

Conference Paper

The Development of “Arum Luhuring Pawiyatan Ing Astanira” As a Part of Scientific Environment in Conservation Insight at Universitas Negeri Semarang

Puji Lestari, Tijan, Andi Suhardiyanto, and Dwi Hermawan

Universitas Negeri Semarang

Abstract

This study aims to explore the slogan “*Arum luhuring pawiyatan ing astanira*” as a spirit of conservation at Universitas Negeri Semarang (UNNES), as the foundation of behavior of academic community in campus activity. Explore habits and social capital in support of conservation spirit implementation to realize a academic climate. The social practice theory of Bourdieu, is the basis of analysis in this qualitative study. This study analyze the social interpretation of “*Arum luhuring pawiyatan ing astanira*”. Phenomenology approach is used with UNNES academic research subjects such as students, lecturers, and administrative staff. Research finds; First, the spiritual values of “*arum luhuring pawiyatan ing astanira*” means that the progress of the university is in the hands of the academic community. However, campus residents have not yet embraced this meaning, especially in academic life. Second, operational rules for implementing “*arum luhuring pawiyatan ing astanira*” have not been socialized. Therefore, this spirit is not yet significant in campus activity. Third, development is done through the curriculum of college conservation and ethics of college life. Recommendations based on the results of the study are the implementation of intensive socialization of the spirit of education in all aspects of campus activities in order to establish a conservation academic climate.

Keywords: Arum Luhuring Pawiyatan in Astanira, habits, UNNES

1. Introduction

Arum luhuring pawiyatan ing astanira is a slogan written in the Sutera UNNES Monument, at Universitas Negeri Semarang (UNNES). This sentence is a phrase in Javanese, which means the perfection and nobility of an educational institution is in your hands. The sentence is full of meaning that in the hands of the academic community the University will brought forward. Like advertising, slogans often have power. According to St. John (1994:43), the language used in advertisements is very carefully chosen to have special effects. The words will create images as well as conveying information and often there will be more than one meaning to some expressions.

Corresponding Author:

Puji Lestari

pujilestari@unnes.ac.id

.unnes.ac.id

Received: 21 May 2019

Accepted: 26 June 2019

Published: 7 July 2019

Publishing services provided by
Knowledge E

© Puji Lestari et al. This article is distributed under the terms of the Creative Commons

Attribution License, which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the UICRIC Conference Committee.

 OPEN ACCESS

This means that the use of language is carefully chosen to create special effects. The chosen word forms the image as the information contained and is often more than just understanding expression. Sentences in slogans have profound meaning and are expected to have a broad impact on society. Dahlen and Rosengren (2004) said, this phase could dramatize functional and emotional benefits, then ultimately affect the meaning of the core message. Therefore, that subject matter can continue to change with the emergence of different meanings with text writing (Sugesti, 2013:12)

Research on conservation has been done so far. However, which the sentence *arum luhuring pawiyatan* implemented in daily life in the conservation campus environment has not been measured beforehand. This conservation university is a university whose academic activities are carried out with reference to the principles of conservation, as well as environmental insight (Salatin, 2011 in Phramesti (2013:185)).

In order to examine the empirical illustration about *arum luhuring pawiyatan ing astanira*, the analytical techniques used are Pierre Bourdieu's Social Practice Theory. In this research, the researcher wants to put the focus of the study on the role of habitus and arena in the meaning of *arum luhuring pawiyatan ing astanira* at Universitas Negeri Semarang. The habituation of social reality about habitus is the mental or cognitive structure used by people to deal with the social world (Bourdieu, 1989:18). Field arenas are the spaces for actors to compete with each other for material resources or symbolic strengths (Bourdieu, 2006:xvi).

Bourdieu's idea is the option of dissecting and exploring the social interpretations of the "*arum luhuring pawiyatan ing astanira*" as the basis philosophy of lecturers, students and administrative staff in the life of University, and the development of "habitus-based education in habituate" develop a knowledge-conscious conservation culture.

2. Research Methods

This research is product oriented and designed using the CIPP model (Context, Input, Process, and Product) (Stufflebeam in Madaus, 1983:117). This study analyzes the context and input that will be used to clarify the model of the development of the conservation spirit in UNNES which will be used to clarify the model of the development of the conservation spirit that has been established as part of the policy of University leader.

The data was obtained from research subjects such as: university leaders, lecturers, administrative staff and students through interviews, observation and focus group discussions. Researchers used concurrent triangulation strategies to collect concurrent

qualitative and quantitative data. The next step is comparing two databases to find out whether there is convergence, differences or multiple combinations.

