The local elites perception of “Hamemayu Hayuning Bawana” philosophies in the Green Village Program in Yogyakarta Province

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Abstract. This article explains the philosophy of “Hamemayu Hayuning Bawana” as the local wisdom of Yogyakarta Province, which is a fundamental value in the green village program to cope the climate change. The teaching of the value of caring for the environment has been widely recognized by society, however, it has been eroded by modernization. To overcome the gap in cultural understanding with low implementation and realization, then this research focuses on how philosophical values are imbued in the green village program based on the perception of the local elite? The survey result of 118 local elites had been distributed across 45 villages were processed using SPSS, in form of descriptive statistics. The applicative understanding of these values is not yet detailed and technical. Thus, the implementation of philosophical values for green village development planning is still limited. In order to enhance the inspiration and realization of the philosophy, it is necessary to develop the spirit, innovation, creativity, applicability, participatory and proactivity of the local elite. We prove that the local elite must be able to change the philosophical concept within real behavior to build a sustainable green village.

1. Background
Local wisdom spreads in the world widely. It is recorded that about 80% of the earth’s population has local wisdom [1]. Indonesia has great cultures with the values of local wisdom [2], such as the Ammatoa custom in South Sulawesi in the forest maintenance [3], Buyut Cili in Kemiren, Village of Naga and Kuta, Tasikmalaya Regency which coexists with nature [4] and Hamemayu Hayuning Bawana in Yogyakarta [5]. Among the regions in Indonesia, Yogyakarta is the most unique, because this local wisdom has been absorbed into the provincial government’s policies. Yogyakarta Government Environmental Service as the program initiator. The form of local wisdom is manifested in actions in the form of the green village program.
Yogyakarta province is located on Java Island, part of the Indonesian territory. Yogyakarta has a unique philosophy. “Hamemayu Hayuning Bawana” is a cultural message to have a harmonious relationship with God, humans, and the universe. Society must maintain the environment and must be accompanied by preservation. Green villages program is relevant to the philosophy. Philosophies as noble concepts have been institutionalized in society. The good values have taken root, becoming the philosophy of society [2]. This philosophy is an expression of Javanese society in general and Yogyakarta society in particular. Philosophy provides the basis for a human to relate vertically and horizontally. Humans have adherence to God as the source of life. Fellow humans are interdependent, both in social, economic and cultural interactions. The point is, the philosophy is built to bring human relations closer to the environment in the context of adherence to God.

The teaching of this life philosophy is institutionalized in the context of implementing the green village program, amid a crisis of values and the eroding of culture. In the global era, societies have left cultural systems in the social and economic life order. Globalization can also cause unnatural cultural transformation [6]. Culture is considered unproductive and conventional. Javanese philosophy has almost disappeared from society's life [7]. The interesting issue is the effort to revive Javanese philosophy.

When the culture is eroded, the government has adopted the philosophy of “Hamemayu Hayuning Bawana” as the basis for building the environment. To apply moral teachings to preserve the environment requires the ability of local elites to perceive it properly. In our view, this phenomenon is an interesting issue. To cope with this gap, we analyze the situation by answering the research problem “How do local elites perceive the philosophy of “Hamemayu Hayuning Bawana” in the context of the green village program?” The government and society are required to prioritize aspects of ecological sustainability [4] so that climate change can be anticipated. There is a relationship between society and the village elite in seeing their participation in the program [8].

The local elite has a strong effect on society. The village heads, figures or must have charisma so that the society follows their advice and orders. This does not only happen in Yogyakarta but also in other areas, for example, Toraja, Tondok, or Toparengnge’ as one of the local elites who has a big effect and role [9]. The local elite in this study includes the village / sub-district officials and public figures.

2. The perception of the local elite
The success of a program at the level of village/sub-district requires the role of the local elite. The role of the local elite to mobilize society participation in development. Jawara is a local elite in Banten, Blater is a local elite in Madura [10]. The superiority of the local elite is having adjacency to the society, that it is effective in influencing. The form of informal relationships makes the atmosphere more friendly and gets special attention from society [9]. The social system especially places the local elite, as a role model, and protector. The local elite determines the success of a program. The local elite has the potential to become agents of reform, especially in bridging the willingness of the government and the interests of the society [11].

The local elite’s perception of the program determines the society’s willingness to participate in the development. If the local elite considers that a program is important, then society is guaranteed to participate optimally. The local elite’s perception towards the philosophy of “Hamemayu Hayuning Bawana” as key factors in the success of the green village program. The perception of the elite affects the mindsets and lifestyles of society in which it plays an important role in protecting and preserving the environment [4].

