

ACCULTURATION OF ISLAM AND JAVANESE CULTURE IN PUBLIC SERVANT ETHICS

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Abstract

The acculturation of Islam and Javanese culture has occurred since the golden age of Islamic kingdoms in Java. Islamic boarding school (pesantren) has been developing widely during the age of Demak and Mataram kingdoms. This development is a product of acculturation between Islamic and Hindu education systems. Islamic boarding school during the heyday of Islamic kingdoms is the institution of education designed to develop and produce royal bureaucrats or nobility officials who understand both Islam ethic and Javanese culture. In recent days, Islamic boarding school has successfully produced leaders who are not only religious as Moslem but also fostering Javanese culture. The leader is a role-model for the followers. Leader behavior is the most central issue in the eye of followers. Therefore, the leader is always required to show good attitudes and positive values, and both virtues can be evolved from the understanding of religion and culture (especially Javanese culture). In accord with Javanese philosophy, human life perfection is understood in term of a totality involving creation (cipta), sense (rasa), and wish (karsa). This totality gives a description that public servant ethics cannot escape from the effect of Islam religion and Javanese culture.

Akulturasi budaya Islam dan Jawa telah terjadi sejak zaman keemasan kerajaan Islam di Jawa. Pesantren telah berkembang secara luas pada zaman kerajaan Demak dan Mataram. Perkembangan ini merupakan produk akulturasi

antara sistem pendidikan Islam dan Hindu. Pondok pesantren selama masa kejayaan kerajaan Islam menjadi lembaga pendidikan yang dirancang untuk mengembangkan dan menghasilkan birokrat kerajaan atau pejabat bangsawan yang memahami etika Islam dan budaya Jawa. Kini pesantren telah berhasil menghasilkan pemimpin yang tidak hanya beragama Islam tetapi juga membina budaya Jawa. Pemimpin adalah teladan bagi para pengikut. Perilaku pemimpin termasuk hal utama di mata pengikut. Oleh karena itu, pemimpin selalu dituntut untuk menunjukkan sikap yang baik dan nilai-nilai positif, dan kedua kebijakan tersebut dapat berevolusi dari pemahaman agama dan budaya (khususnya budaya Jawa). Sesuai dengan filsafat Jawa, kesempurnaan hidup manusia dipahami dalam arti totalitas yang melibatkan penciptaan (cipta), rasa (rasa), dan harapan (karsa). Totalitas ini memberikan gambaran bahwa etika pegawai negeri tidak bisa lepas dari pengaruh agama Islam dan budaya Jawa.

Keywords: Acculturation; Islamic Culture; Public Servant

Introduction

The crisis occurred in Indonesia was neither caused by wrong financial management nor fluctuation of the national currency (Indonesian rupiah) against the dollar. The so called by the author as a crisis is a phenomenon of bad governance when people do not anymore trust the government despite many tasks it accomplishes. Indonesia did experience of being swayed by the 1998 economic crisis due to the contagious effect of global financial crisis. Many years after entering “reformation” period (or after Soeharto regime), Indonesia still failed to restrain its government officers from pursuing their personal interests. One solution suggested is bureaucratic reformation, but the country was still too busy with post-reformation issues and accidentally overlooked this solution (Rock, 2003). Almost all administrations after reformation still emphasized on democratic process, and not on how shall democracy deliver better service to the people. Indeed, democracy is still the powerful driving machine to improve the welfare of Indonesian people. Unfortunately, this dream is yet to be coming true.

Although after reformation in 1998, national leaders have changed alternately, people still cannot give away their hatred to the government because their freedoms to have social activity and access to information are still curdled. Only after bureaucratic abuse was exposed, the government started not only to unleash press freedom and freedom of association, but also support human right enforcement. The restraint of freedom is one issue, and

the other issue is more annoying, that is, the government puts more leverages to the interests of few influencing individuals and bureaucratic elites rather than to the needs of people. Such bureaucratic culture is very discriminating and partial, and news on television often broadcasts how bureaucrats steal (do corruption) people monies for the fortunes of the self and their groups. Public service still remains slack because it involves too many procedures and needs bureaucratic official stamps (Tjiptoherijanto, 2012).

Incredulity crisis against the government becomes too obvious due to corruption, collusion, and nepotism (KNK) creeping into the blood of bureaucracy. It does not stop when New Order regime falls and even grow despite the succession of many administrations. Bureaucrats' ethic awareness is too low to challenge this dilapidation, and also too hesitant from upholding accountability.

