

HASTALAKU ON THE STREET: THE ADIPANGASTUTI CAMPAIGN TO FAMILIARIZE HASTALAKU VALUES IN SOCIETY

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Abstract. The city of Surakarta or often called Solo is known as a comfortable and tolerant city. The fourth position in the Tolerant City Index (IKT) for the City of Solo is an improvement from 2021 which was ranked ninth. Various efforts have been made to create a tolerant city. Solo Bersimfoni is NGO that have the Adipangastuti program to create a tolerant city. This research examined the adipangastuti's program to familiarize the value of hasthalaku in society. Descriptive qualitative use to drawed the school's attempts as a partner in the Adi Pangastuti program in car free day as a public space. Primary data in the form of interviews with school representative performers and observation non participation are used as references for finding new forms of familirizing programs in the community. The results of the research show that the Hastalaku on the Street program has succeeded in attracting people to gather and familirize Hastalaku values.

Keywords: Community, Hasthalaku, Surakarta, Tolerance

1. INTRODUCTION

Surakarta city or known as Solo attempt to build harmonious life through conducting practice of religious, ethnic and cultural communities in daily life. Fortunately, Solo awarded the fourth position in the Tolerant City Index (IKT) for the improvement from 2021 which was ranked ninth by SETARA Institute. SETARA Institute for Democracy and Peace is Indonesian Non-Governmental Organization that have focuses on research and advocacy of democracy, political freedom and human rights. Surakarta received a score of 5,883 and was in fourth place out of the 10 most tolerant cities. The 2022 Tolerant City Index (IKT) Report conducted by the SETARA Institute shows that Surakarta is one of the cities that has a good level of tolerance. Quoting the SETARA Institute press release, the 2022 IKT Report is the result of measurements carried out by the SETARA Institute to promote the best tolerance practices in cities in Indonesia. IKT is intended to provide a baseline and status of city government performance in managing harmony, tolerance, national insight and social inclusion. This baseline will become knowledge for the community, government and various parties who want to know the condition of tolerance in 94 cities in Indonesia (Primasasti, 2023).

Solo has various efforts to create a tolerant city. One of various effort is reflected by included non-government organisation (NGO) to gain that goals. Solo Bersimfoni is NGO that have the Adipangastuti program to create a tolerant city. Wahyuni (2021) reports Solo Bersimfoni as pioneer organization for tolerance in the city of Surakarta has hastalaku values to accomodate and integrate local wisdom therms in Adipangastuti program. Solo Bersimfoni has programs that support the creation of tolerance. These programs include Adipangestuti School, Solo, Simfoni Class, Hasthalaku board game, Hasthalaku on the street, Fragment of Friends of the Symphony, Talk Show, Chat with Millennials and Trainer Training. This research examined the adipangastuti's program to familirize the value of hasthalaku in society.

2. LITERATURE REVIEW

2.1 Socialization

Peers groups, both formal or informal institution give impact an individual's social development and shape their patterns of social interaction are referred to as socialization agents (Darmon, 2023; Kurt, 2024). These agents play an important role in shaping an individual's social identity by providing advice, creating standards, and generating chances for socialization. These agents play an important role in shaping an individual's social identity by providing advice, creating standards, and generating opportunities for socialization. Mass media is one of the agents that play an important role in process culture, socialization, and education. Mass media is an official means and function channel as a communication tool to disseminate news and messages to the wider community. Mass media consists of print media (newspapers, magazines, books, etc.) and electronic media (radio, television, movies, etc.). Over time, as technology develops, the internet and cell phones have become modern mass media. Mass media is used as a means of disseminating various information not only by individuals but also by institutions and groups. [2] Mass media has the functions of (1) monitoring, (2) interpretation, (3) connection, (4) value transmission, and (5) entertainment. Mass media affects changes in attitudes, emotions, and communication behavior. From this statement, it is clear that mass media affects the cognitive abilities, effectiveness, and behavior of the mass media user community. Of course, the influence of mass media on cognitive abilities affects the way of thinking, effectiveness affects work enthusiasm, and behavior affects individual and group behavior.

Mass media is one of the instruments in the socialization process between individuals, groups, and groups of individuals. Of course, in this process, directly or indirectly, the formation and/or development of culture in society. Whether we realize it or not, in the era of Society 5.0, mass media is also a means of education. Mass media makes it easy for people to organize their lives by disseminating information quickly and cheaply.

2.2 Social Norm

Norms are a collection of understandings, values, expectations, and goals (Hamsah, 2017). This set of rules can be obeyed and followed by community members in a particular social unit. Norms are not formally established but emerge as a result of tradition, history, and the presence of charismatic personalities, which shape the manner of behavior of individuals or community groups, and then spontaneously develop within the framework of social capital.

Norms are understandings, values, expectations, and goals that are believed and practiced collectively by a group of people, with sanctions intended to prevent individuals from deviant behavior in society. Most norms cannot be understood unless they are written down and they determine people's behavior in social relations. Yustika in Alfitri, (2023) states that strong norms allow each member of a group or society to monitor each other, leaving no room for individual deviations. North explained that norms are "institutions" that regulate social interactions between people. Norms are formed from the interaction of values embraced by all members of the community, and their nature always brings positive benefits to all members of the community. If a norm is useless or even harmful, then it dies and disappears (Leksono: 2009: xxxvi).

3. RESEARCH METHODS

This research employed descriptive qualitative to draw the school's attempts as a partner in the Adi Pangastuti program in car free day as a public space. Qualitative built of assumptions about interpretation and human action and author focused in understanding. Primary data in the form of interviews with school representative performers and observation non participation are used as references for finding new forms of familiarizing programs in the community. Among student and audiences

involved for gaining data by interview. Informants were selected based on the informants' willingness to share stories related to their contribution and experiences while participated on Hasthalaku on the road. Conversation (speaking) method is used to obtain data, the conversation between author and informant; thus, the data is obtained through oral language use. In addition, the author also used recording and listening techniques to support the holistic data obtained (Siregar et al.,2023).