3. Result and Discussion

The research finds: First, the values of Spirit *arum luhuring pawiyatan ing astanira* mean that it is in the hands of the academic community UNNES is brought forward. This slogan has not yet been inspired in the lives of all campus citizens to become habitus, especially in academic life. Literally, this expression means that it is famous for the glory of UNNES (*arum luhuring pawiyatan*) depending on your hands (*ing astanira*) as confirmed by Arya Sunarya, the actor who formulated this sentence. *Arum luhuring pawiyatan ing astanira* as a spirit, usually if it becomes a slogan in the life of the UNNES academic community. The motto that is held firmly, becomes the spirit and enthusiasm for the citizens of UNNES in carrying out their respective roles to realize the Tri Dharma of Higher Education.

This spirit has not been used as a hold for all individuals as part of the UNNES community to maintain the good name of Pawiyatan in accordance with their respective marwah in all aspects of life on campus. The Spirit of Conservation has not been habituated by UNNES citizens as a slogan for thinking and behaving well for all students. Arena, which is UNNES, has been supporting the seeding of Spirit implementation. The socialization of the Spirit of Conservation has been carried out in writing and verbally by the University leaders at the university level and on the faculty.

Based on observations in the study, the Spirit is written and can be read by the public at Conservation Monument, billboards that posted on campus, and UNNES images on the online media symbolized by the pictures of the Conservation Monument. At any occasion, the university leader also reminded of the importance of *arum luhuring pawiyatan ing astanira*, although not intense and periodic. Even the Rector also directly reminding citizens to always maintain the good name of UNNES on various occasions or through Telegram broadcast every morning.

This socialization was conducted to remind all citizens of UNNES to always maintain the good name and reputation of the institution. Based on interviews with several lecturers and administrative staff informants, this meaningful term is habituate to them, and it should be a guide for everyone, individuals in carrying out the role of the university's academic community. For educators and education personnel, maintaining good reputation is carried out by their activities. According to the understanding of several education personnel informants, reputable is a condition when their carry out

the duties optimally, in accordance with the rules and procedures and directives of the leadership. This has become an awareness for every individual in their activities.

As for in-depth interviews and Focus Group Discussions with students, they claimed that they did not understand deeply about the Spirit of Conservation. They agreed, that this slogan is used to maintain the spirit of *arum luhuring pawiyatan ing astanira* in association on campus and off campus, not acting immoral, always achieving and so on. For lecturers, the spirit of *arum luhuring pawiyatan ing astanira* is the spirit to maintain the reputation of the university, carry out the tasks as well as possible, and so on. That also implement for educational staff and other elements in the institution.

Second, the operational regulations for implementing *arum luhuring pawiyatan ing astanira* written in Rector Regulation No. 6 of 2017 have not been socialized. However, this spirit is not yet significantly influenced in *Tridharma* of Higher Education.

Third, the development of *arum luhuring pawiyatan ing astanira* is carried out through the curriculum of college conservation and ethics of college life. Books are authored to create academic interactions, organizational strategy plans, and UNNES community leaders' policies and responses. From these habitus and arenas, Bourdieu views the emergence of capital in this research known as the UNNES cultural capital to realize *arum luhuring pawiyatan ing astanira* in the arts as a culture.

4. Recommendation

The recommendation based on research that is necessary to intensively socialize the spirit of *arum luhuring pawiyatan ing astanira* in all aspects of campus life in order to realize an academic climate with a conservation perspective at UNNES. Further research needs to be carried out regarding the effectiveness of this Spirit development as habituation to the curriculum of conservation courses and campus life ethics through reference books in order to create academic interaction, the direction of the institution's strategic plan, and the leadership policy and community response of UNNES.

References

- [1] Bourdieu, P. (1989). Social space and symbolic power. *Sociological theory*, 7(1), 14-25.
- [2] Bourdieu, P. (2010). Arena Produksi Kultural: Sebuah Kajian Sosiologi Budaya. *Bantul: Kreasi Wacana*.
- [3] Cai, W. (2013). Reflection and text: revisiting the relation between pre-reflective and reflective experience. *Human Studies*, 36(3), 339-355.

- [4] Dahlén, M., & Rosengren, S. (2005). Brands affect slogans affect brands? Competitive interference, brand equity and the brand-slogan link. *Journal of Brand Management*, 12(3), 151-164.
- [5] Jenkins, R. (2004). Membaca Pikiran Pierre Bourdieu. *Yogyakarta: Kreasi Wacana*.
- [6] Phramesti, R., & Yuliasuti, N. (2013). Kajian Keberlanjutan Universitas Negeri Semarang (Unnes) sebagai Kampus Konservasi (Studi Kasus: Unnes Sekaran, Semarang). *Teknik PWK (Perencanaan Wilayah Kota)*, 2(1), 183-190.
- [7] Rachman, M. (2012). Konservasi nilai dan warisan budaya. *Indonesian Journal of Conservation*, 1(1).
- [8] Ridlo, S., & Irsadi, A. (2012). Pengembangan Nilai Karakter Konservasi Berbasis Pembelajaran. *Jurnal Penelitian Pendidikan*, 29(2).