

# THE COMMITMENT BHISMA'S IN ORDER POLITENESS

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## *Abstract*

The Bhisma is a puppet character who remained faithful to uphold their oath spoken. That, of course, can reflect to its executive officers, legislative, and judicial branches of the organizers of the state in Indonesia. With that reflection, the organizers must hold fast to the vows that have been spoken before assuming his job. Remain faithful to uphold the words of the oath or affirmation is a hallmark of the Javanese community. This value is as a reflection of ethnic identity in question to hold, because the value is regarded by Javanese contain values that can reconcile the communities, especially communities that have multiculturalism. A plural society we need to keep his peace, if the mutual interaction uphold their oath spoken. Those values are potential local knowledge needed to be conserved, and its conservation through learning in school.

**Keywords:** value of politeness in politics to the characters Bhisma's

## **I. Introduction**

Pluaralisme or pluralism is a necessity: it must be found in every society everywhere. But it still makes the pluralism of social katastrofi horrible. At the international level and among countries, eg Israel and Palestine continue to fight for the mutually exclusive; armed conflict between America and Iraq, Russia and Chechnya, the Ku Klux Klan and Rednecks in North America on the basis of whitesupremacy torturing and killing the blacks and other berwarma; and conflict between Protestants and Catholics in Ireland caused a prolonged civil war. While such domestic unrest in Ambon, Sambas, Sampit, as well as ethnic conflicts among the Natives, and hard. These conflicts were most examples of intergroup tensions and segregation caused by stereotypes and prejudice.

Stereotypes and prejudice attitude is like a fire in the husks that the intensity of the temperature can be increased because of the influence of historical trauma, economic disparity, legal uncertainty and political tensions. Structurally, the political system is discriminatory in many countries, including Indonesia, have been human-boxing classes based on ethnicity, religion or social class, and fomenting conflict. Culturally, the main agents of socialization such as family and educational institutions do not seem to successfully embed-inclusive and tolerant attitude can not teach to live together in harmony in pluralistic society.

Above problems required a solution with a multicultural approach that is implemented at the classroom level. That approach is necessary comparative various ethnic cultures in Indonesia. School as a place to grow a culture of multiculturalism with comparative material as proposed Suyata (2001:24) that the comparative study of the ethnic situation in Indonesia as an important information. Opinions of comparative ethnic studies as proposed has been put forward Suyata Tilaar (2005) through the Introduction to and Appreciation of the diversity in Indonesian culture and society. Comparative ethnic studies reflects the typical things in upholding ethnic and needs to be appreciated. Award as a form of tolerance and social conformity which implies mutual respect and mutual tolerance of differences. To explore the typical ethnic studies required ethnografi approach.

## **II. Multicultural Education.**

Multicultural Education as an approach based on the assumption that a culture is a unique single character that makes a historical and socio-cultural units without preconceptions and without purpose. The uniqueness of a culture is what needs to obtain a place because it is intrinsically valued multiculturalism movement as a manifestation of dissatisfaction with today's global world. The effects of global existence of Inequality is socially, politically, and setting the world capitalist economy. These effects were ignoring each other makes another culture, viewed from the side of the

capitalists or ethnic group with other ethnic origins and often appear presumption of prejudice that are kept in a stereotype.

According Djebrane, et al. (Zamroni, 2008: 30) "The purpose of multicultural education is to create awareness about issues affect That Different cultural groups. In an effort to eliminate social inequalities. "Social inequalities is what caused the cause or prejudice, that prejudice is equivalent to a reduction in the need to eliminate social inequalities. Actions necessary to appreciate the unique culture of each ethnic group. The award was poured in giving treatment or opportunity 'same/equal' in all aspect of society, especially in the learning process in schools.

Multicultural education perspective in dealing with thorny issues that keep the tradition for a community identity in the globalization era by basing powerful education as a civilizing process. According Zamroni (2001: 82) educational practices should be based on educational theory, and theory that life originated from the view of society. Opinion suggests that this view is in the cultural life of society, and culture based on values that can be used for use in educational practice. For example, in Javanese culture there is a proverb "Science kelakone Kanti behavior", this implies the value of perseverance and hard work, because to get a life sciences as a stock needs to be done with a business or in the term "behavior". Without the diligent efforts will not be realized. This values needs to be studied for relevance to the present.

Basic education as a civilizing process is upholding the values that come from their own culture. This means also to maintain the tradition as a nation's identity, but is taken from the values that are relevant to the context of the times. The relevance of this is necessary in order to side by side with the global values. The practice of multicultural education by exploring the cultural values that are still relevant from various cultures to be respected, developed in the direction of global values. Tradition as the capital of survival that requires changes. See strong Balinese people retain a tradition, it is often visited by people from various countries who want to enjoy the traditions of the Balinese

community. Multicultural education is a form of respect for the traditions of various ethnic and change to the global flow. According Tilaar (2005: 202) is necessary transformative education.

