LEARNING MODEL OF *UNGGAH-UNGGUH BASA* ORIENTED TO NOBLE BEHAVIOR IN SMP (JUNIOR HIGH SCHOOL) JAWA TIMUR (EAST JAVA) INDONESIA

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Abstract
Learning problem of *unggah-ungguh basa,* is very complicated. It is needed reorientation and re-setting the approaches, strategies, methods, techniques, and learning contents that can give rise to a new model of learning of *unggah-ungguh basa* oriented to the character formation of children, especially in Jawa Timur. In *Uu-BJ* model and *NNPBL,* writer offers names of learning syntax, namely **waskitha** consists of eight steps, namely: *W*eruh, *A*ncas, *S*ung Tuladha, *K*arya, *I*ket, *T*angkar, *H*urip, and *A*geman. *Waskitha* is a character of Javanese people including *lantip ing cipta* (cognitive intelligence), *bawa ing rasa* (emotional intelligence), *tanggap ing karsa* (social intelligence) that is based upon the philosophy of Java. Interaction of teacher with students is multidirectional patterned on student centered learning. In syntax *waskitha* teacher appreciates and responds to the stimulus in the form of students' behaviors in the learning process. This learning model supports the achievement of learning objectives that students can speak with the use of *basa krama.*
Keywords: learning model, *unggah-ungguh basa,* behavior, *waskitha.*

1.   Introduction
1.1 Background

Phenomenon in the field shows that a few tens of thousands of native speakers of Javanese are only a handful who mastered the use of the Java language in everyday communication. Among the speakers are those who have reached old age. If this fact is left then over time speakers abandoned Java language (Santoso, 2009: 19). Furthermore, Santoso (2009: 19), states that in general interest of pupils towards learning the Java language is still very low. It should be a motivation of teachers to create a fun learning environment.

Communicating by using Java language properly in the present era is hard to do. In fact, there are people who are afraid to speak Java language because they feel less mastered *undha-usuk basa Jawa* (speech level). This phenomenon reaches school-aged children and even among adults. The impact of this phenomenon leads to school-aged children find it hard to learn the Java language. Anxiety about the difficulty of learning the Java language implies parents (society) object to the inclusion of the Java language subjects at schools.

It is necessary to find the weak spots that cause the Java language subject deemed difficult. The difficulty of which lies in: a lack of understanding of society or students on knowledge of *undha-usuk* and its application in communication. Nurhayati et al. (2013) states that, in the past the number of speech levels are very much used by the Java community, namely: level *ngoko* with variations, *madya* with variations, and *krama* with variations, if it is for the sake of general communication. For special interest, such as the speech among *abdi dalem* in the royal family needed a typical speech levels called speech level of *bagongan* to Yogyakarta Kingdom, and the speech level of *kedhaton* to Surakarta Kingdom. While the speech level for the special benefit, speech level of the gods in *wayang purwa* is speech level of *kadhewatan* or typical speech level of the gods.

A brief description of Javanese speech levels can be seen in the following descriptions, Kiliaan (1919), Prijohoetomo (1937: 31-35), and the Ministry of Teaching, Education and Culture (1946: 86-87) detail Javanese speech levels into *ngoko lugu, ngoko andhap, madya, krama, basa kasar,* and *basa kedhaton.* Speech level of *ngoko andhap* further divided into *antyabasa* and *basa antya.* Speech level of *madya* broken down into *madya ngoko, madyantara, madya krama, krama ndesa, krama inggil.* Speech level of *krama* specified into *wredhakrama, mudhakrama,* and *kramantara.*

The description is in line with the description of Hadiwidjana (1967: 34-37); Poedjosoedarmo (1979: 13); Poerwadarminto (1953), and Sudaryanto (1991).

Based on the above description indicates that the speech level of Java language is so complicated. Each type has its own rules of usage. However, if the scrutiny of many speech levels can be three (3) levels of speech, namel: *ngoko, madya,* and *krama* that are commonly used to communicate. While the speech level of *kedhaton* and *bagongan* used in special situations. Of the three levels of the speech can actually be summarized again be only 2 (two), namely: *ngoko* and *krama.* That speech level, which is really used in communications. Thus, we can conclude that understanding of *unggah-ungguh basa* can be used as a means of formation of noble character of children.

