



## Application Civic Virtue in Yogyakarta Natural School Through 'Tata Krama Desa' Subject

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ABSTRACT	ARTICLE INFO
<p>This research is motivated by the weak internalization of the value of civility in education which is caused by not optimal learning in schools due to the learning environment factor. Therefore the existence of the natural school as an innovation made to improve the purpose of optimal learning. One of the natural schools in Indonesia is Yogyakarta Nature School which has subjects of 'tata krama desa' as subjects that can internalize the civic virtue value. The purpose of this subject is to find out an overview about implementation of civic virtue value on the subject of 'tata krama desa' at the Yogyakarta Natural School. This research uses a qualitative approach with a descriptive method. Data collection techniques carried out in this research were by means of observation, interviews, documentation studies, literature studies, and field notes. Data analysis techniques were carried out by reducing data, presenting data, drawing conclusions and verifying validating data by triangulation and member check. The results of the research show that in the subject of 'tata krama desa', the values of civic virtue have been implemented, this is based on the learning process, both in terms of planning, implementation, and assessment.</p> <p>© 2022 Jurnal Civicus</p>	<p><b>Article History:</b> <i>Submitted/Received 27 Jan 2022</i> <i>First Revised 28 Mar 2022</i> <i>Accepted 29 May 2022</i> <i>First Available online 30 Jun 2022</i> <i>Publication Date 30 Jun 2022</i></p> <hr/> <p><b>Keyword:</b> <i>Civic Virtue,</i> <i>Natural School,</i> <i>Manners,</i> <i>Value.</i></p>

## 1. INTRODUCTION

Education is a way to achieve the goals of the Indonesian nation, namely to educate the nation's life, one of the processes taken is through learning by students both through formal and non-formal schools (Rosad, 2019). Producing quality human resources is the goal of education (Mantiri, 2019). Education is not enough only to provide knowledge and train students' skills, but to produce quality human resources must be able to shape and build good faith and character through the implementation of civilized values in education (Abidin, 2019).

The development of education does not always go as expected, there are times when education has problems that must be resolved (Ibrohim et al., 2020). As is often discussed today, the weak internalization of civility values in education is a problem that has an impact on deviations from character education in Indonesia often we hear or see the reality on the ground, there are still many students who are involved in brawls, consume narcotics, drugs and alcohol, and even fall into free sex.

**Table 1.** Data on Cases of Children Involved in Deviance in 2020

No	Case	Number of Cases
1	Children get into fights	16
2	Children as perpetrators of sexual crimes	9
3	Child involved in drugs	8

Source: Indonesian Child Protection Commission Child Protection Data Bank, 2021

Referring to data from the Indonesian Child Protection Commission's Child Protection Data Bank which states that in 2020 there were 16 cases of children involved in student fights, 9 cases of children as perpetrators of sexual crimes online, and 8 cases of children involved in drugs (both as users and dealers). These empirical facts indicate that there are still deviations from character education in Indonesia. Responding to these problems, of course it is necessary to find ways to solve character education problems while at the same time increasing quality human resources, one of the ways is to grow and internalize the virtues or civility of citizens (civic virtue). Aristotle once said that a good citizen is a citizen who has virtue or virtue (virtue) as citizens (Setiawan, 2014). From the statement above, it can be concluded that moral values or civility (virtue) must be implemented and internalized to the people of Indonesia to improve quality human resources, especially through the process of learning and character education.

Moral values or civility (virtue) more specifically can be internalized in character education which is implemented through the learning process at all levels of education. In its implementation, the learning process is supported by learning methods, learning models, and an adequate school environment as a place for student learning. However, not all schools have the same characteristics dealing with the learning environment. So far several schools have offered learning concepts based on adaptation to nature as a learning environment. Until now, the world of education has used nature as a source and learning media. Utilization of nature will be able to form students who have good character and noble character and

have a mental attitude that is aware of the value of civilization (virtue) (Fitriani & Dewi, 2021). Usually nature schools base their teaching on religious values or religious nuances. Growth and increase in civility values (virtue) can also be applied in natural schools by directly utilizing the surrounding environmental conditions so that behaviours that show civilized values (virtue) can be seen and felt directly and broadly.

Nature Schools in Indonesia were initiated by Lendo Novo since 1998 which are now growing rapidly, thousands of them spread throughout Indonesia. One of the nature schools in Indonesia is Yogyakarta Nature School or commonly known as Sayogya. Based on the results of the interview online with one of the teachers at the Yogyakarta Nature School, stated that the Yogyakarta Nature School (Sayogya) as a natural school that focuses its learning activities on the use of nature is an educational institution that has its own charm. The Nature School, which has only been established for about 2 (two) years, seeks to offer a learning paradigm that is independent, productive, and creative with reference to a special basis, namely "Five Dharmas" student growth and development. It is intended that in the course of his life, students are able to master attitude, skills, and knowledge.

