

Contribution To Local Wisdom Leadership Of The National Policy On Java

By Husein Maruapey

Contribution To Local Wisdom Leadership Of The National Policy On Java (Descriptive Study Against Election And Designation Of President Of The Republic Of Indonesia)

M. Husein Maruapey

Abstract: Experts in political science and the state of national leadership position as an important factor that is often discussed in all good perspective perspective on local wisdom and teachings of Islam. If researched and studied carefully, the teaching guidelines for indigenous people live or Java with the teachings of the Qur'an and the sayings of the Prophet Muhammad, analysis, that the philosophy of the Javanese, the teachings of the Qur'an, and the Sunnah of Rasul has vertical and horizontal relationships inseparable and indisputable that both synergistic. Both of these components affect public policy in the election of the national leadership until now. The ancestral philosophy applies continues throughout life. Javanese cultural heritage of thinking is even able to broaden one's wisdom. Leadership is one of the urgent problems which disappeared from our people today. Crises in various fields that happen to us due to the absence of clear national goals as our orientation, that is the goal we want to accomplish together that should unite our plans and provide rationality and harmony. Formation of leadership is the problem of the people.

Index Terms: Public Policy, Local Wisdom Java, National Leadership

1 Introduction

The West since time immemorial has been bequeathed teachings to the construction of high moral character, participate in building the civilization of this nation full of morality. The kings, nobles and commoners, has made teachings as guidelines for daily living. If researched and studied carefully, the teaching of life or indigenous people of Java, the analysis found that the Javanese philosophy with the teachings of the vertical and horizontal relationships are inseparable and indisputable. See the first point of the Javanese philosophy of life below. In philosophize, people often use the Java-Unen to organize human life. The significance of Java expressions are often not understood by the majority of Javanese descent in this modern era. It is not wrong, if it appears the title, "Wong Jowo njawani sing ora". Javanese philosophy assessed as being old-fashioned and outdated. In fact, the prevailing philosophy ancestors continue throughout life. Javanese cultural heritage of thinking is even able to broaden one's wisdom. Imam Ghazali in his treatise, he says, that the holders of power as a person who gets a huge favor from God. Therefore, if they act honestly and fairly, then the truly noble people the power holders. Imam Ghazali's opinion was commensurate with the Javanese philosophy of life and Islam that teaches kindness, like the man should be useful for others, honest, and fair. It can be seen from points 1 and 8 philosophies of Javanese people, so it can be accepted by the community of other tribes in Indonesia. Leadership of this nation does not belong to a particular ethnic, the leadership of this nation should be shared by the whole nation is in tribes in this country. This is as stated in the text of the Proclamation of Independence of the Republic of Indonesia,

"Matters regarding the transfer of power and others organized way carefully", that the statement contains a political meaning, so anyone children of this nation have the same rights as others to lead the nation this in order to realize the ideals of the proclamation and the creation of a just and prosperous society. No - To - NO - Go - Ro + MO - So- PO -do-JO-WO "is part of this study are intended to harmonize and to reiterate the purpose of this nation pledged its intention become a sovereign country with a joint commitment in order to evict colonizers of this archipelago. To this basic problem of this research is "Should the President of the Republic of Indonesia are of Javanese ethnicity as the contents Joyoboyo forecast? That forecast Joyoboyo not sacred and should not be politicized especially honored. All your son/daughter the best children of this tribe have the same rights with each other if they are regarded as a maker of laws, policies, regulations governing the lives of this nation like DPR/MPR, the President and the institution as well as all components have the political will in order to harmonize the various article or clause in the 1945 Constitution, laws, policies, regulations that relate directly to the process of selecting national leadership, then rest assured your son/daughter the best daughter of tribes besides Java will lead this nation as well. The country has been held a great celebration, namely the implementation of the election for the 8th time choosing a leader who was able to bring this nation into a great nation, a nation that is increasingly popular, the nation's respected, a nation whose people live well as the nation that will never forget its formation history. Legislative elections have passed some time ago. And by calculation through Quik Count and release Commission PDIP party leader Sukarno's daughter Megawati was ranked first with nearly 20% of votes. From the results of the determination of the Commission is thus elected Joko Widodo (Jokowi) as President of Indonesia 7th and Jusuf Kalla as Vice President for the period 2014 to 2019. The election of Jokowi as the number one in Indonesia is certainly inviting various questions of all the children of this nation who have rights and equal obligations in the Constitution of the Republic of Indonesia, namely in Article 27 UUD 1945 in which there has been arranged that every citizen is equal in law and

