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**ETHICS VALUES AS THE PORTRAYAL OF BANYUMAS  
LOCAL WISDOMS IN THE NOVELS OF AHMAD TOHARI**

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**ABSTRACT**

This article describes the ethics values as a form of Banyumas local wisdoms represented in Ahmad Tohari's novels. This study is an effort of culture conservation. Ethic is an ideal form of culture in a form of concept that exists in the minds of community members. Ethics value is a form of local wisdom that serves as a guide giving direction and orientation of human life. The ethics values settle and exist in literary texts with local wisdoms. One of litterateurs who intentionally put the local wisdom into his works is Ahmad Tohari. The method used in this research is descriptive qualitative. The analysis using literary techniques to analyze the anthropological study the representation of the ethics values as a form of Banyumas local wisdoms in Ahmad Tohari's novels. This study is an effort of culture conservation. Literary anthropology approach was used in this research. This study aims to describe the ethics values as a form of Banyumas local wisdoms represented in Ahmad Tohari's novels. This study is an effort of culture conservation. The ethics values as Banyumas local wisdoms contained in Ahmad Tohari's novels deal with the essence issues of; (1) human's life, (2) human's work, (3) space and time comprehension, (4) a relationship between human and nature; and (5) a relationship among humans.

**Key Words:** Banyumas, Culture Conservation, Ethics, Local Wisdoms, Novels.

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## **1. Introduction**

Information technology has narrowed the space and time, even the world. The world's constriction is a process and highly complex relation, multi-dimension, multi-shape which involves many life aspects including public, social, economic, cultural, and private issue, spirituality. One of the impacts is the foreign culture penetration threatening the existence of local wisdoms and noble values as the national identity contained in it. The noble values, the country's identity, seem to be fading. This can be seen from the young generations' lifestyle which look materialistic, hedonic, and consumerism (Pepperell, 2009; Chaney, 2009; Abdullah, 2009; Piliang, 2011: 49; Ibrahim, 2011; Hoed, 2014)

In the context of Banyumas people, this world constriction has changed the social structure, life style, and cultural values followed. The noble ethics value has been shifted and replaced by the popular, artificial cultural values. The people's lifestyle no longer represents the ethics values of local culture. The ethics values coming from the local wisdoms are scraped by the values of materialistic, hedonic, and instant culture from outside. The people, particularly young generation; students and college students, nowadays lack of identity, culture, and noble ethics values. Banyumas contemporary people are now lacking the culture as a result of globalization impact.

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One of efforts to overcome the problem is by doing local culture-based research as a reinforcement of national culture. An effort to dig the local wisdoms value as the construction of ethics education is needed. The effort of culture conservation in accordance with the national identity can be carried out by revealing the forgotten values in society (Sutarno et al. 2014).

The local wisdoms values can be scientifically discovered from the cultural products such as literary works. Literary works, as cultural products, contain stuffs related to life and ethnic life of the owner such as: values system, beliefs, religions, social norms, working ethic, and even how the social dynamics run. Literary works are never born in the situation of cultural absence. Literary works are born as a manifestation, mimes, or reflection of a cultural condition of a social entity which becomes the writer's environment. Such literature contains the education values, knowledge of culture, and particularly global society. As the culture record, literature has to be understood through in-depth interpretation. One way to do it is by a study of literary anthropology (Teeuw, 1983: 11; Ratna, 2011: 31; Endraswara, 2013: 13).

Literary study is useful to support the cultural understanding of which the literature itself is produced. In Indonesia's multi-culturally society, literary study contributes to give cultural understanding among regions so that the relation of understanding among different country's tribes is built. In a class-based learning, literary texts can be the main source of language teaching which provide authentic and contextual situation of communication. Learning is an active activity in building meaning through educative interaction among students, teachers, and learning sources in order to achieve the predetermined objectives. In the teaching of literature, the teacher is responsible for creating situations which boost initiatives and motivations so that the students are able to learn and develop the students with noble ethics (Khatib, 2012: 32-36; Suwandi, 2013: 1-8).