3. Local wisdom
Local wisdom is a harmonious relationship between humans and nature. Environmental development is influenced by a wise culture [12]. Local wisdom is part of cultures. The wisdom of Javanese local is certainly part of Javanese culture. Local wisdom has a view of life [5]. This view of life becomes a value adhered to by society.
Local wisdom grows from society's cultural system that is institutionalized and rooted firmly. Local wisdom possessed by local people still exists in buildings that consider the local climate despite existing cultural assimilation [13]. Local wisdom is a method and practice developed by a group of people with deep understandings [6]. Local wisdom is an ancestral heritage in the values of life, united in the form of religion, culture, and custom [3]. Local wisdom can experience a shift in value, because of its ability to absorb foreign cultures selectively.

Cultural changes can be in the form of physical or social systems. Physical changes, especially culture in the form of work, building, relic. Meanwhile, the changes in the social system are particularly related to values, customs, habits and social regulations. These changes are affected by economic, social, political and cultural aspects [14]. Recently, the economy and global life have shifted cultural values and local wisdom, including philosophy.

4. Philosophy of “Hamemayu Hayuning Bawana”

“Hamemayu Hayuning Bawana” is a philosophy of Javanese life that regulates human behavior towards God, between humans and the environment. This regulation of behavior is intended first, to protect and maintain the safety of human life in the world and the hereafter; second to make people respect and love each other; third, to maintain safety, harmony, balance and environmental preservation. Cultural heritage needs to be preserved because it contains a system of values and ideas that developed in the past and are still useful [15].

The literal meaning of “Hamemayu Hayuning Bawana” is to adorn the beauty of the world. This world was created by Allah in beautiful conditions. When humans live and utilize the environment, nature can be disturbed, damaged, or ruined. In the theory of eco-centrism, due to economic development, exploitation occurs that the environment is damaged. If humans are the center of the world, such as the theory of anthropocentrism [4], then humans will elevate their egos to fulfill their desires. As the result, it can evoke damage. If nature is the center according to the theory of biocentrism, nature is preserved, coexists with nature, the use of nature by humans is followed by the responsibility of preservation. This moral teaching provides a reference for the attitude of human life to be responsible, not destructive.

All-natural wealth, whether in the form of mineral resources, water resources, flora, and fauna should be protected. The use of natural resources to meet the needs of human life should be controlled as to not damage the environment. The government and society should collaborate to protect the environment and avoid global warming.

The philosophical dimension has a comprehensive role that every human behavior is related to God, humans, and nature in synergy [7]. More explicitly Ansory [16] analyzes that the philosophy of “Hamemayu Hayuning Bawana” contains the obligation of “Tri Satya Brata.” First, “Rahayuning Buwono Kapurba dening Kawaskithaning Manungsa” is the safety, preservation, and welfare of this world depending on the sharpness of taste, human beings' ability to maintain. Second, “Dharmaning Satriyo Mahanani Rahayu ning Nagara” is the ability of a human being to carry out its duties in maintaining national safety. Third, “Rahayuning Manungsa Dumadi saka Kamanungsane is the safety of human being due to its sense of humanity. The comprehensive character dimension of "Tri Satya Brata" contains the great mission that human beings are: Hamangku Buwana, Hamangku Nagara, and Hamangku Bumi [5], save nature, save the country and save the earth. This is in line with climate change management.

5. Methodology and method

This study was located in Yogyakarta Province, focusing on local elites who were directly linked to the green village program. From the green village, consisting of 45 houses that spread across the province, a sample of 118 local elites was taken. Consisting of village officials, headmen, RT, and RW chairmen, the data was collected through the survey method, using the questionnaire technique, with close-ended questions. The answer choices followed the Likert scale, with the categories very low (score 1), low (score 2), moderate (score 3), high (score 4), and very high (score 5). The data were
processed using SPSS in the form of tables and graphics, using descriptive statistical analysis, tabulation of frequency, and percentage.

6. Results and discussion
Measurement of the perception of local elites towards the philosophy of “Hamemayu Hayuning Bawana” was carried out by using indicators socialization value in the context of green villages, understanding values in the context of green villages, attitudes for implementing values in green villages, values that have been used as development policy of green villages, and value realization in planning the development of the green village. It is undertaken to cope with climate changes. The results of processed data (table 1):

Table 1. Frequency distribution of the local elite’s perception towards the philosophy of “Hamemayu Hayuning Bawana” in the green village program

| Socialization | Understanding | Behavior | Policy | Plan |
|---------------|---------------|----------|--------|------|
| Very low      | 4             | 6        | 5      | 6    | 8    |
| Low           | 17            | 19       | 20     | 19   | 21   |
| Sufficient    | 38            | 42       | 45     | 47   | 46   |
| High          | 40            | 41       | 40     | 36   | 38   |
| Very high     | 19            | 10       | 9      | 10   | 9    |
| Total         | 118           | 118      | 118    | 118  | 118  |

| Modus         | 4             | 4        | 4      | 4    |
| Mean          | 3             | 3        | 3      | 3    | 3    |
| Median        | 4             | 4        | 3      | 3    | 4    |

Source: Primary data, Yogyakarta, 2020

From the data, it is known that the frequency distribution of the socialization of philosophical values in the context of a green village, indicating the perception of respondents with a high category was 40 respondents, in the sufficient category was 38 respondents, very high category was 19 respondents, the low category was 17 respondents and the very low category was 4 respondents. Respondents have followed the socialization of this philosophical value both formally and informally.

