

Recognition of Japanese Culture in Javanese Culture *Unggah-Ungguh* through School Library Brochures

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Abstract

Family is the most important place, which introduces and applies values and culture. The socialization process in the family is done early and always evaluated if something goes wrong, in order to form a social order, speech acts, and good behavior. Values or rules in Javanese society are known as unggah-ungguh in terms of behavior, appreciation and respect for others, with regard to degree or age. The form is unwritten and involves more aspects of taste and appropriateness. School-age teenagers in the category of adolescents and experiencing cultural shifts, not all of them are able to carry out Javanese cultural manners, which in Japanese culture there are cultural values that can be emulated. Javanese cultural manners are not specifically taught in schools, so there is a need for media that specifically provides information about this. Brochures on Javanese cultural manners and Japanese politeness culture can be obtained in the form of cultural recognition brochures. The cultural values that can be recognized include not monopolizing the conversation, introducing oneself, greeting directly, bowing, thanking and apologizing, collective culture when eating together, pouring drinks for others, and avoiding pointing or staring at others. The respondents of this study agreed to develop a media brochure on Javanese and Japanese cultural recognition. By developing a media brochure on the recognition of Japanese culture into Javanese culture, school students can understand the value of the culture and implement it into their daily lives. The development of this culture sheet product is cheap, with media specifications tailored to the financial capabilities of the institution.

Keywords: *Culture Sheet; Cultural Value; Cultural Recognition; Unggah-Ungguh*

1. Introduction

Culture is an ancestral heritage passed down by community leaders or certain groups to be implemented, believed, and maintained its good value. In Indonesia, one of them in Java Island, there is a form of culture called *unggah-ungguh*. In Indonesian language, the phrase '*unggah-ungguh*' is equivalent to the word 'adab' or 'etiquette'. To provide specificity to this article, the author establishes the phrase '*unggah-ungguh*' as the basis of the discussion in this article. Adab or etiquette is a set of behavioral norms or codes of conduct that govern relationships between individuals or groups in society. This concept encompasses various aspects, including politeness in speech, dress, behavior, and interactions with others. Adab or etiquette also includes rules in specific situations, such as formal events or

places of worship. Adab or etiquette is considered important in society because it can reflect an individual's character and morals, as well as create a harmonious and productive atmosphere among individuals or groups. Following established adab or etiquette can also help an individual communicate effectively, gain respect from others, and enhance their own image.

The preservation of *unggah-ungguh* as a very noble cultural value for the people of Central Java and East Java, has been running well and can be applied in everyday life. *Unggah-ungguh* is said to originate from Central and East Java because it is in these two provinces that the context of *unggah-ungguh* is well known. However, other provinces on the island of Java are believed to have similar or the

same culture as *unggah-ungguh*, although with different names.

In the course of today's life, school-age teenagers who have experienced cultural shifts, not all can carry out this culture of *unggah-ungguh*. The obstacles felt by this group of teenagers include not being taught the culture of *unggah-ungguh* in detail at school, not all parents understand the culture of *unggah-ungguh* due to the cultural origins of the parents, and the absence of media that contains information and can be read casually provided by schools or homes to introduce the culture of *unggah-ungguh* ngguh.

Just like what was done by (Series, 2019), the literature survey they conducted found evidence that modernity is a condition, but not a specific marker of a certain period and region. Modernity in terms of culture requires in-depth study so that people can better understand the importance of the role of foreign cultures, such as Japan, that are relevant to Javanese culture.

The shift is caused by the background and internal and external influences of the individual (Bradfield & Exley, 2020), which is described as a process of change that occurs in society that includes social values. Nevertheless, there is a positive acknowledgment from the teenage age group that is suspected of experiencing the change process. The acknowledgement conveyed by the teenage age group is that they would be happy if there is a form of media that can be learned related to the cultural value of *unggah-ungguh*, with a relaxed and easy-to-understand performance. The next acknowledgment is that they do not mind if they have to learn the culture of *unggah-ungguh* even though they do not come from a family with a traditional background of Central Java or East Java.

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described as a process of change that occurs in society that includes social values. Carol (Loach & Rowley, 2022) analyzes the cultural shift in the field of library science as a need and this is relevant to school needs.