Literary works, as verbal symbols, have 3 roles in efforts of; (1) mode of comprehension, (2) mode of communication, (3) mode of creation. Indonesian literature is basically local one. The issues written by the litterateur come from the local cultures. Their image seems Indonesia since it is written in Indonesian language. Therefore, exploring the local literary works means discovering and conserving the ancestors' civilized and highly cultured ethics values (Kuntowijoyo, 2006: 171).

In Banyumas context, the local cultural value becomes the main element of message construction of Ahmad Tohari's novels. His works are the sublimation of the local society's wisdom value. His work is a literature which is in line with the social and historical context of the society where it grows. The literature existing on earth has its own context. Ahmad Tohari's work includes to mimes as well as the mediation of the local wisdom value in Banyumas called *Cablaka*. Thus, in Banyumas context the existence of the novel is very significant in the structure of local culture conservation

Ahmad Tohari's novels, in terms of ethics education, are artifacts containing noble local wisdom values that can be the sources of teaching. As an artifact, the novel should be at first explored. The exploration of the work is considered an effort to provide materials for the noble ethics education development and the form of culture conservation as well.

This study aims to describes the ethics values as a form of Banyumas local wisdoms represented in Ahmad Tohari's novels. This study is an effort of culture conservation.

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## 2. Theory

### 2.1 Ethics Values

Value is the thing showing price, quality, function, and benefit for human. An object is considered worthy or valuable if it can give meaning, price, function, or benefit. Cultural value is a value that is agreed and developed in a society, organization, and environment. The value is rooted in customs, beliefs, and symbols with certain distinctive characteristics. Value becomes ethics and response's reference of what will be or what is now happening. Ethic is a personality or the whole soul of human. Ethic is also called character, the unity of mind, feelings, and desire leading to power to do a good action. The values of ethic are also represented in symbols, slogans, motto, vision and mission, or a concrete thing as the main reference of a cultural entity (Dewantara, 1977: 24-27; Koentjaraningrat, 2009: 144-150; Bertens, 2013: 111-112; Liliweri, 2014: 22).

Education is generally an effort and power to develop the ethics such as inwardness, character, mind, and physical body of the learner. Education is addressed to achieve the life perfection of the learners in accordance with their life. As a result, the education is based on the principals as follows; (1) all means, efforts, and ways are in line with the situational nature, (2) the intended nature is embedded in the people's customs, (3) the customs is not separated from the change of era so that it is continually changing, (4) to know the history of a country, it is important to study the history itself and today's manifestation so that the future can be predicted, and (5) new effect is obtained because of the international relationship. Education is basically a process of civilizing through *system among* which means teaching and educating (Dewantara, 1977: 14-15; Tilaar, 1999: 56).

Constitution number 20 year 2003 about the National Education System, article 1 states that education is a conscious and well-planned effort to possess spiritual, religious power, self-control, personality, intelligence, good behavior, and skill. National education is the one lying on *Pancasila* and Constitution of 1945 which is rooted in the religious values, Indonesian national culture.

Education is actually a process of culture transmission. In terms of anthropology perspective, education is the transformation of social-cultural system from one generation to the next one. This means that in the process of education there is a system of cultural value which is inherited. This value system consists of concepts existing in the people's mind dealing with things they consider worthy in life. Anthropologically, according to C. Kluckhohn, there are five cultural values related one another, ; (1) human's life, (2) human's work, (3) human's life in space and time, (4) human's relation to the environment; and (5) relation among humans (Tilaar, 1999: 56; Koentjaraningrat, 2009: 154-157; Sedyawati, 2014: 188).