- M. Husein Maruapey
- Doctoral Student of Public Administration Padjadjaran University Bandung Indonesia

governance, this is major problems faced when one of my students in Irian name Kalib Kirmadi asked, "sir why the President of our country during the Java? What can not people outside Java "? Hearing this question is extremely disturbing mind of the writer, momentarily paused in silence, inwardly say if only the political elite, the members DPR/MPR and all policy makers have such thoughts Kalib, then this question will never think in mind Kalib, but as a teacher Like it or not must be answered. Apparently in the minds Kalib know the true volatility of injustice in this country against the national leadership of the electoral process since the first president to date. The politicization of the national leadership during this time is extremely ravaged joints knitted especially national unity by ignoring the existence of tribal history and the history of the nationalist movement towards the unification of tribes in the archipelago became a sovereign state, namely the Republic of Indonesia. From the background of the problem the authors are interested in making it as a problem as follows: "The Contribution of Local Wisdom Java Against National Leadership"?

2 REVIEW OF LITERATURE

2.1 Local wisdom

Local knowledge in English is called Local Genius. Local genius creations can be a unique physical objects such as, architecture, life-support equipment, and others. And also can take the form of non-physical such as philosophy, understanding of religion, ideology, science, arts and culture, economic system and others. A literary fairy tale belongs to the local genius of non-physical form. Meanwhile Keraf (Suhartini, 2009: 207) confirms that local knowledge is all forms of knowledge, belief, understanding or insight as well as custom or ethics that guide local internalized, practiced, taught and passed down from generation to generation as well as forming a pattern of human behavior towards fellow human beings and nature. Rahyono stated that wisdom can be a learning tool for every human being to become a smart, intelligent, and thoughtful. All the things that do not make a man become scholars and wise means is not something wise or anything that contains wisdom the thinking and attitude of human life which is based on wisdom is able to provide tranquility and happiness in human beings in society. As a thought, wisdom will produce values and noble norms for the sake of living together At the stage of implementation, wisdom will direct the application of the values and norms of behavior are in the form correctly and not distort the values or norms for individual interests. Behave wisely is behaving in accordance with the ethics and etiquette in society. Behave unwise behavior violates the ethics and etiquette. Overall norms and values that are used by the Community to determine how man should run his life called ethics. Meanwhile, according Bertens explained that with regard to the ethical norms, while etiquette with regard to the manners (Rahyono, 2009: 4). In folklore also implied the local wisdom that is contained behind the story. Local wisdom in folklore yang no moral or ethical concerns show on Moral and ethical character dialogue is part of a character. According Poerwadarminta (Sulistiyorini, 2011: 4) defines morality as the doctrine of good and bad deeds and behavior, whether it be moral, obligation and so forth. Moral in the story is a means of dealing with certain moral teachings are practical, which can be retrieved and interpreted through stories concerned by reader It is an indication to be given

author about various things related to life issues, such as attitudes, behavior, and manners in association (Sulistiyorini, 2011: 4). Moral values are the defining feature of the culture along with tradition, patterns of behavior and belief. Moral values is a good and bad rules, which are right or wrong. In conclusion, the moral values of a type of rule in our lives that are in line with all aspects of culture, inevitably have to follow these rules (Thiroux, 1995: 3). Acting morally means obeying a norm, which sets the behavior of what should be taken at a certain time, even before we are required to act (Durkheim, 1990: 17). Considered certain moral action will produce results that are useful for life and consciousness, so that good things can be improved, bad things According to I Ketut Gobyah in Sartini, said that local knowledge is the truth that has become a tradition in the region. Local knowledge is the result of past cultures that must be continually used as a way of life. Although local but worth the value contained in considered very universal. Meanwhile, according to S. Swarsi Geriya in Dig Local Wisdom for Tradition Bali, said that conceptually, local knowledge and local excellence is the human wisdom that rests on values, ethics, ways and behaviors that stem from traditional. Local knowledge is a value that is considered to be good and right so that they can survive in a long time (2004: 2). According to Prof. Nyoman Sirtha in Sartini (2004: 2), states that the forms of local wisdom in the community can be a value, norms, ethics, beliefs, customs, customary law, and specific rules. Therefore, because of its diverse and multicultural community living in the function to be mixed.

