upholds the values of local wisdom. Because the pattern of education is supported by a good and conducive environment. Education takes place in all environments, both those specifically created for educational purposes and those that exist by themselves (Mudyahardjo, 2014). Thus, education in Magelang brings a very good cultural impact, especially in upholding and prioritizing the values of local wisdom such as the *nuwun sewu* cultural customs as traditions and ancestral culture that are still upheld.

The existence of many pesantren as the basis of religious education is expected to be able to contribute to the civilizing of *nuwun sewu*. Through religious education, individuals create a private relationship with God. Through religion, a person can interact

well with other people, and through religion, a person can spread kindness and strengthen his personal character. It is not an exaggeration to say (Dewi et al., 2018).

Ethnopedagogy based education (local wisdom) is an educational practice in which knowledge is generated, stored, applied, and passed on through the means of local wisdom in an area (Alwasilah, 2009). That local wisdom needs to be upheld and implemented and practiced as a cultural heritage reinforcement such as by way of words, actions and behavior. Talking about education, of course there are benchmarks that become a successful educational achievement, namely in addition to the curriculum, human resources, and facilities and infrastructure, the need for good quality education. The quality of education that is cultured from two contemporary perspectives is useful for examining the distinctive character of schools, because they are partly competitive, partly complementary (Desi Yuliantari, 2016). Of course the process of education can be achieved and right on target. As stated by Suti, the impact factors of graduate outcomes are all forms, impacts, influences, and consequences of the output of graduates of educational institutions on: 1) Community social life 2) Cultural life 3) Economic life 4) Local/national political life 5) Security life/ public peace (Suti, 2011).

Based on the description and explanation above, it can be concluded that the aspects, factors, elements, components, and approaches that determine the quality of education are very broad, complex, and complicated. So the need for cooperation and concern as well as the need for support from all elements of education policy makers as well as support from the government, and the community so that the value of local wisdom as a cultural identity can be preserved and cultivated such as preserving the culture of *nuwun sewu*.

Social Activities

The people of Magelang City on average in social interactions are very polite and prioritize the values of local wisdom. Included in social activities in the community by gathering, chatting and how to address a problem by prioritizing ethical values. In social activities, both in the family environment and in the community, they are very harmonious and polite. This is of course because the culture formed by the ancestors of Magelang residents prioritizes local wisdom in attitude and action. The atmosphere of healthy and conducive social activities turns out to have an impact on the order of good community behavior.

The informal atmosphere is triggered by community social activities such as gathering, chatting, hanging out, joking, playing at the post, cycling, small sports such as running and a forum for communities or associations formed for a family solidarity.

In addition, religious social activities such as recitation, *tahlilan*, tadarus, yasinan, shalawatan and mujahadahan are also heard and seen as socio-religious activities that prioritize spirituality as a way of life leading to the afterlife. From the way of gathering and the way of social activities, it can be seen that the people of Magelang are very harmonious, polite and religious.

Thus, this kind of activity brings and forms the citizens of society in order to behave and act, such as promoting polite and harmonious attitude. Morals are highly upheld in life. As always upholding the cultural traditions that exist in the community as local wisdom values. The culture of greeting each other, greeting, smiling and the culture of excuse me or thank you makes people live in a neat, kind and polite order and respect and respect each other. Therefore, social activities affect and have an impact on the formation

of human development to always prioritize the values of local wisdom in behaving and acting such as preserving the culture of *nuwun sewu* as a tool to respect and appreciate. Such a good activity will be a means of social control to prevent juvenile delinquency, because the lack of social control of the community towards juvenile delinquency will have a negative impact on adolescent association (Sujadmi & Saputra, 2017).

Procedures for speaking contain ideas, communication events in the speech community. In the speech community, there are patterns of speech activities that also describe a person's communicative competence. The manner of speaking refers to the relationship between speech events, speech acts and styles. The way of speaking from one culture to another is different, even in basic aspects. For example, in Javanese families, young people who are involved in conversations with their parents, they cannot simply interrupt the speech of their parents if they have not been asked or allowed to. If the child has the opportunity because there is a gap time, he usually starts his utterance in a tone of asking for permission, *nuwun sewu* (Iswatiningsih, 2016).