Ethics education refers to an effort supporting the development of children's life inwardly and outwardly, from the nature to the general civilization. Ethics education for children is carried out by accustoming to behave well. The higher-level thinking children need to be given knowledge so that they will understand and realize the goodness and the badness. The adults are supposed to be given advices to do various good behaviors intentionally. Thus, ethics education procedures involve three things namely *ngerti-ngrasa-nglakoni* (realize, repent, and do). Furthermore, it is done with the harmonies called moral knowing, moral feeling, and moral action. Someone with a good

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character has a good thinking (thinking the good), good feeling (feeling the good), and good behavior (acting the good) (Dewantara, 1977: 485; Lickona, 2004).

Ethics education is basically similar to character education which is a part of affective education. *Affective education includes the study of the arts and humanities but is also related to the development of a system of values, attitudes, and beliefs, to the development of character, and to moral development.* Ethics education is an education of disposition, behavior, and personality. Ethics education inculcates good and noble values in human's soul. The basic objective of ethics education is to lead the development of human's idea, feeling, and intention to the good and noble values. The main goal is to build the disposition, personality, and behavior or, in other words, affective and motor field (Jarolimek, 1990: 53; Fudyartanta, 1995: 19).

## **2.2 Banyumas Local Wisdoms**

Culture is a human's civilized character, the result of human's struggle towards two powers surrounding their life namely natural God's will power and certain life or society's change. This leads to the existence of various typical pattern and color in the culture of each country so that it creates a multicultural civilization. In Indonesian context, what is called national culture is a culture that appears as the result of all Indonesians' powers. National culture is the peak of originally local culture (local wisdoms) which has existed in Indonesia for ages. Local wisdoms point out various aspects of life including; way of behaving, belief, attitudes resulted from human's activities which are typical to entity or certain ethnic group that can be learnt (Dewantara, 1977: 171; King & Wilder, 2012: 321; Ihromi, 2013: 18; Liliweri, 2014).

Local wisdom is closely related to the system of cultural value that is a sequence of abstract conceptions that exist in most people's mind of a society. Cultural value deals with what is regarded as something important and worthy, as well as something unimportant and worthless. In certain society's life, this system of value closely concerns to the attitude and behavior of human. System of value is a solid part of morale ethic which is, in its manifestation, elaborated through social norm, law system, and customs functioning as ethic code to rule certain society (Koentjaraningrat, 2009: 214).

Local wisdom can be seen as traditional culture that is ethnic culture of national tribes. Wisdom is not only in a form of norm and cultural value but also involves all elements of notions including those that have implications on technology, health, and aesthetic. Local wisdom also deals with language expression. In general, local wisdom is divided into two, the tangible and intangible ones. Local wisdoms involves diversity of; language, religion, knowledge system, kinship, society, economy, and local politics. Local wisdom is an entity which significantly determines the human's dignity in the community. Local wisdom contains elements of intelligence, creativity, and local knowledge which can be determinant in the development of civilized society. Local wisdom usually reflects on the long-standing life custom of the people. The sustainability of local wisdom will be reflected in the values which are applied in certain group of people. These values become the guidance of the group of people and an inseparable part of life and can be observed through

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daily attitude and behavior (Greertz, 1989; Abdullah, 2007: 63-65; Sedyawati, 2007: 382; Liliweri, 2014).

Local wisdom is particular. This means that the type generally works in culture area of certain national tribe. Since a kid, an individual has been engaged in the cultural value of the society so that this cultural value is rooted in their mentality. It is difficultly replaced by another cultural value in a short time. Concretely, local wisdom's manifestation can reflect certain stereotype. For instance, Banyumas people are said to be *cablaka*, honest, simple, and egalitarian that can be seen from their language (Priyadi, 2000, 2002, 2006, 2007, 2015).

From this definition, it is clear that basically every culture possessed by an entity of certain society is a local wisdom. Local wisdom is a part of culture construction which is closely related to various cultural properties that develop in a distinctive society. Every culture will be an identity that distinguishes another entity's culture. Hence, substantially Banyumas local wisdom is values that are applied in Banyumas people. These values are believed and become the reference for people's daily behavior.

