

Strengthening Inclusive Citizenship through the Internalization of *Hasthalaku* as Javanese Cultural Values in Adipangastuti Schools

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Abstract

The strengthening of inclusive citizenship in schools is an essential step in shaping students to become tolerant, fair, and respectful of diversity. Hasthalaku, as a Javanese cultural heritage consisting of eight core values mutual cooperation, social harmony, friendliness, humility, consideration for others, understanding, modesty, and empathy serves as a relevant cultural foundation in fostering tolerance, empathy, and active participation in national life. This study aims to explore the internalization of Hasthalaku as Javanese cultural values implemented within the environment of Adipangastuti School as a strategy to instill and strengthen inclusive citizenship values. This research employs a descriptive qualitative approach, with data collected through interviews, observations, and document analysis. Sampling was carried out using purposive sampling, while data validity was tested through source triangulation and technique triangulation. Data analysis followed the interactive analysis model of Miles and Huberman. The findings conclude that the internalization of Hasthalaku as Javanese cultural values can strengthen inclusive citizenship values, awareness of shared identity, and social cohesion within the school environment. Furthermore, the internalization of Hasthalaku fosters an open, tolerant, and inclusive civic identity, serving as an effective means to build a civilized society united in diversity.

Keywords: Inclusive Citizenship; *Hasthalaku*; Adipangastuti School.

Introduction

The development of digitalization has brought significant impacts on the dissemination of information, both positive and negative, including in the city of Surakarta. Discriminatory and provocative information has the potential to weaken the value of tolerance in a multicultural society. Tolerance itself serves as the adhesive of national life, yet the challenge of maintaining it continues to grow due to diversity, which often triggers discrimination (Triyanto & Rejekiningsih, 2020). In line with the increasingly plural dynamics of society, the concept of inclusive citizenship has become crucial to implement in education. According to Ridwan (2015), diversity can serve as an opportunity but also has the potential to divide, causing conflicts and social jealousy.

Therefore, it is necessary to continuously construct and reinforce the concept of diversity within society as an effort to prevent conflicts. Inclusive citizenship emphasizes the recognition of diverse identities, equality of rights, and the active participation of all citizens in social and political life, regardless of religion, ethnicity, gender, or socioeconomic background. In this regard, students are encouraged not only to understand their rights and obligations as citizens but also to respect differences and uphold the principle of social justice. Lister (2007) identifies four core values of inclusive citizenship: justice, recognition, self-determination, and solidarity.

Based on the preliminary study, the researcher identified several issues related to the lack of reinforcement of inclusive citizenship, which were caused by: (a) the persistence of discrimination against students

with special needs; (b) differences in students' educational backgrounds; (c) cultural differences among students, particularly those coming from outside the region or from cities other than Surakarta; (d) economic disparities between students from lower-middle-class families and those from upper-middle-class families; and (e) excessive gadget use among students, which reduces face-to-face interactions and causes them to grow into individuals who are less socially aware. Members of Generation Z who are addicted to gadgets tend to develop a *phubbing* culture. *Phubbing* refers to a person's indifferent behavior in social settings, where they prefer to focus on their gadget rather than engage in conversation (Akbar, 2018). This, in turn, fosters individualistic and selfish attitudes among Gen Z, negatively affecting inclusive citizenship values.

Efforts to promote inclusive citizenship have extended across various domains, including education. Surakarta, known as both a cultural city and a disability-friendly city, serves as an important example of inclusive value implementation, particularly through inclusive education and the use of local cultural approaches. As noted by Saudah (2023), the *Solo Bersimfoni* initiative integrates local cultural approaches within the *Adipangastuti* school program to foster the character development of younger generations. Furthermore, a previous study by Alsuci, Hermawan, and Rahman (2021) stated that in shaping youth character, *Solo Bersimfoni* adopts cultural value approaches, specifically *Hasthalaku*. The increasing number of cases of violence and intolerance among adolescents has prompted Solo Bersimfoni to play its role in implementing *Hasthalaku* through the *Adipangastuti* School Program, in collaboration with partner schools, as a response to the declining character values among Generation Z. Its main objective is to promote tolerance and peacebuilding among school-aged youth through proper school governance. This program is recognized as an effort to shape students' character while also upholding Javanese culture through the guidance and practice of *Hasthalaku* (Martono et al., 2019).

