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Crystallization of Character Values of Banyumas Society in Central Java, Indonesia, 1830-1930

ABSTRACT: In fact, the existed character values of society are result of an ongoing process of values crystallization. As an impact of flow of intensive cultural interaction, character values have also been experiencing shifts for adjustment. Crystallization in forming new values is also processing and accumulating forming character values in society as symbol of identity in a social community. This research aimed to describe the form of Dutch colonial intervention in Banyumas, Central Java, Indonesia; and continuity process of character values crystallization in the area. This research used historical method by using five steps of main activities, i.e. "Heuristic", as a step to collect historical sources; Criticism, as an activity to criticize sources both internally and externally; Interpretation to provide elucidation on data and facts; and Historiography, the phase of history writing by analysis based on the law of cause and effect, including the explanations. It was the writing phase along with commentary followed by concept and social theory by using multi-dimensional approach. The findings of the research described about the Dutch colonial intervention in Banyumas covering the areas of governance bureaucracy; economics covering tax sector, monetary; and policy for independent labor. Colonial intervention, that is gradually, also affected the process of crystallization on character values that became the characteristic of Banyumas society until now, consisting of value of self-identity, social solidarity, leadership, religion, and work ethic.

KEY WORDS: Banyumas society, Dutch colonial intervention, social shift, value crystallization, and people character.

INTRODUCTION

As we know, long before the Dutch colonial ruled, cultural system had been developed in the Islamic kingdoms in Java known as traditional agrarian culture (Kayam, 1991:37). Essentially, the culture is an expression from hierarchical structure of traditional feudal society separated in dichotomous grouping, namely the grand culture (grand

tradition) and common culture (farmer/ commoner tradition). The grand cultures develop in the center of kingdom (*keraton* or palace) supported by aristocrats and feudal elites. Characteristic of this culture is full of symbolic values, sublime, complex, educated, and grandeur. However, common culture is the purposing of tradition took places in farming community in rural areas, collective,

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anonymous, limited to small community, and supported by many (*cf* Redfield, 1985:58; and Kayam, 1991:38).

In its development process, the two cultures need each other, interdependent and influence each other in a patron-client relationship. The relationship suggests the establishment of unparalleled two-side friendship, since patron seemingly has higher social status compared to client considered inferior (Legg, 1983:10). Grand tradition has grown and shaped through traditional elements, in which later introduced to farming society to be absorbed, interpreted, and internalized in small rural traditions. As for rural society, cultural ethic remains adhered as a sacred and should not be violated. This process continuously occurs and is a cycle of mutual giving and receiving for both parties (Kuntowijoyo, 1987:27).

As client, Banyumas people identified as farmers were tied up by submissive traditional bond, both pastoral and feudal bonding. Pastoral bonding is a horizontal bond that is able to bind all residents, forming communal community. Therefore, communal traditional agrarian society is depicted as very static, both in the political and socio-economic (Kartodirdjo, 1974:6). On the other hand, feudal bonding is a vertical bond in the form of the association of people with a social group above it. This is a classic bonding between the power holders and commoners (Burger, 1962:93).

Under such condition, social structure always related to patron-client principle of unparalleled dyadic relationship (Legg, 1983:48; and Hayami & Kikuichi, 1987). Social group with higher status (patron) uses their influence and resources to provide shelter to other lower groups that have lower status (client). In return, the client is obliged to provide support and service to the patron (Benda, 1962:122). As clients, in addition to the obligation to pay taxes, they are also responsible for the work of service to patrons over them (Hugenholtz, 1983:170).

In agrarian society, social structure is motivated by a very complex condition. However, the most dominant factor is the control of rights over agricultural land. This is

understandable, considering agricultural land is an economic source as well as social status symbol for its owner (Stavenhgen, 1975:65).

Patron-client system also regulates the relationship between the royal central government and local governments symbolized by the concept of concentric circles. The whole area of Mataram in Central Java is associated to a huge layered circle with the *kraton* (palace) as its center (Murtono, 1985:67).

