

THE DIFFERENCE IMPLEMENTATION OF MEMAYU HAYUNING BAWANA IN THE PANDEMIC ERA

Anggyta Nardilla¹ and Muzakir Haitami²

¹Master of Javanese Language, Faculty of Language and Art,
Universitas Negeri Yogyakarta, Yogyakarta 55281, Indonesia

Email: anggytaaulia.2020@student.uny.ac.id

²Master of Public Policy and Administration, Faculty of Social and Political Science,
Universitas Gadjah Mada, Yogyakarta 55281, Indonesia

Email: muzakirhaitami@mail.ugm.ac.id

Abstract

Memayu Hayuning Bawana (MHB) is one of the Javanese idioms that Javanese people have taken to be their philosophy. The implementation of MHB was growing to synchronize the relation between human beings and the environment. In the pandemic era, the youth as the agent of change could play a significant role in the implementation of MHB. The youth before the pandemic used to stay out to do their activities, and the pandemic made them doing any activities from home within internet-based. This research aims to describe the difference implementation of MHB in the pandemic era for the youth. This research was conducted in mixed quantitative and qualitative methods under the observation from social media and literature review within the particular issue in this research. Based on the result of this research, the difference implementations of MHB before and during the pandemic among the youth could be known by analyzing on how the youth interact between humans with their body and humans with their environment. The changes in the implementation of MHB affect the value of MHB to be more familiar and applicable in their daily life. Hence, the difference implementation of MHB would change the habituation of our society into harmony.

Keywords: Cultural Changes; *Memayu Hayuning Bawana*; Javanese Philosophy; Youth in the Pandemic Era.

1. Introduction

Memayu Hayuning Bawana (MHB) is a Javanese philosophy created by Sultan Agung and cannot be separated from the Special Region of Yogyakarta (DIY). This MHB is a pearl of local wisdom that teaches us a balanced life in maintaining human relations with the environment. Local wisdom is one of the essential factors in managing the environment, society, and in-state regulations (Njatrijani, 2018: 16). This particular issue is very much in line with the MHB philosophy discussed in this research. Koentjaraningrat (1984:84) also mentions that MHB is the relationship between humans and nature or the environment. MHB basically has the meaning of maximizing safety, preserving

life, and protecting the environment from natural damage.

The implementation of MHB as local wisdom actually has been done by many people, especially the youth in Java who understand the Javanese language, but many of them are not aware of the form of implementation of MHB that they have done so far. At this moment, the most important thing is how to maintain and preserve the philosophy of MHB, which can be done at any time and in every situation. Seeing the MHB values, which are currently being forgotten because they are unaware of their existence, revitalizing these philosophical values must be carried out, especially during this pandemic. This is a shared obligation between the government and the community in all structures to maximize the

youth. This local wisdom is expected to strengthen the awareness of the youth about the importance of implementing MHB for harmonious survival, especially in DIY.

Currently, the environment is being damaged, which threatens the living of a nation, which is the COVID-19 pandemic. As a Javanese community with strong cultural values, this pandemic has made the Javanese people look for possibilities from the impact of this pandemic. The impact of the COVID-19 pandemic has made the Javanese people start looking for the opportunity under this pandemic to increase sensitivity by getting closer to nature. This is intended to catch the signs given by nature (Rumilah, et al., 2021:6). This is what makes the Javanese people believe in the existence of a strong relationship between humans and nature which must create a harmonious relationship with each other.

The pandemic spread has made people, especially the youth, reduce their activities outside the home and require them to adapt to a new culture, work from home. Before the pandemic, the youth was often busy with many activities and interacting outside of their houses and rarely did activities at home and gave attention to their surroundings. However, because of this pandemic, they are looking for related activities to protect the environment in order to fill their spare time while at home. This automatically also helps in beautifying the environment and aims to save the environment from the damages from the current tragedy. Activities at home during this pandemic are forms of implementation of MHB during the COVID 19 pandemic, which aims to protect from everything that can interfere with the security or from inconvenience due to one thing or the others.

With the current condition under the Covid-19 pandemic, it is undoubtedly clear that the culture in Javanese society has provided a set of conceptions on how a world should be cultivated or cleansed of all forms of the disease, especially for the youth that requires them to do their activities from home. The youth who usually

do their activities outside their houses is now required to do those activities at home. It is necessary to raise thoughts in a cultured/civilized desire so that the world can be safe and sustainable for the living. The MHB concept does not only apply to the scope of Java but also to the national interest in its contribution to answering or solving international or global scale problems.