The frequency distribution of the understanding of local elite on the value of philosophy in the context of a green village, indicating the perception of respondents in the sufficient category was 42 respondents, the high category was 41 respondents, the low category was 19 respondents, very high category was 10 respondents, and the very low category was 6 respondents. Local elites understand the content of philosophical values and become the moral standard in preserving the environment. The green village is understood by the local elites to become a forum for environmental preservation [7].

The frequency distribution of local elites behavior in implementing philosophical values, especially in the practice of the green village, showed that the perception of respondents in the sufficient category was 45 respondents, the high category was 40 respondents, the low category was 20 respondents, very high category was 9 respondents, and the very low category was 5 respondents. With philosophical values understanding, local elites apply the behavior of planting, processing waste, recycling waste, harvesting rainwater, and conservation. Local elites motivate green villages to be more productive [8].

The frequency distribution of local elites behavior in realizing philosophical values into green villages policy, found that the perception of respondents in the sufficient category was 47 respondents, the high category was 36 respondents, the low category was 19 respondents, very high category was 10 respondents, and the very low category was 6 respondents. The value of the philosophy is getting stronger, because it becomes the basis for the formal policies of the local elites, in institutionalizing the green village widely in the society. This is the social responsibility for nature, fellow human beings, and God [7].
The frequency distribution of the local elite’s behavior in realizing philosophical values in the planning of green village, found that the perception of respondents in the sufficient category was 46 respondents, the high category was 38 respondents, the low category was 21 respondents, very high category was 9 respondents, and the very low category was 8 respondents. The philosophical values are incorporated into the green village program through planning at RWs, and villages/sub-district levels. Productive green villages can achieve sustainable communities [17]. The condition of local elite respondents in giving the response can be described in figure 1.

![Figure 1](image)

**Figure 1.** The frequency distribution of local elites in giving perception about philosophical values in the context of a green village.
Source: Primary data, Yogyakarta, 2020.

The accumulative frequency distribution graph data on the five indicators shown the local elites’ perception patterns towards philosophical values of “Hamemayu Hayuning Bawana”, namely: sufficient-high-low-very high-very low. These findings indicated that philosophical values have been imbued by local elites and implemented into the green village program to overcome climate changes. The frequency distribution data, especially the group of respondents who answered fairly, high and very high on the 5 indicators, are processed into a percentage table 2:

**Table 2.** The accumulated frequency of respondents from the local elite who have perceived philosophical values.

| Score  | Socialization | Understanding | Behavior | Policy | Plan |
|--------|---------------|---------------|----------|--------|------|
|        | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Total  | 97   | 82 | 93   | 78 | 94   | 79,66 | 93   | 78 | 93   | 78 |

Source: Primary data, Yogyakarta 2020.

In general, the philosophical values of Hamemayu Hayuning Bawana in the context of green villages have been socialized to 82% of the local elites. From the socialization result, 78% of the local elites understand the philosophical values, which can be actualized in form of daily behavior by 78% of the local elites, while 78% of the local elites have actualized the green village policy and explicitly 78% of the local elite has carried out the planning of green village program. Based on these findings, we state that the philosophical values of “Hamemayu Hayuning Bawana” in the context of green
villages have been perceived well by most of the local elites. It found that 114 green village programs are relatively spread over the province, from 2013-2018. The distribution of green villages is 47 in Yogyakarta City, 32 in Bantul Regency, 9 in Sleman Regency, 9 in Kulon Progo Regency, and 8 in Gunung Kidul Regency. This program has contributed to improving environmental quality. Green village is the manifestation of the local elites' perception of the philosophy of “Hamemayu Hayuning Bawana.” This philosophy is in synergy with the biocentrism concept [18].

7. Conclusion and recommendation
In the midst of eroding cultural and philosophical values, local elites are faced with the implementation “Hamemayu Hayuning Bawana” philosophy in the context of the green village program. Our research points out that local elites' perception towards the philosophy is relatively good, that the green village program can be implemented. For 6 years, it has produced 114 green villages. From the 5 indicators, the indicators have a relatively similar pattern of perceptions, namely sufficient-high-low-very high-very low in four indicators, namely understanding, attitudes, behavior, policies, and planning. One indicator has patterns of high-sufficient-low-very high-very low, namely the socialization indicator. We affirm that the relatively good perception of philosophical values drives the contribution of the local elite to tackle climate changes through the green village program. The implication of this study is, the green village program advocates the realization of the philosophy into real activities, that development has an inner power. To increase the quantity and quality of green villages to cope with climate changes, having better perceptions towards the philosophy of “Hamemayu Hayuning” Bawana” is needed, through various movements of the green culture.

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