The *Adipangastuti* School Program serves as a means of preserving virtuous behaviors

rooted in Javanese society, also known as *astha laku*. *Hasthalaku*, as a cultural approach, holds great potential for fostering inclusive citizenship character. The term *Hasthalaku* refers to eight Javanese cultural values, which include *gotong royong* (mutual cooperation), *guyub rukun* (harmony), *grapyak semanak* (friendliness), *lembah manah* (humility), *ewuh pakewuh* (mutual respect), *pangerten* (understanding), *andhap asor* (nobility in conduct), and *tepa selira* (tolerance and empathy). According to Widyaningtyas and Mustofa (2023), these values have been deeply ingrained in Javanese culture and passed down through generations, reflecting the importance of community, respect, and empathy in Javanese society.

The practice of *Hasthalaku* within the *Adipangastuti* School Program, as a form of character education based on local culture in inclusive schools, provides a strategic pedagogical space to shape students into inclusive citizens. Inclusive schools, which accommodate students from diverse physical, social, and cultural backgrounds, serve as social spaces for instilling values of solidarity and pluralism, which lie at the core of inclusive citizenship.

Literature Review

Inclusive Citizenship

Inclusive citizenship is a concept grounded in the principles and values of social justice for all members of society, regardless of identity (Theophilus in Syaiful, 2013). Lister (2007) argues that the concept of inclusive citizenship encompasses at least four core values: justice, recognition, self-determination, and solidarity. The aim of inclusive citizenship is to ensure equal rights and membership for all individuals within a political community, irrespective of their social, economic, or cultural background. The concept of inclusive citizenship (Banks, 2008; UNESCO, 2017) emphasizes the development of a civic identity that values diversity, actively participates, and advocates for equality. In the school context, inclusive citizenship not only involves understanding rights and responsibilities but also the

cultivation of soft skills such as empathy, tolerance, and collaboration.

Adipangastuti School Program

According to Martono et al. (2019, pp. 6–7), the term *Adipangastuti* derives from the word *adi*, which means good, ideal, great, perfect, and noble, and *pangastuti*, which means gentle, patient, wise, and virtuous. Thus, *Adipangastuti* can be understood as perfection reflected through kindness, patience, gentleness, and wisdom.

The *Adipangastuti School Program* is a collaboration between the Surakarta City Government and the *Solo Bersimfoni* community. This program is a continuation of the implementation of *Hasthalaku* in senior high schools in Surakarta, with the aim of fostering tolerance and peace among school-aged adolescents through effective school management. The *Adipangastuti School Program* seeks to cultivate school members who uphold tolerance and embrace Javanese cultural values through the practice of *Hasthalaku* in co-curricular, curricular, and extracurricular activities.

The specific objectives of the *Adipangastuti School Program* are as follows:

1. To realize the profile of *Pancasila Students*—faithful and devoted to God Almighty, virtuous, independent, collaborative, critical thinkers, and creative—through the implementation of *Hasthalaku* values.
2. To encourage students, as members of Generation Z, to develop cohesion in their social and civic life within a diverse society based on the principle of *Bhinneka Tunggal Ika* (Unity in Diversity).
3. To reduce the potential for communal conflicts stemming from primordial and religious sentiments, economic disparities, political differences, unfair treatment, and intolerance in religious life.
4. To serve as character education in shaping students' personalities.

The Internalization of Hasthalaku as Javanese Cultural Values

The internalization of *Hasthalaku* as Javanese cultural values refers to the process of instilling the eight moral teachings embedded in Javanese local wisdom into individuals' attitudes, behaviors, and personalities, both through education and everyday practices. The term *Hasthalaku* originates from the Javanese words *hasta* meaning “eight” and *laku* meaning “conduct” or “way of life.” Thus, *Hasthalaku* denotes the eight noble values that serve as ethical guidelines for Javanese society in building harmonious social life.