These are some of the arguments that the author conveyed to conduct an in-depth study of Javanese *unggah-ungguh* in relation to Japanese cultural recognition that has many similarities, and was realized in the form of a school library brochure. The goal is to introduce, apply, and maintain the culture of *unggah-ungguh* which is a traditional value of high manners.

Being one of the communication media that is easy to develop and utilized by the audience, brochures also have the advantage of being able to include multiple information simultaneously or at once, making it more practical in achieving its development goals. In terms of content filling, text and images can be inserted together, making it more attractive and appealing.

2. Literature Review

Language is a medium of communication that is realized in the form of speech, meaningful, and used by a community group. Through language, the relationship between members of the community group between individuals is good. All human beings need social relationships with other people, which is facilitated by language. Through descriptions that are spoken, described, or conveyed by certain media, a message can be conveyed well.

This is in line with the idea presented by (Lavrchenko & Zolotarev, 2022). He stated that primary school teachers must master the entire arsenal of educational technologies, understand the principles of educational technology, know innovative and interesting teaching methods and techniques, and actively involve all participants in the learning

process by using technology in educational activities. It is also important to remember that the introduction of modern educational technologies in the professional activities of teachers can open up accessibility in the educational process, accessibility to information sources, improve the quality of learning materials presentation by teachers and also easily accessible by students.

The statement (Lavrichenko & Zolotarev, 2022) is in line with the idea of introducing Japanese culture with the Javanese language "*unggah-ungguh*", which is the strength of local content in certain subjects at primary schools. Although using brochures as a medium for learning about culture, the role of teachers and school librarians in describing the cultural substance is very important.

It is also known that in research conducted that the family element in Javanese society is often referred to as *somah*. *Somah* is a term for the nuclear family consisting of father, mother, and children. The family is the most important place, outside of other relatives. The family referred to in this study is limited to families who are native to Javanese customs and do apply Javanese values and culture.

The boundaries are still classified into Javanese culture for coastal and non-coastal communities. For non-coastal communities, it is called inland, but not in the context of being a group that is often called underdeveloped communities. This limitation is only for classification purposes. Coastal Javanese are Javanese people who live in the north and south coast of Java. The areas covered are the former prefectures of Pekalongan, Tuban, Semarang, Surabaya, Bondowoso, Jember and Banyuwangi, while the southern coastal areas include Banjarnegara, Purbolinggo, Purwokerto and Banyumas. Other areas are referred to as the inland areas of Central Java and East Java.

The general characteristics of the coastal communities are open and straightforward. The aspect of *unggah-ungguh* is somewhat ignored because they recognize that *unggah-ungguh* is only used in official settings and causes difficulties, especially if mispronounced and applied. Elaborates his opinion on the maintenance of Javanese community values (Hanum, 2019). She shows that the maintenance pattern of Javanese society is obtained by individuals through their experiences in the Javanese family. That is, a child who lives, stays, and unites in a Javanese family, will get the teaching of the value of politeness since he was a child. The form can be shown in terms of language and daily behavior. GertZ also stated that Javanese families have a bonding system that is realized by mentioning terms in the family and relatives. The pattern of mentioning terms that can be found in Javanese society such as the suffixes *de*, *lik*, *mas mbak*, *yu*, and several other designations. With this designation, Javanese people can also show their true behavior.

This is in line with the thoughts of (Greene et al., 2021) who mention that the interaction that occurs in a kind of social community, becomes a mirror of the way people live and interact with others. For this reason, the understanding and application of *unggah-ungguh* needs to be preserved among teenagers so that this good habit is not lost. It is also important to believe in the truth because in *unggsah-ungguh* there is an order of knowledge, experiences, beliefs, values, concepts, hierarchical meanings, religion, time, roles, spatial relationships, concepts of the universe, material objects and property obtained by community groups from generation to generation. This is what is referred to as the context and substance of culture.

In line with the context and substance of culture, in Japan there is also a good culture that has similarities with Javanese culture (Soemartono et al., 2005)

describes Japanese culture as a culture that contains the meaning of togetherness that is oriented towards values that cannot be measured. In his day, Ono - a Japanese author of *Shinto: The Kami Way*, who is also Japanese, has mentioned that the Shinto religion, which is believed by the Japanese people, provides a very strong teaching for its adherents to love nature and living things. These two things are referred to by the Japanese as 'kami'. We are considered to have spirits attached to many objects such as mountains, rivers, trees, and humans.

