



KEMENTERIAN PENDIDIKAN NASIONAL
UNIVERSITAS NEGERI YOGYAKARTA
FAKULTAS BAHASA DAN SENI

Alamat : Karangmalang, Yogyakarta 55281 ☎ 586168 Psw. 236, 362
Fax. 548207

SURAT PENUGASAN/IZIN
Nomor : 871^a /H.34.12/KP/IV/2010

Dekan Fakultas Bahasa dan Seni Universitas Negeri Yogyakarta
menugaskan/memberikan izin kepada :

No	Nama	NIP	Pangkat/Gol
1	Prof. Dr. Suharti	19510615 197803 2 001	Pembina Utm. Madya / IV d
2	Prof. Dr. Endang Nurhayati	19571231 198303 2 004	Pembina Utm. Muda / IV c
3	Sutrisna Wibawa, M.Pd.	19590901 198601 1 002	Pembina Utm. Muda / IV c
4	Suwardi, M. Hum	131872518	Pembina Utama Muda / IV c
5	Dr. Suwarna	19640201 198812 1 001	Pembina Tk. I / IV b
6	Siti Mulyani, M. Hum	19620729 198703 2 002	Pembina Tk. I / IV b
7	Sri Harti Widyastuti, M.Hum.	19621008 198803 2 001	Pembina / IV a
8	Mulyana, M. Hum	19661003 199203 1 002	Pembina / IV a
9	Hardiyanto, M. Hum	19561130 198411 1 001	Pembina / IV a
10	Hesti Mulyani, M. Hum	19610313 198811 2 002	Pembina / IV a
11	Drs. Afendy Widayat	19620416 199203 1 002	Penata Tk. I / III d
12	Dr. Purwadi	19710916 200501 1 001	Penata Tk. I / III d
13	Nurhidayati, M.Hum.	19780610 20011 2 2002	Penata Muda Tk. I / III b
14	Venny Indria Ekowati, S.Pd.	19791217 200312 2 003	Penata Muda Tk. I / III b

Keperluan : Pemakalah dalam Kegiatan Konferensi Internasional Kebudayaan Daerah dan Penyerahan Hadiah Sastra "Rancage" 2010
Waktu : Sabtu, 29 Mei 2010
Tempat : Auditorium Universitas Negeri Yogyakarta
Keterangan : Berdasarkan Surat Permohonan dari Ketua Jurusan Pendidikan Bahasa Daerah No : 132/H.34.12/PBD/V/2010, tanggal 27 Mei 2010

Surat penugasan/izin ini diberikan untuk dipergunakan dan dilaksanakan sebaik-baiknya, dan setelah selesai agar melaporkan hasilnya.

Asli surat tugas ini diberikan kepada yang bersangkutan, untuk dipergunakan sebagaimana mestinya.

Kepada yang berkepentingan kiranya maklum dan berkenan memberikan bantuan seperlunya.

Yogyakarta, 27 Mei 2010
Dekan

Prof. Dr. Zamzani, M.Pd.



INTERNATIONAL CONFERENCE

ON TRADITIONAL CULTURE AND "rAncAge" AWARD 2010

Faculty of Languages and Arts
Yogyakarta State University



IKATAN DOSEN BUDAYA DAERAH
INDONESIA



Outdoor Organizer

Certificate

Ref.: 21/KIBD-Ikadbudi/V/10

This is to certify that

Drs. Afendy Widayat

has participated in the International Conference on

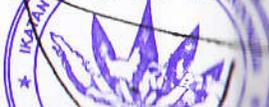
Local Wisdom for Character Building

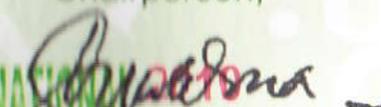
organized by the Vernacular Language Education Department,
Faculty of Languages and Arts, Yogyakarta State University,
IKADBUDI, and "rAncAge" on May 29, 2010

