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Internalization of Yogyakarta Cultural Local Wisdom Values in the Duties of Social Workers as State Civil Apparatus

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Abstract

This research is motivated by the disappearance of the values of Javanese cultural wisdom which can be used as guidelines for behavior. The fading of the value of local wisdom has also penetrated the Aparatur Sipil Negara (ASN-State Civil Apparatus). This study aims to describe the values of local wisdom of Yogyakarta culture to be implemented in general principles or to run the Yogyakarta Special Region Government. This research uses the descriptive method. Collecting data using literature study. The data analysis uses a reflective approach to the values contained in the local wisdom of Yogyakarta culture. The results of the study indicate that Social Workers as part of the ASN have internalized the values of local wisdom through the culture of the SATRIYA Government. The hope is that the services provided by social workers can be perceived as useful services for those who need social services.

Keywords: Culture, local wisdom, social worker, State Civil Apparatus

Introduction

Distinctive characteristics, values, and local wisdom in the form of activities carried out by local communities must be owned by each region (Pangestu, 2022). In society, local wisdom has values recognized and believed to be true so that community members are determined to live, carry out and practice it in society, nation, and state life. These noble values must be an integral part of all elements of the nation. With the attachment of these noble values, no matter how great the shocks that appear in the life of the nation and state, a nation will defend its culture persistently and these values will remain a starting point as well as a common goal. Likewise in the context of local values and wisdom of an area or ethnicity, such as Java. Local wisdom of Javanese culture includes values in every philosophy, manners, language, clothing, and *wayang* (puppet). All of these have values that can be used as guidelines for behavior (Rochayanti et al., 2012). Specifically, the local wisdom of the Javanese culture in question is in the people of Yogyakarta. Yogyakarta Local Wisdom is a philosophy created by Sri Sultan Hamengku Buwono I, a king and the founder of the Ngayogyakarta Sultanate, philosopher, and war strategist. Those philosophies are *Sawiji*, *Greget*, *Sungguh*, and *Ora Mingkuh*. Javanese philosophy is a way of life for the Javanese people who are expected to grow and become behaviors in everyday life. Of course, as a noble philosophy, it must be part of the effort to remember and strengthen the identity of Javanese people, so that they always have a character like a knight.

Javanese philosophy is a view of life that contains basic concepts about the life that is aspired to, the deepest thoughts, and ideas about the form of life that is considered good (Pangestu, 2022). For the view of life to be eternal and continuous, efforts are needed to internalize the values in this philosophy in each person. This is of course a priority for internalization among the State Civil Apparatus (ASN) who work within the government, both central and regional (Mulyono, 2015). The internalization of local values and wisdom is actually in line with the basic values of the State Civil Apparatus Law Number 5 of 2014 article 4, point "g" which states that the basic value of ASN is to maintain and uphold high ethical standards (Financial Supervisory Agency, 2014). The basic values of the ASN are very relevant to the Javanese philosophy of *Sawiji*, *Greged*, *Sungguh*, *Ora Mingkuh* is a noble ethic. The DIY Culture Service (2022) explains that the Javanese philosophy has the following meanings:

1. *Sawiji* means total concentration and focus on the role being carried out
2. *Greged* means the spirit or fire that burns in the soul every time you carry out your duties and roles. This spirit must be channeled in a natural direction and should not be released or restrained. Thus, all emotions must be controlled in such a way that there are no violent emotions.
3. *Sungguh* means self-confidence within reasonable limits but does not lead to arrogance.
4. *Ora Mingkuh* means unyielding. In this context, trying to be responsible for the promises made with firmness, loyalty, and courage to face any situation.

Based on the explanation above, the values in Javanese philosophy are very relevant to the basic values that must be the grip of an ASN including social workers. A social worker when referring to the Ministerial Regulation on the Empowerment of State Apparatus and Bureaucratic Reform No. 33 of 2020 regarding the functional positions of social workers in general provisions it is stated that the Functional Officers of Social Workers. Furthermore, what is meant by Social Workers are Civil Servants who are given full duties, responsibilities, authorities, and rights by the Authorized Official to carry out social welfare activities (InfoASN, 2022).

As ASN, social workers certainly have the main task to provide good public services to achieve public welfare. Social workers are also public servants of course obliged to uphold the values of local wisdom. The local wisdom of Javanese culture will certainly influence the implementation of duties and obligations, especially in taking an action and decisions. The essence of the values of local wisdom of Javanese culture is very appropriate and relevant to be applied to all areas of life, including the social worker profession. This is because social work is a social construction of a society where social work cannot ignore the cultural values in which social work is carried out (Fahrudin, 2018). The services provided by the social work profession should not only be based on the values and code of ethics of social work but also be in harmony with the values of local wisdom of Javanese culture. The social work profession in Indonesia cannot be separated from the context of social work at the global level (Fahrudin, 2012; 2018). The practice of social work in Indonesia needs to apply the values of local cultural wisdom, especially Javanese, into the profession. Thus, this is a new paradigm of social work that values local cultural wisdom in the practice of an ASN social worker.