Soemartono strengthens the comparison by stating that he has conducted research on the utilization of Javanese vocabulary in comparison to Indonesian, with the following evidence. The current trend, however, shows that the new hybrid of Javanese Indonesian language is more and more accepted as the popular variety of use through electric and printed media. This language has even become fully used as "standard" Indonesian without resentment and being made fun of as it used to be intentionally, unintentionally or comically implied, and therefore, it has enriched the Indonesian language. This finding surpasses even contrary to Tanner's and Greetz' statements about the Javanese language (Soemartono et al., 2005).

This proves that Japanese religion has emphasized the importance of respecting the objects around people from the beginning. Therefore, it is not surprising that Japanese culture shares the concept of 'we' in Shintoism, so that 'we' is always carried in various wedding ceremonies, festivals, and other activities in Japanese society.

In another light, there is a book that describes the life of a Geisha, a Japanese woman who excels in traditional arts such as dancing, singing, painting, playing musical instruments, and developing calligraphy. In his book, Arthur attempts to rectify the negative perception of Geisha,

which was once considered a negative profession.

In the book *Memoirs of a Geisha*, conveys his idea that a Geisha is a woman who has an advantage in the art in which there are also elements of Japanese culture that are so valuable (Hout, 2014). The cultural element referred to by Arthur is the value of politeness practiced by Geisha when providing hospitality in tea drinking activities, especially when Geisha bring and place tea cups, as well as how to invite guests to enjoy the tea dishes. This value of politeness is also practiced by Javanese people when doing the same thing.

The world's recognition that cultural travel or flow from Japan to various parts of the world, especially in the Asian region, is an interesting phenomenon to discuss at this time (Saleha, 2013: 26). Saleha mentions that people who like Japanese culture, such as anime, comic, or game lovers, which number in the hundreds of thousands in the world, cannot be ignored. The factor that is considered as the cause of the development of world attention to Japanese art and culture is due to human dispersal.

Human dispersal is part of and the result of global development or globalization. Globalization became the basis for the development of various desires to increase capital, especially those related to industrial capitalism and resulted in an increase in human dispersal-circulation. Starting from here, Japan began to go global and was considered a developed country at that time (Ahmad, 2021), which was also marked by technological advances and the Japanese production transportation industry.

Furthermore, the development of information technology and the internet has made cultural dissemination easier and faster. Information dissemination through the internet in Japan reached a rapid development since the late 1990s. At that time, newspapers, magazines, and news

broadcasts could be enjoyed directly through the internet. Everything that happens in any part of the world can be easily known through the internet (Reid-Smith, 2016). In addition, the flow of images offered by mass media, the commodification of culture that leads to a consumptive culture, is increasing with the support of this information technology. Murai also argues that whoever succeeds in constructing images well, then he will get a strong position, so that the legitimacy of modern principles, which distinguish the strong and the weak, or the center and the periphery, is lost at this time.

The concepts of mediascapes and ideoscapes are then related to the territory of images. Mediascapes are related to the distribution of electronic media that are able to produce and disseminate information throughout the world, thus developing and creating images of the world (Havens, 2011: 223). The images created involve various inflections, such as theme (documentary or entertainment), media hardware (electronic or non-electronic), media audience (local, national, or international), and the interests of those who own and control the media. In mediascapes, Havens adds that the boundary line between reality and fiction is still very blurred, for example for those who live far from metropolitan life, what is depicted through the media can be considered an absurd, beautiful or fantastic object, especially if it is judged by a different perspective, or a different imagine world.

Furthermore, ideoscapes are also related to imagery, combining imagery that is directly related to politics, state ideologies, and ideological movements, which are explicitly oriented towards gaining power in a country or part of it. These videoscapes are formed from elements such as worldviews. Here, the enlightenment aspect of imagery becomes a product created from a chain of ideas, terms and imagery, including freedom,

welfare, rights, sovereignty, representation and democracy.

