

Literature Study on Traditional Javanese Economic

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Abstract:

The difference in economic activities carried out by the community will be seen from the ethics used. Where the ethics adopted by a person will depend on his understanding of the values of a good life. The value of life will have a good impact on economic actors when trying to fulfill their needs. The impact is influenced by the culture and traditions of an area that are inherent in economic actors. Of the many tribes in Indonesia, the Javanese tribe is one of the tribes in Indonesia that implements the values and traditions of Javanese culture when carrying out economic activities. Traditional economics is formed from the understanding of the Javanese and has been done for a long time. One form of traditional economics about the satisfaction of traditional economic actors. Traditional economic activities based on Javanese teachings encourage the perpetrators to be able to withstand things that harm others. This is because humans have passions that can encourage them to create a situation that is not harmonious due to the economic activities carried out. The actions of the Javanese may be different from conventional economic activities. For example, when pricing relies more on feelings than profits. Regarding the forms of traditional economic activities, there are two forms, namely abstract forms and physical activities.

Key Word: *Literature Study, Traditional, Javanese, Economic.*

Date of Submission: 08-06-2021

Date of Acceptance: 21-06-2021

I. Introduction

Humans as social beings when carrying out all activities will always be related to the social environment in which the person lives, including when carrying out economic activities. Economic actors when on the move will base every action on the insights and habits used in society. Therefore, the economy will always go hand in hand with the insight and culture of the community. In Indonesia, which has many tribes, it will display different economic actions between tribes. For example, the Javanese and Madurese have different characters and cultures so that their attitudes in carrying out economic activities are also different.

The difference in economic activities carried out by the community will be seen from the ethics used. Where the ethics adopted by a person will depend on his understanding of the values of a good life. The value of life will have a good impact on economic actors when trying to fulfill their needs. The impact is influenced by the culture and traditions of an area that are inherent in economic actors. Of the many tribes in Indonesia, the Javanese tribe is one of the tribes in Indonesia that implements the values and traditions of Javanese culture when carrying out economic activities. If you look at the 2019 population data, the Javanese in the East Java region in that year amounted to around 3.5 million people with a density level of 826 people/km². [1].

Based on these data, it gives the impression that of the 3.5 million inhabitants of East Java, they are Javanese, whose assumption is to apply noble values according to Javanese culture in carrying out economic activities. This is because the entire population of East Java will work to meet their needs. Efforts to meet the needs of the Javanese have been carried out since ancient times. The long process that the Javanese people went through formed a strong foundation for the Javanese people so that the culture and traditions that are practiced can still survive to this day. Traditions practiced by the Javanese are continuously able to form the establishment of Javanese society in life and culture. This establishment is formed from understanding and noble thoughts so that the Javanese can be accepted in many areas in Indonesia. According to Wresling, the established tribes are tribes with noble philosophy or thoughts [2]. So that with this thought will form the Javanese tribe with mature ideas or thoughts in living daily life [3]. Therefore, in this article, we will discuss the literature study on traditional Javanese economics. The results of this article will provide general views and new studies that can be used for reference by other researchers.

II. Discussion

Economic activity is the activity of economic actors in order to meet needs. So the definition of traditional economy is the efforts of citizens to meet their needs in a traditional Javanese way. These activities are carried out by implementing Javanese teachings in the form of Javanese life rules and principles as well as carrying out Javanese traditions related to the economy. The implementation of the noble values of Javanese teachings makes the economic actions taken allow the perpetrators to be inconsistent with economic concepts in general, especially in conventional economic theory. The actions of these economic actors include traditional economic activities.

Traditional economics is formed from the understanding of the Javanese and has been done for a long time. One form of traditional economics about the satisfaction of traditional economic actors. The implementation of maximum satisfaction in traditional economic activities, one of which can be described in the rule of *tri kawula* clothing, which means that if the fulfillment of needs is carried out on the basis of lust, it will become a dead giant. The meaning of the dead giant is the pinnacle of human satisfaction is death [4].

The actions of the Javanese may be different from conventional economic activities. For example, when pricing relies more on feelings than profits. Giving cheaper prices to relatives, which is reflected in the principle of Javanese teachings, namely *tuna satak bati* relatives, and there are still many Javanese teachings in traditional economics that still need to be explored and studied because in writing there is still not much to explain about traditional Javanese economy. Regarding the forms of traditional economic activities, there are two forms, namely abstract forms and physical activities.