Solo Bersimfoni designed a program that engages Generation Z to promote the internalization of these Javanese cultural values, known as *Hasthalaku*, within formal education through what is called the *Adipangastuti School*. *Hasthalaku* itself consists of eight behavioral values: *gotong royong* (mutual cooperation), *guyub rukun* (harmony), *grapyak semanak* (friendliness), *lembah manah* (humility), *ewuh pakewuh* (mutual respect), *pangerten* (understanding), *andhap asor* (nobility in conduct), and *tepa selira* (tolerance and empathy).

In the context of education, the internalization of *Hasthalaku* means that these values are not only taught theoretically but are genuinely instilled through habituation, role modeling, school activities, and social interactions so that they become part of students' character. This process aligns with the concept of internalization in educational psychology, in which values are integrated into an individual's belief system and character, rather than remaining as mere knowledge.

Method

This study employed a descriptive qualitative research design. The purpose of this research was to provide a direct description of conditions in the field using data in the form of words to explain the research objective, namely the internalization of *Hasthalaku* as Javanese cultural values implemented in the environment of the *Adipangastuti School* as an effort to instill and strengthen inclusive citizenship values.

The research was conducted at SMA Negeri 6 Surakarta. The informants in this

study included the head of the *Adipangastuti School Program*, teachers, *Adipangastuti Ambassadors*, the *Hashtalaku Adipangastuti* community, and students. Data were collected through interviews, observations, and document analysis. Sampling was carried out using purposive sampling, selecting informants based on objectives and criteria relevant to the research focus (Creswell, 2013).

The validity of the data was tested using source triangulation and technique triangulation. Data analysis employed the interactive data analysis model developed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. The following figure illustrates the analysis model by Miles and Huberman:

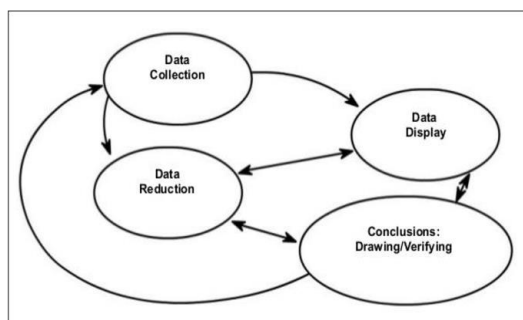


Figure 1. Interactive Model of Data Analysis

Result and Discussion

Hashtalaku is a Javanese cultural concept that encompasses eight core values serving as guiding principles in social life. These eight values are as follows:

a. Gotong Royong (Mutual Cooperation)

Gotong royong reflects collective work carried out together without prioritizing personal interests, but rather the common good (Effendi, 2016). Through mutual cooperation, tasks become lighter and easier to complete. Moreover, *gotong royong* fosters mutual assistance and selfless collaboration among community members.

b. Guyub Rukun (Harmony)

According to Franz, in his book *Etika Jawa: Sebuah Analisis Falsafi tentang Kebijaksanaan Hidup Jawa*, harmony (*guyub rukun*) is described as a state of tranquility and peace without disputes or conflicts, where

individuals work together to support one another. Harmony represents acceptance and full awareness of differences in life's realities, thereby achieving balance and peace. *Guyub rukun* thus reflects a life lived in harmony.

c. Grapyak Semanak (Friendliness)

According to the *Kamus Besar Bahasa Indonesia* (KBBI), friendliness (*ramah tamah*) is defined as a polite, kind, and courteous attitude when interacting with others. The culture of friendliness in Indonesia reflects politeness and hospitality in social interactions.

d. Lembah Manah (Humility)

As explained by Permatasari (2016, p. 84), humility reflects an individual's awareness of both strengths and weaknesses, whether in oneself or others, along with the courage to admit mistakes and take responsibility for one's actions.

e. Ewuh Pekewuh (Mutual Respect)

Mutual respect means accepting differences while honoring diversity without demeaning those differences (Sandriansyah, 2020, p. 260). This value is closely related to a sense of modesty and the upholding of respect. Such an attitude is vital for individuals in Indonesia's plural society.

f. Pangerten (Appreciation of Others)

Appreciating others involves recognizing individuals as integral parts of the community without harming them or diminishing their dignity. Elfindri (2012) emphasizes that those who value others tend to be attentive to others' interests and recognize their works, ideas, and contributions.

g. Andhap Asor (Nobility in Conduct)

Noble conduct is reflected in behavior guided by ethics and norms (Panani, 2019). It serves as the foundation of all ethics, manners, morals, and behavior in daily life interactions. A great nation is one that possesses both intellectual wealth and noble character. Such noble character fosters good individual and social conduct, thereby enhancing the well-being of society (Muchtarom, 2017).

h. Tepa Selira (Tolerance and Empathy)

Tolerance and empathy mean placing oneself in another person's position (Alpian, 2016). Individuals who practice *tepa selira* are able to respect and honor others' rights by

controlling their words and actions to avoid disturbing or hurting others. Instilling this value nurtures empathy and tolerance among people.