Pedagogic transformation is a process that mengtransformasikan life into a better direction. Education with this approach is not only focused on the learner (child-centered-education), but also consider the society with the culture (society-centered-education). Focused on child-centered-education will alienate learners from the community and its culture, but focused on the society-centered-education students to ignore the independence of having to submit to the society dominated by a particular power structure.

Parson (Farida Hanum, 2002: 5) to instill the value of pluralism is needed to give a chance similarity of school functions. In Indonesia's plural society of teachers in schools should be able to carry out pedagogic equality. Tilaar (2004: 216) multicultural education based on new pedagogical pedagogy based on human equality (equity pedagogy). Pedagogic equality will not only recognize human rights but also human rights groups, ethnic groups, groups of nations to live according to his own culture. Thereby recognized the existence of the principle of equality of the individual, interpersonal, international, intercultural, interreligious, and so forth. Actions necessary to appreciate the unique culture of each ethnic group. The award was poured in to give treatment or opportunity 'same / equal "in all aspects of society, especially in the learning process in schools in the implementation of multicultural education.

### **III. Ethnography Approach.**

Ethnography is defined as a description of the ethnic culture of a tribe in a holistic manner. Goods description in ethnography is the material about the cultural unity of a tribe in a community within a geographic area of ecology or an administrative region. Ethnography is used as the method is a way of describing culture. This approach can be used to explore the various meanings of action of a tribe or ethnic realities. Excavation results from the product of an

ethnic meaning of the action used to understand about the ethnic culture.

A study of ethnicity and culture are very interesting, because these studies contain the humanitarian aspects for the sustainability of these ethnicities. For that, ethnography must be able to express all the things that became crucial from an ethnic. It is crucial for the ethnic would be fought for, counteraction to it by other ethnic conflicts would lead to stereotyping or prejudice. Ethnography in this case helps us to understand the conditions of ethnic, to appreciate their implications as a form of tolerance in our diversity.

Clyde Kluckhohn, 1968 (Tilaar, 2005: 196) gives an exact description of the culture. According to him culture is like 'a map'. The map is an abstract description of the trend toward uniformity in the use of words, behavior, artifacts from a group of humans. If this map is obviously going to be able to read about the way of life of a society. Map manner of life of a society or community is reflected in the form of symbols, behavior, and language. Therefore, in the socio-cultural perspective is a view that maps a community layout the of life through symbols, behavior, language, artifacts, and the belief that value is built.

Map reflected by the community such as building a culture of community identity. Identity in other words as "ethnic component of social identity" defined by Tajfel via Jean S. Phinney (Noel, Jana, 2000: 129-130): "that part of an individual's self-concept Which derives from his knowledge of his membership of a social group (groups) together with the value and emotional significance attached to That membership." The implications of that definition that multicultural understanding is necessary to identify the value and emotional attachment that existed at each ethnic group. Identification as a basis for understanding the patterns of behavior shown by their subsequent understanding of it as a basis for tolerance of the reasons embodied in the behavior of every ethnicity. Correct understanding of the value and emotional attachment to each ethnic group is expected to reduce stereotypes and prejudice in every ethnic group, there are implications for inter-ethnic tolerance.

Understanding the value and emotional attachment can be expressed in various ethnic groups with an ethnographic approach. One of them is by understanding the values of cultural symbols, such as Javanese culture with symbols that are disclosed through a puppet. In these puppets are the expressions that are values upheld by the Javanese. Among the several expressions can be evaluated as follows.

#### **IV. Related Java expression's with Leadership**

Javanese society is rich in expressions that contain moral education. In Java, to educate the community through subtle expressions so as not to offend or to cause resentment. With the expression that someone is forced to analyze the meaning of the phrase itself. The expression in the form of words that contain the word or sentence meaning is very profound and can not make the criticism hurt. Phrases that live in the community, the Javanese word for pearl, or a motto that Java Man is a pearl, or the words of the motto is to always remember the Javanese people and acting as what is explicit in those words. The Java expressions relating to leadership, among others:

##### **a. Sabdha pandhita ratu/queen**

The full phrase reads: "Word pandhita queen, queen pangandikaning sabdane pandhita taxable datan Wola-guardian." That is what has been taught by the priest and the king said, should not be changed back, and must konsisten. Hal mentioned because what has been taught pastors have explored the truth so it does not need to be altered. As for what the king has spoken of a decision that has been processed, analyzed, and considered very carefully so it does not need to be altered or plus / minus and carried it live. A leader must be consistent, ie have to go implement what has been spoken. The words and deeds must be consistent, need not hesitate. People who get orders from the king will sendika dhawuh, it also comes in addition to dutifully respect for the king as the representative / envoy god of this world. This means that the king

decreed what subjects would be upheld because the king was regarded as the representative / envoy of the God of this earth.