Methodology

The preparation of this article is based on research. The research used is a qualitative approach to collect data and information related to the subject matter. This descriptive study aims to describe the importance of internalizing Javanese cultural local wisdom in carrying out the duties of social workers as ASN. A literature study was used as a secondary data collection method based on a literature review. The literature review is carried out on articles in scientific journals and reference books related to the topic being studied. A reflective approach is used in conducting data analysis related to the values contained in the local wisdom of Yogyakarta culture. The steps of data analysis are as follows: *First*, an initial explanation of the local wisdom of Javanese culture. This stage is carried out to recall the importance of

local wisdom of Javanese culture in the life of society and the state. Second, at a glance the social work profession and its role as an introduction. *Third*, critically examine several points that are considered urgent. *Fourth*, reflection in determining a firm and clear position on the values of local wisdom of Javanese culture in carrying out their duties as ASN. These steps are carried out so that the results of the analysis can be arranged systematically and can draw logical and appropriate conclusions.

Result and Discussion

Local Wisdom of Javanese Culture

Local wisdom of Javanese culture becomes the guideline for social life. *Sawiji* (focus), *Greget* (spirit), *Sungguh* (confident), *Ora Mingkuh* (will not back down in the face of any risk). This idea was born by Sri Sultan Hamengku Buwono I. Value is defined as something that is considered good and needs to be implemented to carry out social life. Value is believed to be something right or wrong without having to argue about it and prove it again. Various values, beliefs, and assumptions used by the Javanese people have been used as behavioral guidelines for solving various problems in society (Kusdarini et al., 2017). Some of the Javanese terms that describe the people of Jogja apart from *Sawiji*, *Greget*, *Sungguh*, *Ora Mingkuh* are;

Manunggaling Kawula Gusti means that the spirit of leadership needs to exist in the community, and leaders must prioritize the interests of the community. Leaders are elected by the people and work for the people

Berbudi Bawa Leksana Ambeg Adil Para Marta, in the Javanese view, means justice for all the people. Leaders must be fair, and noble, and defend and protect the people. This character is needed by the leader of the nation.

Sabda Pandhita Ratu Tan Kena Wola-wali, mean that a leader must have a high commitment to promises, not easily change his mind and every word he says can be accounted for. In government, it is only natural that a government that is full of authority and clean is realized. The consistent implementation of local wisdom values will be able to rid the government of all practices of corruption, collusion, and nepotism (Kusdarini et al., 2017). Leaders must understand the condition of the community, leaders must be sensitive to input and suggestions from the community. This is stated in Javanese philosophy with the expression *dupak bujang*, *esem regent*, *sasmita Narendra*. *Bujang* means a laborer or a manual worker who has shallow insight so a leader is needed who gives him reprimand and advice.

Leadership traits are based on the philosophy of *Sawiji*, *Greget*, *Sungguh*, and *Ora Mingkuh* and were raised with the spirit of *Golong-Gilig*. The principle of local wisdom of Javanese culture is also the basis and principle of regional governance, especially in the DIY Province. This is because the value of local wisdom in DIY is very appropriate and reflects the character of the people of the Special Region of Yogyakarta. Social workers as one of the apparatuses in the DIY government cannot be separated from the attachment to the local cultural values of Yogyakarta. Moreover, in practice, the functional positions of social workers as part of the ASN carry out basic work practices in line with local values and wisdom in the people of Yogyakarta as follows:

- a. Non-discriminatory
- b. The Principle of Solidarity
- c. Professional Principle
- d. Principle of Cohesiveness
- e. Partnership Principle
- f. Accessibility Principle
- g. Accountability Principle

Social Work and Local Culture

The process of rapid and massive economic and socio-cultural transformation in Indonesia has had a huge impact on the emergence of various social problems. Social welfare problems at present and in the future tend to continue to expand and reach various segments of society, both in micro, mezzo, and macro settings. The complexity of these problems requires comprehensive handling by professionals (Fahrudin, 2004)). This role is a logical consequence of today's increasingly transparent technological advances. Advances in science and technology and the influence of various factors including demographic factors further expand the types of social welfare problems in the future. Even the quantity and complexity of social welfare problems grow and develop in line with social developments and changes (Fahrudin, 2012). Social changes that occur in development systems and policies have an impact on changes in family values, family ties, and the character of family members. The ability of families to respond to change can be a resource in overcoming various social problems. At the same time, the ability of families to adapt to socioeconomic changes is still not maximized, so the potential for various social problems is still possible. Likewise, in the socio-cultural field, Indonesian families and communities are dealing with changes and the effects of globalization and changes in people's lifestyles which more or less influence the emergence of various social problems at all levels of society (Fahrudin, 2012). Poverty, for example, is still a major problem that needs attention. In addition, various social problems for children have emerged, including abandoned babies, abandoned children, street children, and children in conflict with the law. Likewise, the problem of Remote Indigenous Communities is still a major problem that must receive attention in the context of equitable development throughout the country. The problem of narcotics abuse is still a serious social problem in Indonesia where the current circulation of narcotics has touched all levels, both in rural and urban areas. Even social problems such as socio-economically vulnerable women's houses not suitable for habitation, and neglected elderly are still problems that are and continue to be a concern in handling social problems in Indonesia.

