

**STUDY OF THE LOCAL WISDOM OF THE JAVANESE COMMUNITY  
"MIKUL DUWUR MENDEM JERO" IN THE PERSPECTIVE OF  
ISLAMIC EDUCATION AND ITS IMPLEMENTATION IN THE SCOPE  
OF EDUCATION, WORK AND SOCIETY**

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**ABSTRAK**

Penelitian ini bertujuan untuk mendeskripsikan kearifan lokal masyarakat jawa "*Mikul Duwur Mendem Jero*" dalam perspektif pendidikan islam dan untuk mengetahui implementasinya pada dunia pendidikan, kerja, dan masyarakat. Jenis penelitian ini menggunakan penelitian kepustakaan dengan menggunakan metode *content analysis*, yaitu merupakan teknik penelitian yang ditujukan untuk membuat kesimpulan dengan cara mengidentifikasi isi pesan pada suatu yang berkaitan dengan "kearifan lokal masyarakat jawa *mikul duwur mendem jero* dalam perspektif pendidikan islam". Hasil penelitian ini menunjukkan bahwa dalam perspektif Pendidikan Islam, *Mikul Duwur Mendem Jero* menawarkan kerangka kerja yang memadukan nilai-nilai kesederhanaan, kerendahan hati, dan kebijaksanaan dalam proses pembelajaran. Penerapan dalam dunia kerja, *Mikul Duwur Mendem Jero* dapat menciptakan lingkungan kerja yang harmonis dan menghasilkan individu yang memiliki keterampilan teknis dan profesional. Di masyarakat, konsep ini dapat membentuk etika kerja yang mencerminkan kebijaksanaan dan menggerakkan partisipasi aktif masyarakat dalam pembangunan.

**Kata kunci :** *Kearifan Lokal, Masyarakat Jawa, Mikul Duwur Mendem Jero, Perspektif Pendidikan Islam*

**ABSTRACT**

*This research aims to describe the local wisdom of the Javanese community "Mikul Duwur Mendem Jero" from the perspective of Islamic education and to determine its implementation in the scoped of education, work and society. This type of research uses library research using the content analysis method, which is a research technique aimed at making conclusions by identifying the content of messages related to "the local wisdom of the Javanese community Mikul Duwur Mendem Jero in the perspective of Islamic education". The results of this*

*research show that from an Islamic education perspective, Mikul Duwur Mendem Jero offers a framework that combines the values of simplicity, humility and wisdom in the learning process. Application in the scoped of work, Mikul Duwur Mendem Jero can create a harmonious work environment and produce individuals who have technical and professional skills. In society, this concept can form a work ethic that reflects wisdom and encourages active community participation in development.*

**Keywords:** *Local Wisdom, Javanese Society, Mikul Duwur Mendem Jero, Islamic Education Perspective*

## **INTRODUCTION**

Talking about religion and culture, the relationship between the two cannot be separated from each other in the history of the formation of this nation's identity (Afifi, 2019). In this case, the emphasis in this study is how Islamic and Javanese identity can be realized in an Islamic education concept based on the Javanese expression *Mikul Duwur Mendem Jero*.

In the era of post-modernism, we understand that Javanese society still has high acculturation to Islamic values. However, current cultural developments are experiencing the influence of globalization. However, it is not uncommon for Javanese people to still preserve traditions and culture in their daily lives. Cultural Islamic understanding has strong roots, so that people still carry out traditions. Therefore, even though many Javanese people have converted to Islam, the authenticity of Javanese traditions is still highly respected (Isnanto, 2022).

The cultural traditions of the Javanese people in the region are still very strong with traditional Javanese culture and customs. For example, we can see the tradition of giving alms which is often done by Javanese families to neighbors as a form of gratitude for the blessings given by God. Usually these activities are carried out together at the residence of the person who has a big celebration or event or on certain big holidays. By gathering neighbors and accompanied by prayers to the Almighty. These traditional traditions are usually carried out by village communities who still preserve Javanese customs known as slametan (*shodaqoh* safety) (Awalin, 2018). This proves that Javanese culture cannot be separated from Islamic culture (Afifi, 2019).

