

## How Do Parents, Student College, Junior Senior High School Perception about “*Cablaka* or *Blakasuta*” As A Universal Character of the Banyumas Community?



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**ABSTRACT:** Banyumas is one of the districts in the western part of Central Java. Banyumas has a variety of uniqueness in the culture and character of the indigenous people of Banyumas. *Cablaka* or *Blakasutha* is part of the universal character of the Banyumas people. However, along with technology and modernization, the original character may change or be eroded. We researched three characteristics of informants: parents, college students, and junior and senior high schools to fill in an open-ended questionnaire regarding their perceptions of *Cablaka* or *Blakasutha*. The results showed that *Cablaka* or *Blakasutha* to parents are still applied in everyday life. In contrast to informants from student colleges and junior and senior high schools who do not know the meaning of *Cablaka* or *Blakasutha* even the importance of the terms.

**KEYWORDS:** *Cablaka*, *Blakasutha*, perception, culture, Communication, Honest.

### I. INTRODUCTION

Each culture has its uniqueness. It starts from traditional houses to the slogans of local wisdom values. In Indonesia, one of the cultures that have a wealth of identity is Javanese culture. Even Javanese culture in Indonesia is divided or separated into several different parts of culture. However, it is still in one cultural unit, namely Java. Banyumas is one of the cultures in Java. The location of the Banyumas area itself is at the western end of Central Java with a population as of 2020 yesterday was 1,776,918 consisting of 894695 male residents and 882223 female residents (Banyumas Statistics Center, 2017). Banyumas has a Javanese dialect that is different from the Javanese dialect in Yogyakarta and Solo. Ngapak is a characteristic of the Banyumas language that we can find special features of the language from its pronunciation. In addition to the language, Java is known for the character of each culture.

Character, identity, and personality are always found in specific communities as a legacy of the past from their ancestors, including *cablaka* Banyumas, or *Blakasuta* Banyumas, or thokmelong for people in Residency Banyumas (Priyadi, 2002). In line with what Priyadi said, Banyumas has a slogan of local wisdom values that is quite popular, namely *Cablaka* or *Blakasuta*, which is the character of the Banyumas people. Kartodirdjo & Pusposaputro (1992) say that the Banyumas character is a field of study of the history of mentality, which is widely part of intellectual history. Intellectual history is related to mental facts (mentifact), which concerns all human soul, mind, or consciousness points. This fact stems from the expression that occurs in a person's mental state.

According to Prawiroatmojo (cited in Priyadi, 2007), *Cablaka* and *Blakasuta* have the same intention, namely speaking as it is, or frankly or modestly. Furthermore, Priyadi (2007) explains the word *cablaka* as follows:

“It is possible that the word *cablaka* comes from the word anak blaka or shortened to cah blaka, and then becomes cahblaka or read cablaka. The word walaka which means child, child, children, or young above shows that cahwalaka or cawlaka means children. That is, children who are still wantah (mere) or are still as they are and have not been contaminated by outside influences.”

Based on the information above, *cablaka* has the basic meaning of being frank or like a child who talks, and there is no other influence from outside. *cablaka* or *Blakasuta* has the meaning of directness or honesty like children, or it can be interpreted as honesty that is still pure, innocent, or what it is and has not changed (Priyadi, 2002).

However, along with the development of technology or modernization, *cablaka* or *Blakasuta* as a universal character of the Banyumas community, its recognition was eroded by the people of Banyumas themselves. In a preliminary study conducted by researchers, the information was obtained after interviews with TR and LK students from Banyumas. The interview results said that the two students did not know the meaning of *Cablaka* or *Blakasuta*. Both admitted that they did not receive information about the character of the Banyumas people, which are generally inherited from their parents. We can conclude that the two

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students experienced no transition to the values of local wisdom from their parents. Based on the above background, researchers are interested in further researching the perception of the Banyumas Cultural Local Wisdom Slogan "cablaka or Blakasuta."

## II. METHOD

This study uses a qualitative research approach. The informants in this study were 15 participants consisting of parents, college students, and junior and senior high school. We involve these three specific criteria to see differences in perception or meaning regarding "Cablaka or Blakasuta." Based on table 1. Parent informants are 34 to 48 years old; student college informants are 20 to 23 years old, and junior and senior high school informants are 15 to 17 years old.