Literature Review

This study is based upon cultural paradigm, in which there is a communicative approach. Learning methods contained in the communicative approach is the method of games, simulation, role playing, and partner communication. Some of the key concepts used in this study, namely: the concept of speech level (*undha-usuk basa*), etiquette, the concept of morality, and morality in Javanese culture, as well as the concept of *undha-usuk basa* as forming of the noble character of children.

Speech Level (*Undha-Usuk Basa*)

Poerwadarminto (1953) explains that *unggah-ungguhing basa* is *tata-pranataning miturut lungguhing tata-krama*. Meanwhile, C.P.F Lecountere (1948:58) states *in het Javaans onderscheidt men uiters ontwikkedlde sociale differentieringen d.w.z. dat verschillede woordeen wendingen gebruikt tegenover hogeren, gelyken enmideren* 'Java language has highly developed social differences, namely, that some of the words and their formation are used for superiors, peers, subordinates. It takes the social gap in the forms of speech in vocabulary and syntax of different forms of many languages. Most noticeably is the difference between a form of respect and regular shape (*beleefde vormen tegenover gemeenzame vormen*). This difference reached a peak in the Java language.

Javanese speech levels is reflected in the form of vocabulary by Hudson (1980), expressed a vocabulary level. A vocabulary level can express social identity of speakers (cf. Hudson, 1980:120). This statement is consistent with Hudson's statement, 'speech as a signal of social identity'. Further it is stated that the speech may reflect social relations between speakers with listeners. In connection with the statement of Hudson, Roger Brown and Albert Gilman, in particular, have discussed the use of pronouns in relation to the characteristics of its speakers (see Fishman, 1968:257).

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Based on the above description indicating that the speech level of Java language is so complicated. Each type has its own rules of usage. However, many speech levels can be classified into 3 levels of speech, namely: *ngoko, madya,* and *krama* that are commonly used to communicate. While the speech level of *kedhaton* and *bagongan* were used in special situations. Of the three levels of the speech can actually be summarized again only 2 levels of speech, namely, *ngoko* and *krama*. That speech level is real to be used in communication.

If communication occurring on a regular or condition without the need for respect, usually uses speech level of *ngoko*. As for respect, it is used speech level of *krama*. *Ngoko* speech levels can also be used to honor the partner of speech level, but in very little or no capacity to respect. To recognize more in the following are characteristics of each speech level.

For the usual type or without respect, speech level of *ngoko* was characterized by a whole series of sentences using vocabulary of *ngoko*. This type is called *ngoko lugu*. For a little salute, the characteristics is that there is not a whole series of sentences of *ngoko* being mixed with vocabulary of *krama / krama inggil* on the pronoun and verb that refer to the people being respected.

Etiquette, Morality, and Noble Character in Java Culture

Various books, folklore, and the Javanese performing arts, such as serat-serat and Javanese Wayang, stressed the importance of ethics as praxis of life and living (see Ardani, 1995). In this position and existence, the concepts of ethics in Javanese culture must be read and understood as etiquette and morality. In other words, in Javanese culture, which develops is etiquette and morality, not ethics and critical science, so the value becomes something concrete and tangible, not abstract and conceptual. Etiquette and morality of Javanese culture is revealed especially in the concept *wis (n) Jawa, gak (n) Jawa,* and *durung (n) Jawa*. Thus, the concept of *wis (n) Jawa, gak (n) Jawa,* or *durung (n) Jawa* is the superordinate of Java etiquette and morality. Stakeholders of Javanese culture were called or said *wis (n) Jawa* or *wis ngerti* means already understand and master the etiquette and morality of Java, while stakeholders of Javanese culture were called or said *gak (n) Jawa* and *durung (n) Jawa (durung ngerti)* means 'do not understand' and master the etiquette and morality as well as the use of Javanese culture (cf. Geertz, 1983, Geertz, 1984, Magnis Suseno, 1984, Lombard, 1986b). Against those who *gak (n) Jawa, durung (n) Jawa* or *durung ngerti*, every stakeholder of Javanese culture should

understand, *pangerten*, not swearing or cursing even though it does not match the idealized morality. Thus, it can be concluded that the subordination of ethics and morality of Javanese culture is the concept *wis (n) Jawa, gak (n) Jawa,* and *durung (n) Jawa*, which is the state of conscience (intention) that have, as yet, and not in accordance with the demands of etiquette and morality of Java (cf. Magnis Suseno, 1993, Lombard, 1996b).