2. Result and Discussion

Based on the MHB philosophy, it can be understood that it implies a very strong commitment to protect, preserve, or save the world and its environment, and on the other hand, it illustrates the need for incredible strength. In its implementation, the MHB character value cannot be done instantly but must be done gradually and using strategies that are applicable to the conditions. The MHB implementation strategy that can be done is to cultivate personality, social interaction, and interaction with God (Endraswara, 2012:25). In addition, this MHB understanding can also be implemented in the education sector. Every subject in the school needs to have a content of character values that need to be developed, explicitly explained, and linked to the context of daily life. Thus, learning these character values is not only at the cognitive level but also touches on internalization and actual practice in the daily lives of people in society.

Through the implementation of MHB character values in the youth, it is hoped that it will create internal motivation that is able to prepare the youth's resources as the pride of the nation, which is qualified and ready to compete on the global stage. On the other hand, the youth is required to have values based on the character, personality, morals, and ethics of a strong culture of local wisdom. MHB's philosophy has a comprehensive character dimension that is expected to be able to develop the quality of the youth's resources in any condition to maintain good relations between humans and the environment.

During the Covid-19 pandemic, our society, especially the youth, is faced with

new habits that have never been done before. This habit becomes a necessity that will gradually become a new culture in social life. The Coordinating Minister for Human Development and Culture (Menko PMK) Muhadjir Effendy said that a new order would emerge in the current transitional period of rehabilitation and reconstruction, although it would not be too significant. Before the pandemic, the youth easily accessed all activities and did those face to face. They tend only to do activities related to their interests but pay less attention to self-understanding. On the other hand, they tend not to have much time to care for and beautify the environment.

During this pandemic, the youth is required to reduce activities outside their houses. They are taught to adapt to new habits for activities and access many things from home. This makes them have much free time to be aware of the existence of the environment that needs to be protected. This pandemic also teaches the younger generation to take care of themselves, so they do not get sick. This situation is an excellent opportunity to raise awareness in understanding the differences in implementing the MHB philosophy during the pandemic.

absolutely 100% of Javanese and understood the Javanese language. From the 56% who claimed that they are understood, it was found that 70% of them could explain the meaning of MHB correctly, and the rest of 30% are not able to explain it well. They only know the meaning but do not understand the implementation of MHB. On the other hand, there is also the youth who may often implement MHB but do not realize what the value of MHB is that they did. From the answers given to the explanation about the understanding of MHB, the youth understands the Javanese philosophy of MHB as a form of balance between humans and the environment in order to beautify nature. The youth interprets the implementation of MHB during this pandemic as a form of activity related to oneself and the environment.

Based on the picture below, after the survey on MHB understanding was conducted, the author gave further understanding about MHB itself. This understanding is given to clarify their understanding of the concept of MHB philosophy, which can be implemented at any time. From the explanation of understanding on the meaning of MHB given by the author, many of the youth who previously understood the meaning of MHB became aware, and those who had not previously realized its implementation also became aware. This is proven by a further survey on the form of MHB implementation during the pandemic. This survey strengthens the youth's understanding of MHB and its implementation in daily life. This matter strengthens the younger generation's understanding of the significant differences in the implementation of MHB before the pandemic and during the pandemic era.

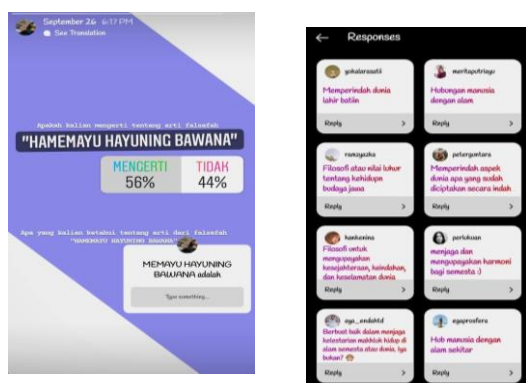


Figure 1. Survey's Display and Youth's Understanding about MHB

Based on the survey conducted on the understanding of MHB on social media, it was found that 56% understood MHB, and 44% did not understand MHB. The results of 44% of those who do not understand MHB were classified from non-Javanese people, and the results of 56% percent of understanding MHB were



The result of the second survey said that 80% of them, before the pandemic, only understood that the implementation of MHB was not done often. During the pandemic, when the youth is required to do their activities from home, they are looking for activities at home. This cultural difference is significant because the youth is used to doing activities with high mobility. Still, during a pandemic, they are required to do all activities from home, such as studying and working from home. These activities at home make them more familiar with the environment. This automatically impacts the implementation of efforts to protect and beautify nature, as reflected in the value of MHB. MHB implementation activities during this pandemic are divided into activities related to themselves and activities related to protecting the environment.

is reflected in their activities to maintain personal hygiene and take care of themselves. These activities include frequent hand washing, maintaining cleanliness, and getting used to frequent exercise and healthy living. They do this activity in order to avoid the COVID 19 infection. The youth is becoming more concerned about taking care of themselves coupled with the amount of free time they have to take care of themselves at home while doing their activities online. In addition, maintaining personal hygiene is required in the implementation of the health protocol set by the government to avoid the spread of COVID-19.