Ethic in Javanese Philosophy

Javanese culture contains much local wisdom and these wisdoms undergird the settlement of many issues in society, including leadership. One of them is stated in the concept of "Satria Piningit" (Hidden Leader). This concept was suggested by Prabu Jayabaya, King of Kediri (1135 – 1157), who was known with his prophecies (Muljana, 1979). However, *Satria Piningit* prevails only to the ideal condition, and it is shown by few attributes, which among others is when governance implemented by government emphasizes more on the magnanimity over the interests of politic, economic, law, religion, and culture. All living aspects, therefore, must rest upon the principles of reasonableness and good deeds.

Javanese humans have been taking pleasure of doing contemplation through the aspect of *creation, sense, & wish*. According to Javanese philosophy, perfect life derives from totality of *creation, sense, & wish*. Perfect human is one who understands where life starts and ends (Murtisari, 2013). Elders often define death as *mulih mula mulanira* (going back home to the start), meaning that the deceased is going back home and unified with the Creator, or called as *manunggaling kawula Gusti*. Accordingly, it is clear that perfect human also has the wisdom and the ability to predict occurrences beyond space and time, and this ability is called as *kawaskithan*. Universal philosophy asserts that the essence of truth is the activity of creation (or creativity), meanwhile Javanese philosophy stresses more on the activity of sense (or sensibility), as shown in the phrases of *sari rasa jati - sarira sajati*, and *sari rasa tunggal - sarira satunggal*.

Life wisdoms underlain by logic-ethic-esthetic, or creation-sense-wish, or also trut-kindness-beauty, according to Javanese philosophy, reside what so called *sanubari jalma pinilih, pethingane manungsa*, and *pitatane dumadi*. Broadly minded humans are not easily surprised with the social change because they possess already attributes of *pana pranaweng kapti, tan samar pamoring sukma*, and *sinukmaya winahya ing ngasepi*. Their heart is bright as moonlight. They also bring along traits of *pambukane warana, sinimpen telenging kalbu*, and *tarlen saking liyep layaping aluyup* (Muljana, 1979). Their shade of consciences bounces back the spirit of power.

Indeed, every person needs life wisdom, and so is human who performs his mandate as the holder of power, which in Javanese tradition, shall make him to become a King. In *Kitab Paramayoga* written by R.Ng. Ranggawarsita, a royal poet of Kraton Surakarta Hadiningrat, there are concepts and attributes attached to the King. The King is *narendra gung binathara, mbahu dhendha nyakrawati, ambeg adil paramarta*, and *mamayu hayuning bawana*. It is analogous to God of Heaven because King holds power and governance, shows justness and compassion, and keeps the world in peace and secure (Muljana, 1979). All these traits help King to guard the balance of the life. Being *narendra gung binathara* (supreme leader), King is given powerful authority, called *mbahu dhendha nyakrawati*. This authority is definitely unchallenged that may give him a position like God. Legislative, executive, and judicative powers are led singularly by him without sharing. It may impart an interpretation that King is possibly authoritarian, absolute, and abusive to his power. However, in the other hand, King is also required to keep Kingdom on the balance by completing duties designed to create social order.

King also carries an attribute of *ambeg adil paramarta*, which is, to enforce justness without partiality through judgments underlain by healthy reason, compassion, and integrity. Legal certainty of a governance shall guide every person to act based on the prevailing norms. A popular Malay proverb said that *raja adil raja disembah, raja lalim raja disanggah* (equitable king is served, cruel king is defied). To enforce justness successfully, King must use conscience and humanity values. Concerning truth and justness, Sunan Paku Buwana IV has composed a writing about leadership, called *Serat Wulangreh*. This writing contains some verses. One is *narendra pan tan darbe garwa miuwah sunu*, meaning that in essence, King does not have any wife and child. Explicitly, Sunan Paku Buwana IV differentiates between King as institution and King as individual. Other verse is *narendra sanyata kagungane wong sanagara*, meaning that King is

entirely owned by his people. Therefore, the family of nobility must be served under the same treatment with other peoples, and it is the manifestation of egalitarianism principle.

The creation of leader generation starts by educating the youth to respect the values of virtue. Value is a product of mental formation that can be derived through education, knowledge, experience, legacy, immediate condition, social interaction, and others. One of the virtues can be related with a cultural legacy called "*Ojo dumeh*", an old Javanese philosophy, which "*Ojo*" means *do not*, while "*Dumeh*" means *be opportunist*. If this simple value is performed in daily life, it surely delivers extraordinary power because the value is ancient with great significance to Javanese society.

