

Hamemayu Hayuning Bawana Based Education Management

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Abstract—Hamemayu Hayuning Bawana which by the Yogyakarta Government has made the philosophy of regional development and lofty ideals a Javanese philosophy that has an interest in the way of life of Javanese people. The use of this philosophy is to improve the quality of human resources from smart, competent, and noble morals. The purpose of this study was to study and uncover how to select Hayuning Bawana interpreted in management at SMK 3 Yogyakarta. This research method uses qualitative descriptive methods. The results of research at SMK N 3 Yogyakarta found: (1) The interpretation of the philosophy of Memayu Hayuning Bawana in Management at SMK N 3 Yogyakarta (2) The implementation of Hamemayu Hayuning Bawana based management at SMK N 3 Yogyakarta which implements a harmonious relationship with God, with humans, and with the environment.

Keywords—*management; educational management; hamemayu hayuning bawana*

I. INTRODUCTION

Human Resources (HR) is a major factor in development. The Agenda of the ASEAN Free Trade Area (AFTA) and the ASEAN Economic Community (AEC) is a globalization challenge that encourages each country to prepare its human resources to be able to compete in job opportunities. Vocational school as a secondary school that prepares students to be ready to work and competence in their fields, possessing noble character, personality, and talent to be able to live independently [1] They are expected to have skills after graduating from the SMK level, so that they are able to directly participate in the world of work and be independent in society

Education is expected to develop the potential and shape the character of students. Education is a process of inculcating values and norms owned by the nation to be able to compete in the era of global competition but still guided by the noble values and norms of the nation. Education is the main pillar and the vanguard of the preservation of noble cultural values. A big nation is a nation that has a strong character sourced from the values extracted from the culture of its people. the tradition of vocational education is the preparation of students for work [2]. Vocational education as education for the world of work in filling work opportunities needed to carry out basic vocational education functions, namely: 1) transmitting culture (culture); 2) transmission skills/abilities; 3) transmission of

values and beliefs; 4) Preparation for productive life; 5) fertilizing group interactions; and 6) the exclusion of local excellence [3]. Education is a process of fostering the existence of students who are socialized, cultured in a local, national, and global life order.

Law of the Republic of Indonesia Number 20 of 2003 concerning senior secondary education that provides students Vocational education is more specifically discussed in Government Regulation number 29 of 2005 Vocational education is education designed to develop skills, skills / abilities, understanding, attitudes, skills, work skills, and appreciation needed by workers in entering work and making progress in meaningful and productive work [4]. According to Pavlova, the tradition of vocational education is the preparation of students for work. Of a higher amount of vocational education and training / placement is higher than vocational / vocational education / training / vocational training, skills, understanding, protection, attitudes, habits, work, and respect for the jobs required by the business community / industry, initiated by the community and government or in contract with institutions and on a productive basis.

From the many resolutions above, can it be concluded that vocational education is education designed to develop skills, skills, understanding, attitudes, work skills? Vocational education must be truly approved and have a superior value against the challenge of globalization. The role of the principal, teachers, students, and teaching staff must always be excellent in realizing the vision and mission of the school.

Management is a process that regulates and approves the goals that govern the five basic functions of management that use human, financial and material resources [5]. While Robbins and Culter states that management must approve and regulate activity in order to run effectively and efficiently [6]. Griffin states management as a party that facilitates planning and decision making, organizing, approving, controlling who mobilizes the various resources within the organization to achieve effective and efficient goals [7]. From the above opinion, management can be interpreted as an integrated system used to achieve the goals of an organization

Since the enactment of the Law on Regional Autonomy, Undang-Undang No. 22 of 1999 which was later refined to Undang-Undang No. 32 of 2004, the center gave authority or

autonomy to the regions to manage their own management. on the regional regulation itself with the representation of autonomy to the regions to manage their own government, it appears in the world of education. With the decentralization of education, it is an appreciation for the regions to be able to organize their education in accordance with the potential of the region and to meet the expectations of the surrounding community.

Sri Sultan Hamengku Buwono X said he did not want the Indonesian people to lose their identity, so they tried to support culture through Local Regulation No. 5 of 2011 concerning Culture-Based Education and Local Regulation No. 4 of 2011 concerning Cultural Values. Local wisdom is the capital of noble character formation. Local pearls of wisdom that make a nation's culture have roots. Building national identity through education with local wisdom (local genius) basically can be used as a basis for national identity through national. Education is a cultural movement, so to shape the character of students must go through the formation of school culture with character. Exploring and reinvesting inherent local wisdom through education can be given as a movement back on the basis of its own local cultural values as part of the development of building national identity and as a filter in selecting connecting other cultures. Local wisdom-based education is education that invites students to always be in touch with the concrete that they face and have a moral system [8].

Ki Hajar Dewantara announced that education based on the coaching process represented an effort to provide noble values to the young generation in the community who not only provided educational development assistance towards the nobility of life.