The hierarchical orders are as follows: (1) *Kraton* or palace, it is the core of power responsible for internal governance or *parentah jero* and acts as mediator between the *Sultan* or King and Kingdom apparatus outside the palace or *parentah njaba*; (2) *Kuthagara* or capital city, it is where the external government or *parentah njaba* occupies consisting Vice Regent, Princes, and other high-rank officials; (3) *Negaragung* or *Negara agung*, it is a territory, in which almost all the land in the area is functionary land of the Princes and other aristocrats; (4) *Mancanegara*, it is the kingdom territory outside *Negaragung* excludes north coast territory in Java, this territory is divided into two parts, namely *Mancanegara Kilen* or western territory from Banyumas to west territory and *Mancanegara Wetan* or eastern territory from Madiun to east territory; and (5) *Pasisiran*, it is kingdom territory located in north coast of Java, this territory also divided into two, namely *Pasisiran Kilen* or west coast and *Pasisiran Wetan* or east coast, and the border of the two territories is Serang river that flows between Demak and Jepara in Central Java (Murtono, 1985).

Based on the territory division of Mataram kingdom at that time, Banyumas territory lies in *Mancanegara Kilen* with the status of Regency. Traditional condition began to shift, when the Dutch colonial intervention took place in 1830. The intervention conducted intensively brought social shift in Banyumas society. As further impact, the developing character in the society also experienced crystallization to seek self-establishment. The bond of common tradition hierarchically tied with grand tradition gradually faded and switched by tight colonial politics. Palace's loss of control of common tradition in Banyumas

provided flexibility for society to find its own form (Sukardi, 2016).

LITERATURE REVIEW

Talking about value, it is necessary to explain the position of value in social life. In the *Webster's Encyclopedic Unabridged Dictionary of English Language*, it is stated that social life is full of values. Essentially, "value" is an idea or concept of what people think and is cognitively and affectively essential in social life. Moreover, there is positive value in society that is desired and negative value that needs to be avoided (RHVB, 1994).

Theoretically, there are several kinds of value developed in society. According to W.G. Everett (1959), value can be divided into eight categories, namely: (1) *Economic value*, something that can be purchased that are instrumental to obtain more value; (2) *Body values*, in the form of health, physical beauty; (3) *Values of recreation*, the value of the game and pleasure contributed to the richness of life; (4) *Values of association*, the value related to human relationship and social value; (5) *Character values*, the value related to personal and social value, including justice and truth; (6) *Aesthetic values*, the value found in the beauty of nature and arts; (7) *Intellectual values*, it is related to knowledge and question to seek the truth; and (8) *Religious values*, it is closely related to worship and devotion and what it is believed as the highest value (Everett, 1959:97). This discussion emphasizes on crystallization of character values developed in Banyumas society, Central Java, Indonesia.

In order to comprehend character values contained in social life, it is necessary to understand the accumulation of people's experience in the past to figure out the values within. The comprehension of the values in turns is able to foster an understanding of personality that is capable to strengthen the examined social identity. Value, in its concrete reality, consists of all behavioral patterns, thought, and feeling capable of forming individual personality. From this individual level, the process of group personality forming takes place. The concept of personality itself is abstract, depicted as norm related to spiritual

cultural symbol. It only can be observed in empirical manifestation that is individual behavioral pattern in daily life (Kartodirdjo, 1990:38-39).

Character itself has a meaning as the true self-portrait. Every person, either as individual or as group member, has characteristic that can describe the truth of a person or group. Character is collective behavior, either appeared on public or alone arranged consistently in daily life (Ratna, 2014:5). Therefore, character can be defined as basic value that build individuals and differ them to others. Character can also be embodied on attitude and behavior reflected in daily life (Samani & Hariyanto, 2012:1).

In order to comprehend crystallization of character values of Banyumas society, values restructuration is needed so that various values component can be integrated; therefore, the existing value structure can be interwoven coherently. Thus, character values developed in past society is able to support collective consciousness necessary for the realization of social integration process. This kind of consciousness is also functioned to foster new solidarity as a basis for the life of new community as society. Henceforth, people can play their role and function in line with the pattern and life style embodied by work ethics (Kartodirdjo, 1990:40).