Based on these thoughts, it can be ascertained that globalization is closely related to two processes, namely globalization in the economic world and the cultural field. Globalization in the economic field can be attributed to the rapid increase in the flow of funds domestically and internationally, as well as the movement of labor across countries, while globalization in the cultural field can be attributed to the phenomenon of cultural commodification, such as the popularity of international culture or branded goods. Therefore, Japanese culture cannot be separated from the rapid development of a globalized world, which has also influenced Japanese ancient culture, including Javanese culture. This shift in cultural values is the focus of the author's attention to harmonize two cultures belonging to the Asian family, with various advantages that can be disseminated to school students through the media brochures placed in the school library.

3. Methods

The utilization of an argumentative qualitative approach is based on the author's need to describe the meaning of Japanese cultural values that are relevant to Javanese culture. The purpose of using this approach is to analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts individually or in groups.

In this case, the author determines the aspects of beliefs and perceptions as conveyed by Sukmadinata to be harmonized with Javanese cultural values. The beliefs and perceptions of Japanese cultural values are still believed to be true by the Japanese people themselves who are used as guidelines for their lives. This is the same as the Javanese cultural manners which are still believed to be true, but have begun to decline in terms of the perpetrators. For this reason, in the

background of this study, the author has outlined the vital aspects for Javanese people in particular, to make Javanese cultural manners a basic value of their lives.

The qualitative approach becomes a foothold to describe the quality of principle findings in the form of Japanese cultural values that are in harmony with Javanese cultural manners. On this basis, the author seeks to direct Japanese cultural values to form a comprehensive conclusion whose relationship is very solid with Javanese cultural manners for the implementation of the basic values of Javanese society.

As for the argumentative approach, it emphasizes the background or reasons for the relational compatibility between Japanese and Javanese cultural values. On the basis of argumentative reasons for the substantive content of the two cultures, the author can draw correlational conclusions that are relevant for the implementation of Japanese cultural values and Javanese cultural manners in society.

To facilitate understanding of the substance of the basic values of the two cultures, the author developed a draft brochure which was then distributed to respondents for comment. The number of respondents who were given the draft for comment was 24 respondents, with various work backgrounds and educational status. The author did not limit the gender, age, occupation, and domicile of the respondents because the content of the draft brochure was general in nature, which did not require a special classification for providing comments or objections to the content of the brochure.

In addition, the author also conducted interviews with brochure users, namely school students, library staff, and school teachers. From them, the author got an idea of whether or not it was necessary, important, and urgent to develop this brochure.

After the author obtained information about the elements of *unggah-ungguh*, its benefits, and types, the author developed a draft brochure which was then discussed with representatives of informants, resource persons, and users. From the results of their review, information was obtained on improving the substance of the brochure, and the author revised the draft brochure.

4. Results and Discussion

Based on discussions with librarians working at the Semarang City Archives and Library Office, the following key points were identified. It is recognized that school libraries have low visitation rates. Visitors to Wates 1 Elementary School in Semarang City obtained evidence that not a single student had visited the library in the past year. The author received confessions from 5th and 6th grade students at the school stating that the library's collection is not very diverse. The needs of students and the availability of collections are not yet balanced. In other words, school students who already know that there are many books they need may not be able to find them in the library.

The strategies pursued in this regard include the school's efforts to provide other informative services that are closely related to the development of student attitudes and character. This can be in the form of X-banners, leaflets or brochures. These three informative media are placed in the library customer waiting room or in the school hallway.

The contents of the X-banner, leaflet or brochure are things that are expected to increase students' knowledge and learning experience in terms of Javanese cultural values. It is believed that they will slowly begin to apply the *unggah-ungguh* culture, so that it becomes a habit. The habit of doing *unggah-ungguh* according to Javanese cultural customs can have a positive impact on students' attitudes and behavior.

Thus, they will also know the good and bad things that have been recognized as true since long ago, namely *unggah-ungguh*. Javanese cultural values have been internalized in the form of *unggah-ungguh*. Likewise, Indonesian society, especially Java, has an order of social relations commonly known as *unggah-ungguh*. With this, Javanese people interact according to age level. *Unggah-ungguh* has existed since Javanese civilization existed in Indonesia. The beginning of *unggah-ungguh* was to provide a firm boundary when communication between communities occurred. They could not convey something without patented manners even though it was not written.