4. RESULT AND DISCUSSION

To campaign Hasthalaku to the wider community, Solo Bersimfoni held Hasthalaku on The Street activities at the car-free day (CFD) of Surakarta City. Solo Bersimfoni disseminates information about Hasthalaku on The Street activities, one of which is through the Instagram application, a mass media that disseminates various information. Instagram is a social media that is included in mass media. Mass media as one of the socialization agents is vital to help the socialization process of Hasthalaku on The Street activities in the car-free day (CFD) of Surakarta City to the community. In the 5.0 era, the dissemination of information and communication is easier, and people are easier to exchange information, making it easier to carry out daily activities to the development and progress of human civilization (Sinaga, 2023). Socialization is very important to provide information to the public about Hasthalaku on Street activities. The social agent used by Solo Bersimfoni is mass media, namely Instagram social media.



Figure 1. Solo Bersimfoni post about Hasthalaku on the street
(Source: Personal document, 2024)

At the event, Solo Bersimfoni invited visitors to give their signatures as a form of support for the Implementation of Presidential Decree No. 7 of 2021 concerning the Implementation of the National Action Plan for Preventing and Combating Violent Extremism that Leads to Terrorism (RAN PE) in Central Java Province. By inviting visitors to stop by and sign their signatures, the public learned the values of Hasthalaku and the 12 values of peace in a fun way. The event was also enlivened by performances from partners and Adipangastuti School

The Hasthalaku on the Street activity at the car-free day (CFD) on January 21, 2024, was held precisely in front of the Semeru Ngarsopuro electronic shop by involving several partners. The partners included Adipangastuti Schools, namely SMAN 1 Surakarta, SMAN 6 Surakarta, and SMAN 1 Gemolong. Each school performed a performance that was mostly a direct result of the implementation of the Adipangastuti

School program such as singing the Adipangastuti march reciting poetry and performing traditional dances. In addition, some students from SMAN 1 Gemolong performed in fragments. In addition to the performances from the three Adipangastuti Schools, the Hasthalaku campaign at CFD was also carried out by playing board games and distributing merchandise. Hasthalaku board games implement Hasthalaku values in the game steps.

The Hasthalaku campaign will be more easily recognized by the wider community if it is carried out on a car-free day (CFD). Hasthalaku are the local cultural values of the Javanese community. Hasthalaku as local cultural values are eight universal values of goodness that already exist in people's consciousness. Hasthalaku is an expression consisting of two Javanese words, *Hastha* and *Laku*. *Hasta* (pronounced *hasto*) means "eight" in Indonesian, and *laku* means behavior. So in Indonesian, Hasthalaku has eight behaviors. In this case, the behaviors in question are based on Javanese cultural values. Although Hasthalaku has been around for a long time, Solo Bersimfoni reminds us of the existence of these noble values as a basis for youth behavior in the city of Solo and its surroundings. Hasthalaku commonly abbreviated as "G3 LEPAT" consists of: *Gotong Royong* (helpfulness), *Guyub Rukun* (Harmony), *Grapyak Semanak* (Friendly), *Lembah Manah* (Humble), *Ewuh Pekewuh* (Mutual Respect), *Pangerten* (Compassionate), *Andhap Ashor* (Virtuous), *Tepa Slira* (Solidarity).



Figure 2. Hasthalaku on the street
(Source: Personal document, 2024)

Hasthalaku was raised by Solo Bersimfoni to create Solo as a tolerant city. Solo Bersimfoni as a pioneer organization of tolerance in Surakarta City reminds the values of Hasthalaku by emphasizing the importance of practicing it to create tolerance, especially in adolescents. Hasthalaku values are not only a guideline for behavior, but also a social norm adopted by the community. Social norms are general benchmarks regarding the behavior and attitudes of individual group members desired by the group regarding various matters related to group life. Hasthalaku values become a benchmark in the behavior and attitudes of students at Adipangastuti School with the aim of the younger generation having a tolerant and peace-loving attitude. Hasthalaku values are rules of life that grow in society, as a binding element, and human control, in community life implemented and adhered to these values, then social life will create an environment full of peace and tolerance.

Socialization is important in introducing values to the community. Solo Bersimfoni socializes Javanese cultural values, namely Hasthalaku to the community through

Hasthalaku on the Street activities on a car-free day in partnership with Adipangastuti School. The socialization was able to introduce the value of Hasthalaku to the public. This is based on the results of interviews with several audiences. The following is an excerpt from the interview:

"I initially didn't know what this activity was. But how come it was schoolchildren? I think this event is interesting because it teaches Javanese cultural values. I only knew about gotong royong. It turns out there are many Javanese values that we can practice every day."

A similar statement was also conveyed by another audience member who said that:

"I find this activity very interesting. In this activity, Javanese cultural values called Hasthalaku were conveyed which I just found out about. The event also featured a performance from a high school in Solo Raya which implements the Adipangastuti School program and I only learned about Adipangastuti School because of this event. I am very interested in this activity."

The audiences above proved that they admitted that they only knew Hasthalaku values from the Hasthalaku on the Street activity at the car-free day (CFD) which was held precisely in front of the Semeru Ngarsopuro electronics store on January 21, 2024. Through this activity, the audience was also introduced to Adipangastuti School.

CONCLUSION

Hasthalaku on the Street program has succeeded in attracting people to gather and familirize Hasthalaku values.

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