By deepening the concept of *Mikul Duwur Mendem Jero* in the perspective of Islamic education, we can open a window towards the formation of a generation that is not only academically competent, but also has strong spiritual, moral and cultural depth. Thus, it is hoped that this effort can make a positive contribution to the development of Islamic education in Javanese society in particular, and also provide inspiration for the development of Islamic education more broadly. This research aims to describe the local wisdom of the Javanese community "*Mikul Duwur Mendem Jero*" from the perspective of Islamic education and to determine its implementation in the scope of education, work and society.

This type of research uses library research, namely an attempt to obtain data using library sources (books as scholarly products) (Zed, 2004). The literature sources examined in this research are not limited to books but rather journal articles, magazines, documentation related to "local wisdom of the Javanese community *Mikul Duwur Mendem Jero* in the perspective of Islamic education". This research uses two data sources, namely primary data which is authentic data or direct data, namely from Irfan Afifi's book entitled "Saya, Jawa, dan Islam" and source book by Rahmat Hidayat and Henny entitled "Filsafat Pendidikan Islam". Meanwhile, secondary data sources are in the form of books, journal articles or scientific works related to "local wisdom of the Javanese community *Mikul Duwur Mendem Jero* in the perspective of Islamic education" as a complement to primary data sources.

The data collection technique used in this research uses the documentation method, namely looking for data regarding things in the form of transcript notes, books, letters, documentation, and so on. (Nasution, 2006). Meanwhile, the data analysis technique in this research uses the content analysis method, which is a research technique aimed at making conclusions by identifying the content of the message in a book (Stefan Titscher, et al. 2009) which relates to "local wisdom of the Javanese community *Mikul Duwur Mendem Jero* in the perspective of Islamic education".

## DISCUSSION

### *The Concept of Mikul Duwur Mendem Jero in the perspective of Islamic education*

Islamic education is an educational system that involves Islamic elements as the main basis in the learning process. An understanding of Javanese values and traditions, as reflected in the expression *Mikul Duwur Mendem Jero*, provides deep insight into how education can be a foundation for the spiritual and moral growth of society. As in the book entitled "Moral Education", by Emile Durkheim (1973), conveys that morals are consistency and regularity of behavior, in other words, a compulsion in acting. Appropriate behavior and authority are the same thing, namely two aspects of discipline. Morals are not self-centered, but the moral object is found in society. Discipline in society is likened to a "father" who encourages us to carry out our obligations. Attachment to the group and applying it to the community environment is likened to a "mother" who has an image of goodness. Therefore, the expression *Mikul Duwur Mendem Jero* in the Javanese tradition is an encouragement for discipline in society.

The expression *Mikul Duwur Mendem Jero* is a concept that has rich philosophical meaning, which refers to the understanding that true learning begins with self-understanding (*mendem jero*) and reaches its peak by seeking higher knowledge (*mikul duwur*). In this context, the Islamic education perspective provides a framework that allows the integration of Islamic values in the educational process.

The existence of Javanese traditions and local wisdom is not only a cultural heritage, but also a source of inspiration to be studied in depth in the context of Islamic education. By exploring the meaning of the expression *Mikul Duwur Mendem Jero*, we can identify educational principles that are in accordance with Islamic values, such as honesty, patience and respect for others. Therefore, this study not only examines the philosophical aspects, but also explores its practical application in an effort to improve the quality of Islamic education, especially for Javanese society. Through this study, we can illustrate how the concept of *Mikul Duwur Mendem Jero* can be integrated into the Islamic education curriculum. This in-depth understanding of local Javanese wisdom can be the basis for creating an

educational environment that combines Islamic values with Javanese traditions, creating graduates who not only have intellectual intelligence, but also spiritual, moral and cultural intelligence.