Ojo dumeh is one pillar of total three in a phrase of not easily being proud, admired or starteled (*ojo dumeh, ojo gumunan, ojo kagetan*). Each pillar has its own capacity. For a Javanese, this phrase is an advice conveyed by the elders to the next generation starting from childhood to adulthood. The advice is aimed to alleviate opportunism and develop respect. Indeed, *Ojo Dumeh* prevents them from being over reactive in behavior. Overreaction emerges due to the sense of superiority on wealth, skill, rank, enchantment, popularity, and descendant. *Ojo Dumeh* is an introspective tenet, and the lesson to be internalized by this tenet is to be more submissive to God the Creator, and to care about other human and environment.

Ojo Dumeh is a boundary for humans when they are possessed by "*dumeh*" (opportunism). There is an expression reflecting *ojo dumeh*, that is, "*koyo ngono yo koyo ngono ning ojo koyo ngono*", which is freely translated as "it is a common-sense but do not be easily to make it so". In other words, humans can get what they want, but they must remember that there shall be a balance between the respect to what they have (self-respect) and the respect to what others have. This balance gives various results, such as producing good communication, being appreciative and respect with others, avoiding prejudice, and increasing care to others. In law context, *Ojo Dumeh* is an ethical value because it declares what is good or bad, and what is right or wrong.

Ojo Dumeh is an effort to keep aside all personal interests (Nordholt, 1987). People with such philosophy will treat others with courtesy, comply with prevailing rules, respect others' right, and keep loyal to their immediate social environments. Such people do not find easy to sacrifice others for personal purposes or for the sake of leadership.

Javanese ethic insists that a successful leader is because of not only his leadership capability, but also the role of followers. Good leader shall not only concern with the main goal of the organization but also be attentive to the demand of the followers. Three principles of leadership are suggested by Ki Hajar Dewantara. First, *ing ngarso sung tulodo*, that a leader must give good role-model to the followers. Leader must act and speak properly to convince followers to behave like their leader. Second, *ing madya mangun karso*, that a leader shall be cooperative with followers. The cooperation will make any jobs easier or lighter to be completed, and it also helps to tighten the relationship between leader and followers, at least to keep it from corrupted leadership. Third, *tut wuri handayani*, that a leader shall give chances to followers to make them advancing forward. Indonesian education holds this principle. Followers are provided with sciences and supplies to increase their insight. A good leader is never afraid of being contended, and thus, he finds no trouble to let his followers to overtake him. It is important manner because when the skilled follower can handle the matters when the leader is absent. Smart leader is one who always manage his followers in such way to achieve the goals of the group.

All these principles represent humanism concept, and Javanese culture has embraced this concept long ago to make people understanding about how to live and the life itself. Javanese humanism is closely related with ethic and ethic behavior. However, worldwide ethic study acknowledged only two poles, namely theory and praxis. Western ethic theory still becomes the umbrella of any ethic perspectives in explaining the concrete behavior of humans (Meliono-Budianto, 2007).

Aligning with this matter, Javanese ethic is the umbrella for the praxis actions of humans. According to Magnis Suseno in *Javanese Ethic* (1984), Javanese ethic attempts to materialize what is understood by "Javanese people" as patterns, principles, norms, manners, values, and morality virtues in the life. There are many Javanese people who still spontaneously, without too explicit reflection, comprehend ethic as judging people using their self as the measurer. Bureaucratic education in Javanese ethic is stressed upon harmony. Indeed, harmony is a very important value to Javanese people. When they live in harmony with other humans, nature, and even spiritual world, they believe that it is secured way from any threats. They preserve value and virtue of morality, and both can manifest in many actions, such as keeping consciences as good as possible, appreciating honesty, taking responsibility, respecting rights and obligations, and maintaining harmony with nature and other

people. Javanese ethic is the anvil where life perspective of Javanese rests upon. Indeed, Javanese life perspective has its own distinction because it looks for *Soul Perfection Science* (Javanese calls it *mysticism* (*suluk*), while Moslem regards it as *sufism* (*tasawuf*)) (Meliono-Budianto, 2007: 76). Many ecclesiastic views among the old-day Javanese (including Hinduism, Buddhism, Islam, local credence, local wisdom) have been mixed into “a distinctive ingredients”, but it shapes Javanese life perspective, and it is a suitable topic for philosophical and critical reviews.