These Javanese cultural values have similarities with Japanese cultural values. In Japan, they include *seishin* spirit or spirit, *kimochi* (emotion or feeling), *omoiyori* (consideration), and *chugisei* (loyalty) (Munqidzah, 2015). *Seishin* or spirit will appear when we communicate with Japanese people. There is a habit of giving praise so that the person being communicated with becomes motivated towards everything he does. With this cultural value of *seishin*, we can learn the element of self-assessment towards others who need help to get out of a problem.

Shunryu Suzuki in his book *Zen Mind, Beginner's Mind* emphasizes the concept of feeling, stating that if we have the determination to practice *zazen* or sitting in the Zen meditation posture based on the thinking of the Buddha, then we will find that our worst thinking is most valuable. However, it is in imperfect situations that we can find the foundation of our concentration in finding the truth of a life choice (Shunryu Suzuki, n.d.).

In line with Shunryu's thinking, we can apply the context of feeling or *kimochi*, thus further emphasizing the importance of prioritizing the aspect of feeling as a choice of action that reflects politeness or courtesy. Shunryu also reminds us of the need and availability of a relatively long

time for someone to realize things that are appropriate to the norms of politeness and courtesy that are in line with expectations.

According to Motohisa Yamakage in his book *The Essence of Shinto: Japan's Spiritual Heart*, to obtain a quality of polite and courteous action or behavior, it is not enough for someone to only understand books and go through the academic ladder. Special time is needed to realize the importance of purity of mind and heart that is in line with the interests of everyone, to avoid misunderstandings (Yamakage, 2016).

To achieve this, a person needs to set aside time to give lessons to their hearts and minds, so that feelings and motivations for a better life arise. Motohisa acknowledges that human thinking constructs are constantly evolving, but there is always an unlimited laziness that can ultimately cause a loss of concentration stability.

Japanese people always support each other in any matter so that others do not experience setbacks or lose their passion for life. With *seishin*, Javanese people can also take lessons and values from life that do not have the same priorities. Javanese people encourage and support each other with a humble attitude without showing their own success. For example, when advising others, Javanese people do not pat themselves on the chest and boast of their success.

Then *kimochi* or emotion, which is taking care of the feelings of the person being communicated with. In Japan, they won't argue or break an argument openly or directly. Japanese people always look at the condition of the other person they are communicating with and always consider other people's feelings. This culture is very good and applied in the Javanese *unggah-ungguh* culture. Javanese people also emulate this as a form of cultural politeness.

Then there is *omoiyori* or consideration. Japanese culture teaches its people to think when making decisions. Japanese people prioritize the importance of building strong relationships based on trust and mutual interest. They do not want to feel superior to others, especially to the point of being spoken or shown intentionally.

In Javanese culture, *unggah-ungguh* is shown as a form or realization of the value of politeness to respect people who are older in age and who have a certain position. *Unggah-ungguh* is included in the category of giving respect to elders that is done by someone with a measure of age. It is clear that this speech is delivered by a younger person to an older person. The purpose is to give advice or consideration. Javanese society prioritizes giving advice, suggestions, or considerations to show their concern for others. There is an aspect of anxiety when someone delivers speech with this *omoiyori* cultural value. The speaker does not want to hear, witness, or know that his interlocutor is experiencing obstacles or the like. Therefore, he tries to advise or give advice according to his capacity.

Next is *chugisei* or loyalty. Loyalty is not only about military activities. Loyalty can also be included in family or household activities. Javanese people in practicing *chugisei*, for example, when there is an urgent need among them, they will think that help is needed to overcome other people's difficulties.

Unggah-ungguh is a culture with high politeness value for Javanese people. To have *unggah-ungguh*, one does not necessarily get it through heredity. If the parents are Javanese with good *unggah-ungguh* qualities, their offspring will not have the same. The process of instilling values in the family is called socialization. The family contains a central function in terms of socialization. The goal is to teach the values that exist in society.

To get good *unggah-ungguh* results, the socialization process must be done from an early age. It is recognized that the first and main socialization comes from the family. For this reason, the teaching of life values, culture, and politeness should be done in accordance with what is expected by society.