*Mikul Duwur Mendem Jero* is an expression or reflection of social ethics in Javanese culture, which means upholding family honor, self-respect, strengthening one's identity and showing respect or obedience to others. This kind of ethics can be seen in children towards their parents, grandchildren towards their grandparents, and students towards their teachers. *Mikul* means to carry, that is, to carry on the shoulders. *Duwur* means high, *Mendem* means planting. *Jero* means deep. Thus, the expression *mikul duwur mendem jero* can simply be interpreted as "there is something that must be upheld and there is something that must be planted deeply". The problem is what must be upheld and what must be planted deeply and under what circumstances this is done. In this case then, our nation is famous for its attitude that is easy to forget and easy to forgive. A mistake is buried deep for the sake of harmony which must be prioritized. Societies that are still paternalistic and feudalistic often tolerate disgrace or mistakes for the sake of the honor of their superiors. *Mikul Duwur Mendem Jero*, even though it is intended to always respect parents or leaders, does not blindly judge the actions of parents and leaders. A child or subordinate must maintain a good name, cover up a disgrace so that it is not spread or known by others and must not be a cause of disgrace to parents and leaders (Zahra, 2019:47-48).

This concept then runs in both directions where parents and leaders also have the same obligation to always carry out correct, good and penetrating actions. In fact, the elderly and leaders are required to do "more" in actualizing noble character. Parents who do not have noble character are called *tuwa tuwas lir sepah samun*. Parents who have no use or meaning and are not worthy of being emulated. A leader who does not have a noble mind is also not a leader (Gumilang, 2022). *Mikul Duwur* can only be done by someone who has a noble attitude in a society or culture. *Mendem jero*, done by hiding ugliness, family or personal badness as self-toughness. In another view, *Mikul Duwur Mendem Jero* is often used implicitly (Kumala, et al, 2022:457).

Like love, *Mikul Duwur Mendem Jero* is also blind. Only seeing one side of life, while the other side doesn't need to be seen. For example, when you close your eyes to something you don't want to see. The attitude that appears in the expression *Mikul Duwur Mendem Jero*, which is known to every type, body, and form of basic attitude, is the final decision and will not lead to another (Urbaningrum dan Anggraini, 2019: 27-28).

According by Ismail (2015: 186) revealed that *Mikul Duwur Mendem Jero* is lifting high and burying deep which gives the message that we need to always respect parents and leaders. In the concept of leadership in Javanese wayang, *Mikul Duwur Mendem Jero's* expression is to appreciate anyone's services and not to indulge in disgrace that is not good (Siswanto, 2019: 13).

Javanese people are classified as people who still believe in *Mikul Duwur Mendem Jero*, which means respecting or cursing one's parents and always upholding the culture of self-righteousness and good manners. However, each person responds differently to *Mikul Duwur Mendem Jero*. The thing that causes differences in perspective is when someone looks at something, and what stands out is character or morals (Pratiwi, 2020:6).

Khilma Anis also explained about *Mikul Duwur Mendem Jero* in her novel entitled *HATI SUHITA*, which shows the practice of showing advantages while covering weaknesses by carrying the advantages high and burying the shortcomings deeply. (Anis, 2019: 393). Furthermore, *mikul duwur* is interpreted as a sign of obedience to social moral teachings carried out by society. Theoretically, *mikul duwur* grows and develops in the practice of respect or worship and myths for those who bear and give birth to excessive behavior or interest in what is done in society. *Mikul duwur* is an action that upholds the glory of others so that the world knows about it. On the other hand, *menem jero* places and embeds deeply all the ugliness or disgrace and all shortcomings, where all these disgrace are covered up and not expressed or revealed in the slightest. In Islamic belief, which is then practiced by Javanese people "in general", namely people who have noble cultural roots, the expression *Mikul Duwur Mendem Jero*,

is implemented by referring to the way of respect that is considered appropriate for elders or people who have social credentials in society.