Humanism thought system convinces human to think in rational way (Meliono-Budianto, 2007). Why is that? Thinking rationally makes human becoming potentials in: (a) emphasizing humanity as the base of thought in any situations; (b) solving epistemological problems through rational or critical views; and (c) creating moral consciences and ethic considerations (Meliono-Budianto: 2007). These values are possibly disregarded during enlightenment process of national youth generations. Long ago, parents persistently remind their children concerning a period when the youth experiences the so called “*wong Jawa ilang Jawane*” (Javanese people do not know Javanese ethic). Such period is a sign that education has failed to lay down “*culture fundamental norm*” into the conscience of educated participants. When life journey of the youth accidentally goes to the dark alley, there will always be “*culture shock*” that shall horrify them. Therefore, when youth generation suffers from *ahistorical age*, it is a time to organize culture-based education.

Acculturation of Islam and Javanese Culture in Shaping Ethic

Islam and Javanese culture are main themes in the discourse of Indonesian history. Many centuries ago, when Islam came to the ancient Indonesia (Nusantara), moslems must approach first Javanese elders to ask their assists in making communication with Hindu, Budha and other local religions. Javanese culture is a legacy of Javanese for thousands years and it is already known as world heritage. The relationship between Islam and Javanese culture, therefore, has attracted scholars to make a study about it. However, as history goes, this relationship is never easy. It has been colored by dispute and consensus, either explicitly or implicitly. Dispute is related with *Islam indigenization* in Java. It is a process of transforming the internals, or borrowing outside substances to be internalized into Java localities. Islam indigenization, therefore, is the articulation of social interaction between Islam and Javanese culture. Within

the context of nationalism, Islam indigenization shall be brought into higher level to achieve national integration (Mudhofir, 2014).

Acculturation of Islam and Javanese culture has been attempted by Sunan Kalijaga, one of leading actors in Walisongo. Sunan Kalijogo was talented in playing leather puppet (*wayang*) and he used this skill in his preaching (*dakwah*) of Islam. After his wayang performance, Sunan Kalijaga did not take charges, but he only requested the spectators to recite after him two *syahadat* sentences. He deliberately inserted Islam values into the themes of his wayang performance. He attempted to teach Islam values further to the spectators after they recite *syahadat* (Yatim, 2003). Using local art as his preaching instrument, Sunan Kalijaga has implemented the wise-creative preaching metod as the sufism scholars did. These scholars gave more emphasis in educating heart, or educating without “being educator”.

Acculturation process was also found in *slametan*, a ceremonial event rooted from genuine Javanese culture. This event is a product of animism and dynamism, which is basically the legacy of ancestors but has been arisen and riched by Hindu and Budha cultures that believe in deities and their materialization through things and natural occurrences. The arrival of Islam into Java regions was using “the path of peace”, which involving persuasion and symbols of local cultures. It is less surprising if animism and dynamism, and also Hindu-Buddha, are still affecting “mindset and paradigm” of Javanese people although they have professed Islam as their religion. *Slametan* is the universal concept but different place organizes it in different name and on different way. This difference is caused by the habit of perceiving the self as “weak consciousness” before the power outside the self of human beings. In ancient Java, self-power was the strength of things and ancestral spirits, but after Islam came, this understanding was transformed into attributing the safety to only God wills (Adiansyah, 2017).

According to Sumbulah (2012), Islam religion in Java has its own marker of characteristics and expression. Reason behind this is that dissemination of Islam in Java is dominantly done through acculturation, either in type of absorbance or dialog. The pattern of this acculturation can be seen in behavioral expression of Javanese people, and this expression is even forged by political power of Javanese Islam Kingdom, among others is Mataram that successfully blends Javanese Islam with cosmology of Hinduism and Budhism. Although the relationship between Islam and Javanese culture was once fluctuated during 19th century, but the acculturative face of Javanese Islam is still dominant

in almost every diversity expression of Javanese moslems. Therefore, it is less surprising if “syncretism” and religion tolerances are one genuine cultural nature of Javanese Islam (Sumbulah, 2012).

During the age of Islamic Mataram, Sultan Agung declared policies requiring the old Javanese culture (in Hindu-Budha period) to be acculturated with Islam teachings. These policies successfully produced culture acculturation, which took two forms (Sunanto, 2010). First, grebeg was held on great days of Islam, precisely on Idul Fitri and Maulid Nabi, which since then, the event was renamed into Grebeg Poso and Grebeg Mulud. Second, gamelan Sekaten was played during Grebeg Mulud in the yard of Masjid Agung (Great Mosque).

Islam as a religion developed further with this acculturation because it created an unique mixture of Islam values and Javanese culture. Indeed, this mixture becomes the important element in the development of Islam in Java land. Traces of acculturation are easily found in every development stage of Islamic Kingdom in Java land, such as Demak, Pajang, and Mataram Islam.