Etiquette is more talk about politeness-impoliteness, while morality is more talk about the goodness-badness. This implies that the etiquette and morality of Javanese culture talk about politeness and kindness as perceived by stakeholders of Javenese culture. Phrase of *becik ketitik ala ketara, aja tumindak ala, wong sing ngerti unggah-ungguh, ngundhuh wohing pakarti, wong sing temen tinemu wong salah seleh* and *ungguh-ungguhing basa*, are the examples of articulation and externalization of etiquette and morality of Java. In this case, it becomes clear that the etiquette and morality of Javanese culture not only questioned the goodness and badness (*becik, ala*), but also problems of politeness and impoliteness or propriety and impropriety (*unggah-ungguh, pakarti, pantes, tatakrama*). Goodness here is more with regard to certain aspects of the substantive-moral standard-ontological, while politeness or propriety concerns with the practical aspects of embodiments or moral standard to the proportionate-contextual-performative etiquette. Speech, action, and ethical behavior of Javanese cultural stakeholders should always be within the coordinates of this goodness and decency: for example, stakeholders of Javanese culture is not enough to just act and do good, but also to act and do deserve. People who can act and do good and deserve can be categorized as people who are already Java, *wis (n) Jawa*. In life, every human being of Java must master the principles and rules of goodness and decency (as perceived by the Javanese culture) is to be called *wis (n) Jawa*. In addition, he should be able to maintain, protect, defend, and continually seek unwavering, and the continuance of the principles and rules of goodness and decency.

In Javanese culture, speech, action, and behaviors that are considered good and deserve are wise and compassionate (*wicaksana, asih ing sesami/welas asih*). Stakeholders of Javanese culture *wicaksana* (having *kawicaksanan*) and *asih ing sesami*/having *welas asih*) are generally called a good man and a decent-deserved. Instead, the so-called bad-mannered and does not deserve if they do not promote or display *kawicaksanan* and *asih ing sesami*. Not surprisingly, in Javanese culture, there is a demand for every human being to seek wisdom (*ngudi kawicaksanan*) and develop love (*nguri-uri asih ing sesami/welas asih*). With wisdom and love is expected that each human being of Java will be able to or could say, act, and behave well and deserve. This is where it can be stated that goodness and decency in ethical views of Javanese culture is wisdom and love. Therefore, it can be said that the coordinates of etiquette and morality of Java is wisdom and love values as human beings.

Character deals with the attitudes and behaviors in relation to God Almighty, self, family, community, nation, and the natural surroundings. In *Buku Pedoman Umum Pendidikan Budi Pekerti*, values of manners formulated into 86 item essential values of character, among other things: fair, trustworthy, anticipatory, well thought, hard work, civilized, dare to do right, dare to bear the risk, thinking far ahead, earthy, passionate, thoughtful, careful, love science, democratic, dynamic, disciplined, efficient, empathy, persistence, saving, respectful, sincere, honest, togetherness, knight, gracefully, gentle, introspective, appreciating the others' work, rational, patriotic, forgiving, generous, confident, diligent, friendly, sense of belonging, self-sacrificing, humble, patient, loyal, courtesy, decency, gratitude, responsibility, assertive, brave, industrious, tolerant, precise appointments, open, orderly, tenacious, and so forth (Director General of Basic and Secondary Education, 2003: 7).