The various social problems above can certainly be prevented by various sustainable social welfare development policies. The purpose of handling these social problems is to restore and improve the social functioning of people with social problems so that they can participate in community life, and overcome various life challenges which in turn can improve their well-being (Fahrudin, 2012). The state has the responsibility to protect all of Indonesia's bloodshed. In the preamble to the 1945 Constitution of the Republic of Indonesia, it is stated that the state has a responsibility to protect all of Indonesia's bloodshed and promote general welfare to achieve social justice for all people. The mandate is then set forth and elaborated in Paragraph 1 Article 34 of the 1945 Amendment to the 1945 Constitution which states that the poor and neglected children are cared for by the State. In this case, of course, to improve social welfare, the State must provide maximum protection to its citizens (paragraph 3 of the amendment to the 1945 Constitution). Therefore, the state has the responsibility to provide prevention, recovery, and development services to the entire community with the help of social welfare human resources, including ASN social workers.

In the explanation of Law Number 11 of 2009, it is stated that nowadays various social welfare problems develop in various forms and are indicators of the welfare of citizens that cannot be fulfilled properly because the state has not provided proper basic social services (Ministry of Social Affairs, 2022). Facts and consequences, at this time there are still many citizens who have not succeeded in carrying out their social roles and functions fully. This shows that it is not only necessary to fulfill social welfare services but also to pay attention to the presence of competent human resources in improving the welfare of society in general. In Law no. 11 of 2009, competent human resources are professional social workers who are human resources in both government and private institutions (Ministry of Social Affairs, 2022).

In the context above, professional social workers are the most suitable human resources for providing social services. The International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW) in 2014 stated that social work is an academic discipline and practice-based profession that promotes social change and development, social cohesion, empowerment, and liberation of people (Fahrudin, 2018). This definition emphasizes collective responsibility and respect for human rights and human diversity as central to social work. In addition, this latest definition confirms that social work as an academic discipline is sourced from the theories of social work itself and theories originating from the social sciences and humanities. However, social

work still recognizes the contribution of local (indigenous) knowledge that comes from the communities where social work is practiced. Then the ultimate essence is not to help people overcome problems but to help and strengthen people's abilities to face life's challenges (Fahrudin, 2018). From the above understanding, it is clear that social workers in carrying out social work practices and their role in society cannot be separated from local knowledge derived from local social values, culture, and wisdom. In this context, social workers as ASN of the Yogyakarta Special Region government are not only bound by universal social work values, theories, and approaches but must also adhere to the local culture of Yogyakarta. This shows that local values and the value of social work are in principle not contradictory and even complementary in enriching the treasures of social work practice.

The Role of Social Workers in Indonesia Laws

The role of social workers in Indonesia is formally stated in various laws. Currently, there are as many as 13 types of laws in Indonesia that de jure mentions the roles and functions of social workers in handling social problems in Indonesia. For example, Law Number 11 of 2009 it is stated that social workers have the task of carrying out social rehabilitation, social security, empowerment, and social protection activities (Ministry of Social Affairs, 2022). To be able to carry out these roles, social workers need to receive professional education and training as professional social workers. Even Law Number 14 of 2019 concerning Social Workers, it is stated that social workers are professionals and carry out social work practices. This is because social work is a practice-based profession. Due to the size and breadth of the roles and responsibilities of social workers in handling various social problems, shows that social workers are very much needed in the development of social welfare (Sukoco, 2005). However, according to Zastrow (2007) in working with individuals, groups, families, organizations, and communities, a social worker is expected to have the knowledge and skills to be able to carry out various roles. Based on the literature and referring to the 13 laws above, the role of social workers can be formulated as follows;

a. Enabler

In this role, a social worker helps individuals, groups and communities articulate their needs, clarify problems and identify their needs, explore strategies, select and implement strategies and develop their capacity to deal effectively and efficiently with the various problems they face.

b. Broker

Social workers as intermediaries are responsible for connecting individuals and groups with social services available in the community. In this case, social workers mediate clients with services available in the community both from government and private sources (Morales, Sheafor & Scott, 2007).