**Table 1. Profile of Informant**

Informant	Initial	Age
Parent	KI	45
	TA	42
	SN	38
	SI	34
	WS	48
Student college	GD	21
	TE	20
	DY	23
	LM	20
	ES	20
Junior and senior high school	RA	16
	DA	16
	ID	17
	AD	15
	RN	16
<i>total</i>		<i>15</i>

The data collection tool uses open-ended questions, where possible answers are not suggested, and respondents answer in their own words (Popping, 2015). Open-ended questions require respondents to formulate responses in their terms and express them orally or in writing. Besides, that respondent are not directed in a particular direction by predetermined response categories (Züll, 2016). The reason for using open-ended questions is because informants will be more flexible in perceiving "Cablaka or Blakasuta" in written form. The following are the question items contained in the open questionnaire:

**Table 2. Open-Ended Question**

No	Questions
1	<i>Have you ever heard of Blakasutha/ cablaka? Explain where you listened to the term!</i>
2	<i>What do you think is the meaning of Blakasutha/ cablaka?</i>
3	<i>How do you think about the embodiment of the term Blakasutha/cablaka? And are you one of those who apply it?</i>
4	<i>In your opinion, what is the current reality of the manifestation of Blakasutha/cablaka in the Banyumas community itself?</i>
5	<i>In your opinion, how to maintain the cultural values of local wisdom related to Blakasutha/cablaka?</i>

Data analysis of the results of open-ended questions uses content analysis, namely looking for context, meaning, subtext, and intentions in the text of the effects of open-ended questions. The content shows what is contained, and content analysis is an analysis of what is included in a message (Prasad, 2008).

## III. RESULT AND DISCUSSION

The study results were explained based on three characteristics of informants, namely parents, college students, and junior and senior high school. Here are the results and discussion.

### A. Parent

1. Obtaining information on the term Blakasutha/Cablaka

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All parent informants said they had heard of the term *Blakasutha/Cablaka*. The term *Blakasutha/Cablaka* comes from parents, relatives, friends (neighborhood), and a list of wayang stories.

### 2. Meaning of *Blakasutha/ cablaka*?

In terms of parent informants, KI informants define *Blakasutha/cablaka* as people who speak truthfully. TA says *Blakasutha/ cablaka* is open. SN describes it as being frank, telling the truth, being honest, and not lying. SI says a term that means that someone is telling the truth, speaking the way it is, although sometimes it can also hurt other people. DS says that behavior or we talk about the fact in communication at work or the family.

### 3. *Blakasutha/ cablaka* in daily practice

To the parent informant, SN said that in everyday life, *Blakasutha/cablaka* is meant by speaking as it is, telling the truth, speaking when joking so that it doesn't seem arrogant. While SI said *Blakasutha* had a good (positive) character to convey something honestly according to the situation and conditions he was facing, on the other hand, *Blakasutha* also had a negative meaning when faced with individuals who did not understand *Blakasutha's* character. KI said that it is rarely realized in this day and age. TA said that nowadays, young people, both boys, and girls, have used it as a habit to interact with many people through social media. SN said that people still apply to *Cablaka*. However, it is different from young people who do not understand Banyumas culture. However, in general, Banyumas still implements it, as evidence that every *Pilkada* implementation is always successful, calm, safe. There is no chaos. SI said that the culture of *Blakasutha/cablaka* character values has almost disappeared, there are only a few groups still apply it, especially in remote areas where people still look innocent, honest, as they are in conveying things. Meanwhile, people in urban areas are more concerned with the feelings of others, so the words used are exaggerated to please others. Meanwhile, DS said that today's people had used modern languages, and there has been a language change.