Undha-Usuk Basa as Shaping of Noble Behavior of Children

The utterance may reflect respect for the hearer in the form of speech that takes into account the speech level, *undha-usuk basa* or *tata krama*. The usage of vocabulary which pays attention to speech level in communicating is an expression of respect for the speaker on the hearer. Thus, it can be said that the use of Java language as a means of communication in accordance with existing speech level. It means that the speakers implement ethics and moral order. So, as a communication tool of supporting community, Java language also plays a role as a shaper of the manners of the speakers (Mulyani, 2008: 235).

This is in accordance with the opinion of the Governor of East Java (2001), which states that language is not just a means of communication, but also as a means of forming character, with the understanding that the character is of a high civilization. Java language has been proven as the language of high civilization. *Undha-usuk basa*, system level, or manners (*tata krama*) is one of realization of the principles of harmony and respect. The principle is a unity which is the basis for normative behavior, especially the behavior of language of Java community.

Th. Koendjono (1988: 75) expressed sensitivity to the social differences will greatly reduce the attitude of 'self-centered' and 'selfishness'. Indeed, sensitivity to social situations can be revealed with all kinds of ways, such as body movements, clothing, then *unggah-ungguhing basa* is not absolute, just very handy. People know to be *empan papan*. In situations where people clearly feel mutual respect. This mutual respect is a prerequisite for human interaction. *Unggah-ungguhing basa* trains someone to be able to put himself in a particular situation and act according to the situation. *Unggah-ungguhing basa* will also eliminate or at least

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reduce the rude and cruel attitude which relaxes fraternity and familiarity. *Unggah-ungguhing basa* distanced also situation *zakelyk*. This Dutch word means too concerned *zaken* affairs. It turned out to be clear in our association with rickshaw drivers, in a sense, whether the rickshaw drivers we will use Java language or Indonesian. *Zakelyk* tone suggests tone of 'business'. If the world and our society increasingly becomes *zakelyk* meaning that our society is increasingly looking for their own needs, human presence and an assortment of personal position. Thus, people become able to carry themselves, putting themselves, act *empan papan*.

Many noble ethical and moral values contained in Java language. Ethical values and moral can be norms of Java language as a means of communication between citizens, and can be either Java language phrases containing values.

Norms of usage of Java language contain noble ethical and moral values reflected in speech level. In principle, Javanese speech levels are only two, namely, *ngoko* and *krama*. *Ngoko* is a speech that basically has vocabulary derived from the lexicon *ngoko*. It is used to communicate with people who are already familiar, or to be socially inferior. It is not fit for usage as a means of communication with people who have a social status or a higher position. If the action was carried out meaning that it was contrary to the norm for the use of Java language interpreted as disrespect to the hearer and more respect for himself. It is contrary to the foundation of ethical and moral principles.

Ngoko is differentiated into two, namely, *ngoko lugu* and *ngoko alus*. *Ngoko lugu* is form of speech that all lexicon derives from *ngoko* group (vocabulary neutral) without being inserted lexicon derived from *krama, krama inggil* and *krama andhap*. While *ngoko alus* is form of speech that lexicon derives from the lexicon *ngoko* and inserted the lexicon derived from the lexicon *krama, krama inggil*, or *krama andhap*. Use of lexicon *krama, krama inggil* or *krama andhap* on a variety of *ngoko alus* serves to honor the hearer.

On the other hand, a wide variety of *krama* is Java language as a means of communication whose speech level is form of vocabulary that derives from *krama* group. This variety is used as a means of communication between people who are not familiar with each other, or used by someone who feels lower social status of the hearer. The variety is also divided into two groups, namely, *krama lugu* and *krama alus*.

Basically, the vocabulary of *krama lugu* comes from the lexicon *krama, madya,* and neutral. The emergence of the lexicon *krama inggil* or *krama andhap* is to honor the hearer. While the variety of *krama alus* has vocabulary derived from the lexicon *krama* coupled with the lexicon of the group *krama inggil* and *krama andhap.* The use of this variety also serves to honor the hearer.