The expression *mikul duwur mendem jero* is a value that departs from practical and operational reality. Respect in the concept of *Mikul Duwur Mendem Jero* is also in accordance with the message of the *Lord of the Universe*, as Allah mentioned in Surah An-Nisa verse 86:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ

حَسِيبًا

*"If you are honored with something, then return the honor with something better than it, or return the honor (with something similar). Indeed, Allah takes everything into account." (QS. An-nisa: 86)*

The concept of *Mikul Duwur Mendem Jero* is not only respect for people who are still alive, but also applies to people who have died. Respect for deceased ancestors for Javanese people is a norm that is maintained in village community institutions even though not everything can run ideally. As a social group based on inner ties and having reciprocal relationships between each other, the expression *mikul duwur mendem jero* is also implemented in the form of friendship with parents or those who were older when they were still alive. Stay in touch with a visit to continue the grave pilgrimage at the graves of ancestors who have passed away by reciting the best prayers. This is a reverse mirror process which is a consequence of a reciprocal process where ancient ancestors certainly also had hopes with the best prayers as parents for their children. And, one of these hopes is that children will one day be able to pay their respects to their parents. This then internalizes the values in everyday life.

Substantially *Mikul Duwur Mendem Jero* is perhaps an inseparable part of the understanding of Islamic teachings about charity whose reward does not end even if the perpetrator has died, which is called *amal jariyah*. Apart from that, this expression is also related to the nature of filial piety towards parents, or children

passing down to their ancestors, which we can read in one of the narrations which mentions various deeds that fall into the category of *amal jariyah*. This charity charity also has various forms which Muslims can prepare during their lifetime as charity savings in the afterlife. *Jariyah* deeds usually tend to lead to deeds that can bring benefits to other people, as the Prophet said that the best people are those who are most beneficial to other people.

### ***Implementation of Mikul Duwur Mendem Jero in the Scope of Education***

In its implementation in the educational sphere, *Mikul Duwur Mendem Jero's* expression will create simplicity behavior in learning, including: encouraging a learning approach that is simple and easy to understand, emphasizing the essence and understanding of concepts rather than just memorizing. Apart from simplicity, *Mikul Duwur Mendem Jero's* expression will create humility in education, where it can encourage teachers to be humble and easily adapt to students' needs, respecting every student's potential regardless of background or economic ability. By properly implementing the phrase "Mikul Duwur Mendem Jero" an inclusive education will be created that integrates the phrase *Mikul Duwur, Mendem Jero* in a mindset to create a learning environment that is inclusive (providing equal opportunities to every student) and friendly towards students.

We can also apply *Mikul Duwur Mendem Jero* to better see students' potential rather than continually focusing on their shortcomings. Every student is special with their strengths, but every student can be bad if they continually see their weaknesses. The Prophet Muhammad *sallallahu 'Alaihi wa Sallam* has given an example of how he recognized the potential of his friends, as he said:

*"The person who loves my ummah the most to my ummah is Abu Bakr, the one who is most firm in matters of Allah's religion is 'Umar, the one with the greatest shame is 'Utmân bin 'Affân, the one who knows the most about halal and haram is Muâdz bin Jabal, the most Zaid bin Tsâbit mastered a lot of faraidh knowledge, the one who had the most mastery of the qira`ah of the Al-Qur`ân was Ubay bin Ka'ab. And every people has a confidant. And the trusted person of this people is Abu 'Ubaidah bin Al-Jarrâh Radhiyallahu anhu" (HR. Ibnu Majah).*



### ***Implementation of Mikul Duwur Mendem Jero within the Scope of Work***

The world of work is a place where competition occurs, as well as how to position ourselves to have an important role in a job and how to complete work and provide reports to leadership. If our role as subordinates is how we can protect the shortcomings or disgrace (*mendem jero*) of our leaders, as well as how we can respect our leaders (*mikul duwur*), and if our role is as leaders, then the implementation of *Mikul Duwur Mendem Jero* as a leader must be able to maintain an institution or company to maintain quality and value in society.