as a: **Presenter**

Dean,

Prof. Dr. Zamzani, M.Pd.
NIP 19550505 198011 1 001

Head of IKADBUDI,

Drs. Sutrisna Wibawa, M.Pd.
NIP 19590901 198601 1 002

Yogyakarta, May 29, 2010
Chairperson,

Dr. Suwanna, M.Pd.
NIP 19640201 198812 1 001

ISBN : 979 820 433-6

PROCEEDING

INTERNATIONAL CONFERENCE

ON TRADITIONAL CULTURE AND RANCAGE AWARD 2010

Auditorium of Yogyakarta State University,
May 29, 2010

Local Wisdom

for Character Building



FACULTY OF LANGUAGES AND ARTS

YOGYAKARTA STATE UNIVERSITY - INDONESIA

PROCEEDING

International Conference

On Traditional Culture and Rancage Award 2010

Publishing Institute

Faculty of Languages and Arts Yogyakarta State University

Director of Publication

Zamzani

Chief Editor

Suwarna

Secretary

Suwardi
Hesti Mulyani

Editor

Sutrisna Wibawa
Endang Nurhayati
Mulyana

Lay Out

Sugeng Tri Wuryanto

Administrator

Joko Purwoko
Sugeng Tri Wuryanto

Address

Faculty of Languages and Arts Yogyakarta State University

ISBN : 979 820 433-6

© 2010 Yogyakarta State University

All right reserved. No part of this publication

May be reproduced without the prior written permission of
Yogyakarta State University

Printed in Yogyakarta

By Ash Shaff

PROCEEDING

International Conference

On Traditional Culture and Rancage Award 2010

Yogyakarta, May 29, 2010

Local Wisdom

for Character Building



FACULTY OF LANGUAGES AND ARTS
YOGYAKARTA STATE UNIVERSITY

Table of Contents

Speech of International Conference by Suwarna	ii
Message from The Chairman of IKABUDI International Conference on Regional Cultural	iv
Opening Speech for International Conference on Culture	vi
Keynote Speech Konferensi Internasional Kebudayaan Daerah	ix
Table of Contents	xiv
Invited Speakers' Papers	
1 A Cultural Presentation About The Gambia (The Smiling Coast of Africa) <i>Ebrima Sarr</i>	1
2 Solomon Islands <i>Cyril Bernard Rachman</i>	10
3 Leadership and Example Of Sri Susuhunan Paku Buwono X A Philosophical and Ethical Reflection to Encourage Nationalism in Local Wisdom Basic <i>Gunawan Sumodiningrat</i>	22
4 Local Wisdom And Nation Development <i>Ajip Rosidi</i>	28
5 Values Revitalization Through Education Civilization Nusantara <i>Marsono</i>	36
Speakers' Papers	
1 Cultural Relativism Ethics and Traditional Idiomatic of Java <i>Afendy Widayat</i>	51
2 Education Based on Competence In Local Wisdom Through Kids Story on Indonesian Language in Elementary School <i>Agus Sutikno</i>	59
3 Common Sense Outlook on Local Wisdom, Culture, and Identity: A Contemporary Javanese Native's Experience <i>Asih Sigit Padmanugraha</i>	64
4 Sundanese-Based Islamic Values Education on Pre-School Children <i>Hj. Nunuy Nurjanah</i>	73
5 The Potential Of Malay And Javanese Languages and Culture on The Challenge of Globalization <i>Paina Partana</i>	81
6 Folklore Studies Of Nyadran Ceremony Among Javanese In Makam Sewu Bantul Yogyakarta <i>Eko Santosa</i>	87
7 Islamic Influence on The Leadership of Sri Sultan Hamengku Buwana V <i>Endang Nurhayati</i>	108
8 The Commitment Bhisma's in Order Politeness <i>Hardiyanto</i>	114
9 Conception of Worthiness in Javanese Living in The Text <i>Grénda Budaya</i> <i>Hesti Mulyani</i>	122
10 Folklore and Human Value Development In Multilingual Setting <i>I Ketut Warta</i>	129
11 The Value Local Wisdoms in <i>Babad Nitik Sultan Agung</i> <i>Kamidjan</i>	143