CRYSTALLIZATION PROCESS OF CHARACTER VALUES OF BANYUMAS SOCIETY

Description of Character Values of Pre-Colonial Banyumas Society. Banyumas as the subordinate of Mataram Kingdom, the power was built according to the concept of power thrive in the center of the kingdom. Realization of the concept of power thrive in the center of the kingdom was also conducted in Banyumas to build local power. It could be observed on the dual function held by the Regent as government leader as well as religious leader. The symbol of dual function could be proven by the title of *Kyai Raden Adipati* that was attached by the ruling Regent in the area (cited in Berg, 1985:28).

As a consequence from the title, the Regents as government leader as well as

religious leader had to have sublime character reflected in four main attitudes, namely: *tanuwita*, *samaita*, *darmaita*, and *saraita*. *Tanuwita* means that the Regent as a leader must have the character of divinity and always work on religious character to obtain sublime spirit. *Samaita* means that a ruler should love of righteousness and justice. Then, *darmaita* means that a Regent should be wise and can build a bridge between government and the people. The last, *saraita* means that the ruler should be able to maintain stability and provide security and protection to all people (cited in Murtono, 1985:42).

Banyumas chronicle has depicted that the character values of Banyumas society is influenced by vertical bonding (politic) and horizontal bonding (socio-economics). Value and meaning of events of humanity in the past was essentially a universal humanitarian value. Hence, it can be utilized as comprehensive and reasoning materials in the process of identity forming and other attached values as ideal identity of society. The values are closely related to local characteristics, in which apparently disappear in the passage of time due to the negation from the colonials (cf Kartodirdjo, 1992:4; and Priyadi, 2009).

Banyumas people are famous with their unique local character, based on the motto "*blakasuta, tanpa tedheng aling-aling*" or speak to the point, straightforward without protective cover (cf Uhlenbeck, 1964; Brotodiredjo & Darmosuwondo, 1969:41; and Sukardi, 2016). This has been being a basis for feudalistic traditional society in the development of local values of Banyumas.

Meanwhile, character values developed modern and democratic society – as the contrary in feudalistic and traditional society – are: *responsibility*, conducting what has to be done; *peace*, attitude of living harmoniously; *openness*, straightforwardness and willingness to accept criticism; and *trustworthiness*, believing that a good character person can guide to the right path (Samani & Hariyanto, 2012:127).

The Impact of Colonial Intervention to the Shift on Character Values of Banyumas Society. In 1830, it was the beginning of colonial intervention and progressively

traditional condition experiencing a shift. The intervention conducted intensively forced traditional Banyumas people to face modern Western culture. It brought social shift in Banyumas community. As further impact of social shift, the developing values in society became more complex. Common tradition in Banyumas had suffered shifting process as an impact of interaction with Western culture (colonials). The bonding of common tradition that was hierarchically bonded with grand tradition of the palace (Surakarta) has started to fade away as a consequence of colonial's tight political policy (cf Larson, 1990; Kartodirdjo, 1992; and Suratman, 2000).

Here, then, the process of crystallization of character value in the region emerged and denoted by acceptance and rejection to the Western values. The loss of control of palace to the common tradition in Banyumas had given flexibility to people to seek their own forms. One of the interesting symptoms was the change in the model of social protest, which was originally conducted by *pepe* (sunbathing in front of officials Residence) shift to more sporadic forms. Social protests occurred since the beginning of 20th century in Banyumas were conducted by vandalism of public facilities, plantation arson, burglary, and other forms of riots (Sukardi, 2014:154).

Those social behaviors showed people's acceptance to liberal Western culture as well as rejection to the colonial intervention by covert resistance. This kind of social protest is typical model and is an inclination that grows in rural area of Banyumas. It was driven by explosion of emotion occurred in unregulated limited area. It is a mixture of fear and confusion stimulated by natural or social problems (van Niel, 1984:35).

Character Values of Banyumas Society. In fact, there are many and various character values owned by Banyumas society in Central Java, Indonesia. Character values in society experience the dynamics of growing, developing, and vanishing by the emergence of new character values existed in Banyumas society nowadays. Therefore, character values existed in Banyumas society nowadays are also a product of crystallization that has been occurred in a long time. Among the persisting

values in Banyumas society nowadays they are: *value of self identity*; *value of leadership*; *value of social integration*; *value of social solidarity*; and *value of work ethics*. Following explanation about those values based on the research results of Tanto Sukardi (2016).