2.2 Leadership theory

This theory says that great leaders (great leader) are born and not made (leaders are born, not made). and based on the conviction that a leader is a person who has exceptional properties and are born with a special quality that is innate and is destined to be a leader in a wide range of organizations. People who have the quality can be said to be a successful person and respected by his subordinates as well as being a great leader. In line with this, Kartini Kartono in his book divides the definition of this theory in two points, namely a leader was not made, but born into a leader by natural talents are remarkable since the birth and the second one he was destined born to be a leader in the situation however the condition as well. James (1980), states that each era has a great leader. Social change happens because of the great leaders initiate and lead change, and deter others who seek to bring the community in the opposite direction. The theory of leadership was developed from early research that covers the study of great leaders. The leaders came from the privileged class and holds the title of hereditary. Very few people from the lower classes have the opportunity to become a leader. Great man theory is based on the idea that every time there is a need of leadership, then comes a tremendous human and solve the problem. When the great man theory proposed, most of the leaders are men and it is not negotiable. Even the researchers are men, too, is the reason for the name of the theory of "great man". The concept of leadership on this theory called big men are certain atribut inherent in a leader or personal nature, which distinguishes between a leader and his followers. This theory is an explanation of the outline of a large person with the influence of his individual form of charisma, intelligence, wisdom or in the political sphere of influence of powers that have an impact on history.

DISCUSSION

a. Prediction concept Joyoboyo

King is the King of the Kingdom of Kediri Jayabaya famous magical and highly knowledgeable, said he was the incarnation of Vishnu Batara, the Creator of Prosperity in the World, which will drip for three times. He ruled the kingdom of Kediri in about the year 400 AD. He is able to predict future events written by him in the form of songs of Java which consists of 21 cantos Asmaradana rhythmic, rhymed stanza 29 Li, and 8 Dhandanggulo rhythmic stanza. The book is called the Book of Musarar. Jayabaya forecast is divided into three (3) times, each lasted for 700 years, which was in the beginning (time-swara), Medieval (Kali-Yoga) and the Last Days (Kali-Angara). What's interesting is forecast Jayabaya Latter-day forecast (Kali-Angara) from the year AD 1401 until the year 2100, because we can prove it with the historical record Indonesia / Java in the period. Jayabaya forecast in the final period quite accurate in predicting the rise and fall of the kingdoms of Java (Indonesia), the rise and fall of kings and queens, queen or leader, which is divided in every one hundred years of history, namely Kala-jangga (1401-1500 CE), Kala-sakti (1501-1600 AD), Kala-jaya (1601-1700 AD), Kala-angry (1701-1800 AD), Kala-suba (1801-1900 AD), Kala-Tumbaga (1901-2000), and Kala-guess (2001-2100 AD). The emergence of the President as Head of Indonesia, the founder of the Republic of Indonesia in Kala-Tumbaga period (1901-2000) also had predicted earlier and the results are quite accurate. He is described as a king wearing a black skullcap (Sethu bengi), had no father (orphans), he boomed, charismatic and well-known noble (Leader of the Revolution). The king is immune to a variety of weapons (always escaped an assassination attempt), but has the disadvantage of easily seduced beautiful women, and defenseless against small children around the house that he (his resignation because of demo time students). The King was cursing the stranger as a symbol that he was anti-imperialism. Bung Karno title of Supreme Commander of the Armed Forces, who opposed it could hurt, attacked without troops, without magical inheritance, and win the war without denigrating his opponent, rich without possessions, red-white flag. He died in the hands of man. In Javanese songs reads: "Who would dare katonsari, that went without reinforcements, powerful without aji anything, if you win without slaughter of otherness, rich tan abebandhu, Bannerman color klapa sugar porridge. Patine clan soft". He emerged as a leader supported by the Indonesian Armed Forces (land, air and sea), bearing Kartikapaksi, wearing a green helmet (close kwali awaited) in 1966 and described as a wealthy man and will become a world leader. The reign of President Suharto (New Order) lasted for 32 years, and according to Jayabaya three kings who dominate the land of Java/Indonesia at the time as a symbol of power of the three political forces: Political party Golkar-armed. Third force disappeared when Pak Harto back, because odds with each other. After that there was no longer respected the king, and the Mountain State Manca (outer) stand alone (autonomous). The world leader of proven ideas with the idea of President Soeharto established ASEAN (supposedly according to history, ASEAN is the unity of the kingdom of Majapahit). After the disappearance of the three powers above, Jayabaya predict the arrival of a new leader from across the country, from Newfoundland Srenggi (Sulawesi), is President B. J. Habibie. Jayabaya forecast for