Jobs

The livelihoods of many Magelang residents are in the formal and informal sectors, many residents work in offices, educational institutions, and trade. *The Global City* by Saskia Sassen describes thoroughly the process of restructuring the economic base, urban space, and social structure of big cities that stand at the peak of globalization, analyzes the realities and social contradictions that globalization has created in their dynamism of development and decline, and hints at the future. city. However, that the economic basis also has an impact on the structure of the community. If the economy is prosperous, the attitude of citizens' behavior also has a good impact. Especially important topics that will be discussed include the creative economy of cities, cultural creativity, social inclusion, social sustainability, cultural technology, urban management, sustainable cities, and creative cities (Sasaki, 2010). Residents of Magelang Raya from very diverse types of work, there are in the formal and informal sectors. So even citizens in the community to earn a good living. People who are orderly and orderly at work also form a good culture.

The environment is very influential on the formation of attitudes and behavior of citizens, if citizens are good then the social order will be good, but a bad environment tends to be bad attitudes and behavior as well. This can be seen from the character of the style of the community environment in several different areas of Magelang City. For example, in the Magelang City area in the midst of densely populated areas where the majority of people work leaving their families from morning to evening or at night, it affects the family, especially the children, the lack of attention and care sometimes makes the child spoiled and out of control, in this case the psychological side is shaky so that the child sometimes rebellious and easily influenced by negative things.

Attitudes and actions certainly change, starting to dare to rebel, with mischief and violence in his life. Uncontrolled influences such as causing and giving rise to acts of violence. Thus, the need to learn *unggah-ungguh* or manners. The way to reduce delinquency is to start introducing a simple exemplary attitude, namely with Javanese culture such as *Nuwun Sewu*. The culture of *nuwun sewu* needs to be practiced and used as a habit so that it has an impact on the attitudes and behavior of young people so that over time, citizens who have moral skills are formed.

The existence of this is in accordance with the concept of the four pillars of education, namely family education, school education, community education, and the government. The role of the four pillars of education in creating the quality of cultured education supports and influences each other to give birth to a young generation who is smart and jointly builds the Indonesian nation (Desi Yuliantari, 2016).

Nuwun Sewu Culture as a Prevention of Violence

The expression *nuwun sewu* is a sentence that is often used by Javanese people as a form of respect for older people. The culture of this expression is a form of attitude and behavior that is directed by young people to adults or the elderly, in this context the focus is on the age of the elderly. *Nuwun sewu* can also be interpreted as a request, request, permission, excuse me, apology (Purwadi & Purnomo, 2008). The relationship between culture and sustainability also involves culture in a more fundamental way in terms of the worldview, value system, and symbolic universe that make up the orientation of civilization, referred to as sustainability culture (Kagan et al., 2018).

Cultivating the expression of *gratitude* is a means with the form of speech to respect and respect others. Javanese culture in the form of *nuwun sewu* can show respect as a sign of appreciating the existence of others. Indeed, at this time, due to the effects of globalization, intangible Javanese culture such as the expression *nuwun sewu* is still used, but it is rarely practiced, especially the millennial generation. The journey of life in society, especially for the younger generation to always uphold the values of local wisdom, care for and preserve it as a Javanese cultural identity that must be used as a way of life. The culture of *nuwun sewu* can also shape one's character into a good and noble person, because in practice it puts forward noble character.

A human person who has good character, of course, has an impact on a person who has good character and behavior. One way to do this is by cultivating the expression of *gratitude* as a habit of life that has an impact on the order of society for the better. At present, sometimes some of the young people seem to behave as they please, free to express themselves so that they seem to lack respect and respect for others. As a result, when facing problems that will be put forward are emotions, muscle strength, and lust. Thus, violence is often committed by young people. Though this has a negative impact on themselves, their parents and the environment around them. In addition, it also has social impacts, legal sanctions, and can even lead to imprisonment.

This phenomenon clearly shows the important role of cultivating the values of local wisdom, one of which is the expression of gratitude. Although sometimes this expression is taken for granted, in the Javanese tradition it contains extraordinary meanings, meanings, and uses. Cultivating the expression of gratitude as a guide for speech and behavior can prevent acts of violence in the context of the behavior of young people in particular and society in general. Very often, fellow citizens there are misunderstandings, misinterpretations, because sometimes attitudes and temperaments are considered less pleasing. This can happen anywhere, on the street or in the neighborhood due to not greeting, greeting, and smiling. So what happens is in the form of psychological and physical conflicts that have an impact on acts of violence.