Education plays important thing in disseminating Islam through Java regions. Islamic boarding houses (*pondok pesantren*) are the education institution managed mostly by moslem scholars (*ulama*). This institution prepares students to become teachers, elders (*kyai*), or moslem scholars. After graduated from this institution, students went home or moved to another region to preach Islam. At the beginning of Islam dissemination in Java regions, two Islamic boarding houses play dominant roles, precisely that founded by Raden Rahmat (Sunan Ampel) in Ampel Denta-Surabaya, and that built by Sunan Giri in Giri (Yatim, 2003).

In the heyday of Demak, the acculturation of Islamic values and Javanese culture laid the base for the policy “Bayangkare Islah” that was made for Islam education. This policy contains several items (Sunanto, 2010). First, Java and Madura are divided into several education sections to facilitate the dissemination of Islam. Every education section is managed by a moslem scholar, given rank as *wali*, and an assistant, called *badal*. As time goes, *wali* is given title as *sunan* and the name of section served by him is added to this title, for instance, Sunan Kudus, Sunan Muria, Sunan Giri, and others. Second, Islamic education shall be understandable and also acceptable to Javanese people. Therefore, education must be given through the path of culture that is still professed by the society as long as it did not defy syariah. Third, *Wali/Badal* shall be smart in religion knowledge and be able to show good deed and to become the role-model for people. And finally, great mosque is built

at Bintoro (a region in Demak) to be utilized as the source of knowledge and the center of Islam education activity.

Islamic Mataram conducted Islam education through stages in adaptable with government bureaucracy. For instance, Islam education at regency level was carried out by dividing the regency into several education districts. Education process in each district is the responsibility of few *ketib* (*khotib*), aided by few *modin*. The leader of district-based education team is *naib*, while his staffs and village *modin* take care education process at village level. In some regencies, Islamic Boarding Houses are built to intensify Islam education at villages. The teachers are called as *kiai sepuh* or *kiai kanjeng*, and considered as the part of “ulama keraton” or royal scholars (Sunanto, 2010). Islamic Boarding Houses that were built during the period of Demak and Mataram are the product of acculturation between Islam education system and Hinduism education system performed by Hindu Kingdoms in Java (among others is Majapahit).

Islam has put education in a very important position, and Al-Qur'an, through Epistle al-'Alaq in Verse 1-5, requires human to conduct a reading (*iqra'*), and it is stated: “*Read, in the name of the Lord Who Create; Create man from a clot; Read, and the Lord is the Most Bounteous; Who teach by the pen; Teach man that which he knew not*” (QS. al-'Alaq: 1-5).

The word “read” in that verse must be understood in wider sense because it refers to the reading of *qaulyah* and *kauniyah* verses. Reading is an important requirement in education because it is “a path” for human before obtaining knowledge. The command for reading is reflecting the fact that Islam suggests the congregations to be enriched with knowledge because knowledge helps them to perform proper way of devotion to God.

Education provides the course for moslems to obtain knowledge, and this matter has been explained in QS. al-Taubah verse 122: “*The believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.*” (QS. al-Taubah: 122). The esteem of people with knowledge would be risen by God (Allah SWT), as described in QS. al-Mujadalah verse 11: “..... Allah will exalt those who believe among you, and those who have knowledge, to high ranks” (QS. al-Mujadalah: 11).

Besides by al-Qur'an, the importance of education is also declared by Hadists of Prophet Muhammad SAW, which mostly emphasize on the importance of knowledge seeking, the benefits behind knowledge seeking,

and the virtue of being scholar over devotee. Even, Islam has put “knowledge seeking” as a command among moslems. Some hadists supported this position. One hadist has stated that: *“Those blessed by Allah would be eased in understanding religion”* (Bukhari & Muslim).

Other hadist told by Imam Muslim has stated that: *“Those who take path with knowledge seeking inside it, then Allah would ease their path to the heaven”*. Hadist told by Imam Turmudzi explained: *“The virtue of scholar over devotee is comparable to my virtue (Prophet SAW) over those among you in the lowest rank. Then Rasulullah SAW declared: Allah and angels, the inhabitants of sky and earth, ants in their nest, and fishes in the ocean, are praying for those who teach kindness to others”*.

Based on verses of al-Qur'an and statements in the hadists, it can be said that Islam is a religion that put education as the central point of dissemination. As expressed in QS. al-Dzariyat verse 57: *I (Allah) created the jinn and human kind only that they might worship me (Allah)*. Being submissive (or being devotee) to Allah SWT only to look for the blessing is the ultimate goal of mission behind the delegation of Rasulullah as the messenger of Islam religion to human kind. Therefore, the ultimate goal of Islam education is also to prepare individuals to become devotee to Allah SWT.