The form of traditional economic activity is abstractly related to the understanding of Javanese people, especially Ngadi residents regarding Javanese teachings, principles and culture that are inherent in the mind and believed to be good and true teachings. The point is that the abstract form of traditional economic activity is more on Javanese thought or philosophy applied in economic activities. While the physical form of traditional economic activities is physical activity such as agriculture, trade and animal husbandry which is carried out based on Javanese teachings and has become a tradition for economic actors when carrying out economic activities. Traditional economic activities are carried out in familiar physical forms, which include: *syirkah, paron, upah bawon, bagelen, gropyokan* or *liluran* [5].

Abstract forms of traditional economic activities based on Javanese philosophy will be practiced in an effort to meet needs. Understanding of philosophy According to Ciptoprawiro is a thought that is possible for each individual regarding expressions and reflections that are often fragmentary and lack a clear relationship [6]. Another understanding of philosophy is a branch of science that explains everything that exists or can exist according to the law of cause and effect [7]. Sutrisna Wibawa states that Javanese philosophy is "*ngudi kasampurnan*" or trying to find perfection [8]. So that Javanese philosophy in traditional economic activities is considered as a complement to meet the needs of life [9].

Traditional economic activities based on Javanese teachings encourage the perpetrators to be able to withstand things that harm others. This is because humans have passions that can encourage them to create a situation that is not harmonious due to the economic activities carried out. According to Ciptoprawiro in Javanese ethics and philosophy, good and bad are considered inseparable from human existence which is manifested in various desires and is associated with four passions, namely "*Mutmainah, Amarah, Lauwamah, and Supiah*". Good desires "*mutmainah*" will always be faced with bad desires "*amarah-lauwamah-supiah*" in every human behavior [10]. So that these four things are things that must be considered in traditional economic activities

Traditional economic activities which are always related to Javanese teachings have many "*sesanti*" which are used as a guide in life. In the Big Indonesian Dictionary "*Sesanti*" is defined as advice or advice [11]. Another meaning of "*sesanti*" is a hope that contains prayers and requests that are very desired to be realized [12]. The term *sesanti* can also be interpreted as a rule or noble value in Javanese philosophy. So, "*sesanti*" in the traditional economy became the basis of the previous people in living life, especially in economic activities.

Some of the things that the Javanese people are still cursing about in economic activities are "*alon-alon waton anakon*" which means that in living life one has to be slow but sure, not rushed or rash. This means that in the process of life always enjoy the process [13]. The next *sesanti* is "*oyo gumunan, oyo getunan, ojokagetan, oyo aleman*" which means don't be easily surprised, easily regret, easily surprised, and spoiled. And "*sesanti sopo nandur, bakalan ngunduh*" which means that everything you do will come back to you; "*urip iku urup*" which means that life is about trying to do good so as to make the world a light [14].

Sesanti dalam kegiatan ekonomi tradisional selanjutnya adalah "*oyo kuminter mundhal keblinger, oyo cidra mundhak ciloko*" yang artinya adalah dalam hidup itu janganlah mengagungkan diri sendiri dan meremehkan orang lain karena akan membuat diri menjadi celaka. Kemudian "*sesanti ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha*" yang artinya adalah menjalani hidup itu harus rendah hati dan lain sebagainya. Selain itu, *sesanti* dalam kegiatan ekonomi tradisional adalah seperti "*gotong royong, rukun, bisa rumangsa, sepi ing pamrih rame ing gawe, aja dumeh*" [15] dan bahkan dari bebera *sesanti* sudah menjadi pedoman hidup secara nasional.

Sesanti in the next traditional economic activity is "*ojo kuminter mundhal keblinger, ojo cidra mundhak ciloko*" which means that in life, do not glorify yourself and underestimate others because it will make yourself harmless. Then "*sesanti ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha*" which means that living life must be humble and so on. In addition, sesanti in traditional economic activities is such as "*gotong royong, rukun, bisa rumangsa, sepi ing pamrih rame ing gawe, aja dumeh*" [15] and even from some sesanti has become a national way of life.