At Adipangastuti Schools, the strengthening of inclusive citizenship through the internalization of *Hasthalaku* is carried out in an integrated manner through various character education strategies rooted in local culture. *Hasthalaku* is not merely treated as a local subject, but serves as the spirit that underpins the entire learning process and daily life of the school community.

The process of internalization is implemented through several approaches:

a. Habituation and Role Modeling

Habituation essentially refers to actions that are repeatedly practiced with responsibility until they become embedded as culture. Its essence lies in repetition, which is highly effective for shaping attitudes, behaviors, and actions. In the Adipangastuti program, habituation of *Hasthalaku* encourages students to consistently practice behaviors that reflect inclusive citizenship. Teachers and educators serve as role models by demonstrating courtesy, cooperation, and respect in their interactions. They are also trained to adopt inclusive perspectives so that learning can be conducted fairly and with an emphasis on diversity.

b. Integration into Learning

Hasthalaku values are incorporated into lessons, particularly in *Pancasila and Civic Education (PPKn)*. This promotes active participation of all students, including those from minority or vulnerable groups, in school activities. Integration is not limited to inserting values into textual materials, but is also realized as a pedagogical effort to holistically shape students' character. Learning strategies are designed to be contextual, reflective, and participatory, enabling students to understand and implement the values in real-life contexts.

This approach emphasizes inclusivity by providing equal opportunities for all students to actively participate without discrimination. Through collaborative activities such as discussions, group projects, and field practices, students are encouraged to embody *gotong royong* (mutual cooperation), mutual respect, and empathy in social interactions.

Thus, integration of *Hasthalaku* into learning strengthens inclusive civic character and fosters a humanistic, just school culture. This aligns with Lickona's (1991) perspective that character education must be integrated into all aspects of learning, not merely taught verbally, but experienced through meaningful learning. Similarly, Banks (2008) emphasizes that multicultural and inclusive civic education should provide opportunities for all students to participate in the learning process while fostering mutual respect. At the national level, Triyanto and Rejekiningsih (2020) affirm that the internalization of local wisdom values can strengthen tolerance and enrich civic education practices in schools.

c. Extracurricular Activities and School Culture

The internalization of *Hasthalaku* in extracurricular activities and school culture represents a practical strategy for embedding Javanese cultural values to support inclusive citizenship. Through extracurricular activities such as scouting, the Red Cross Youth (PMR), and the student council (OSIS), students are trained to develop attitudes of respect, cooperation, and acceptance across diverse backgrounds.

Meanwhile, the school culture emphasizes creating an environment free from discrimination, bullying, and stereotypes. This environment becomes a living space where values such as *andhap asor* (humility), *tepa selira* (tolerance), and *gotong royong* (mutual cooperation) are not only learned cognitively but are genuinely practiced in daily interactions. In addition, the presence of the *Hasthalaku Adipangastuti Community* with its tagline *samadana sawasena* ("uniting differences for a brighter future") reinforces the collective identity of the school as an inclusive learning community. This tagline affirms that differences are not a threat but a source of strength in building social harmony. Through thematic approaches and social projects, students internalize values not only through theory but also through lived experiences. Activities such as community service, interfaith tolerance projects, video documentation of *Hasthalaku* practices, and poster campaigns on tolerance values function as both reflective and applicative media, providing students with meaningful learning

experiences. These activities cultivate empathy, solidarity, and collaborative skills that are highly relevant to strengthening inclusive citizenship.