First, Value of Self Identity. As a consequence of vast political intervention and colonial economics through *cultuur stelsel* (forced cultivation system in 1830), there were socio-cultural change in farmer society. There were also changes in relation of patron-client between central government and its territories. This was related to disconnection of orientation of Banyumas small tradition and grand tradition of Surakarta in Central Java. As the general impact of the development, there were decadences of political role, military, economic, and even socio-culture of traditional kingdom. Slowly but surely, those roles were replaced by the dominance of more modern colonial bureaucratic governance (Legg, 1983:15; and Sukardi, 2016:82).

As the result in further condition, the influence of colonials was growing and expanding to the change of socio-economic structure as the effect of dispersion of modern economic system in rural areas. This effect, in turns, was able to change life system of farmers. In this situation, traditional bureaucracy was reinforced and employed as the extension of colonial governance. In the field of socio-culture, the colonial policy caused very interesting cultural transformation to be observed. The transformation was in the form of orientation change in grand culture, which originally directed to out-ward looking and turned onto in-ward looking culture orientation. This occurrence is often called *atomization* or *interiorization* of Javanese culture (Sukardi, 2016).

By way of the centralization of noble life in palace area or *vorstenlanden* and the deterioration of their political roles, as the compensations the activities and creative energy was directed to the effort of complexion, refining, and sophistication of palace grand culture. Culture atomization forced the nobles to turn to the treasury of vocabulary or culture repertoire surrounding the palace. The creative minority of palace

grand culture focused their attention to adopt culture from small traditions scattered outside the wall of the palace. However, sublime value was still a canon that became a kind of selection instrument and measurement in deciding the quality of culture expression that fit to be adopted by grand tradition of *kraton* or palace (Burger, 1983:56-58).

On the other hand, specifically the culture of common people as small tradition of Banyumas society could not be controlled by values of grand culture; and tended to improve itself based on the demand of its supporting society. In the beginning of the 20th century, Banyumas society had shown its unique form and figure; and until now, it become the identity of the society (Gandasubrata, 1952:3).

This can be observed from the attitude of Banyumas local culture, especially those related to arts, language, and customs which are simple, innocent, and rough. The three characteristic of the Banyumas culture is a reflection from the attitude of Banyumas society known as *blakasuta*. This predicate attached to the people of Banyumas and is interpreted as honest, bold, and blunt characteristic. The characteristics are formulated in people's words and deeds in their daily life. By doing so, the appearance of Banyumas people always looks *blakasuta*, *tanpa tedheng aling-aling* (speak to the point, straightforward without protective cover) in living their life. Of course, it is a high value of local character for Banyumas society to build a common character (*cf* Uhlenbeck, 1964; Brotodiredjo & Darmosuwondo, 1969:41; and Sukardi, 2016:86).

Second, Value of Leadership. In the case of religious tradition in Banyumas society, Central Java, Indonesia, it cannot be separated from the frame of Javanese tradition. People are fulfilled by passion to maintain the balance of the ecosystem by social organization known as the concept of cosmology or total harmony. This concept, either in micro or macro level, rests on the key of *manunggaling kawula-gusti* (unity between servant and his lord), in which on the level and social order is able to serve to establish harmonious relation between the leader and the people. The harmony can be reached only if all society members

and the leaders fulfilled their rights and responsibilities (Supadjar, 1988:27).

However, considering the possession gap of right and responsibilities between leader and people, the accomplishment of harmonious life can only be achieved if the status gap can be reduced (Geertz, 1988:27). It is widely known that leader and people are bound to a relationship pattern that is not allowed to violate the official line of social hierarchy that bases itself on birth, rank, and regulations (Murtono, 1985:19).

It is believed in the concept of Javanese cosmology that a king, as macro exponent of state cosmos, occupies the apex of hierarchy of power. A king is the only medium connecting the realms of divinity and human realm. Therefore, every decision and act conducted by a king is the reflection of God's will, the Lord of life. Beliefs about the position of the king encourage the emergence of beliefs about the cult of the god king (Sukardi, 2016).