If the socialization process is carried out early and is always evaluated if there are mistakes, it will create a social order, speech acts, and behavior that guide the life of Javanese society. Values or rules in Javanese society are known as *unggah-ungguh*. *Unggah-ungguh* is an order, rule, or procedure in speaking and in behaving to appreciate and respect others with regard to degree or age. It is unwritten and involves more aspects of taste and appropriateness.

For this reason, in order to equip school students to be more familiar with the elements of *unggah-unggah*, the author presents a form of information media in the form of a brochure. In the brochure, things about *unggah-ungguh* are conveyed which are also harmonized with Japanese culture which has similar cultural values with Javanese society. This effort is believed to increase student interest and generate a desire to return to visit the library.

The study on graduation and the strength of brochures has been conducted by (Jalilifar & Moradi, 2019) who utilized brochure as a promotional tool for tourism sites. Brochures are one of the author's choices so that students are interested in visiting the library. Apart from the media attractiveness factor, brochures are also very reader-friendly. This means that brochures are easy to carry, easy to read, contain pictures and text, and can be given to other people in need without fear of losing their knowledge. The last reason is a realistic reason because the information in a brochure is short information that is easy to learn and remember its contents.

In addition to these factors, another important factor is the cost of production. For one brochure, the library can provide and duplicate it at a cost of Rp 500. This amount of money is certainly not burdensome for schools. Without intending to stimulate tuition fees, the school can stimulate parents' interest if the cultural brochure sheet is produced by the school in advance.

The author believes that if the culture sheet brochure has begun to be present, read by students, taken home, read by parents, and published regularly, it is likely that parents who like this will agree and not object if there is continuity. This aspect of sustainability can later be discussed with parents, so that the financing and procurement patterns will be shared. This is what is needed when we want to moderate changes in children's attitudes through various media, including brochures. Moderation is no longer the concern of the Western countries or any other country because moderation has become a demand to transform the mindset of a community for the better (Memon et al., 2019).

In addition, the content of the culture sheet brochure will be more interesting if it involves students in the characterization. Students will be proud and take ownership if they are involved in the development of the brochure. In the future, there will be more substance in the culture sheet that can enrich the content, and the level of student visits to the library will increase significantly.

This was also confirmed by another librarian who works as an employee of the State Islamic Institute (IAIN) of Pekalongan City who stated that the use of brochures as a medium of communication about the cultural value of *unggah-ungguh* is in accordance with the unique character of students. It is known that the unique character in question is the habit of elementary and junior high school students

who still like recess as free time to visit the school library.

This is certainly different from high school students whose majority of students like to stay in class during breaks, or simply consume snacks in the school canteen. Therefore, the brochure can be placed in the school cafeteria, with a contact person to fill in the content for the next edition. Japanese cultural values that are still possible to be discussed include the following.

a. Not Monopolizing the Conversation

Self-control is the etiquette of conversation. Japanese people still believe in this cultural value as a form of high politeness. For example, when talking to strangers or people who are not too familiar, Japanese people do not monopolize the conversation and give others the opportunity to speak. In addition, it is also recommended to be a good listener and not cut people off. This should also be done by Javanese people who also recognize this culture of politeness, namely not interrupting other people's conversations and *andhap asor* in oral communication.

b. Introduce Yourself

In formal meetings, Japanese people have a good habit of always introducing themselves first. They will start by stating their name, occupation, and place of residence or city of domicile. If the communication is for business purposes, they start by mentioning their name, company name, and the city where the company is located. After that, they will directly talk about the business or cooperation that will be carried out. In this case, there is a slight difference with Javanese people who are not used to starting the conversation directly at the core of the problem. Javanese people still prioritize the aspect of small talk before entering the core of the conversation.

c. Greeting Directly

In Javanese culture, there is an unwritten custom that when someone attends a forum or meets individually, they must say greetings first. This has become a good habit, which is also practiced by the Japanese people. The way to convey it must also be directly, without being represented. The impact of this greeting is the psychological interaction between the greeter and the recipient. In some social contexts, greeting can warm up the atmosphere of discussion, melt the atmosphere that was initially depressed by emotions to become calmer, and provide a positive image for the greeter that he always maintains friendship in communication.

d. Bowing

Bowing as a sign of respect to someone worthy of honor, is one of the most famous Japanese customs. This custom is very good to emulate in Javanese culture. Technically, you don't always have to bow until your back looks straight, but just about 10 degrees from an upright position can show respect.