### 4. How to maintain the cultural values of local wisdom related to *Blakasutha/ cablaka*?

KI just said that nowadays it is very difficult to find honest people. TA said that we have to filter so as not to harm ourselves if there are mistakes that we are not aware of, and we must also be able to maintain the cultural wisdom of Banyumas itself. SN also said that the younger generation should be taught the Banyumasan language and Banyumas culture. Support Java language implemented in the office every Thursday or any other day. Cultivate the Banyumas language in everyday life. In line with SN, SI also said it might have to be used frequently in various associations. But only the positive *Blakasutha* is widely applied (honesty, as it is, not making it up). Strong psychological language. Get used to the slightest problem encountered, we try to *Blakasutha*. Meanwhile, WS believes that as Banyumas people, we must maintain/preserve the language we have in our daily lives.

Matsumoto (2008) Perception is defined as the act of arranging information from the sensory organs into a whole that we can understand. Perception is a construction, perception we learn and our development from birth, childhood, adolescence, and adulthood. The parents of the Banyumas natives all said they had heard and knew the meaning of *Blakasutha/cablaka*. If you look at parents' age today, they still apply it according to Matsumoto's opinion that perception is built from birth. Today's parents are products of ancient parenting that are still thick with culture. When viewed from the answer, parents define it in various ways but have the same meaning in general, and parents define it. Its manifestation in daily life is still uniform in answering it, but does the informant admit to applying it? Only one informant said he did not know, and one informant did not provide information.

Matsumoto (2008) also said that because perception is learned, perception can be formed, changed, and influenced by the culture in which we grew up. One of the things we know about our perceptions is that they change. Along with the development of technology and information, the values of local wisdom fade, especially among teenagers. One of the informants said that teenagers apply it on social media. The SI informant explained a decline in these values in urban areas, but rural/remote communities still use them. This indicates that the perception has changed because it is changed by the times. Parents informants said that to preserve it, it is necessary to teach the values of local wisdom, filter information in modern times, and apply it in daily life.

## B. Students College

### 1. Obtaining information on the term *Blakasutha/Cablaka*

Informant GD said that he had heard from other people, either from parents, relatives, neighbors, teachers, friends, or others. TE also said that he listened to the term when he was in high school from his friend who often spoke to him as an example

"Resentful to other people, he said, what he feels he is talking about and he is famous for *Cablak* characteristic".

While the ES informant had never heard of the term *Blakasutha* or *Cablaka*, DY admitted that he did not know the meaning even though he had heard of it, unlike LM, who had heard of advertisements or slogans.

### 2. Meaning of *Blakasutha/ cablaka*?

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Informant GD said that the meaning of *Blakasutha/cablaka* is Honest, frank, as it is, not hiding anything. TE says the *cablak* talks as he pleases, as it is. Sometimes they were not thinking about hurting other people or not. Usually, people who apply the value of *cablak* are considered chatty. ES and DY do not know the meaning either specifically or in general. At the same time, LM said that the meaning is talking as it is.

### 3. *Blakasutha/ cablaka* in daily practice

GD said that it was manifested by speaking frankly, the informant also admitted that he was one of those who applied it. TE said that the realization is by being honest, telling what is in the right situation, and the informant admitted that this includes using it, although not always. ES and DY said they did not know, while LM said it was realized by speaking as it was, being honest and open, even though LM was one of those who sometimes applied it. GD said that now in Banyumas, he still uses it, TE said he only applies the term to his friends, not to those closest to him, as if he was at a private school, but only at home. Informants ES and DY answered that they don't know, in contrast to LM, who said the possibility decreased because other cultures had mixed them.

### 4. How to maintain the cultural values of local wisdom related to *Blakasutha/ cablaka*?

Informant GD said to maintain the cultural values of local wisdom by providing information about the cultures in the Banyumas area. Meanwhile, TE said that it should be taken care of properly, but in the early 2000s, the children did not understand the term *cablak*. TE also added that protecting it is with parents who should tell the *cablaka* culture in Banyumas as Banyumas people. ES and DY said they did not know, different from the informant LM who said that by applying it in everyday life such as communicating.

Student informants are new people born in modern times. So the perception formed is with a unique point of view. The values of local wisdom as a culture will not survive in this new era unless their parents educate them on a culture-based basis. In line with Matsumoto's (2008) opinion that perception is influenced by several factors, namely age, maturation, environment, and situation, the cultural background is still an influential determinant in our perception of the world.