One of the subjects in the Yogyakarta Nature School is the subject of village manners. Manners are a form of rule that must be applied to educate politeness. Such as research conducted by (Apriliani & Dewi, 2019) who conducted research with the title Javanese Cultural Manners Forming Early Childhood Politeness. In this study it was concluded that the parents in this study tried to apply Javanese cultural manners, in this case the Javanese language and life attitude to their children. Manners are needed to form a child's polite attitude and prepare children to get along in society at large. The author believes that the subject of village manners at the Yogyakarta Nature School is related to the application of civic values of citizens (civic virtue) because it is in line with the research conducted by (Apriliani & Dewi, 2019), that manners can form a polite attitude which is one of the internalization of civilized values through character education. However, there is no specific research that focuses on application civic virtue in the subject of village manners at the Yogyakarta Nature School, so that researchers were interested in conducting this research.

This research is considered important because it can observe and introduce village manners subjects at the Yogyakarta Nature School which can be a solution in implementing and internalizing values civic values (civic virtue) as a step to improve character education for students, can also introduce the learning process that exists in natural schools as an alternative school in solving some problems of the social environment of schools in general. Based on this background, the author feels interested in conducting a research on how the implementation of civilized values of citizens (civic virtue) in the Yogyakarta Natural School, especially the village manners subject which is in the morals learning curriculum group.

## 2. METHODS

Based on the aspects of the problem to be discussed by researchers, this research uses a qualitative approach with descriptive methods. The descriptive method in a qualitative approach is in accordance with the objectives of this study, namely to describe the facts in the field broadly and to deepen the study of phenomena in the field (Sidiq et al., 2019). So that researchers are able to explain the results of research found in depth and systematically regarding the implementation of civic values of citizens in village manners subjects at the Yogyakarta Nature School. This research was conducted at the Yogyakarta Nature School. The choice of this location is because the Yogyakarta Nature School has already implemented

village manners subjects in its curriculum structure which is the research material in this title, so it is necessary to hold a more in-depth research process at the Yogyakarta Nature School. Data collection techniques used in this study are as follows:

- (i) Interviews, data collection techniques with interviews conducted to find data about activities at the Yogyakarta Nature School, especially in village manners subjects. The interviews conducted by the researchers were direct interviews. The informants from this study were the Yogyakarta Natural School teacher board, Yogyakarta Natural School students, and the community around the Yogyakarta Natural School
- (ii) Observation is carried out to obtain information through direct observation in the field ([Hasanah, 2017](#)). Observations in this study aim to see facts on the ground directly, which are also used as data collection, observations are carried out in a structured and measurable manner to obtain real data.
- (iii) Documentation studies, the document in question can be a letter, memorandum, agenda, administrative document, newspaper article, or any document related to the investigation ([Prihatsanti et al., 2018](#)). Documents that must be obtained in this research can be in the form of a map of the Yogyakarta Natural School, the profile of the Yogyakarta Natural School, the history of the Yogyakarta Natural School, the number of teacher boards, the number of students, curriculum structure, facilities and infrastructure, pictures, photos, and so on.
- (iv) Literature Studies are related to theoretical studies and other references related to values, culture and norms that develop in the social conditions under study, besides that this study is very important in conducting research, because this research cannot be expanded from scientific literature ([Ansori, 2020](#)). In this literature study, the researcher will cite the opinions of related science experts civic virtue, values, norms, and natural schools through citations of opinions originating from journals, books, or other printed media, then researchers analyse them, so that this technique can help researchers to deepen research.
- (v) Field Notes, after the interview process is complete, the researcher uses field notes obtained from informants or those who support this research. Field notes are considered crucial in qualitative research because they contain all writing related to the results of interviews that were heard, seen, experienced, and thought about in the data and reflections on qualitative research data.

Data obtained from data sources through several data collection techniques will be analysed by means of data reduction, data presentation, drawing conclusions/verification, and conducting data validity. After that, these results will be discussed by connecting them with existing theories.

### **3. RESULTS AND DISCUSSION**

#### **3.1. Results**

The subject of village manners comes from the concept of the Yogyakarta Nature School which has a background in informal education initiatives based on values, openness to society, direct learning in nature with the method action learning, and systematically study the nature of Yogyakarta. Natural schools are schools that are based on nature and use nature as a learning method. In line with this opinion, the characteristics of the natural school include; students learn more in the open, teaching and learning methods use more methodisation learning, namely students learn through experience. These two opinions clarify the characteristics and features of the natural school.

Based on the various explanations above, it can be concluded that natural schools have special characteristics and characteristics. Yogyakarta Natural School is one of the natural schools that has characteristics and characteristics in accordance with natural schools in general, namely utilizing direct learning in nature with the method action learning and learn through experience.

The structure and content of the curriculum at Yogyakarta Nature School is based on Allah SWT education, parental education, self-education, community education, and education to preserve nature, as well as a combination of 3 (three) aspects, namely nature education, talent interest education, and education puberty. Basically natural schools were established with the aim of educating people who believe and fear Allah and have good morals.