12	Studies and Implications of Gameful Tembang Dolanan to Nation Youths Moral Instruction in Primary and Secondary Education <i>Maryaeni</i>	161
13	Merapi Spiritual Tourism: Tracing The Javanese Values of Local Wisdom <i>Mulyana</i>	173
14	Ruwahan Traditional Ritual <i>Nanny Sri Lestari</i>	181
15	Philosophy of <i>Suryomentaram</i> : An Analysis of Indonesian Contemporary Novel Based on Avaneese Ethnic <i>Nurhadi and Dian Swandayani</i>	191
16	Integration of The Manners in The Javanese Language Learning as Alternative Revitalization of Local Wisdom <i>Nurhidayati</i>	206
17	Local Wisdom Teaching in Serat Sastra Gendhing <i>Purwadi</i>	227
18	The Discourse About <i>Tembang Macapat</i> as Expression of Cognition System and Local Wisdom of Java Ethnic <i>D.B. Putut Setiyadi</i>	237
19	The Revitalization of Folktales from West Kalimantan, Central Kalimantan and Madura as The Psychological Solution of Dayak-Maduranese Conflict <i>Rahmah Purwahida</i>	253
20	Traditional Javanese House: The Transformation of Single Into Multifamily Dwellings <i>Retna Hidayah</i>	265
21	Japanese and Javanese Architecture; Comparative Study of Sustainability Approaches <i>Silfia Mona Aryani</i>	272
22	The Power of Story (Dewa Ruci): An Offer System of Learning Literature by Multicultural Perspective <i>Siti Isnaniah</i>	282
23	Understanding Raditional Expressions as Javanese Local Wisdom in Generating Societal Harmony <i>Siti Mulyani</i>	295
24	The Study of Javanese and The Enforcement of Javanese Culture Value <i>Sri Harti Widyastuti</i>	304
25	Preserving Javanese Culture Hrough Javanese Traditional Wedding Package <i>Suharti</i>	310
26	Quick and Interesting Javanese Learning Model <i>Sukirno</i>	320
27	Ethical Values in Javanese Leadership in <i>Wedhatama</i> Verses <i>Sutrisna Wibawa</i>	332
28	Etic Values Towards on Memayu Hayuning Bawana in The Mystic Literature of Javanese Spiritual Belief <i>Suwardi</i>	342
29	Traditional Ceremony " <i>Tuk Si Bedhug</i> " an Art Encouragement as Tourism Asset <i>Suwarna</i>	353
30	The Trace of Yasadipura II: A Surakarta's Poet, The Devotee of Five King <i>Venny Indria Ekowati</i>	364
31	Rendezvous with The Local Wisdom of Indonesian Culture in The Novel <i>Negeri 5 Menara</i> <i>Yuli Tri Rahayu and Sukasih Ratna Widayati</i>	381

INVITED SPEAKERS' PAPERS

EDITED BY THE EDITORIAL BOARD

Volume 1, Number 1, 1992

Editorial Board: [Faint text listing names and affiliations]



[Faint text block, likely the start of an article or a preface section.]

[Faint text block, likely the start of an article or a preface section.]

[Faint text block, likely the start of an article or a preface section.]

[Faint text block, likely the start of an article or a preface section.]

[Faint text block, likely the start of an article or a preface section.]

CULTURAL RELATIVISM ETHICS AND TRADITIONAL IDIOMATIC OF JAVA

By: Afendy Widayat

Department of Regional Language Education, Faculty of Languages and Arts,
Yogyakarta State University

Abstract

Harry J. Gensler divide ethics lines into several types and one of these types are *cultural relativism*. This ethics line has similarities in Java ethics generally. Both of these lines of ethics has the advantages and weaknesses. The advantages are able to tolerate for developing harmonious condition which is reflected into idiomatic, like *titi, tata, tentrem*. Whereas the weaknesses are developed appearance (*lamis*). It means that people accept the difference from other, but not outwardly and by heart. In the social and state life, the harmonious condition must be ideal form of society, but in the assesing something must be done openly and good manners, so will result harmonious condition which is not appearance.