In the age of Islamic kingdom, the term changes to *ratu pinandhita* (scholar king), which means that a king has dual functions and positions. A king occupies the apex of power hierarchy; and, on the other side, he also occupies the top of religious leadership. As a result, a king has a patent right, that is *sabda pandhita ratu, datan kena wola-wali*. It means that what the kings do should not be disproved and it is seen as a mandate that must be upheld as a source of law (cited in Murtono, 1985:42-43).

Regarding the nature of a king as supernatural power, it is contained in *Serat Wara Isywara*, which basically stated that the grace of God always lies in the heart of Sultan. He is a figure that cannot be contested, since he is a *warana* (reflection) and *pancaraning* (the light) of Allah (cited in Murtono, 1985:20). Furthermore, it is stated that Sultan, as a leader, must have sublime character reflected in four main attitudes, namely: *tanuwita, samaita, darmaita, and saraita* (Murtono, 1985:42).

In the context of Banyuman society, *tanuwita* means that the Regents as a leader must have the character of divinity and always work on religious character to obtain sublime spirit. *Samaita* means that a ruler should love of

righteousness and justice. Then, *darmaita* means that a Regent should be wise and can build a bridge between government and the people. The last, *saraita* means that the ruler should be able to maintain stability and provide security and protection to all people under his rule (cf Murtono, 1985; and Sukardi, 2016).

The concept of Javanese cosmology has great impact in the guidance of Islamic monarchy in the central level. It has also great impact in the forming of the government legitimation in local level as practiced in Banyumas. For the people, a Regent is seen as commanding and charismatic leader. The concept has positive impact for the preservation of a belief that the position of a leader is sacred and must always be obeyed. This belief puts Regent as the minor king, who becomes role model and support for the allegiance of the people (Hatmosuprobo, 1995:56).

This means also that the concept of Javanese cosmology is widely believed in Banyumas society. In essence, they believe that the Regent as a leader not only serves as profane leader of mundane, but also as a sacred religious leader. It can be observed from the title of *Kyai Raden Adipati* (Noblemen Ulema) that was commonly used by the ruling Regent in the area of Banyumas in Central Java, Indonesia (Brotodiredjo & Darmosuwondo, 1969:26).

It is understandable considering in the circle of Islam believers, there are three branches of knowledge, that is *fiqh* (Islamic jurisprudence), *kalam* (Islamic theology), and *tassawwuf* (Islamic mysticism), which do not always evolve concurrently and the development is greatly influenced by the situation of different times and places. The development of Islam in Indonesia is strongly influenced by the *Sufi*, who has an important role since the 13th century (Ricklefs, 1992; and Suwirta, 2002).

Thus, it is acceptable if the development of Islam in Java, in the first place, has *Sufistic* pattern with *Wali* (Saint) as the controller of the spreading of Islam. Based on the fact, it should honestly be recognized that the *sufis* and congregation teachers plays an important role in the development of Islamic culture in Indonesia (cf Simuh, 1985:4; and Suwirta, 2002).

As an impact, the *tassawwuf* experience in the form of congregation emerged around 12th century and grew with its various courses such as *Qodiriyah*, *Naqsabandiyah*, *Rifa'iyah* and *Sanusiyah*. Actually the difference of each course lies in the model of the practice of *dhikr* (repeatedly chant) and *wirid* (passage of *Al-Qur'an*) that are characteristic of religious experience for its followers (Suwirta, 2002; and Sukardi, 2016). Essentially, in each congregation the function of teacher occupies a very central position and is sacred. The followers of the congregation will never do the practices without the guidance from a teacher. Even charismatic authority of teachers raises people's attitudes to admire as they have supernatural power and knowledge. Therefore, congregation teachers serve as a protector and a place to ask for help by their followers in facing the difficulties of life (Sukardi, 2016).

By its complexion of Islam, it is able to allure almost all society since the beginning of its development in Indonesia, including in Banyumas, Central Java. The idioms of the older religion, such as animism, dynamism, Hinduism, and Buddhism are interconnected to share their world view. Thus, belief system and religious ceremony are colored by cosmology, mythology, and superstition (cf Noer, 1973:300; Supadjar, 1988:29; and Dhofier, 1990:7).