On the other hand, the value of ethics and moral values contained in the expression of Java language, among other things shown in the following expression. In Java community, there is a philosophy that one's speech is a reflection of the heart. What is in their hearts can be seen through what is born of their speech. With the philosophy that emerges phrase *ajining dhiri ana ing pucuking lathi* (self-value at the end of the lips). That expression means that the personal honor of a person lies on the lips. That is, a person's dignity depends on a person's speech in daily life (Ministry of Education and Culture, 1985-1986). The phrase contains advice so in everyday life someone does not talk casually. Every speech should be taken not to hurt the partner. It means that Java language plays a role in the formation of public morality. If people still have a sense of pride and a positive attitude towards Java language, then comes the identity of that person as the Javanese people are worthy of respect. To realize it, one effective effort is through education.

2.   Discussion

2.1 Learning Model of *Unggah-ungguh Basa Jawa* and These Devices to
Increase Noble Behavior of Children

Component of model of learning, consists of: 1) syntax, 2) social system, 3) reaction principle, 4) support system, and 5) the impact of instructional and impact of accompaniment (Joyce and Weil, 1992).

Syntax of *Waskitha*

Syntax is a step that is prepared to implement the learning process in the classroom, which is generally a sequence of activities for students to learn or implement the *unggah-ungguh basa Jawa*. From various studies are produced syntax *waskitha* that are characteristic of learning model *unggah-ungguh basa Jawa* which oriented to the formation of noble character of children. Syntax of *waskitha* consists of 8 steps that affect the implementation of learning as envisioned in the philosophy of the Javanese. *Waskitha* is a character of Javanese people covering *lantip ing cipta* (cognitive intelligence), *bawa ing rasa* (emotional intelligence), *tanggap ing karsa* (social intelligence). The eighth syntax of *waskitha* is shown in Table 1 below.

Table 1
Syntax of *Waskitha* Learning Activity of *Unggah-ungguh Basa Jawa*

NO	SYNTAX		DESCRIPTION	
			PROCESS	ACTIVITY
1	W	Weruh	CONCEPTION	Understanding, Constructing, and Receiving Concept
2	A	Ancas	FORMULATION	Formulating, Sorting, and Achieving Learning Objectives
3	S	Sung Tuladha	PRESENTATION	Viewing, Recognizing, and Imitating
4	K	Karya	OPTIMALIZATION	Trying, Making, and Familiarizing
5	I	Iket	INTERNALIZATION	Picking up, Adapting, and Uniting
6	T	Tangkar	TRANSFORMATION	Envisioning, Developing, and Establishing
7	H	Hurip	EXTERNALIZATION	Responding, Absorbing, and Applying
8	A	Ageman	PERSONALIZED	Having, Bringing in, and Self-Identifying

The eight steps of learning of the syntax of *Waskitha* consists of (1) **W**eruh, (2) **A**ncas, (3) **S**ung Tuladha, (4) **K**arya, (5) **I**ket, (6) **T**angkar, (7) **H**urip, and (8) **A**geman. Syntax of ***Weruh*** or knowing, is intended as a process of conception or laying the concept in early learning activities for elements that relate to KD (Basic Competence) taught. Learning activities of conception consist of (a) understanding, (b) constructing, and (c) accepting the concept. Student learning activities at this stage are discussion, literature study, and based upon teacher's explanation.

Syntax of ***Ancas*** is the formulation process, namely (a) formulating, (b) sorting, and (c) achieving learning objectives. After students know that will be studied, along with fellow students and/or with the teacher students formulate learning objectives. It depends on the nature of the learning materials. Thus, students and teachers set strategies or ways on achieving each goal.

Syntax of ***Sung Tuladha*** meant as an example of presentation process of *unggah-ungguh* in the language. Learning activities which were carried out in the form of students' observing (observation) an example, identifying (identification) an example, and eventually imitating (imitation) an example. Examples of *unggah-ungguh* can be presented directly or indirectly. Directly teacher can give an example of using *unggah-ungguh basa* to be taught, or indirectly such examples are presented through audiovisual media of recordings that intentionally prepared for it or from movies on television. After students observe, recognize, some students are assigned to play role (acting) what they saw.

Syntax of ***Karya*** was intended as a learning process that centers on the activity of trying, doing, and getting used to. As a process of optimizing, students optimize on mastering the competence along *unggah-ungguh* taught with various activities, either in groups or individual.