Traditional economic activities are tied to typical Javanese norms such as conscientiousness, moral courage, and so on. Norms in traditional economic activities are reflected in the attitude of "*sepi ing pamrih, rame ing gawe*", namely the willingness to let go. This attitude is a suggestion for the Javanese not to expect a reward from the actions taken [16]. Even the reward is not allowed even if it is only the expectation of respect [17]. This attitude reflects traditional economic actors who are full of patience, willing to accept and give up what they have. Sesanti quiet ing selfless rame ing gawe which emphasizes the attitude of sincerity can be analogous to the concept of sincerity in economics. There is a sesanti, namely *nerimo ing pandum*, the point of which is to accept whatever God has given you from the results of your efforts. Sesanti "*nerimo ing pandum*" explained that "*nrimo*" is one of the cultural standards of Javanese society that can be used as a strategy in facing globalization [18].

Traditional economic activities carried out by the Javanese people encourage them to always be happy in facing various challenges and problems of life. This is because there is a strong belief that there is a substance that has governed life. So that the attitude of traditional economic actors is identical to the principle of "*alon-alon waton kelakon*" [19]. In addition, there are also traditional economic planning principles, namely "*wong adang wutah dandange, wong mluku putung wathange, wong mipis putung gandhike, wong mlaku tengah bedug ora ngingang ora ngidung, dll.*" [20] The purpose of the teaching shows that without good planning it will have an unfavorable impact. For example, economic actors are careless and careless so that their work is hampered. With the Javanese people's beliefs about Javanese teachings and sesanti in economic activities, they contain noble values. The noble teachings of Java are able to direct traditional economic actors to be better in the form of religious values, hard work, environmental care and so on.

Traditional economic activities that are based on traditional beliefs in accordance with Javanese teachings will form a different character for traditional economic actors when carrying out economic activities. This indicates that traditional economic activities are formed from sentiments that are abstractly able to change the attitude of economic actors for the better, or the Javanese term is "Javanese" attitude, or behave in accordance with the norms and values in Javanese teachings. Based on the ability to carry out everything in economic activities, it is called economic literacy. The definition of literacy according to Suminto is knowledge and understanding possessed by a person which can be realized in the form of behavior [21] and become a useful tool for changing behavior from unintelligent to intelligent [22].

The ability to apply sesanti in traditional economic activities as well as change the abstract traditional economic form into a physical form. These changes, among others, occur when taking action during a transaction. In addition, the actions of economic actors who carry out traditional rituals such as slamata, cooperation contracts according to Javanese tradition or consulting village elders to find a good day to start a business. Although for some parties consider it irrational. But in traditional economic activities, the tradition is considered very rational. If studied from an academic point of view, it is categorized as bounded rationality, or the limits of rationality that are believed and often occur. According to Herbert Simon Bounded rationality is human limitations in managing information and solving problems [23]. With rational limitations, every action in traditional economic activities that is considered irrational, for traditional economic actors is a limitation of rationality that may be done as long as it does not conflict with the noble values of Java.

III. Conclusion

Traditional economics is formed from the understanding of the Javanese and has been done for a long time. One form of traditional economics about the satisfaction of traditional economic actors. Traditional economic activities that are based on traditional beliefs in accordance with Javanese teachings will form a different character for traditional economic actors when carrying out economic activities. This indicates that traditional economic activities are formed from sentiments that are abstractly able to change the attitude of economic actors for the better, or the Javanese term is "Javanese" attitude, or behave in accordance with the norms and values in Javanese teachings. The ability to apply sesanti in traditional economic activities as well as change the abstract traditional economic form into a physical form. These changes, among others, occur when taking action during a transaction. In addition, the actions of economic actors who carry out traditional rituals such as slamata, cooperation contracts according to Javanese tradition or consulting village elders to find a good day to start a business. Although for some parties consider it irrational. But in traditional economic activities, the tradition is considered very rational. If studied from an academic point of view, it is categorized as bounded rationality, or the limits of rationality that are believed and often occur.

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Moh Farih Fahmi, et. al. "Literature Study on Traditional Javanese Economic." *IOSR Journal of Economics and Finance (IOSR-JEF)*, 12(3), 2021, pp. 16-19.