### 2.3 Culture Conservation

Culture is all system of notions, feelings, actions, and creations that are produced by human through learning in social life. This formulation shows a close relation between culture and human. Culture is a result of human's civilization. Civilization is a noble conduct. Therefore, the result of noble conduct is the culture. Culture refers to what is related to culture itself, the result of conduct or human's mature soul. Every culture in the world has seven universal elements as follows: (1) religious system, (2) system of people's organization, (3) knowledge system, (4) language, (5) art, (6) occupation system, and (7) technology system (Dewantara, 2011: 72; Hills, 2000; Koentjaraningrat, 2009: 146; Liliweri, 2014).

Local wisdom is an inheritance of culture that must be conserved. Local wisdom becomes the base of multi-culture that is a pillar of national culture. Constitution of Republic of Indonesia year 1945 article 32 clause (1) states that: "The country develops the national culture of Indonesia in the civilization of the world by ensuring people's freedom in maintaining and developing their cultural values." This law becomes the juridical base of the importance of culture conservation and local wisdom values. The importance of culture conservation is supported by the issuance of law number 11 year 2010 about cultural heritage. In article 1 (2), it is stated that conservation is a dynamic effort to maintain the existence of cultural heritage and its value by protecting, developing, and making use of it.

Every worthy and useful cultural heritage needs to be conserved by protecting its existence and the elements inside without freezing their forms of expression. Tangible and intangible cultural heritage must be conserved by different ways. Tangible culture can be conserved by a conservative effort related to physic while intangible culture is done by getting many parties involved. Every type of lively cultural expression needs an active effort, not only by recording or note taking

(documentation). Persistent education and socialization efforts are needed to avoid its extinction or neglect by people due to foreign culture pressure (Sedyawati, 2007: 185-191, 443; Saparie, 2014).

The culture conservation should be based on the belief that local culture is a self-manifestation of a society so that it can grow strong pride, self-esteem, and confidence. Conservation of local wisdom has an ideological substance that becomes a measure to confirm their culture, history, and identity. It is useful for growing people's care and supporting the emergence of sense of belonging of history, the same root of culture among the members of community (Lewis, 1983: 4; Smith, 1996: 68; Clifton, J. & Majors, C., 2012).

The conservation of cultural value can be carried out through education. The value conservation through education process is inevitability so that young generation grows to be an individual with strong character to face the change of the world. The continuous change that happens is supposed to be understood as source of learning to determine the measure in accordance with the local condition and nation's character. Young generation must realize that an intelligent and character country is the one that the people are able to reveal the awareness about the essence of self and capable of actualizing it as a part of embodiment process of national character in the effort of winning the competition in the world (Tilaar, 1999: 9; Karsidi, 2014: 7).

### **3. Research Methodology**

The method used in this research is descriptive qualitative. The analysis is using literary techniques to analyze the anthropological study the representation of the ethics values as a form of Banyumas local wisdoms in Ahmad Tohari's novels. This study is an effort of culture conservation. The validity test of the data is using triangulation methods, triangulation of data sources, and review of informants. Literary anthropology approach was used in this research. Because, literary anthropology is a study of ethnographic elements in literary works focusing on the effort to discover past cultural values and then writing it on the literary text. Ethnography is an in-depth study about culture of certain entity from the doers' point of view (Tatlow, 2000; Levi-Strauss, 2005; Ratna, 2011: 31, 32).