I. Introduction

Romo Franz Magnis-Susena (1984: 6), when discuss Java ethics, describes "that ethics is all of norm and assesment that is used by people to know how should people implement their life". Ethicss relate to anything about value, because ethics actually discuss the case of citation about good and bad value. These qualities value is named virtue that opposite wickedness, it means the bad characteristics, so people who has these charakterics is named bad moral. Actually ethics is more related to the justification basis principles human attitude (Kattsoff, 2004: 341).

In fact good and bad value often can be viewed from several aspect and this view results different opinion. Therefore in ethicss be found the lines of ethicss suitable with each opinion. This paper will discuss one of ethics lines, comply with Harry J. Gensler (1988), it is *Cultural Relativism (CR)*. This discussion relates to the moral concept of Java ethics, especially that reflects in the form of Java traditional and the possibility solves the weakness as the effort to shape character of nation.

II. *Cultural Relativism* and Java Ethics

A. Good and Bad

Cultural Relativisme (CR) describes good and bad human attitude depend on social conventions that is given by tradition. The basis principle of morality is showed on social conventions and is used to basis norm of interaction (Gensler,1998:10). Comply with

Poedjawijatna, assesment about good and bad is based on six view of philosophy: hedonisme, utilitarianisme, vitalisme, sosialisme, religiosisme and humanisme.

1. Sosialism. According to this concept good and bad is determined and based on customs and traditions. This view is called the concept of sosialisme, which is based on human who socialize each other. The East and West customs and traditions is different. People has not the right to punish that this customs are good and that customs are bad, but they can be said that this customs are difficult to use general measures, because its ungeneralities.
2. Hedonism. According to this concept good and bad is determined and based on getting pleasure, enjoyment and satisfaction of biological passions. First, this opinion is said by Filosof Epicurus (341-270 SM) from ancient Greek, than is developed by Cyrecnics and is blosomed in the modern era by Sigmund Freud.
3. Intuisism. According to this concept good and bad is determined and based on intuition, instinct or voice of heart. This concept not only is mantioned as intuisionism but also humanism.
4. Utiliterianism. According to this concept good and bad is determined and based on utility, that means the power of usefull. This views is too extreme to interpret now and develope as the concept of materialistic, e.g.: the oldest people is entrusted to old folks' institution in the some welfare state.
5. Vitalism. According to this concept good and bad is determined and based on reflection of human life subjugation power. This concept is practiced by feodalism goverment to the weak people (minority). Now this concept has turned by democracy.
6. Religiosism. According to this concept good and bad is determined and based on desire of God in the theological conviction. This concept is considered the best ethics, but it become stepping stone for expert's thinking, because this concept is not yet general and objective (Poedjawiyatna, 1998:7-15).

Cultural Relativism (CR) is one of ethics concept that its basic teachings is that good and bad depend on cultural assesments or social conventions which is considered as legacies of ancestors. Good is if it is convented by social assesment. Thus CR assesment of good and bad is included socialism categories.

The follower of relativism accepts some education, since childhood, about what is good and bad from society, traditions and customs which become some stable conviction in the socially approved. The value of moral is formed by past-society. They concider that the other society has each traditions, customs, conventionsand cultures, which is become good

norm themselves. Therefore no objectivities moral about some that is said good. The moral is not absolute. Every culture has moral itself. They can not justify that the other culture is false and tolerance attitude is better.

Java ethics is similar with CR. Some attitude is good and bad have implanted step by step since childhood, like through parent's education, and society that refers to culture which prevails in society. Java people accept good and bad teachings from legacy of ancestors. The knowledge from ancestors and society about Java cultural ethics that considers *adiluhung*: about *tata krama* that is related to body movements, series of sit down, contents and shape of talking, e.g.: language teachings to regard others is teaching by degrees of speech, that is known *undha-usuk* of Java. This is teaching since the children begin talking. In the *undha-usuk* of Java, contents *basa krama* that some courteous language to regard others and older people (Suseno, 1984: 45).