Those religious conditions grow in Banyumas society, and some of them still can be found in the form of cult to the ancestors as charismatic leaders embodied in various life cycle ceremonies. It is necessary to state that offerings are used in the ceremonies and also prayers to Allah. Hence, observed from the side of *aqidah* (Islamic faith), the system of Islamic belief has strayed to the practice of *syirik* (belief in more than one God), because Allah has been associated to other creatures and things (Suwirta, 2002; and Adani, 2012).

In fact, that kind of religious condition grows and is followed by most of rural society in Banyumas. Thus far, leadership system that grows in society is leadership that has dual abilities: intellectual and religious abilities. Those who are able to show up are free populist figure and highly experienced in

religious knowledge (Sukardi, 2016:89).

Third, Value of Social Integration. Since the beginning of colonial era, government organization in country level was retained. Even, the organizations were involved intensively during the forced cultivation system and responsible for the increase the production of export crops. The function of rural organization in strengthen through traditional bonding, either vertical feudal bonding or horizontal rural bonding. The chief of village was involved in the ranks of colonial bureaucracy, positioned as medium between the villagers and wider community (Sukardi, 2014).

At that time, the structure of feudal community had grown firmly and put the chief of village under the tight supervision from superordinate of *pamong praja* (civil service). Entering the 20th century, the effect of colonial penetration was increasingly felt by rural society. Traditional society experiencing upheaval since the values within the society was in critical condition. The values applied for generation began to doubt their validity and many are considered to be irrelevant with the latest condition. In the elite society, the wide intellectual horizon has revealed new views about the alternatives for their lifestyles (Sukardi, 2016).

At that time, people started to realize the importance of idealism of freedom, both free from traditional bonding and wider liberation movement. On the other hand, system of institutionalized discrimination in the Dutch colonial political system marked by differences of treatment and status based on skin color was likely to cause a sense of inferiority the practiced colonial politics was basically a strong impetus for the rising of the awareness that the native actually is no body, so that crisis of identity was grown in the society (Kartodirdjo, 1990:247).

Often times the crisis of identity is unleashed in the form of anarchic behavior in the form of sporadic movement as a form of protest and frustration to the ruling elite. In turn, the growth of identity crisis is able to raise public awareness about the need for social integration that has greater insight. This can happen, because of the growth of a sense of shared destiny and burden between the

societies (Sukardi, 2016:92).

Fourth, Value of Social Solidarity. If solidarity is examined socially, the attention can be focused on the establishment of social institutions. Until the end of 19th century, the form of society that still thrives in the environment of the rural population was kinship society (*dorps gemeenschap*). This form of kinship is a self-established social organization, born based on relationship system of allied community (Geertz, 1988:61).

The alliance is also established by reason of mutual interests and motivated by sincere intentions, because of applicable customs so that blood relations are not always the basis for the establishment of social solidarity. Under such circumstances, rural society who live in the village group do not give priority to personal rights, both the rights of political, social, as well as those relating to economic right (Day, 1904:20).

Therefore, villages generally have communal village organizations for a variety of purposes. It can be described that village organizations have the characteristic of spirituality in a shared living for all people in the real sense. It is the result of a reasonable relationship between man and land, and between man and his fellow. For society, village is an institution that is held in high esteem. It means that the village interest is the main priority compared to personal interest. Village institution is not merely the form of legal partnership, but also as a form of socio-economic and spiritual communion (Boeke, 1971:20).

The relationship of rural society is united in village bonding, so that it marks the communal society. In such condition, traditional agrarian society is often depicted as static society, especially viewed from their social and economic condition (Kartodirdjo, 1974:6). Village bonding is a horizontal bonding, thus activity of the community for having ties to the social layer on top of it vertically known as feudal bonding. This bond is an old-fashioned relationship between groups of power holders with layers of commoners (Burger, 1962:93).

By vertical bonding, common people are placed as easily exploited party economically and politically. This can be happen as the

local authorities have a very special position in the eyes of his people. Generally, they see elite group not as ordinary people, they have charisma and should be respected. In reality, elite group always keep a distance with the society. The life of elite group is separated to the common life, not merely for their political position, but also because of differences in social status (Kartodirdjo, 1974:6).

Under such conditions, social structure of society has always had a close connection with the unparalleled principles of the relationship between two parties or dyadic. The relation tends to be more patron-client pattern (Benda, 1962:122). As clients, in addition to the obligation to pay taxes, people are also responsible for the work of service to patrons (Hugenholtz, 1983:170).