Teenagers and children can appear lust and emotion to try the most knightly so there will be friction and conflict. In the end, they mocked each other and caused a lot of fights that were detrimental to themselves and others. Actually, Javanese culture teaches a lot about the importance of ethics to be used as a guide in various lives, one of which is the *nuwun sewu* culture.

Based on interviews with various sources in the field related to research on the culture of gratitude as a deterrent to acts of violence as stated by Mrs. Euis Maryam as Kasin of Social Rehabilitation of the Social Service of Magelang City said, to prevent various acts of violence in Magelang City, it is necessary to cooperate with the smallest government unit, namely RT /RW the need for strengthening and introduction and assistance to its citizens as well as resolving various problems with residents openly for the common good.

Thus, there is a need for coordination and cooperation between RT/RW and residents, especially regarding issues that arise, especially regarding acts of violence and other issues. When resolved by way of deliberation in order to be able to parse the problems experienced by someone and find a way out. This of course can minimize problems that will have a big impact such as acts of violence. Furthermore, an interview with Mrs. Anik Herawati, Head of Social Affairs, North Magelang District related to cultural research, thank you, she said that, the main factor at this time was the delinquency of children/teenagers due to one of the influences of information technology such as children being influenced by social media to commit crimes and delinquency. chaos. As well as the need for the community environment, especially from the role of parents, schools to instill moral values. Such as upholding the culture of *nuwun sewu* also has an impact on children to respect and respect others, this is also called morals.

In addition, according to Ms. Eva Yanti, Head of Social Affairs, Central Magelang District, namely the need for assistance and supervision of parents and families so that children do not arbitrarily and arbitrarily do their own thing. Because today's children prioritize cellphones instead of putting forward their parents' advice, and uphold the existing culture of local wisdom.

The need for supervision and assistance by parents to their children is the key to being able to monitor children from deviant and bad behavior. Furthermore, according to Fuad, an employee of the Protection of Children and Women in the City of Magelang, delinquency and violence against both women and children are mostly economic factors, currently due to the economic epidemic, the economy has become sluggish and the economy has stalled as this has resulted in family structure and frequent violence against women and children. as an outlet. The need to maintain good communication between families, fathers, mothers and children so that if there is a problem it can be solved together without emotion.

Meanwhile, Kiai Zainudin, a religious figure in Magelang City, emphasized that it is necessary to learn good religion and practice and practice it so that when you know religion, when you are about to do evil, you will think about it because of sin. So religion becomes a brake when the mind will do bad things. Furthermore, according to Bambang, said it is necessary to maintain tradition and preserve culture as a fortress of life. This has an impact on people will appreciate and respect. In the Javanese tradition, *unggah-ungguh* is taught which is very extraordinary. The meaning of *nuwun sewu* is to be grounded so that we do not soar. People fly up sometimes arbitrarily and have an impact on myself. Then what arises can be tempest.

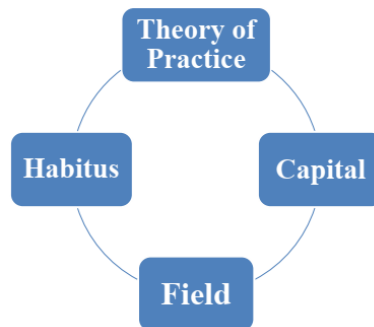
Then, according to Agung Jaya, one of the children involved in violence and under house arrest said. The need for parental communication is maintained well, the association is also maintained well, do not be easily influenced by outside cultures. If the culture of gratitude is *sewu* as a deterrent to acts of violence, I think it is important. At this time, the effect of not saying hello is finally being ridiculed, like riding a motorbike without

permission, resulting in emotions. And that's where sometimes violence arises and eventually attacks each other. Moreover, high school children are now modeled after gangs or groups.

Thus, from the interview above, it can be explained that there are actually various factors of violence. But in the context of the culture of *nuwun sewu* as an act of preventing violence, Javanese culture and traditions that prioritize ethics need to be preserved. Of course, the culture of *nuwun sewu* can be a fortress or a wall in various people's lives that lead to violence. Because *nuwun sewu* in the form of *unggah-ungguh* so that we respect and appreciate each other. When humans respect and respect others, there is a commendable character that appears and looks noble. But *unggah-ungguh* is not enough, there needs to be intention and encouragement to always have good intentions. If it is based on no good intentions, it will cause a lot of things such as leading to delinquency and violence. *Nuwun sewu* is a Javanese tradition that is still upheld and this is the nation's identity as local wisdom. Therefore, the culture of *nuwun sewu* needs to be used as a guide and guide, especially the Javanese people in respecting and respecting others. Currently, the culture of *gratitude* is starting to fade a little because of the effects of globalization. But it is necessary for all to be able to maintain, care for and preserve this culture.