B. Difference of Moral Ideology in West Ethics and Java Ethics

In the relation with other culture, Java customs implant relative value. This teaching reflects in proverb *desa mawa cara negara mawa tata*, that means "each village and country has order and way of life country or traditions, customs, conventions and culture. But according to Romo Magnis, Java ethics is different from West ethics. West ethics is preferred to follow ethical ideology of Immanuel Kant. That is obligation ethics. Whereas Java ethics is preferred to Aristotelian ethics. That is wisdom ethics, like that is reflected in proverb *sepi ing pamrih rame ing gawe*. This proverb emphasizes social harmony (Suseno, 1984: 223-225). Relativism Java ethics contents idiomatic *becik* (good) and *ala* (bad), but no especially idiomatic that means wicked and the word *ala* not only means about moral (Suseno, 1984: 210). Java ethics doesn't order to do the duty nullify wicked attitudes, but relatively only suggest, because *ala* dan *becik* are always together, although there contents idiomatic *becik ketitik ala ketara* (good and bad will be known).

Java ethics prohibits ideology that the wicked is forbidden. The true attitude is always relative appropriate with place (Suseno, 1984: 211). This appears on the idiomatic *empan papan*, that means 'good and bad, even the true and false has different place, situation and certainly different in application.

In the its opinion of moral, CR look into its own society in monolith, all have to adhere obligation ethics. Ideally Java ethics doesn't far differ. But that way, like have been laid open by Romo Magnis, Java ethics is not stringent oblige that ethics idealism applying. Romo Magnis express with the wisdom ethics, non obligation ethics. This matter also mirror in applying of *empan papan* which is also applied in parts of from Java society by

themselves. This matter happen because Java society themselves, in fact also have immeasurable, concerning social situation in the certain Java society group, and also individual condition which makes its background. If CR look into the other dissimilar society by pluralism so that all tolerance according to each culture (Gensler, 1988:17), in *empan papan* the Java society realize that the other society may themselves, but tradition, customs, its social convention have differed because its place difference.

Ethics of Java and CR generally more having the character as caring ethics. Differ from the justice ethics assuming equal all treatment and action, caring ethics is contextual, situational and also focus on concrete people and its requirement. People is seen in a personal relation and social relation with the relation of emotional involvement and interdependence (Suseno, 2005: 238). Thus Java ethics doesn't very emphasize justice ethics, but using wisdom ethics. This is like that is mirrored in concept of *empan papan*, conception *bener ning ora pener* and concept *ngono yo gono ning aja ngono*.

The conception of *empan papan* assumes that the applying everything must not equal, thus must be adapted for situation and condition of its different object. This matter also happen in assessing everything, so in its execution, it claims the carefulness.

Conception of *bener ning ora pener* assumes that truth is not yet of course precisely. Thus the truth can be relative and may not be forced. Truth have to precisely in general, specially in the context of Java ethics. someone can be assumed correct, but when exited from Java idealism, truth was assuming wrong.

Conception of *ngono yes ngono ning aja ngono* assumes that everything don't be abundant. One who feel the correctness, needn't play jokes on or express strongly wrong at one who differ. Even at one who are clearly wrong, needn't be abundant in blaming, for example mortifying publicly.

Conception the *empan papan*, *bener ning ora pener* dan *ngono ya ngono ning aja ngono* very often must be applied wisely, doesn't emphasize the obliged attitude to obliging applied in equal, therefore, like above have been touched, that Java ethics is not obligation ethics, but wisdom ethics. Thus Java ethics doesn't tend to become utopic, what is in Java term named *ora muluk-muluk* (their desire is not too tall), and in other concept is often idealized with the term *sak madya* (sufficiently, snugly and precise).

C. The Excellence of CR and Java Ethics

The Excellence of CR and Java ethics is relatively equal, that this ethics have developed and maintained the very strong tolerance, so it can avoid the social conflict

openly. Every difference is as able to be accepted by follower of CR and Java ethics. In Java ethics the tolerance attitude is as that is mirrored in idiomatic *tepa slira*.