Syntax of ***Iket*** or *naleni* which means tying the acquisition of a part of himself. Learning as accumulated gains realized here. The material studied levied (adoption) into his. But the adoption was running simultaneously with adaptation, which adapts to personal considerations, and the need for individual or previous acquisition. Thus, learning activities actualized also in this syntax is to unite the new acquisition with the old acquisition, to bring together new competence as part of him.

Syntax of ***Tangkar*** or breeding is intended as a process of transformation, that is, students' activity imagines, develops, and implements learning materials by linking humanitarian values corresponding to real life. Students' activities are invited to look at everyday life that requires application of *unggah-ungguh*. Students are invited to imagine the circumstances of everyday application of *unggah-ungguh* learned.

Syntax of ***Hurip*** or life is intended as a process of externalization, i.e., students are invited to live up to the values of human life. Activity of students is in the form of responding to the situation and real conditions. Students are *tanggap ing sasmita* to the situation that they face and they can absorb in a system of cognition that can immediately respond right. Finally, students apply *unggah-ungguh* appropriately in real situations encountered in the communication situation, and actual social situations.

Syntax of ***Ageman*** is intended as a cloth, which students are invited to understand *unggah-ungguh basa* to be used as clothing for themselves. For Javanese people, *ageman* or *busana* is a part of their identity as stated in *ajining raga gumantung ing busana*. So, *unggah-ungguh* had been learned on syntax to be used as an identity. That is why, this syntax is a personalized process. Learning activities is undertaken in the form of having, realizing, and self-identifying.

Social Systems of Learning *Unggah-ungguh Basa Jawa*

The social system in the model of *Unggah-Ungguh Basa Jawa* requires collaboration between teachers and students. This is in accordance with Rusman's opinion (2012: 137) states that the social system describes the rules and the relationship between students and teachers and the type of norms agreed upon. Leadership of teachers varies greatly from model to model. In a model of teachers can act as a facilitator, as a guide of individual, and as a taskmaster. In some models of the teacher is the center of activity, resources, organizing and controlling the situation *(high structure)*. There is also a model that distributes the equal activity between students and teachers *(moderate structure)*. While other models put students at the center of learning, upholding the social life and intellectual differences *(law structure)*.

The social system adopted by a model of *Unggah-ungguh Basa Jawa* is a *law structure* meaning that the model positions students as a learning center, upholds social life and pays attention to individual differences with emphasis on humanism, constructivism, and contextual. Learning model of *Unggah-ungguh Basa Jawa* students are given the opportunity fully to construct their own knowledge through the worksheets (LKS) in the style of each, and teachers position themselves as facilitators. Thus, the social system on the model of learning of *Unggah-Ungguh Basa Jawa* is made very democratic with the advanced reasoning built with human values, such as the basic competence of students directed to have an attitude of responsibility, being proactive, and caring for others.

Reaction Principle of Learning Model of *Unggah-Ungguh Basa Jawa*

Reaction principle describes how the action of the teachers to students and how students respond to the assignment of teachers. At the time students do in a group activity, the teacher positions himself as a facilitator who directs, encourages students to study hard, gives assistance to students so that students can learn and construct their knowledge optimally.

The principle of the reaction is expected to occur in the learning model of *Unggah-Ungguh Basa Jawa,* as follows: 1) teachers develop a democratic atmosphere and build a conducive communication within the group through sentences of motivation as stated in syntax; 2) teachers lead students and provide the necessary assistance so that they can construct their own knowledge; 3) teachers position themselves passive constructively, not to involve themselves directly to the students, and responsive to the needs of students; 4) teachers try to probe students' learning experiences, develop positive personal relationships with students, and give the compliment so that they can master the lessons effectively; 5) teachers facilitate the students in case of difference of opinion in one group by encouraging them to explain their answers rationally so that every student is aware of the weaknesses of their answers (mutual correcting and sharing); 6) teachers facilitate the group when they experience problems by pointing others seen to be able to handle it.