Based on several trends of globalization, the emergence of new information technologies, the intensification of transnational and translocation dynamics, and the strengthening of the presence and voice of certain types of socio-cultural diversity (Sassen, 2010). The theory of practice proclaimed by Pierre-Felix Bourdieu was very influential in the development of social science. Based on his theory, Bourdieu places three key words that apply to the life practices of each actor, namely, habitus, capital and realm. Harker, suggests that the composition of Bourdieu's social practice can be expressed by the equation: (Habitus x Modal) + Realm = Practice (Bourdieu & Siregar, 2016).

Figure 1. Composition of Social Practices



Source: (Bourdieu & Siregar, 2016)

The culture of *nuwun sewu* is a theory of practice in social life in society. One of which was put forward by Buordieau, where the identity that arises in the conscience becomes the capital in behaving and behaving, meaning in social life. In short, habitus is the result of internalizing the structure of the social world, or the inner social structure. Habitus is a historical product that is formed after humans are born and interacts with society in a certain space and time.

Based on Pierre Bordieau's theory that the community environment, education, social activities and work need to be practiced so that the culture of *nuwun sewu* becomes a tradition and habit and of course this recommendation and formula can prevent acts of violence, this effort is a procedure for small examples of attitudes and behaviors that will later be have a major impact in daily life, especially to prevent acts of violence. Of course,

the culture of *nuwun sewu* needs to be practiced in everyday life in society. Apart from being Javanese culture, of course, it is also a form of respect and respect for others. Of course, there needs to be an intention to run and implement it as a life practice.

Therefore, the culture of *nuwun sewu* is not only speech, but it becomes an ethic. If this ethic is implemented and put forward, especially in social life, it can reduce and at least prevent acts of violence. Therefore, thank you as a Javanese culture and community tradition to respect and appreciate others, both to parents and to others. The culture of gratitude puts forward a form of respect. This culture needs to be preserved because it acts as a bulwark in the face of bad behavior along with the influence of globalization which is increasingly sophisticated but sometimes ignores the nation's local traditions and culture. Moreover, one way to shape the character of the community is to preserve local wisdom to be preserved from generation to generation (Hidayat, 2020).

The most important thing in looking at violence against children is social control that can monitor behavior that leads to violence. Supervision in this community is certainly not to supervise all people's behavior clearly. However, all people care about movements that lead to behavior that leads to violence against children. With the supervision carried out by the community, it is expected that violence against will also decrease (Mulyana et al., 2018).

4. CONCLUSIONS

Based on the results of the discussion above, the author concludes that the Javanese culture of *gratitude* in preventing acts of violence is as follows, firstly, factors from the community environment that have formed attitudes and behavior will make the environment more advanced and comfortable. One of them is related to *unggah-ungguh* in social life, such as exemplary Javanese culture by saying *nuwun sewu* or excuse me having an impact on noble character. Second, social activities influence and have an impact on the formation of human development to always prioritize the values of local wisdom in behaving and acting such as preserving the culture of *nuwun sewu* as a tool to respect and appreciate. Third, the need to learn *unggah-ungguh* or manners. The way to reduce delinquency is to start introducing a simple exemplary attitude with Javanese culture such as *nuwun sewu*. This culture needs to be practiced and used as a habit so that it has an impact on the attitudes and behavior of citizens, especially the younger generation, so that citizens who have moral skills will be formed. Fourth, in work activities, the culture of *nuwun sewu* is a Javanese culture and a Javanese tradition to respect and appreciate others, both to parents and to others. The culture of *nuwun sewu* prioritizes *unggah-ungguh* as a form of respect. This culture needs to be preserved because it acts as a bulwark in the face of bad behavior along with the influence of globalization which is increasingly sophisticated but sometimes ignores the nation's local traditions and culture. From it all, the culture of *nuwun sewu* is upheld and becomes a tradition as a simple behavior in speaking and acting so that it gives rise to the formation of a civilized society.

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