Religion and culture are the bases of education praxis. It is not merely introducing religion and culture as subject matters in education, but all elements of religion and culture must also be attended during education process. It means that these elements shall be taken into account when delivering certain subject matters such as art, morality, religion values, literature (folktales, chronicles, folklores, and others), and physical exercise. It is a model of comprehensive education program, and such program demands culture-friendly education situation, and in fact, this situation can be performed effectively through education system provided in Islamic boarding houses.

When Ki Hajar Dewantara built his school “Taman Siswa”, he did not use coercion approach. He managed his students with *Momong, Among* and *Ngemong*. Students are not coerced, but guided and led to the better level. Students must develop based on their destiny, and teachers are only those who guide and help students to achieve their development path.

Education system of Islamic Boarding Houses is a structure that integrates the education of knowledge with the education of morality, culture, and other values. According to Ki Hajar Dewantara, this system is not peculiar in the history of Indonesian education, and it has been implemented by Islamic Boarding Houses. Such an integration system shall involve physical structures

that may need very huge costs. Despite this financial issue, the implementation of this system is meant as an effort to develop conditions and situations of Islamic Boarding Houses into education practices. Some teachers admit that the education system of Islamic Boarding Houses is what they need (Erniati, 2017). This system allows teacher aspirants to comprehend the principles of culture that are applied to education praxis. In the future, professional teachers are required not only to master knowledge and transfer this knowledge to the students, but they must also be able to represent themselves as intellectual, professional, and leader of role-model.

Acculturation in education is always attentive to local and national values, which is aimed to grow among the educated participants the pride to their nation and the sense of responsibility to preserve their national genuine culture. Indeed, it is culture that drives educated participants to grow and develop, starting from an immediate environment to a wider environment, such as national and universal cultures. When educated participants are not familiar with their immediate culture, they may not know well what is their national culture or possibly find difficulties to ascertain whether they are the member of their national culture. This situation gives them high vulnerability to the effect of external culture, and they tend to accept the external culture without judgments. This tendency occurs because educated participants suffer from lacking of judgment concerning norms and values of their national culture.

The stronger the judgment someone has, the stronger the motivation to become good citizen. At the peak point, collective cultures and values, under macro perspective, would be the norms and identities of a nation. Indeed, the educated participants can in the future be the citizens whose insights, mindsets, actions, and problem-solving capacities are based on Indonesian norms and identities. Main function of education has been stated in National Education System Act, which is, "to develop the capacity, identity, and civilization of the dignified nation in order to enlighten national life". Base rules that regulate national education system shall be the strong anvil that helps individuals to develop their self-potential to be the member of society and nation.

Education is also functioned to bequeath cultural values and previous achievements to the next generation. Both cultural values and previous achievements represent the pride of the nation, and these keep the nation known by other nations. Beside to bequeath, education is also functioned to develop cultural values and previous achievements into the lessons that can be adapted to current situations and future days, and exploit them into new

achievement that would be new identity of the nation. Giving education about national culture, or about cultural character of the nation, thus, is the core of education system. Borrowing terminology from Aleks Lanur, he said that "human is a creature of history. First, being the creature with consciousness, humans recognize and understand their past, and use this understanding for their benefits in current or future days. Secondly, being the creature with free will, humans can design their own life. Although they are still affected by their past, they can act on it. Humans determine what they need to be and also fulfill their own necessity. Third, humans are developing with times, and their life is never static. Humans always experience change and development (Azra, 2000).

What is the impact of this terminology on bureaucratic education? If people want to achieve what they need, thus bureaucratic education must be given based on the past of educated participants, either as individual or as the nation. As an individual, educated participants are not *tabula rasa* (blank paper) as John Locke presumes. Innate substances, including biology, psychology, and spirituality, are definitely influencing the self of educated participants (in Zuhro, 2007).

The education of national culture and national identity can be given by teaching values or policies that underlain both national culture and national identity. The policies to enforce the attribute of national identity are always those concerning values. Therefore, the education of national culture and national identity is basically to develop the values derived from life perspective, national ideology, religion, culture, and other systems, into those that underlain the national education goals. According to H.A.R Tilaar, education and culture are one existential unit. On certain definition, culture is a process of education. Culture is not static and always subjected to a change. Therefore, education process cannot be reduced into a merely process in school institution (Azra, 2000). However, school must be operated as social institution that performs acculturation in education. School as the provider of formal education becomes one of acculturation channels besides family and other communal institution. In this context, education is a process "to humanize humans", or precisely "to humanize young humans".