Among students, the factor that contributes the most to cultural change is environmental factors, maturation and cultural background which are automatically influenced by time. Evidence that the culture is fading, interviews with students provide information that the term *Blakasutha/cablaka* is no longer known. Three informants said they did not know the term. However, informants GD and TE know its meaning and manifestation. Informant GD thought it was still being applied, in contrast to TE, which only used it to friends, not family. Both GD and TE said that providing information from parents to children would preserve the culture of local wisdom. The GD informant himself lives close to the Banyumas Residency, where the Banyumas cultural heritage is preserved. Therefore, GD said that the term *Blakasutha/cablaka* still apply in society.

In contrast to other informants who incidentally live in urban areas and are far from the Banyumas residency. In contrast to the TE informant, who, despite living in a metropolitan area, admits that he knows the meaning of *Blakasutha/cablaka* is influenced by his environment. Even though only a few convey information about *Blakasutha/ cablaka*.

## C. Junior and Senior High School

### 1. Obtaining information on the term *Blakasutha/Cablaka*

Informants RA and DA admitted that they had never heard of the term *Blakasutha/Cablaka*. In contrast to the informant RN who claimed to have heard from his parents, ID had heard when TK was from his grandmother/grandfather, and AD, who had also heard from his grandmother, who accidentally said the term.

### 2. Meaning of *Blakasutha/ cablaka*?

Informants RA, DA, and RN admitted that they did not know the meaning of *Blakasutha/cablaka*. Meanwhile, the ID informant interpreted *Blakasutha/cablaka* as honest, and AD also said telling the truth, meaning saying something following the facts, not exaggerating/understating.

### 3. *Blakasutha/ cablaka* in daily practice

RA, DA, and RN said they did not know how to apply *cablaka* or *blakasutha* in their daily life. ID says that it manifests itself by being honest in everything, to yourself and others at all times, ID also claims to be one of those who apply it. AD also said that by conveying a message honestly, there was no information on whether AD also used it. RA, DA, and RN don't know. The ID informant said that honesty in Banyumas may have been lost because there were many frauds, thefts, and others. But there are still honest Banyumas people. AD also said the manifestation of *Blakasutha* in Banyumas was very worrying because people today have been affected by the progress of the times and promiscuity.

### 4. How to maintain the cultural values of local wisdom related to *Blakasutha/ cablaka*?

Informants RA, DA, and RN said they did not know. Meanwhile, ID said honestly to everyone is a way to maintain the cultural values of *Blakasutha/cablaka* local wisdom so that the people of Banyumas are branded honest by everyone. In comparison, AD says by doing good to anyone, hanging out with good friends, saying things honestly, etc.

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The fading of the *Blakasutha/cablaka* local wisdom culture is felt among middle and high school students. We know that students are born in a new/modern era, especially junior and senior high school students born later and directly impacted by the effects of modernization. Students generally live in urban areas, which we discussed earlier that live in urban and remote/rural areas is very different from preserving local wisdom values, especially *Blakasutha/cablaka*.

Factors that influence it are also still the same as students because of environmental factors, maturation, and cultural background, which are automatically affected by time. As proof, from the point of view of junior high and high school students, three informants have never heard of it and do not know its meaning. Only two informants said they had heard and understood the meaning of being honest. Both said that honesty had been lost because of fraud, etc., and the influence of the times also affected promiscuity. Preserve it by always telling the truth to everyone. Because it is learned, perceptions can be formed, changed, and influenced by the culture in which we grew up. One of the things we know about our perceptions is that they change.

### IV. CONCLUSION

Several factors influence the preservation of local wisdom values. The environment, maturation, and cultural background significantly contribute to it. Perhaps this explains why the value of the local wisdom of the slogan *Cablaka* or *Blakasuta* has faded, especially among college students. Location of residence is also very influential. In remote areas and the residency area of Banyumas, they may still apply the values of local wisdom with the slogan *Cablaka* or *Blakasuta*. This research implies that it provides an overview of the condition of students and students who experience changes in the values of local wisdom with the slogan *Cablaka* or *Blakasuta*. With the results of this study, the district government and the community have the challenge to provide education based on the values of local wisdom with the slogan *Cablaka* or *Blakasuta*, especially the development of an increasingly advanced era.

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