Javanese people have a backrest that acts really smart, which is a summary of the shield of life that is "*Hamemayu Hayuning Bawana*". *Hamemayu Hayuning Bawana* is a matter of cultural space as well as spiritual culture. In terms of cultural space, Bawana is the universe of content both of the creator of the universe and the universe of creation. From the cosmology point of view, it is seen as a field, and plants live after death, planting, fertilizing, profitable. Whereas spiritual culture is an appreciation of noble values. *Hamemayu Hayuning Bawana* unites human relations with abstract nature for the meaning of the spiritual environment which is a personal value, and bawana in the natural sense, by preserving the environment, not littering in accordance with the conception of Java *memetri wiji*. Endaswara also said that by *Hamemayu Hayuning Bawana* can create a harmonious atmosphere and balance of the rule of law that facilitates the atmosphere of order and order of the universe [9]. This is realized through three main strategies, namely (1) personal self-cultivation strategy, mental processing, and taste, (2) social interaction strategy (3) interaction strategy with God [10].

Sağocak in his research found that spiritual intelligence, emotions, and social support are very supportive in improving interpersonal, human resource development, which supports the achievement of an organization. In intelligence education is very important, the concept of intelligence is in harmony.

Spiritual intelligence appears to develop into a deeper awareness of the matter, life, body, mind, soul, and spirit. Spiritual intelligence, then, is more than an individual's mental abilities [11]. Discuss personal with transpersonal and self with enthusiasm. Intellectual intelligence [12].

Memayu Hayuning Bawana is related to improving the quality of human resources through alignment made with God, humans, and nature [13]. Educational institutions have the role and responsibility to internalize these values. Pidarta states how education makes people cultured, not only in activities and learning processes, not only discussing for students but using it in order to find meaning, creativity [14].

From this, it can be concluded that management of education based on memayu hayuning bawana is a governance-based on the philosophy of Java memayu hayuning bawana which synergizes it in management programs and skills that support harmony.

II. METHODS

This study uses qualitative descriptive methods that emphasize the social processes that occur in SMK 3 Yogyakarta related to the meaning of memayu hayuning bawana in education, the culture of all school residents. This research was conducted naturally, descriptive, attention to meaning (meaning). Qualitative research with the design of understanding the meaning of actions and texts that are appropriate in the overall meaning deepens the actions with the pattern of memayu hayuning bawana in SMK 3 Yogyakarta, including in the meaning of artifacts that are processed by themselves [15]. This research is to understand how SMK 3 Yogyakarta understands and interprets it and builds a pattern of empowerment of human resources based on the ideology of memayu hayuning bawana.

This research was conducted at SMK N 3 Yogyakarta on August 1 - 25, 2019, the complexity of discussing very complex, dynamic, detailed and complicated understanding is needed, so it is not appropriate to use quantitative. The validity of the data in this study is explained by an explanation of the stages of work evaluation when collecting data in the field with various evidence of findings in the form of sound recordings, images and sounds, photographs, fast employment as a phenomenon or natural social reality. Data validity is checked using the validity of internal and external triangulation techniques.

III. RESULTS AND DISCUSSIONS

Management of education based on Hamemayu Hayuning Bawana is management that uses the conception of Java Hamemayu Hayuning Bawana in the management of education. Manage the school and its environment so that it is always harmonious and balanced. How to make Buwana in the universe within you and the universe in the macrocosm of the world around you. With the Hamemayu Hayuning Bawana Concept, SMK N 3 Yogyakarta instills spiritual values, social values, and environmental care attitudes.

The development of spiritual values is not only limited to religious learning or Friday worship for men. SMK N 3 instills

spiritual values in the classroom in religious learning and morning literacy, in addition to that the slogan of practicing spiritual values is exposed in several locations and provides a learning space for Christians and also a mosque for Muslims.

The use of karma and good manners to colleagues, teachers, and school principals as a manifestation of the planting of Javanese cultural values to support and support school members is still lacking, this is evidenced from the majority of students using language that is less appropriate to their peers and also teachers, besides that as a vocational school SMK N 3 Yogyakarta established social relations of partnership with outside companies.

SMK N 3 Yogyakarta as a school of cultural heritage, managing the environment is always beautiful, students are accustomed to managing waste and managing classroom needs as part of their responsibilities. Unfortunately, there are still some places that are not yet organized considering the shortage of SMK 3 storage space, so the remaining material fills the hallways and corners of the school and looks inappropriate. The arrangement of trees and care is still lacking because the garden and plants appear dry and arid.

IV. CONCLUSION

The socialization and implementation of the basis of Bawana Hamemayu Management must be interpreted philosophically, not only to certain activities, or certain artifacts. However, students must make habituation and value assessment of all school members, both in learning, in daily life, and in the school environment.

With the implementation of hamemayu hayuning bawono, schools are able to improve personality traits by harmonizing relationships with God. building social relations among school members, as well as increasing awareness to protect the environment as a form of environmental awareness Environmental Management with Forests for Trees and Trash that must be arranged considering SMK N 3 is also an Adi Wiyata school.

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