The primary data of this research was Ahmad Tohari's novels entitled: (1) *Di Kaki Bukit Cibalak (DKCB)*, Gramedia Publisher, 1<sup>st</sup> edition, 2005, (2) *Kubah*, Gramedia Publisher, 3<sup>rd</sup> edition, 2005, (3) *Ronggeng Dukuh Paruk (RDP)* Gramedia Publisher, 4<sup>th</sup> edition, 2009, (4) *Bekisar Merah (BM)* Gramedia Publisher, 2<sup>nd</sup> edition, 2013, and (5) *Orang Orang Proyek (OOP)* Matahari Publisher, 1<sup>st</sup> edition, 2004. The informants of this research were humanist, culture experts, and historian of Banyumas. Furthermore, the secondary data was obtained from journals, books, seminar papers, proceedings, and other relevant research reports.

### **4. Findings**

Ethics value is an ideal form of culture in a form of concept that exists in the mind of most society's members. Ethic value is a form of noble heritage, the people's local wisdoms. It functions as guidance that shows direction and orientation for human's life. Ethics value as a form of Banyumas

local wisdom in Ahmad Tohari's novel is related to the issues about the essence of; (1) human's life, (2) human's work, (3) Space and time comprehension, (4) a relationship between human and nature; and (5) a relationship among humans.

#### 4.1 The Essence Of Human's Life

Essence is a fundamental thing. The essence of human's life viewed from cultural perspective is generally divided into three orientations as follows; (1) life is bad, (2) life is good, (3) life is bad and needs to be changed to become good. Humans tend to see the essence of life itself bad because they experience hardship or failure. Humans consider the essence of life good and see it as grace with positive impact for life. Then, humans see life as a struggle to change the bad to the good.

However, in the context of Banyumas local wisdom, if the essence is seen as a fundamental thing, the local people will not see it as a bad or good. Banyumas people do not also see the essence of life as a process or an effort to do a change. No matter what fate happens is God's will. The life of essence is *Nrima ing pandum* (accepting the existing condition). This is a noble ethic value. The good and bad fate, as well as the result of an effort to do a change is all a destiny.

It can be seen from the notions, attitude, and behavior of the figures in all Ahmad Tohari's novels. The twist and turn of the life conflict experienced by Karman, one of the figures, finally comes to awareness that life is a gift from God and will be back to Him. The similar view is also discovered from the life of other figures Pambudi (*DKBC*), Kabul (*OOP*), Darsa, Kanjat, Lasi (*BM*), and Srintil as well as Rasus (*RDP*). Through those figures that experience conflict one another in the novels, Ahmad Tohari successfully describes the essence of life in the perspective of Banyumas local wisdoms.

Bad fate which is once experienced by Karman, Pambudi, Kabul, Lasi, Srintil and Rasus is essentially a God's will. Their life struggle is also a destiny that must be experienced. So is the result of the struggle. Either good or bad, successful or fail, the result of human's effort and struggle is something that has been determined by God: *kersane sing akarya jagat* (it is all up to God), *wrip mung sandrema ngelakoni* (life is merely to do what has been determined).

*Nrima ing pandum* is an ethic that is based on and developed from patience, tenacity and persistence in struggling, *eling lan waspada* (awareness and alertness) *sumarah* (resigning oneself to a condition) and *rila* (sincerity). It is *ora ilok* (taboo) to regret the fate because it is *kepasten* (a certainty that will surely happen). They believe that life is a journey to *sangkan parining dumadi*. A state of living and life come from God and will be back to Him.

#### 4.2 The Essence Of Human's Work

Culture is a creation of human's mind. The essence of human's work is generally divided into three: (1) work as an occupation, (2) work gives support or respectability, and (3) work as a life stimulus to continuously produce work. Work as an occupation is indicated by professionalism. One produces a work in order to make a living. Work gives respectability. This refers to condition in which one produces something in order to get position, respect, and existence in society.

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Moreover, work as a life stimulus means that one works to develop, produce more variety, and make an innovation of the previous works so that it will be more beneficial in accordance with the development of civilization.

Banyumas people inherit the noble ethics in viewing the essence of work. They see work in three perspectives simultaneously. Through the figures in his novels, Ahmad Tohari presents the way local people see the essence of work.