#### **b. Virtuous Bawaleksana**

The phrase is often used as behavioral demands of a king or noble pemimpin. Arti; to mean more, kindness meant behavior appropriate values and norms that shape luhur. Salah one is by providing generous assistance (Bratawijaya, in the Bachelor Hadiatmaja & Kuswa Endah: 2009: 87). So a leader must have in excess of values, moral and noble. While bawaleksana means keeping the pledges that have been pronounced on the basis of truth and justice. So a leader should be persons of high moral consequently to implement what had been said based on truth and justice, and that was reflected in the attitude to be honest with himself.

#### **c. Aja Dume Kuwasa**

The attitude of people living in an ethical java always put the public interest rather than personal interests. This is reflected in the expression dumeh kuwasa aja, as a suggestion to avoid moral hazard. According Herusatoto via Bachelor Hadiatmaja & Kuwa Endah (2009: 87) dumeh aja attitude is introspective guidelines for all people who are blessed with happiness Java live by God Almighty. Aja dumeh an order for someone to always remember to others, because success must be obtained also thanks to the help and support of others. Therefore, do not forget the services of people who have helped achieve this success. Other teachings of the expression dumeh aja is a reminder that human life at any moment can happen sometimes above sometimes below it also sometimes happy sometimes too hard. So, in attitude taught leadership dumeh kuwasa aja, tumindake deksura lan-padha sapa dha daksiya Marang. This means: do not mentang-mentang were in power, all his actions as arrogant and cocky and arbitrarily against each other.

#### **IV. The Oath of Bhishma's**

"Daulat son of Crown Prince, son of the slave should become empress sedungguhnyalah Father liege lord. Therefore if the lord does not agree with us, that children from inappropriate jadu him king? But the lord himself, and by itself will replace him. This would not allow".

Dewabrata said:

"I promise and stick to what I say this firmly, that the son born to the father of the girl child will be king, and I'll come down from the throne, for the sake of the king who will continue our descent." And Dewabrata also taking an oath on that promise.

Fisherman prostrated themselves:

"Mr. Crown Prince, son of the wise, from the descendants of Bharata, Lord has been doing the brave what Oran has never been done before. My lord is a great hero. Lord may take the child to offer it to this servant of the King of King Father."

Quote essentially tells the story of the father or Bhishma named Dewabrata Çantanu want a family again, but was blocked by the Bhishma who have the right to the throne as king. In case a woman who will dipersunting Çantanu have children later request as a substitute for the king. Therefore, Grandson for his father, he swore he would never married or married.

Bhishma one day join the competition to win the three beautiful women to his sister dipersunting Chitrangada and Citrawirya. Three girl named Amba, Ambika, and Ambalika. Ambika dipersunting Chitrangada and Ambalika to Citrawiya. Meanwhile, Amba still pursuing Bhishma to dipersuami, because Bhishma who won the contest, but do not want mempersuntingnya Bhishma. Bhishma remain firm holds promise for not raising a family. Furthermore, Amba still pursuing the Grandson. Finally Bhishma took an arrow to scare Amba. Amba was not scared, finally released on the chest Amba arrows. Amba finally



died.

#### V. The Oath of Bhisma bearing with politeness politics

Bhisma of the oath on the appropriate expression is a Java community leadership pandhita word queen. In this concept includes mean "what has been pronounced a decision that has been processed, analyzed, and dipertimbazngkan carefully. A leader must be consistent, ie have to go implement what has been spoken. This concept of reflection as a material for police bureaucrat executive, legislative, and judiciary that they were prior to entering the respective headings sworn according to religious beliefs or their own. By adhering to the oath of course implies the existence of honesty, wisdom, to protect his subordinates, and think about the prosperity of the nation. In other words, there is the harmony of our nation and state.

By adhering to such oath, government will own a high-toned attitude bawaleksana. This means that a leader must be highly moral consequently to implement what had been said by kenaran and justice, and that was reflected in the attitude to be honest with himself. With honesty, the implications of aja duweh attitude, which is a command so that someone always remembers to others, because success must be obtained thanks to the help and support of others.

#### **VI. Summary**

With reflect the commitment Bhisma's to uphold his oath, of course, the bureaucratic apparatus executive, legislative, or yudikastif in Indonesia also uphold the oath in running the government. By holding the promise of the spoken vows of course implies the existence of politeness in politics or the state and nation.

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