In Japanese culture bowing or *ojigi* is a form of formal gesture for Japanese men and women. The only difference is that Japanese men will place their hands next to their thighs while bowing. Japanese women place their hands on their thighs while bowing. With this gesture, they no longer need to shake hands.

This is the difference with the Javanese culture of *unggah-ungguh*, which still does both at once, shaking hands and bowing. Sometimes it is even coupled with embracing or hugging the body. This attitude is considered excessive. Javanese people use three ways to convey a greeting, whereas in Japan only one is enough, namely bowing the body.

When examined more deeply, the three gestures in Javanese gestures are just to show familiarity or closeness. First, if they have bowed, they feel there is still

something missing if they do not shake hands. Shaking hands can also be done for a long time if the two have not met for a long time or feel very close. It appears that there are things between the two that have not been discussed for a long time. In addition, there may be a secret conversation that the two have had or should have, so the tight grip of hands can be interpreted as a belief and hope that they can talk more intensely and intimately.

Then the hugging attitude can be interpreted that the two have known each other for a long time or have known each other's names but have never met in person. The attitude of hugging in Javanese *unggah-ungguh* carries the meaning of mutual respect, appreciation, and mutual need. Those who hug hope that there will be enough time to exchange stories so that the dialog will create a deeper belief and can dismiss talk that is only 'he said' or 'rumor'.

e. Thank You and Apologize

These two verbal expressions are highly favored by Japanese people to show care, according to the context. Thank you in Javanese manners can be given in many contexts even if nothing is given or received. Nothing is exchanged in their communication. In fact, some even question the gratitude when one of the speakers says it.

The other speaker will ask, "why thank you?" when he feels that he has not given anything. This is what happens in Javanese *unggah-ungguh*, that even if it's just leaving a bag behind when you go to the bathroom, someone needs to say thank you for taking care of their personal belongings. Or it could be in the context of someone saying "When you've eaten, hurry up and get ready for the car...".

The context is actually just a reminder, but it can be interpreted as a direction, invitation, or suggestion so that

we are not late and on the wrong path. But the value of the reminder is very valuable to the person who considers it a form of attention. He would be very lost if he didn't get that information so he feels grateful.

The next utterance is an apology. Sometimes an apology becomes worthless if it is delivered by someone in various speech contexts. Saying sorry too much will even result in the speech partner's saturation because they think it is no longer meaningful to say sorry. Although actually the apologizer does have that habit or indeed at that time he felt obliged to say sorry.

For this reason, in Javanese *unggah-ungguh*, which has been accustomed to the word sorry, this habit has now begun to be dissolved. Moderate Javanese people will dare to remind someone who has this habit by saying, "don't say sorry so much, later you won't even know which one to forgive".

f. Culture of *Urunan* When Eating Together

The manners of contributing to a meal together are unique to Javanese society. But in Japan, this habit has become a culture. And it's good that it's practiced by Javanese people. In Japan, this culture is called *betsu-betsu*.

This habit should have become a culture and dare to be conveyed in an open context. Javanese *Unggah-ungguh* actually does not recommend talking about this openly, but it is good to start doing it openly to avoid misperceptions and prejudices in the future.

This needs to be done by the Javanese community to get used to being open so that there is no longer the habit of gossiping or talking about others behind their backs to create negative opinions. With the habit of giving contributions during meals together, it is hoped that this will be a good start to maintaining relationships throughout the community.

Let's start with Japanese manners by talking about *urunan* culture. In Japan, *urunan* or split bills are a common practice. Whether it's a meal with friends, a girlfriend, a boyfriend, or a fiancé, there's no shame in splitting bills. This culture is known as "*betsu-betsu*".

Although there is no requirement to pay a certain percentage for each person, men or senior citizens generally spend more money to pay.

g. Pouring Drinks for Others

Honoring guests is a form of honoring others. In Javanese manners, the guest is a special figure who must be respected, honored, and likened to a king. In terms of presentation, Javanese and Japanese people have similarities. Especially when they serve and serve it. The cultural value is that there are provisions that require someone to pour drinks or serve dishes to guests.