A leader must have humility in leadership, namely by developing a leadership style that is inclusive and empowering to subordinates, recognizing the contribution of each team member and motivating through examples of humble leadership. It should also improve simple skills, which means placing emphasis on developing the basic skills required for the job, building a foundation of skills before engaging in higher complexity. Apart from this, both subordinate team members and leaders of an institution or company so that *Mikul Duwur Mendem Jero* is truly embedded, work ethics that reflect wisdom are also needed, namely by integrating the values of wisdom into work ethics, including integrity, responsibility and team work. Allah Subhanahu Wa Ta'ala has explained the importance of ethics as in Surah Al-Hujurat, verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ  
بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*"O you who believe! Let not a people make fun of another people, (because) it may be that they (who are made fun of) are better than those (who make fun of), and let not women (make fun of) make fun of) other women, (because) the women (who are made fun of) may be better than the women (who make fun of). Don't criticize each other, and don't call each other bad names call is (a call) that is bad (ungodly) after believing. And whoever does not repent, then they are the wrongdoers." (QS. Al-Hujurat: 11)*

### ***Implementation of Mikul Duwur Mendem Jero in Society***

*Mikul Duwur Mendem Jero's* expression in society is very important, because as social creatures we definitely come into contact with society everyday. *Mikul Duwur* in society, for example, by giving thanks for the kindness that other people do to us, because our gratitude to other people is a manifestation of our gratitude to Allah SWT. As the prophet Muhammad SAW said:

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

*"It is ungrateful to Allah, the one who is ungrateful (thankful) to humans." (HR. Abu Dawud)*

On the other hand, the culture of *Mendem Jero*, a disgrace to our brothers in society, is also an embodiment of Islamic teachings as stated by the Prophet Muhammad SAW:

وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

*"Whoever covers the disgrace of a Muslim, Allah will cover his disgrace in this world and in the hereafter." (HR Muslim)*

The implementation of *Mikul Duwur Mendem Jero*, as in the example above, will create a harmonious atmosphere, a comfortable and safe environment for all groups, religions, races, ethnicities and nations.

Furthermore, *Mikul Duwur Mendem Jero* can be implemented in society by, **firstly**, mutual cooperation and community involvement. In this case, by encouraging active community participation in development, fostering a sense of shared responsibility and a spirit of mutual cooperation. **Second**, promoting the values of wisdom, namely by organizing community outreach and education programs about the importance of the values of simplicity and humility. **Third**, carry out community empowerment efforts, namely by encouraging community empowerment to overcome local problems with the resources they have, as well as motivating communities to collaborate and support each other.

By implementing *Mikul Duwur Mendem Jero* in education, the world of work and society, it is hoped that a culture can be formed that values wisdom, humility and balance in every aspect of life. This not only creates a more balanced and peaceful environment but also promotes sustainable and inclusive development. With the *Mikul Duwur Mendem Jero* concept, we act kindly towards other people, and later that kindness will return to its owner. As Allah SWT said:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

"If you do good, (it means) you have done good for yourself. If you do evil, (the losses from evil) it returns to yourself." (QS. Al Isro: 7)

## CONCLUSION

Based on Islamic education perspective, *Mikul Duwur Mendem Jero* offers a framework that combines the values of simplicity, humility and wisdom in the learning process. *Mikul Duwur Mendem Jero* not only has deep philosophical meaning but can also be implemented practically in various aspects of life.

In the context of Javanese society, *Mikul Duwur Mendem Jero* is not only a cultural heritage, but also a source of inspiration to be studied in depth. This in-depth understanding of local wisdom can be the basis for creating an educational environment that combines Islamic values with Javanese traditions, creating graduates who not only have intellectual intelligence but also spiritual, moral and cultural intelligence.

The implementation of *Mikul Duwur Mendem Jero* can also extend to the world of work and society. In the world of work, *Mikul Duwur Mendem Jero* can create a harmonious work environment and produce individuals who have technical and professional skills. In society, this concept can form a work ethic that reflects wisdom and encourages active community participation in development.

Thus, the implementation of the *Mikul Duwur Mendem Jero* concept in Islamic education not only contributes to the development of education at the local level, but can also be an inspiration for the development of Islamic education more broadly. This illustrates that local concepts can be integrated with global scientific concepts to create education that is sustainable, inclusive, and relevant to current developments.

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