c. Educator

The role of the educator is carried out by social workers by providing information and knowledge to clients and then teaching them the skills to be able to adapt to new situations. To be effective educators, social workers need to have knowledge competence, and good communication skills so that the information conveyed is clear and can be understood by their clients (Zastrow, 2007).

d. Mediator

Social workers play the role of mediator and intervene to overcome the deadlocks of various parties so that compromises, reconciliations, and agreements are reached that satisfy various parties.

e. Advocate

The role of social workers here borrows from the legal profession. Social workers advocate for clients or groups of clients. When clients and client groups need help and service providers are not interested in providing services, the role of social workers as advocates is felt to be appropriate (Zastrow, 2007).

f. Facilitator

Social workers work with clients to stimulate change to occur quickly. To be able to carry out this role, social workers are required to have communication skills to help clients throughout the service process by providing the time, thought, and means needed in the process.

4. Internalization of the Value of Local Wisdom of Javanese Culture in the Role of Social Workers

Social work as a scientific discipline and a profession recognizes the importance of local knowledge (indigenization) in its practice and service. Therefore, the value of local wisdom of Javanese culture has been internalized into the motto of SATRIYA in the Yogyakarta Special Region government which can be internalized to ASN social workers, especially in the DIY area. The purpose of this internalization is to strengthen the competence of ASN social workers and increase their role in society through the local values and culture of Yogyakarta. SATRIYA is an internalization of local wisdom, namely the philosophy of Hamemayu Hayuning Bawono and the moral teachings of *Sawiji*, *Greget*, *Sungguh Ora Mingkuh*. SATRIYA has the meaning of a knight character as an ASN must adhere to the teachings of *Sawiji*, *Greget*, *Sungguh*, and *Ora Mingkuh*. Another meaning is SATRIYA which stands for *harmoni* (harmony), *akal budi luhur* (nobility), *teladan* (role model), *sedia melayani* (willing to serve), *yakin dan percaya diri* (belief and confident), and *professional*. Social workers can apply the SATRIYA culture in the following ways;

a. Harmony

Sustainability and balance of the relationship between nature and God and fellow human beings. Social Workers establish good communication with fellow social workers and other professionals. Social workers must provide social services to the community based on the teachings of their respective religions. An example provides an example to always worship God

a. Nobility

This value is related to the awareness of the human person to distinguish what is wrong or right, honest, and obedient to norms and ethics. Examples of social workers providing services to the community by the ethics or code of ethics of social workers, treating clients with polite language.

c. Role Model

An example is a trait that can be used as an example. Social workers are closely related to working together and for others to be able to set an example to clients/needs for the service, the example is not only in the form of words but also in the form of actions.

d. Willing to Serve

Every social worker must be able to provide good service to clients/service needs. The indicator is being able to put the public interest above personal interest.

e. Innovative

Social workers must be able to create positive reforms toward progress and create something new for progress and convenience. For example, social workers develop models of social welfare services at the macro, mezzo, and micro levels. Examples of social workers making guidelines for providing online counseling services and consultation during the COVID-19 pandemic.

e. Belief and confident

Social workers on duty must always believe that what he does will be able to bring positive changes to the environment. Examples of not giving up in solving client problems because they believe that there

will be a way out. Internalization of SATRIYA culture to be used as a guideline so that ASN can apply it when they are servants of the community. The SATRIYA culture has also been established based on the DIY Regional Regulation Number 4 of 2011 concerning Yogyakarta's Cultural Values. Some of the things that make Javanese cultural local wisdom still must be carried out are as follows:

- i. Human activity is a sociocultural creature that occurs not only because of a momentary activity but rather a long and deep interaction
- ii. Humans are not only users of cultural products but are also creators of culture through activities to design culture in the future.
- iii. Local wisdom is an intangible regional cultural wealth that needs to be preserved, developed, and protected
- iv. The process of globalization can diminish the value of local wisdom

Conclusion

Several conclusions can be drawn from this article. *First*, the implementation of the principles of good governance in the Special Region of Yogyakarta needs to be based on local wisdom values such as the values of *Hamemayu Hayuning Bawana*, *Sawiji Greget Sengguh Ora Mingkuh*, and *Golong-gilig*. *Second*, the values of local wisdom that have been practiced and implemented in the community and also practiced in government management in DIY are values consisting of harmony, noble character, role model, willingness to serve, innovation, and self-confidence. *Third*, Social Workers as part of ASN Yogyakarta are willing to have innovation process confidence and internalize local wisdom values through the culture of the SATRIYA Government. Thus, it is hoped that the services provided by social workers can be perceived as useful services for those who need social services. This is also in line with universal principles and values in the social work profession.

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