Furthermore, regarding the subject of village manners, it is specifically stated that the subject of village manners aims to implement the rules and norms good norms in society which in the end is education to humanize humans which are important and useful for humanity.

In the field of implementation, values are translated and manifested in the form of rules or norms so that they constitute a prohibition, unwanted, reproach, and so on. In addition, according to the Big Indonesian Dictionary, values are characteristics that are important and useful for humanity, or something that perfects humans according to their nature.

### 3.2. Discussion

The subject of village manners fulfils its purpose in implementing values through the form of rules or norms and fulfilling important qualities that are useful for humanity to perfect humans according to their nature. The subject of village manners also has a connection with moral principles because in essence the subject of village manners reflects matters concerning the behaviour that exists in a particular society. Morals are formulated more deeply as ideas about behaviour held by a group of people in a certain environment based on a certain way of life or religion ([Gifford & Nilsson, 2014](#)). In addition, in the subject of village manners, there is learning about customs, behaviour, morals, and ways of life. In accordance with the etymological meaning of moral which comes from the Latin word *customer*, you die (customs, habits, ways, behaviour, conduct), mores (customs, behaviour, habits, character, morals, way of life). Based on the explanation above, it can be concluded that the subject of village manners fulfils its essence as a subject that applies moral meanings and principles moral principle.

Implementation of village manners subjects is built with 3 (three) things, namely planning, implementation, and assessment or evaluation ([Andriyansyah, 2019](#)). The planning stage consists of compiling the thematic agenda, providing theory or knowledge about values in society, clarifying to understand the procedures for implementing village manners, briefing to teachers and students about village etiquette insights, as well as how to plan activities to implement village etiquette subjects in the location selection field, as well as the division of student groups to carry out action learning. The planning stage in the subject of village manners is in line with the stated opinion virtue derived from the word virtue which means moral goodness. This is evidenced by the stages of providing theory or knowledge about values in society in which it is certain that there is knowledge about moral goodness. In addition, there are stages of understanding the procedures for implementing village manners and briefing to teachers and students about village etiquette insights aimed at forming character. This is in line with the opinion that character is a virtue that is stable and reliable ([Anatassia et al., 2015](#)). Furthermore, the formation of groups of students to do action learning aims so that students can work together to place public interests or common

interests above personal interests, this is in line with Quigley's opinion, as quoted by Winataputra in (Sujana, 2019) which states that civic virtue is the willingness of citizens to place public interests above personal interests of Winataputra in (Sujana, 2019). From this statement it can be concluded that at the planning stage of village manners subjects, students have been directed to implement them civic virtue by placing the public interest or common interests above personal interests.

The stage of implementing village manners subjects is learning that develops good values in living in society such as tolerance, a sense of concern for the social environment, a spirit of mutual cooperation, and communicativeness. This explanation is in line with the indicator's civic virtue from the Ministry of National Education namely: In Indonesia itself civic virtue has its own indicators developed by the Ministry of National Education, after being identified from various meanings and meanings according to experts, there are 18 virtue values as national character namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, enthusiasm nationality, love of the motherland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, care for social and responsibility.

In addition, the values of caring and mutual cooperation that are developed in the implementation of village manners subjects are one of the virtues that are interpersonal in nature, as expressed by the Ministry of National Education Virtue values consist of two parts, namely intrapersonal and interpersonal. Interpersonal is a virtue that comes from sports and feeling or intention, including persistence, hard work, discipline, responsibility, caring, democracy, mutual cooperation, and likes to help.

One of the stages of assessing village manners subjects is to reflect on the politeness values of students which later these politeness values will be applied in everyday life. This is in accordance with the opinion of Suryani in (Putri et al., 2021) which states that manners are closely related to polite behaviour which is interpreted as a fundamental thing in everyday life in society for the need to interact with one another. In addition, manners are related to manners which contain polite habits that are agreed upon in the social environment between humans.

Thus based on the various discussions above, it can be concluded that the nature of the village manners subject at the Yogyakarta Natural School is based on the concept of a natural school which is in accordance with its theories, the objectives of the village manners subject are in accordance with the moral values whose application is formed by 3 (three) stage, namely the planning stage, the implementation stage, the assessment stage which in general has implemented the civilized values of citizens because in the process they are able to develop good values in living in society such as tolerance, a sense of concern for the social environment, a spirit of mutual cooperation, and communicative.

#### 4. CONCLUSION

Based on the results of this study, it can be concluded that in essence the subject of village manners at the Yogyakarta Nature School is based on the concept of a natural school which is in accordance with the theories in theory, the objective of village manners subjects can be to implement values through the form of rules or norms, and be considered as subjects that apply moral meanings and moral principles. The subject of village manners has implemented the values of civility of citizens (civic virtue), this is based on the learning process, both in terms of planning, implementation, and assessment which in general has implemented the civilized values of citizens because in the process they are able to develop good values in living

in society such as tolerance, a sense of concern for the social environment, spirit of mutual cooperation, and communicative.

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