Extracurricular and cultural activities thus become more than supplementary programs; they serve as vital spaces for civic education in action. The internalization of *Hashtalaku* through these activities nurtures students to become democratic, tolerant, and community-oriented citizens. Ultimately, students emerge as individuals capable of embodying inclusivity in broader social, national, and global contexts, positioning *Hashtalaku* as an ethical foundation of contextual citizenship that is relevant in today's multicultural era.

Inclusive citizenship refers to a model of civic education that emphasizes acceptance of diversity, equality of rights, and participation for all members of society regardless of their social, cultural, religious, ethnic, gender, or ability backgrounds. As Jati (2014) notes, inclusive citizenship goes beyond legal and formal rights to include recognition and acceptance of diversity and the creation of inclusive participatory spaces for all social groups. Its goal is to foster students who are tolerant, fair, open-minded, and socially active, grounded in the principles of democracy and human rights. Within the context of Adipangastuti Schools, the strengthening of inclusive citizenship is carried out through the internalization of local cultural values such as *Hashtalaku*, which reflect principles of tolerance and harmonious social life. Values such as *guyub rukun* (social harmony), *tepa selira* (respect for differences), and *pangerten* (empathy) serve as the foundation for shaping inclusive and civilized student character. This emphasis on inclusivity also represents a response to global challenges such as intolerance, radicalism, and social polarization. By equipping students with inclusive values from an early stage, schools contribute to building a future society that is more peaceful, just, and united in diversity.

The findings of this study demonstrate that the internalization of *Hashtalaku* values, particularly *tepa selira* (tolerance), *grapyak semanak* (friendliness), and *ewuh pekewuh* (mutual respect), has created contextual practices of inclusive citizenship at

Adipangastuti Schools. These values function not only as moral teachings but also as behavioral norms that shape students' inclusivity. For instance, *tepa selira* is manifested in group discussions where students listen to differing opinions without interruption. The internalization of *Hashtalaku* has made a tangible contribution to strengthening inclusive citizenship in the school environment. These values are integrated into learning activities, student interactions, and extracurricular practices that emphasize respect, tolerance, and cooperation. As Monica (2024) also points out, the habituation of Javanese cultural values through *Hashtalaku* encourages students to consistently engage in socially caring behaviors that reinforce inclusive citizenship.

Students have demonstrated growth in their openness toward differences across religion, culture, and social backgrounds. This is reflected in inclusive behaviors such as accepting peers with different beliefs without discrimination and willingly collaborating in diverse groups. The values of *grapyak semanak* and *guyub rukun* have been dominant in shaping students into friendly, sociable individuals who prioritize social harmony. Furthermore, *pangerten* (understanding) and *andhap asor* (humility) play important roles in fostering empathy and respect for differing opinions, which are central to inclusive civic education. Together, these values form a strong moral and social foundation that extends beyond the school environment into broader community life.

Thus, civic learning rooted in local cultural values such as *Hashtalaku* has proven effective in strengthening students' inclusive character. It represents a contextual approach that is relevant and responsive to the challenges of diversity in the era of globalization.

Conclusion

This study demonstrates that the internalization of *Hashtalaku* as Javanese cultural values plays a crucial role in strengthening inclusive citizenship at Adipangastuti Schools. The eight core values

of *Hasthalaku*—*gotong royong* (mutual cooperation), *guyub rukun* (harmony), *grapyak semanak* (friendliness), *lembah manah* (humility), *ewuh pekewuh* (mutual respect), *pangerten* (understanding), *andhap asor* (nobility of character), and *tepa selira* (tolerance)—function not only as ethical guidelines but also as values successfully transformed into habituation, role modeling, learning processes, extracurricular activities, and the overall school culture.

The internalization process has fostered student character that is more tolerant, empathetic, open-minded, and capable of collaboration across differences. This indicates significant growth in students' openness toward religious, cultural, and social diversity, as well as the emergence of collective awareness to maintain harmony. Thus, *Hasthalaku* has proven effective as a cultural foundation for contextual character education, while serving as a strategic means to cultivate inclusive citizenship identity among younger generations.

Overall, the implementation of *Hasthalaku* at Adipangastuti Schools not only supports the realization of the *Profil Pelajar Pancasila* (Profile of Pancasila Students) but also provides a tangible contribution to the creation of a civilized, peaceful, and united society in diversity.

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