Pambudi (*DKBC*) represents the Banyumas people's perspectives that see the essence of work as an occupation. He possesses animal husbandry business of laying hens which is developed in order to earn money for living. He also works as a shopkeeper of watches shop and as a journalist at last. The same picture is shown by another figure, Darsa (*BM*). He works as *tukang nderes*, the one who takes coconut sap, in order to make a living.

Furthermore, through Karman (*Kubah*), it is clear that he produces domes not to earn money. Instead, he does the work in order to get back his position as a part of people's entity. His respectability which was once lost during his time being a politic prisoner due to his involvement in *geger* 1965 has been retrieved after he gives service by producing domes for mosque. The similar reason is also done by Kanjat (*BM*) and Rasus (*RDP*). Rasus works as an army (Indonesian Army), and Kanjat works as a lecturer in order to retrieve their self-respectability and existence in the society.

Meanwhile, through Srintil (*RDP*) and Kabul (*OOP*), it is revealed the good ethics of Banyumas people in seeing a work as simultaneity from profession, respectability, and an effort to conserve the result of work. Srintil works as *Ronggeng* (Javanese traditional dancer), to earn money and get the existence, the respectability in the society. At the same time, she also becomes heir and conservationist of *Ronggeng* art. Kabul who works as an engineer is completely responsible for the quality of the bridge construction project that he manages. The quality of the work, for him, represents his professionalism which will assign himself to a respectable position in the society.

### **4.3 The Essence Of Life In Space And Time**

Comprehension about the life essence in space and time is distinguished into (1) past orientation, (2) present orientation, (3) future orientation. The ones with past orientation will think that the ways done by the people in the past were better than in the present. Consequently, he will experience difficulty if he faces contemporary issue. Furthermore, those with present orientation consider the present happenings the most important life essence. They never think of the future. Meanwhile, the ones with the future orientation make the past as sources of learning which then is learnt in the present to face the future. They always plan something well. They are optimistic that they will get success in the future though there is obstacle during the process.

Banyumas local wisdom inherits the ethic related to life essence in the space and time dimension with past, present, and future orientations simultaneously. On certain issues Banyumas people still

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maintain ways and tradition values of ancestor's heritage; which can still be embodied in the present context and maintained for the next generation. At the same time, they will also leave old ways which are considered irrelevant to the contemporary life. Banyumas people even have the future orientation with optimism. They have good plans dealing with the life issue in the future. This ethic is represented through figures; Pambudi (*DKBC*), Karman (*Kubah*), Rasus (*RDP*), Kabul (*OOP*), and Kanjat (*BM*).

Pambudi's perspective to life (*DKBC*) is straight forward. He does not surrender when a conflict of interest make him have to leave his position in *Lumbung Desa* Cooperation. He learns to raise laying hens. When the people are hostile to him, he leaves the village to go to university and work as a journalist. Nevertheless, his intelligence is dedicated to develop his village, a symbol of his past that he left.

Similarly, Karman (*Kubah*) is a former member of communist party, and he once followed atheism. He once was also banished as a politic prisoner. When Karman gets his freedom, he never forgets his gloomy life history and in the present tries to make up his life for the future. Finally, his dream to get back his respectability as a good citizen is successfully achieved. The same picture appears to Rasus (*RDP*). He leaves the life of *Dukuh Paruk* which is backward. However, after his success in achieving his dream, he returns to his village to meet Srintil and invite her to do a change.

Meanwhile, through Kabul (*OOP*), Lasi, and Kanjat (*BM*), the ethics about life essence in space and time shows the future orientation. These figures run their life sequence forward. Life issues in the past are used as a *pangeling* (self-reminder) so that the future life will be much better. Despite his failure in constructing a bridge project, Kabul successfully gets a project of star hotel. So does Kanjat who successfully becomes the assistant of a lecturer and finally a lecturer after his complex and difficult life.