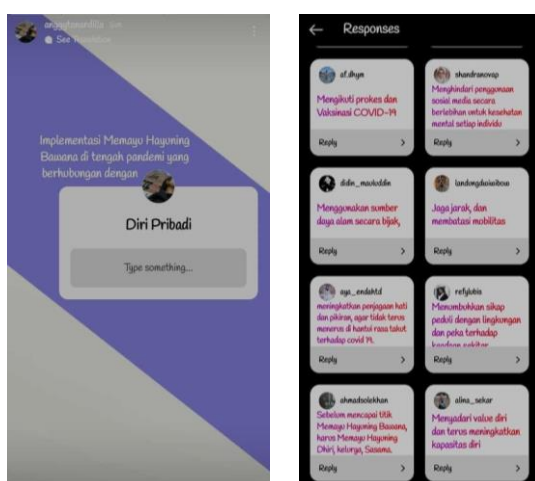
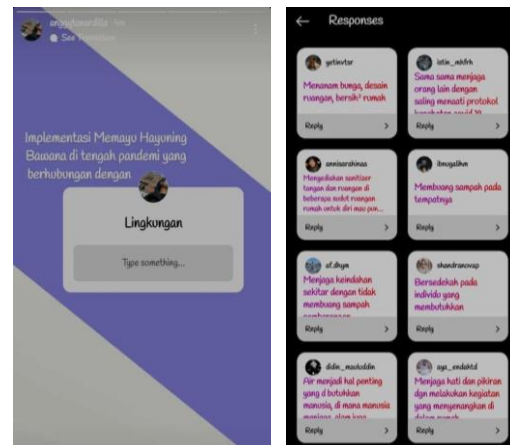


Figure 1. Survey on MHB Implementation within Oneself

Based on the survey results, the act in implementing MHB from the youth related to themselves during the pandemic

MHB implementation by the youth is related to protecting the environment, such as farming activities, raising animals, and designing rooms. This environmental care activity makes the youth care about nature. This kind of act will maintain a balance between human and environmental relationships that provide mutual benefit. Protecting the environment is also done to help their efforts in taking care of themselves. The youth does the two kinds of MHB implementation to spend their spare time looking for alternatives while doing activities from home. Maintaining a balance between humans and nature at a normal point will create a harmonious environment (Sigit, 2018:350).

"Social habituation such as face-to-face meetings which during this pandemic were replaced by virtual meetings, I am sure will not disappear even when the pandemic over. New behaviors would

appear in the new normal era, but it will not automatically eliminate the old habits," Muhadjir said while speaking at a webinar organized by Pandi.id with the theme "Welcoming the New Normal Era, Moments to Build Human Character Based on Culture", Thursday (23/7). Therefore, according to him, people do not need to worry about the emergence of new habits in the new normal era. He believes the changes that will happen will not drastically change the entire cultures and habituations of society and the nation. Values in culture are related to beauty, truth, and virtue. Every change that will be used as a new culture must be seen from these values.

The implementation of MHB also often encounters some obstacles. These obstacles can be seen from the responses of the youth, some of whom still lack understanding of the meaning and examples of implementing MHB in daily life. In addition, the lack of chances and opportunities to understand the implementation of MHB is still considered an obstacle. This is intended for regional officials who are engaged in culture to provide more opportunities and forums for the youth to understand the value of MHB, such as workshops, training, and increasing understanding in the academic field in education. Besides, youths still find it challenging to differentiate the implementation of MHB related to themselves and the environment. The youth tends to implement it often but is less aware that it is a form of implementing MHB.

Youth are expected to become the agents of change, and they are expected to be those who encourage the transformation in this world into a better one we are living on through effectiveness, improvement, and development. Through technological advancement, personal approach, promoting education as much and wide as possible. Call for preventive measures as often as possible. Always explaining and reminding the importance of staying at home. Be a volunteer for those in need of food and medical support while implementing the principles of social distancing. Inviting family, friends and neighbors for help or using online services,

cooperating with local authorities for such important issues. It is important to be able to contact and ask others for help to arrange the delivery of food, medicine, and other necessities and pay attention to the physical and mental condition. Seek support from friends, family, and other social networks. Try to stay in touch with people around us via phone and social media platforms. According to data from the Central Statistics Agency (BPS), the number of youth in Indonesia has reached 64.19 million. With such a large number of young people, we should have made more contributions to overcome the pandemic of COVID-19 along with the implementation of MHB.

