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Revisiting Classical Literary  
Texts in the *Tembang Macapat*

Strong Locality Values as Social Control

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# Revisiting Classical Literary Texts in the *Tembang Macapat*: Strong Locality Values as Social Control

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*Abstract: A great nation, besides having a large number of people, also consists of people who can maintain their traditions and evaluate the values of their ancestral heritage to be developed and conserved over time. Those heritage values serve as a cultural identity for the next generation to maintain and defend their existence and uphold the dignity of the nation. Alongside dealing with the existing national moral crisis in the country, seen in the form of radicalism, corruption, etc., Indonesia needs to socially control values. This study aims to revive the country's ancestral heritage with its high moral values as a promising solution to contemporary issues, seen from ideal perspectives. By employing qualitative phenomenology and four informants, this research explores the Tembang Macapat text which is comprised of Tembang Sinom and Tembang Pangkur. The result of this analysis revealed moral values viewed through three perspectives, namely a cross-cultural perspective, a social perspective, and a social change perspective. The implications of how these three perspectives of seeing the moral values contained in the Tembang Macapat could help cope with the problems of radicalism and corruption are also discussed.*

*Keywords: Tembang Macapat, Social Perspective, Cross-Cultural Perspective, Social Change Perspective, Moral Values*

## Introduction

Indonesian society today is troubled by moral deterioration, as evidenced by the occurrence of radicalism, riots, demonstrations, and even fatalities, in addition to increasing incidences of murder, corruption, collusion, and nepotism. These problems have been a cause of concern to the Indonesian people for decades. As a nation with personality, a nation of quality, Indonesia should be able to provide solutions and erode the reality of moral damage, because a clean government is one of the main prerequisites of moral development (Yaghi and Al-Jenaibi 2017; Hughes, Harpster, and Gonzales 2020). Moral change does not only refer to the realm of individuals or groups but also extends to public figures and is even associated with geography (Márquez-Reiter and Haugh 2019; Setten 2020; Sjöstedt Landén, Ljuslinder, and Lundgren 2017). Morals may be influenced by globalization which greatly influences moral reasoning and self-perception as moral people (McKenzie 2018).

A good government can only be built through clean governance and requires a participatory government (Speer 2012) and strategic and integrated efforts to rapidly accelerate the acquisition and application of the necessary knowledge for public good (Rimer 2015). It is important to note that today's power structures which are regulated through rules have increasingly been damaged; people's trust in the country has been eroded by multiple crises stemming from the lack of skills and integrity of the government leadership. State-society relations depend on the social construction of the policy target group (Cho and Moon 2019) so that public confidence in the government increases and significant economic growth can occur (Cui 2017). But the fact is that leaders have lost their identities due to the sociopolitical environment; they have lost their sense of social solidarity, and so they obey their passions and live immersed in the comforts of life by engaging in corruption. Citizens' trust in the government and other people is very important for

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