When pouring drinks, it is recommended to use one hand and face the handle of the cup to the right. The intention is to make it easier for guests when they will enjoy the drink dish. This is actually a trivial thing, but it is important to realize and do in Javanese cultural manners, because there is an element of politeness in this context.

h. Avoid Pointing or Staring at Others

The next *unggah-ungguh* is that one is advised not to point at others. This attitude is considered impolite because there is an element of threatening and demeaning others. If you are going to point, the thumb finger should be used with the position of the palm at the bottom. The same applies to eye gaze. In Japanese and Javanese culture, looking directly at the speech partner is only done if there is a speech or expression that is really important. However, in Javanese culture, eye gaze is expected to be intense because it is a form of attention to the speech partner.

Javanese society considers that if someone is spoken to and does not look at the interlocutor, then he is considered not paying attention or trivializing. However, the gaze should not be shown for too long so that there is no challenging impression.

Based on the above explanation, for the purpose of this study, the following author presents an example of a brochure containing Japanese cultural values that are in line with Javanese cultural uploads. The brochure consists of three folds on each page, making a total of six folds.



Figure 1. An example of a brochure containing Japanese cultural values that are in line with Javanese cultural uploads

The following is a brochure with a reverse sheet view. The content is still about the culture of Japanese society whose cultural values are the same as those of Javanese society.



Figure 2. An example of a brochure containing Japanese cultural values that are in line with Javanese cultural uploads

With the development of brochure media on the recognition of Japanese culture into Javanese culture, school students can understand the cultural values and implement them into their daily lives. In addition, schools and school libraries are not so burdened in terms of costs, because the development of this cultural sheet product is cheap, with media specifications tailored to the financial capabilities of the institution.

Thus, the brochure medium will increasingly feel its usefulness, namely as a means of socializing the values of etiquette, as well as introducing Japanese culture as a culture that has similarities with Javanese culture. With the acceptance of the benefits of this cultural brochure, it is hoped that students will be motivated to continue to obtain other new information through the availability of school library services. The use of brochures as a medium for introducing Japanese culture and Javanese etiquette is intended by the author to increase students' awareness of local culture (Javanese) and to socialize Javanese etiquette as the basis for polite behavior.

5. Conclusions and Suggestions

This study contains the following conclusions. Family is the most important place, apart from other relatives. The family referred to in this study is limited to families who are of Javanese descent and do apply Javanese values and culture. Japanese cultural recognition can be implemented into Javanese *unggah-ungguh* culture through various approaches, such as not monopolizing the conversation, introducing oneself, greeting directly, bowing, thanking and apologizing, *urunan* culture when eating together, pouring drinks for others, and avoiding pointing or staring at others.

If the socialization process is carried out from an early age and is always evaluated if there are mistakes, then a social order, speech acts, and behaviors will be created that guide the lives of Javanese people. Values or rules in Javanese society are known as *unggah-ungguh*. The use of brochures for introducing Japanese culture and Javanese etiquette is intended by the author to increase students' awareness of local culture and to socialize Javanese etiquette as the basis for polite behavior.

Unggah-ungguh is an order, rule, or procedure in speaking and in behaving to appreciate and respect others with regard to degree or age. It is unwritten and involves more aspects of taste and appropriateness. The aim is to introduce, apply, and maintain the culture of *unggah-ungguh* which is a traditional value of high manners.

With the development of brochure media about the recognition of Japanese culture into Javanese culture, school students can understand the cultural value and implement it into their daily lives. The development of this cultural sheet product is cheap, with media specifications tailored to the financial capabilities of the institution.

The suggestions that can be conveyed in this study are as follows. With the development of technology that has an impact on cultural transitions, it should not interfere with the order of politeness and politeness that already exists in families, communities, and educational institutions. To avoid negative changes, the author proposes a suggestion to school institutions to develop a media in the form of a brochure containing the recognition of politeness and politeness values between Japanese culture and Javanese culture. The content of the brochure is very light to read so that it is easily understood by school students. In addition, the production process is relatively cheap, which is considered not to burden the school

budget, when compared to the acquisition of the quality of politeness and politeness of students. In addition, the production process of the brochure content can be done variably by involving teachers, students, and school stakeholders so that the quality of the brochure will be better.

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