The youth is expected to be able to implement this MHB in all conditions and situations, especially during this pandemic. Things that can be done by implementing MHB include being disciplined and obeying the rules to do activities at home, maintaining personal hygiene and health by implementing health procedures, and doing regular exercise. This is intended to help implement the health protocols set by the government to reduce the impact of spread to COVID 19 pandemic. The youth is expected to familiarize themselves with the culture at home using technological advancement. This is related to the habituation of activities that were not previously done by the youth, but now they should be used to it. The youth is expected to be more creative and innovative to create agendas by doing activities at home such as planting plants, raising animals, cooking, and decorating houses. Those activities are included in the implementation of MHB in the lower level. Thus, by doing those kinds of activities while staying at home, the youth could implement the values of MHB as a Javanese philosophy while surviving the pandemic. The youth is also expected to be more active in social activities to provide medical assistance, food assistance, and other social activities to help the others in need within the applied health protocols.

Related to this, Public Relations of Diskominfo Jogja, through a TalkShow on JogjaTV, Tuesday (14/06), provided the public with MHB knowledge, presented by two expertises, KRT.H. Jatiningrat (Romo

Tirun) and Drs. Omar. This discussion focused on strengthening the implementation of MHB for the youth in DIY to maintain a balance between humans and nature or the environment. Besides, one of the efforts done by the government to strengthen the value of MHB in the youth has been made by the Social Service Department of DIY with an event entitled "Restoration of the 'Keistimewaan' Yogyakarta by the Social Service Department of DIY". This event puts forward an understanding of Javanese culture and philosophy during the pandemic era and often mentions MHB in their discussion. In this event, many youth and society are involved and work together to maintain a balance in the relationship between humans and the environment in surviving the pandemic. This is intended to create harmonious conditions to strengthen understanding in the implementation of MHB, especially for the youth.

MHB is harmonious in maintaining the relationship between humans and the environment in order to create natural beauty. In the daily interactions of society, the Ransendental Law of Development and Law Enforcement in Indonesia also stated that the implementation of MHB can also be done with "Tepa Salira or tolerance in both between human beings and humans with nature. The values of MHB as local wisdom are not outdated values that are abandoned but can synergize with universal values and modern values under globalization. MHB can synergize to teach the youth to act and behave by prioritizing harmonization and balance in the relationship between humans and the environment. This harmony consists of the relationship between human beings and humans and nature by becoming panjang punjung pasir wukir loh jinawi gemah ripah karta raharja, tulus kang sarwa tinandur, murah ingkang sarwa tinumbas which means, a well-ordered and peaceful state/community.

3. Conclusion

During this pandemic, the youth is required to reduce activities outside the home. They are needed to adapt to new habits for activities and access many things

from home. This phenomenon makes them have much free time to be aware of the existence of the environment that needs to be protected. Based on the survey conducted on the understanding of MHB on social media, it was found that 56% understood MHB, and 44% did not understand MHB. The results of 44% of those who do not understand MHB were classified from non-Javanese people, and the results of 56% percent of those who understood MHB were absolutely 100% of Javanese and understood the Javanese language. From the 56% who claimed that they are understood, it was found that 70% of them could explain the meaning of MHB correctly, and the rest of 30% are not able to explain it well. They only know the meaning but do not understand the implementation of MHB. From the answers given to the explanation about the understanding of MHB, the youth understands the Javanese philosophy of MHB as a form of balance between humans and the environment in order to beautify nature. The youth interprets the implementation of MHB during this pandemic as a form of activity related to oneself and the environment.

The survey said that 80% of them, before the pandemic, only understood that the implementation of MHB was not done often. During the pandemic, when the youth is required to do their activities from home, they are looking for activities at home. This cultural difference is indeed felt to be significant and impacts the implementation of efforts to protect and beautify nature, as reflected in the value of MHB. The activities of implementing MHB by the youth who are in contact with themselves during the pandemic are reflected in their activities to maintain personal hygiene and take care of themselves. These activities include frequent hand washing, maintaining cleanliness, and getting used to frequent exercise and healthy living to avoid the spread COVID 19 pandemic. MHB implementation activities by the youth related to protecting the environment, including farming activities, raising animals and designing rooms. This environmental care activity makes the youth to care about

the environment. Maintaining the balance between humans and nature will create harmony between human beings and the environment and humans.

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