Public Servant Ethics

When discussing organizational ethics, some experts differentiate personal ethics from organizational ethics. Personal ethics determine whether one's

individual behavior is good or bad when having relationship with others in an organization. Organizational ethics determine the parameters of *obligations* incurred by organization, and ascertain the context where the decisions concerning personal ethics are made. The problem is that bureaucratic ethics only follow what bureaucrats do. It means that bureaucratic ethics are merely submissive to the will of politicians. As a result, the essence of organizational ethics is lost because parameters and decisions would always be political.

Bureaucratic ethics are also affected by the limited resources. This limitation forces bureaucracy to suffer from slow-down. The resources can be finance and human. Bureaucratic human resource is always problematized with poor quality, less competency, and low professionalism, as well as overwhelmed by unfair retaines due to limited funding for wages. Most importantly, it must be noted that Indonesian bureaucracy lives within a political system. In many developing countries, including Indonesia, the political system is still developing. Only in current days, the developing countries start to apply democratic principles properly into their political system, but they must understand variants of democracy and its related problems before achieving the desired results. Still, politically, roles played by bureaucracy in the developing countries are more than those in the countries with more advancing democratic system. However, these roles are not balanced with accountability to the people as democratic system expects. Effort to improve bureaucracy is then considered as to internalize ethics to become the main value in administration. Personal ethics and organizational ethics need patience, and the results of both ethics are often not spectacular or possibly unexpected, but mostly incremental.

The authority of bureaucrats would be limited if bureaucracy is built upon the base of personal ethics. Meanwhile, organizational ethics facilitate bureaucracy to produce favorable leadership style. Concerning with occupational ethics, two approaches are suggested, namely teleology and deontology. Every citizen expects that bureaucracy is comprised with humans in good character. This good character derives from virtues that undergird policies made to benefit people and alleviate opportunism. This character is also constituted by the values of truth, virtue, and struggle. Bureaucrats' spirit of struggle may be the determinant factor because although receiving less retaines, they still must refrain from being tempted to violate the values of truth and virtue.

Case Study in Local Politic

The relationship between local culture and democracy contains with three characteristics. First, the people in *Mataram Region* are mostly nationalist and *abangan* (Islamic nominal). Second, *Horse-Shoe Region* is occupied by religious people. Third, *Arek Region* is inhabited by egalitarian people who are open-minded to any ideas. Compared to *Mataram* stereotypes with their slow-sluggish style, the characteristic of *Arek* culture is mostly open, expressive, *bloko suto* (outspoken), and disliking *ewuh pakewuh* (formality). All these characteristics are influencing the pattern of local democracy in East Java. Therefore, East Java people always express their aspiration through explicit articulation and even with loud sounds (Zuhro, 2007).

The relationship between local culture and democracy in Blitar City is significant to study. Blitar City as a part of Mataram cultural landscape is still less democratic, but the political reality in recent days shows that Blitar differs from other regions of Mataram culture. Both political supra-structures and infra-structures in Blitar City strongly indicate the values of democracy (Pratikno, 2009). Concerning with governance implementation, Blitar City Government, for example, has democratized the governance through bureaucratic reformation. Before executing this bureaucratic reformation, as reported by Mayor of Blitar City, Djarot Saiful Hidayat, Blitar City Government faced two problems, precisely structural and cultural (Kartasasmita, 1996). Almost all bureaucracies of local government in Indonesia, including in Blitar City, have corpulent structure with bureaucratic cultures of inertia, less innovation, and lack of creativity, because they are trapped into the habits of routines, poor coordination, and waiting guidances from superior (top-down). There is an assumption that leader is always right and thus never asks followers for inputs (Efendy, 2005). Promotion for structural rank is often based on formal legal aspects, such as seniority and closeness with superior, and thus, disregarding considerations of achievement and creativity. Work orientation of bureaucracy is mostly bowing and scraping (ABS = *asal bapak senang*). Work system and work mechanism of the governance are reclusive (closed) because only the city government is informed about public documents or development plans. Corruption, Collusion and Nepotism (KKN) are still rampant in government programs, and the fate of bureaucracy is greatly affected by the political wills of the ruler.