Some principles of reaction should be carried out by teachers solely to enhance the students' competence based upon basic competence that lead to the ability of students to discuss the materials with colleagues and teachers who teach them. This is evident when the students understand and reconstruct the contextual knowledge by understanding the language out of text.

Support System of Learning Model of *Unggah-Ungguh Basa Jawa*

Support System of Learning Model of *Unggah-ungguh Basa Jawa* is a tool that supports in the learning of *Unggah-Ungguh Basa Jawa.* Support systems do not describe the model itself, but it is the condition of supporter of what is necessary so that the model is still accomplished. Support systems are in the form of data and well- organized material of learning called a learning tool. Learning tools are such as Lesson Plan (RPP), Syllabus, Teacher Reference Guide (BPG), Student Book (BS), Worksheet (LKS), and Test of Results for Learning (THB).

Lesson Plan of learning model of *Unggah-ungguh Basa Jawa* is almost the same with other models of Lesson Plan, but the Lesson Plan developed has different features with other Lesson Plan. This is the evident in the description of the core activities which are adjusted with syntax of learning model of *Unggah-Ungguh Basa Jawa* namely *Weruh, Ancas, Sung Tuladha, Karya, Iket, Tangkar, Hurip,* and *Ageman.* The syntax is a modification of the theory of formation of noble behavior of children and learning theories that support.

Teachers' handbook describes knowledge of the method used in the research of development, that is, the theory of speech level, etiquette, morality, and noble behavior in Javanese culture, and learning theory of *undha-usuk basa as the forming of the noble character of children.* Teachers' handbook also provides general guidelines of learning adapted with the lesson plan developed by the syntax-learning. The preparation of this book aims to give teachers additional knowledge needed to teach the material contained in the students' textbook and

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students' worksheet to support the achievement of learning objectives which have been specified in instructional design.

Students' textbooks is the learning products which are designed to help students develop critical thinking through learning of *Unggah-Ungguh Basa Jawa,* that is directed to construct concepts and principles through a stage to identify or to find the problem, and to communicate it. Students' textbooks are to answer the assumption that literature learning deemed unsatisfactory by various people since the selection of materials in the books until now is not considered appropriately, the evaluation tool which does not measure students' attitudes, prioritizing aspects of cognition, and learning media are less support to the achievement of objectives learning.

Students' Worksheet (LKS) serves as the guiding of activity of students in constructing knowledge and skills of *unggah-ungguh basa Jawa.* LKS written based on RPP and students' textbooks are adapted to the number of indicators. Overall LKS contains the title (according to indicators), empty section contains the identity of students, and manual to do LKS.

An achievement test is a sheet with instructions how to conduct the assessment combined with the existing tasks in worksheets, students' textbooks. In this assessment form is elaborated the various aspects to be assessed, the form of test questions arranged based upon indicators which are contained in each chapter of the students' textbooks. This assessment form also contains instructions how to do the scoring on every aspect assessed as stated in the test to achieve the learning objectives as stated in the basic competence.

Instructional Impact and Impact of Learning Companion of *Unggah-ungguh Basa Jawa*

Instructional Impact of learning model of *Unggah-ungguh Basa Jawa* is that students have ability to construct knowledge, problem-solving skills, critical thinking skills, and mastery of the subjects. The instructional impact emerged as a result of the implementation of the selected learning approach.

Based upon several approaches and learning strategy for students do learning activities in small groups, interacting, and negotiating that leads to the formation of knowledge. With this kind of activity and is done routinely results in an increased ability of the students in constructing knowledge. In addition, students are said to have the ability to solve the problems because the model of *Unggah-ungguh Basa Jawa* students are faced with a problem to be solved, such as finding character relationships between children and parents, children with the same age, the child on other people who are older as stated in language according to the *undha-usuknya.* With frequent students do activities like this, it is hoped will be able to improve students' skills in problem solving. Increasing students' critical thinking skills for learning model of *Unggah-ungguh Basa Jawa* provides the opportunity for students to find their own themes and messages contained in the Java language learning by paying attention to sociocultural, so it is found the theme or message of social, culture, ideology, and gender. Thus, increasing ability to construct knowledge, problem solving abilities, the mastery of learning materials will increase. This is because knowledge is the knowledge that the students construct their own so that it is more meaningful and lasting in the memory of students.