#### 4.4 The Essence Of Human-Nature Relationship

The relation between human and nature is essentially divided into three patterns of interaction; (1) humans comply with the power of nature; (2) humans need to try to seek a life harmony with nature; and (3) humans conquer life. The first pattern of interaction is usually indicated by the human's attitude that is obedient towards the life's happenings, particularly the occurrence of disasters. The second pattern shows a relationship between human and nature which is indicated by the attitude and behavior to maintain the harmony and life conservation. Moreover, the third pattern shows the exploitation of life and its contents so that there's an imbalance of natural and biological resources, and the ecosystem is distracted.

In terms of the relationship with nature, Banyumas people are inherited the noble ethic values which need to be conserved. Banyumas people inherit intelligence so that the human conserve the nature. If humans plan to make use of natural resources, it should be done responsibly. Banyumas people try to avoid harming the balance. At the same time, they also obey to nature's happenings as a real symbol of God the Almighty, the Creator of universe (*sang akarya jagat*).

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Ethic related to the issues of relationship with nature is presented in the novel through figures; Kastagethek and Hasyim (*Kubah*), Tarya and Martasatang (*OOP*). In the novel entitled *Kubah*, through figure Kastagethek and Hasyim, ethic related to wisdom in protecting nature is described by their ability to manage human resources carefully and responsibly. Kastagethek chooses to use hook and net to catch fish in the river, and Hasyim raises the fish in the pond close to mosque to get around the difficult season for farming.

This ethic is also presented through the picture of people's life in Dukuh Paruk (*RDP*), Tanggir (*DKBC*), Pegaten (*DKBC*), and Karangsoa (*BM*). Ahmad Tohari describes in detail the life of Banyumas people in the novels. They are portrayed to always keep the balance of the nature. They have a way of life survival by adapting themselves to the seasons as the nature's presentation. In the novel *BM*, it is portrayed the condition of balanced life and ecosystem, through the situation along Kaliarong river which is occupied by plants and population of animals with a complete food chain.

#### **4.5 Relationship Among Humans**

Human is originally an individual creature that lives in an entity of society that shapes them to be social creature. The structure of society that employs certain position assigns the people with their positions in the higher hierarchy than the common people. This situation influences the cultural orientation dealing with the essence of relationship among humans. There are three perspectives regarding this issue as follows; (1) person who prioritize vertical relationship or the one with higher social status, (2) person who prioritize horizontal relationship or the one with equal social status, and (3) an individualistic person who thinks that the purpose of life should be achieved independently. This type of person does everything individually, or he only relies on a very little help from others.

Regarding the issue of relationship among humans, Banyumas culture inherits the noble ethic values that can be conserved. Banyumas people think that the essence of relationship among humans is oriented to the three patterns contextually, in accordance with events, interest, situation, and condition where the relationship exists.

Firstly, Banyumas people will consider person with certain position more important than others. They will give good respect and credit to the persons as they deserve to. If the persons abuse their position, the people will lose their respect to them. This appears in one of figures, Pambudi (*DKBC*), who in *cablaka* (honestly/ frankly speaking) declares his resignation from the management of *Lumbung Desa* cooperation in Tanggir village. He resigns from his position due to his disagreement to join to the headman of the village to embezzle the funds of cooperation for the sake of personal profit while at the same time a poor man who needs financial help is rejected by the headman when he wants to have loans from the cooperation.

Secondly, Banyumas people have the noble ethic regarding the social relation to others. They are really egalitarian. It can be seen from their language that is open (*cablaka*). In their relationship among humans, they prioritize high tolerance, *tepa selira*, care, *humanis*, the equality of *priyayi* (egalitarian), helpful attitude, mutual cooperation (*gotong royong*), deliberation as priority in solving an issue, and full of love. They also have sense of responsibility, no sense of coward; *tinggal glanggan colong playu*, wise, ease to forgive others' mistake, *wani ngalah luhur wekasane*. These ethics are presented by figures Pambudi (*DKBC*), Kabul, Martasatang, Tarya (*OOP*), Srintil, Rasus (*RDP*), Kastagethek, Haji Bakir, Hasyim, Bu Gono (*Kubah*), Darsa, Eyang Mus, Kanjat, Lasi (*BM*).