The word *tepa* is frequently said as repeat word *tepa-tepa* which intended to equal means with *tepa slira*. Word *tepa* itself has the similar meaning with the word of *tepak* or *tapak*, meaning shadow or result draw of shadow or ex- body or the part of body at one particular area. Whereas the word *seliro* means self. The word of *tepa selira* is more having a meaning as imperative thus it means to tread or mirror or conceive at themselves.

For Java, all the form of attitude will be submitted to the others and formerly is assessed its level truth through consideration which is in the form of logical consequence will be happened when this submitted attitude form is happened to themselves. The logical consequence, in this case, to be concern with feeling to what is possible felt by others.

Through this concept of *tepa seliro*, everything that exist in others can be felt as something that become its own property. Therefore also various negative assessment or chop that everything exists in others, will try to feel or *dithinthingi* as value befalling themselves, or quest to themselves, how if something that happens in others happen to themselves.

In the other form the concept of *tepa seliro* is often said in the form of expectancy from others as perpetrator, this is *mbok ya sing tepa-tepa* (we must behave *tepa seliro*) or with the term *yen dijiwit iku krasa lara ya aja njiwit liyan* (if we is pinched, we will feel ill, therefore don't pinch the others). The concept of *tepa seliro* is relatively dominant to be basis the tolerance attitude. Caused by this tolerance concept, society almost always can be strived to have attitude respect the other party, harmonious and reconciliation condition. Respect to difference understand, in personal level, step by step will be strived its adjustment through repeatedly logic consideration. This matter in culture of Java is known with the expression *digelar-digulung*, this means thought and felt repeatedly.

Through this concept of *tepa seliro*, expanding a lot of Java teaching supporting, for example so that *aja ngina*, *aja ngemingke*, *aja gampang waonan*, *aja gampang sewiyah*, *aja dumeh*, *aja gampang mitenah*, *aja sreidrengki-jail-methakil*, and *aja aji mumpung*.

Aja ngemingke means that don't look down the others, much the same meaning with the concept of *aja ngina* which means that don't affront. This concept suggests people to don't look down or affront to the others. This concept is often based on by other concept, that is *jalma tan kena kinira*. The Concept of *jalma tan kena kinira* means that human being cannot be estimated to be debased its ability, because human being frequently own the high ability which often is not seen by others.

Aja gampang waonan means that don't easy to inveigh. This teaching go into not wrong people. and wrong people. This means though clear make a mistake, others is expected to don't inveigh easily.

Aja gampang sewiyah means that don't easily affront or despise the others. *Aja dumeh* means that don't arrogant because you have higher capable or do something because we feel as deeper in the matters. Like the teaching of *aja gampang waonan*, *ajasewiyah* and *aja dumeh* implicitly also teach in order don't behave to bluff themselves, don't exhibit, etc.

Aja gampang mitenah means that don't libel easily. *Aja srei-drengki-jail-methakil* means don't heartburning easily, malicious, like to bother and pretend in command. As for *aja aji mumpung* means don't abundant because of having the opportunity. Despite *aja gampang mitenah*, *aja srei-drengki-jail-methakil*, and *aja aji mumpung*, it implicitly teaches in order that don't to misuse ability.

Various idiomatic above mainly is used in order to maintaining harmonious condition. Harmonious condition in ideal idiomatic of Java is enclosed in term *titi, tata, tentrem* (natty, arranged and peaceful).

According to Gensler, the problems of CR is how somebody reacts the difference things usher the social group. Than CR determines some attitude that kindness or badness not be at the one of the parties the social group. It is true at one particular some level, CR of some group might possibly be wrong, but it doesn't mean that the overall of ethics's group is wrong. CR often become inconsistent, in one real the correct party is his, but he also agree the others differ (Gensler,1988:15-16).

In this case, weakness which is there are in Java ethics for example the happening of sham respect in other culture. Tolerance frequently only limited to visible attitude (body), doesn't reach at full acceptance (body and soul or heart). This matter in Java is referred as *lamis* (is not with full-heart). This generate the inconsistent. In its relation with this matter, often there are gibing for Java culture, namely *nggih-nggih ra kepanggih*, that means "they say yes but is not executed" or *apik ngarep mbendhol mburi*, that means " nice when is meeting but a period of rear, in its mind or heart".