Therefore, solidarity values developed in rural area of Banyumas has two characteristics: horizontal and vertical solidarities. Vertical solidarity lasted in society by considering the differences in social status, while the horizontal solidarity is more oriented to equality among people. Such conditions still characterize form of solidarity in society, even though the idea of democracy has long been known in political governance (van Niel, 1980; and Sukardi, 2016:95).

Fifth, Value of Work Ethics. Traditionally, farmer society in Banyumas, Central Java, Indonesia has unique work ethic. For rural communities, working is not only interpreted as merely physical. Work in all its forms is not seen as a burden, but it is a manifestation of the solidarity of the typical rural community. Things like this can be understood, considering the structure of society within the borders of the village settlements, covering social relationship or group affiliation commonly known as primordial characterized by family relationship, local relationship, and belief (Sukardi, 2016).

In accordance, S. Kartodirdjo (1990) stated that the life of rural society prior to the Dutch colonial penetration is often described as homogeneous community, both in mentality and morality. Hence, commonly they have homogeneous characteristic in totality of shared beliefs and sentiment (collective conscience), because they have not known about function

differentiation or work division in detail and microscopic (Kartodirdjo, 1990:91).

Hence, work value is based on sincerity in order to meet the obligations of the community in their social environment. However, due to the disintegration of the communal society into more individual society, the value of work shifts as an impulse or demands for achievement. In this connection, economic boost is more dominant in motivating people to do a particular job. The reward earned in the form of money ultimately is seen as a determinant of social status of the rural society in general.

Considering the strength of economic boost for people to do working activities, then, the labor market as a free labor force in the sugar factory with a daily wage at harvest and grind season is very interesting for people from other villages to enter the job market. For the people of Banyumas, new spirit emerged in the job market. For those working in the sugar cane plantation and sugar factory is referred to as *ngode*, and to address the type of the job is referred to as *kodean* (cf Uhlenbeck, 1964; and Sukardi, 2016).

Ngode is now treated in general to state the term for work or a job that is relatively fixed to gain money in return. In accordance, B. Ter Haar (1950) stated that the terms were allegedly derived from Dutch spelling, *daglooner-diens-doen*, which means doing a job as daily labor (Haar, 1950:78). Until now, the term *ngode* is still commonly used by Banyumas people to mention any job that is rewarded with money. The term *kodean* is also used to refer to productive job (Uhlenbeck, 1964; and Sukardi, 2016:99).

CONCLUSION

In fact, the existed character values of Banyumas society in Central Java, Indonesia are result of an ongoing process of values crystallization. As an impact of flow of intensive cultural interaction, character values in Banyumas has also been experiencing shifts for adjustment. Crystallization in forming new values is also processing and accumulating forming character values in society as symbol of identity in a social community.

In order to comprehend character values

contained in past social life, it means to be able to understand the accumulation of people's past experiences, so that the values within can be understood. The understanding of the values in turns can develop the comprehension of personalities that is able to strengthen the examined social identity. Values in concrete reality covering all patterns of behavior, ideas, and emotions are able to form individual personality. From this individual level, then, the process of group personality takes places. The concept of personality itself is abstract depicted as norms related to spiritual cultural symbol. It can only be observed in empiric manifestation from individual behavior pattern in daily life.

Crystallization character values in Banyumas society nowadays is a product of ongoing process of values crystallization. Intervention in all fields conducted by the Dutch colonial lasted from the 19th century to the fourth decade in 20th century. It is potential to the occurrence of social shift and crystallization of character values. Besides, internal factors likely affect the development of unique character values.

In accordance with the obtained result, there are several suggestions, as follow: (1) the understanding of character values in Banyumas local level occupies critical position in digging and criticizing character values existed in society, so that the next generation will not uprooted from their cultural root in interacting with other nations in global era; and (2) furthermore, the understanding of character values is able to provide significant contribution to various parties, especially in order to criticize and take the appropriate policies for the development of community character in Banyumas.¹

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¹**Statement:** I, hereby, declare that this article is my own writing work; so, it is not a product of plagiarism due to all sources that are cited in this article, I show it in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

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