Thirdly, Banyumas people inherit the ethic of individualism in a positive context, independence. This noble value is indicated by the brave and responsible attitude and behavior to take risk of life that should be faced individually. Banyumas people will not *sambat* (complain) or ask for help before the *kepepet* (the most difficult condition). They always seriously strive themselves and give all their best of intelligence and thinking, and ways to face all the life problems. Even though at last they will accept or even ask others' help, they generally have high independence in struggling. These attitudes and behaviors are illustrated through figures; Pambudi (*DKBC*), Kabul, Martasatang, Tarya (*OOP*), Srintil, Rasus (*RDP*), Kastagethek, Haji Bakir, Hasyim, Bu Gono (*Kubah*), Darsa, Kanjat, dan Lasi (*BM*).

## 5. Conclusion

Based on the study, it can be concluded that the ethics values as the portrayal of Banyumas local wisdom in Ahmad Tohari's novels are dealing with the issues of; (1) human's life, (2) human's work, (3) space and time comprehension, (4) a relationship between human and nature; and (5) a relationship among humans.

Banyumas people do not view the essence of life as a good thing. They also do not see it as a bad thing though bad fate is being experienced. They do not see the essence of life as a process or an effort to do a change. Life should be done patiently, tenaciously and persistently in striving, always *eling lan waspada* (aware and alert), *sumarah* (resigning oneself to a condition) and sincerely. It is *ora ilok* (taboo) to regret the fate which is *kepasten* (having been determined by God). They believe that life is a journey to *sangkan paraning dumadi* (journey to the place of origin). Life comes from God and will be back to Him. No matter what fate experienced is *pakem sing akarya jagat* (God's will). The good and bad fate as well as the result of all efforts in doing change is the destiny. The essence of life is *nrima ing pandum* (accepting all certainties), *sadrema ngelakoni* (merely undergoing).

Banyumas people inherit the noble ethics in seeing the essence of work. The essence of human's work is generally divided into three: (1) work as an occupation, (2) work gives support or respectability, and (3) work as a life stimulus to continuously produce work. Regarding the space and time dimension, Banyumas people are oriented to the past, present, and future simultaneously. On certain issues Banyumas people still maintain ways and tradition values of ancestor's heritage; which can still be embodied in the present context and maintained for the next generation. At the same time, they will also leave old ways which are considered irrelevant to the contemporary life. Banyumas people even have the future orientation with optimism. They have good plans dealing with the life issue in the future.

In terms of the relationship with nature, Banyumas people are inherited the noble ethic values which need to be conserved. Banyumas people inherit intelligence so that the human conserve the nature. If humans plan to make use of natural resources, it should be done responsibly. Banyumas people try to avoid harming the balance. At the same time, they also obey to nature's happenings as a real symbol of God the Almighty, the Creator of universe (*sang akarya jagat*).

Regarding the issue of relationship among humans, Banyumas culture inherits the noble ethic values that can be conserved. Banyumas people think that the essence of relationship among humans is oriented to the vertical, horizontal, and individual patterns contextually, in accordance with events, interest, situation, and condition where the relationship exists. Banyumas people are really *cablaka* (egalitarian). In their relationship among humans, they prioritize *tepa selira* (high tolerance), care, *humanis*, the equality of *priyayi*, equality, helpful attitude, mutual cooperation (*gotong royong*), deliberation as priority in solving an issue, and full of love. They also have sense of responsibility, no sense of *tinggal glanggan colong playu* (becoming a coward), wise, ease to forgive others' mistake, *wani ngalah luhur wekasane* (bravery to give way for their noble life).

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