In one side there are idiomatic of *desa mawa cara negara mawa tata* that means to respect the good and bad view of others, on the other hand also there are idiomatic of *ora Jawa* (one isn't Java) or *durung Jawa* (one is not yet Java) having a meaning somebody cannot behave like idealism in Java ethics. In direct relation, though Java think that somebody is not ethical and claims *ora Jawa* or *durung Jawa*, but Java ethics avoids the

conflict opened to go to the harmonious condition. This concept, making Java ethics, accepts the good and bad other ethics, but it is often not with full-heart.

Despite, there often happen the double standard using to friends or people from group of themselves and friends or people from other group. Friends or one who born as its group is often assumed better than friends or people from group of their outside. In Java culture this term [s recognized with *pilih sih* (favoritism) or *mban cindhe mban siladan* (candling with the shawl and candling with the keen bamboo cleft).

The conception of *Jawa* and *ora Jawa* is very visible in idiomatic *wong Tanah Jawa* that is contrast with *wong Sabrang*, especially in culture of *purwa* puppets. In *purwa* puppets, knight or *Wong Tanah Jawa* is always presented a refinement and not good attitude, while *Wong Sabrang* is often presented harsh or in term of java that is called *buta*. Of course *Wong Sabrang* there non simply interpreted Java and Outside Java, by locative, but is interpreted outside idealism of Java ethics, either through public and also is applied by certain Java group. Among Yogyakarta, Surakarta, Semarang and so on, in the case of certain can differ.

III. Revitalization of Java Ethics

From above description presumably can be pulled summery between CR and Java ethics, what in some cases is almost same , though isn't all of these can be same merely. For CR and bad and good view Java ethics have been determined since old world which have come to the pertinent culture value.

CR and Java Ethics look that bad and good value becoming other cultural view, tolerable. Tolerance attitude to matters that exist in other people or culture, for Java ethics represents the effort go to the social harmonious condition. This condition represents some matter emphasized or made significant and realized through teachings which is systemic, that is for example through traditional idiomatic of Java.

Harmonious condition as idealism of course is acceptable in general, but step the tolerance at random must be re-considered, especially in attitude or wrong move which is concerning loss other group in general. Harmonious condition as result from tolerance, in past is often referred safety, but in the reality it contain the together mistake by certain group. This matter like this which must is not lenient.

The Weakness of CR and Java ethics is visible in reacts the difference usher social group. For Java ethics, acceptance about the badness and goodness other culture, often only illusion or appearance or *lamis*, don't with full-heart, especially only in order to taking care of circumstance remain to be harmonious, which means that isn't happened the opened

conflict. *Lamis* condition generally isn't acceptable of course, because delays problems and doesn't finish the problems. Therefore must be civilized an opened attitude which will to give the criticism to other receptive and group.

On the other side decent attitude of course must be fought in criticism culture, good in order to straightening a mistake of themselves and also other people or group. Criticizing and refusing with the open attitude, or perform demonstration is permitted, but having to decent, and needn't destroy etc. This matter requires to be emphasized to remain maintaining of the harmonious condition, and isn't sham or pretended harmonious, so harmonization in the society, nation and state of Indonesia Will be realized eminently.

Reference:

- Birsch, Douglas. 1999. *Ethical Insights, A Brief Introduction*. Mountain View California: Mayfield Publishing Company
- Gensler, Harry J. 1988. *Ethics, A Contemporary Introduction*. New York, Routledge.
- Kattsoff, Louis O. 2004. Pengantar Filsafat, terj. Soejono Soemargono. Yogyakarta: Tiara Wacana
- Mulder, Niels, 1996, *Pribadi dan Masyarakat di Jawa*, Jakarta: Pustaka sinar harapan
- Poedjawijatna, 1998. *Etika, Filsafat Tingkah Laku*. Jakarta: Rineka Cipta.
- Suseno, Franz Magnis, 1984, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijakan Hidup*, Jakarta: PT Gramedia
- ,2005. Pajar-Pijat Filsafat.Yogyakarta: Kanisius.