The impact of accompaniment of learning model of *Unggah-ungguh Basa Jawa* are mutual respect of the opinion of friends, a positive attitude towards *undha-usuk basa,* have independence in doing individual and group assignments, and students are actively involved in each learning activity. Thus, it can make students learn in a pleasant situation that affects the appearance of the positive attitude of students to *Unggah-ungguh basa Jawa*. The impact of accompaniment includes the results of another study that is not directed by the teacher, but solely because of the influence of the learning environment created by the learning model. The impact of accompaniment is associated with *Ungguh-ungguh Basa Jawa.* For example, the impact of accompaniment that is expected to appear in students during the learning process takes place in the form of appreciation and love of students towards human values embodied in learning of *Unggah-ungguh Basa Jawa* oriented to establishment of noble behavior of children, such as mutual respect for the opinion of friends, humble, have the independence, confidence, work together, and have a commitment to the group.

3.   Closing

3.1. Conclusion

Learning Model of *Unggah-ungguh Basa Jawa* oriented to the establishment of noble behavior of children *(Uu-*BJ   and   NNPBL)   are   valid,   practical,   and   effective; named **WASKITHA (** *Weruh, Ancas, SungTuladha, Karya, Iket, Tangkar, Hurip,* and *Ageman).*

This study results a learning tool to support the implementation of Learning Model of *Uu-*BJ and NNPBL in learning implementation of the Standards of Competence: (1) Disclosing information and messages directly from the aspect of speaking in class VII semester 2, (2) Expressing thoughts and feelings by playing role of aspect of speaking in class VIII semester 1, (3) Expressing thoughts, ideas, feelings, and information in the form of letters

and slogan/*sesanti* with Latin letters and Java letter of the aspect of writing in class VIII semester 1, and (4) Revealing feelings, information, and ideas in speech and discussion of the aspect of speaking in class IX semester 1. KD is intended for each of the four SK, respectively (a) Conveying the message orally by using a wide variety of Java language well and true (6.1), (b) Playing role in accordance with script (2.1), (c) Writing a personal letter by using the Java language well and true (4.1), and (d) Making speech/speaking /preaching/giving a speech in a variety of purposes (2.1). The device of learning consists of Lesson Plan (RPP), Syllabus, Teacher's Handbook (BPG), Students' Book (BS), Students' Worksheet (LKS), and Test of Results for Learning (THB). The learning devices meet the criteria of validity of these learning and Test of Results shows that the learning devices can support the implementation of learning model in a practical and effective.

The level of validity of Learning Model Uu-BJ and NNPBL and all of the learning tools are used including valid category. The level of practicality of Learning Model Uu-BJ and NNPBL uses learning tools in the implementation of learning in the classroom, including high category. Achievement of effectiveness of Learning Model Uu-BJ and NNPBL inferred based on (i) the percentage of many students who have a good minimum level of mastery is 100% and 441 students who took the test. This percentage indicates the achievement of mastery learning students in the classical; (ii) the percentage of time for each category of activities of students and teachers have been fulfilled; (iii) the average value of the category of a teacher's ability to manage learning was 3,48 categorized 'good enough/fair'; (iv) students' and teachers' responses of the components and learning activities are positive, 119,76 or 88,71% interest and motivation 59, 40 or 84.

3.2 Recommendation

The writer recommends: 1) The government (in this case the Ministry of Education and Culture, Provincial Education Office, District Education Office/City) give space for teachers to develop themselves in selecting learning model of *Unggah-ungguh Basa Jawa* that has relevance to the local context; 2) The government should encourage teachers to constantly innovate in developing learning model of *Unggah-ungguh Basa Jawa* in accordance with the times; 3) The government should provide protection and advocacy for the Java language teachers who are persecuted because of their profession. On the other hand, teachers must always renew (*up date)* science and knowledge to be transferred to learners.

3.3 Acknowledgement

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