Early step to deal with these problems is by changing the mindset of government bureaucrats and shifting the paradigm of *pangrehprojo* into *abdiprojo* through a method of *building learning organization*. In *pangrehprojo* paradigm,

bureaucrats identify themselves as government officials needed by people and thus, must be served by people. This mindset decreases the quality of public service given to people. In *abdiprojo* paradigm, bureaucrats must view themselves as the servant of people, and thus, they must deliver good public services with high devotion to the tasks (Purwadi, 2003).

Next step is to apply reward and punishment in consistent way. Individuals who are actively innovative and have excellent performance are given reliable rewards, such as rank promotion or welfare improvement. In contrast, for those who commit mistakes and violations, they would be subjected to strict sanctions but still aimed to educate them toward better behavior in the future. Reformation steps against bureaucratic internals must be done gradually, on plan, and in proper direction. All these steps involve rationalization of organization, deployment of personnel, reinforcement of organizational tasks and functions, creation of synergy and coordination among the work units, enforcement of two-way communication culture, and construction of sense of collectivity. These steps impart many benefits such as improving organizational performance, increasing employee's welfare, giving warranty to employees who want to optimize their career, eliminating KKN, and growing atmosphere of creativity and innovation (all employees) (Hidayat, 2004).

Positive Implication on Local Elite Behavior

Ethic problems cannot escape from personal effect. Self-control concept is not absurd because one of fundamental necessities of every human is the desire to live in group as social creature by which surely makes human to always need the presence of others. Basically, corruption is the action to violate the essence of cooperation in bigger context, mainly the cooperation built by the people in certain nation to develop and achieve the collective goals through organization called "State". One important element to implement mandate is the honesty of public servants in any tasks assigned to them. When public servants learn to respect honesty, then any abusive and deceiving actions can be easily identified, at least reducing their contagious effect (Komorotomo, 2008). Any intrigues aspirated by outsider are hardly infiltrating because public servants trust one to another. They successfully refrain themselves from committing abusive and deceiving actions because they are not easily blinded by material privileges promised by their wicked superiors. When government officers have integrity and honesty, they work and serve the people in peace while corruptors and opportunists run for a place to hide. However, if public

servants are not honest, then bad people are free to use their methods to drive out the loyal servants (Efendy, 2005). Clean public servants, indeed, are needed as the main capital to the strong governance and bureaucracy. If all government officers are clean and honest, then any bad intentions to take personal advantages from someone in high ranks would be like destroying rocks with a rotten egg or igniting fire on the calm water.

Arrogance and responsibility negation shall never happen when public servants remember their position as just like waiter welcoming guests in a restaurant. If they consider their official tasks as mandate, they would be emphasizing more on serving the public as just like what is done by other public functions, for example, a physician examines patients, an entrepreneur supplies the staple for community, or a farmer cultivates fields for good harvest. Being arrogant is always useless. Interaction between society and public bureaucracy would be more intensive because each begins to realize that achieving their goals through State is more important than others.

Since the enactment of Law No.32/2004 concerning Local Governance, the local leaders are not determined anymore by political elites in DPRD. The involvement of DPRD is the attribute of New Order era. Instead, local leaders are directly elected by people through local leader election (*Pilkada*). This local leader election is a momentum for succeeding local leadership to manifest the implementation of participative democracy (Utomo, 2007). Through local leader election, people have direct participation to determine leaders they consider as aspirative, capable, credible, and acceptable. This is a quite important democratic leap in Indonesian socio-political landscape, precisely from centralistic democracy in New Order era to decentralistic democracy in reformation era.

Conclusion

The acculturation of Islam and Javanese culture is an inescapable certainty. Islam came to Java regions through very long process. It started with the arrival of Gujarat traders who then did “a slow but sure penetration” into the indigenous’s minds. They did not compel their teaching to the indigenous through coercion. Acculturation (or also called cultural blending) is the most appropriate method at the time, and until now, the results are still found in daily basis in the form of Islamic ritual and cultural ceremonies.

Some moslem scholars in Java who are given title as *wali* have made a gathering that in later days, has been popularly called as *Wali Songo* (Nine

Scholars). They disseminate Islam through acculturation, and thus, they find no resistance or rejection among Javanese people and even the kings in Java regions when they introduce Islam teaching to them. In current-day context, acculturation is still relevant to public servant ethics because public servants are required to be the role-model of the society. Islam requires people to respect *umaro* (leader) and be submissive to *umaro* who occupies certain rank. State shall be in good governance when there is a synergy between *Ulama* and *Umaro*. This is the form of acculturation between Islam and Javanese culture that still remains persistent until now. This acculturation may be the legacy of *wali* from the old days of Islam development but it is still relevant to the public servant ethics in current days.

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