Indonesia after the 2001 Indonesia will become a country that is peaceful, prosperous, just and prosperous as the end of the forecast Jayabaya (Kala-Surasa, 2001-2100 AD), the period of uncertainty (turmoil) changed with the times of glory, so that the whole world respect. Will appear a Harris Piningit as the new leader of Indonesia with characteristics no longer have a father-mother, but has passed Vedic Java, armed with Trident's third edges are very sharp, as follows: "Start den upadinem Sinatriya it had tons of ABAP, zine, lola, wus extinct Java weda only angendelake trident, trident sharp sing shoots burdens staring death or life, that of envy exposed to otherness, that the edges of less colong take Winanda". The next forecast is, "This is the way to always remember and be vigilant". So that in the time of uncertainty can be safe from danger or "college-aged", then do not get confused in choosing a leader. Look for a leader who was armed Trident giving Vedic gods. When attacked without a team, if not insulting another win. The people rejoiced, for God's justice has arrived. People worship the king's armed Trident Vedas; the pastors also appreciate it. That Sabdopalon care - which have to bear the shame but finally famous - because everything looks bright. No more complaining scarcity; that's a sign that the days of uncertainty had changed after full days of glory, so that the whole world is respected". In the modern era of the 21st century today with a variety of modern weapons and combat equipment sophisticated, ranging from nuclear weapons, rockets, missiles, and others, the arms Trisula Vedic probably not a weapon in the literal sense, but is a weapon in the sense figurative, three forces that make a leader respected by all citizens. It could be that the three traits of the leader, like: Right, Straight, honest (true, perpendicular, honest) as expressed in song-song Forecast Jayabaya. Similarly, the figure of the leader who is described as Harris Piningit, not someone who suddenly appear, but he is a leader of Indonesia that are not self-effacing, but he worked selflessly, energy and thoughts contribute to the advancement of the nation. Already there are real steps that can be traced in his daily life. Could he be elected in the 2014 presidential election, or perhaps even in the period of Indonesia's leadership in the next period to bring Indonesia to the ideals of the founders of the United Nations, as stated in the Preamble to the 1945 Constitution, which states that a peaceful, prosperous, just and prosperous for all people Indonesia. Jayabaya forecast no less famous are two (2) letters of final/most masculine RI president summarized in a word NOTONOGORO/Notonegoro. And it has also proven to three (3) period of administration of President Indonesia: Sukarno, Soeharto, Susilo Bambang Yudhoyono. How to BJ Habibie, Megawati and Gus Dur/Abdurahman Wahid? The third president was not calculated because no rule for one (1) full-time administration. It was said that a president who will make Indonesia prosperous.

b. History of National Movement Indonesia

Indonesian nationalist movement coincided with the rise of Asian nationalism that is considered as a reaction against Western imperialism. National movement that takes place in the Asian region inspire Indonesian nationalists. Indonesian nationalism began to rise and show of force against the Dutch in the early 20th century. The spirit of nationalism arose in reaction against the Indonesian occupation as a result of oppression, injustice and violation of citizens' fundamental rights and discrimination shown towards the people of

Indonesia the Dutch government. One of the ways in which the people of Indonesia to face the colonial government was to establish an organization. Through the organization of the struggle conducted either in the form of claims to the government and among the people themselves. There are organizations that explicitly declare themselves as a political organization such as Budi Utomo (1908), SI (1912) and Indische Partij (1912). No organization is more concerned with its activities in the field of religion such as Muhammadiyah (1912), Al-Irsyad, and Partai Arab Indonesia (1914), the Association of Catholic Jawi (1925) and Nahdlatul Ulama (1926), or in the field of education such as Taman Siswa (1922). Youth is an authentic proof that on 28 October 1928 the Indonesian nation was born, therefore, should all Indonesian people commemorate the momentum October 28 as the day of birth of the Indonesian nation, the birth of the Indonesian nation is the fruit of the struggle of the people who for hundreds of years oppressed under the colonial rule Netherlands at the time, the condition of oppression is then encouraged the youth at that time was determined to raise the dignity of the lives of the native Indonesia, a determination that is the commitment of the Indonesian people to successfully achieve its independence, on 17 August 1945.

c. Soekarno Leadership

There is a proverb that says, "Every human being has the existence and influence. Its existence can not leave his influence, and his influence showed the existence". Even up to this very day there are still bustle about. Despite public distrust about the figure of a demigod, there are messages spirit of struggle Soekarno among others, can be described as follows. First, Sukarno many take lessons from people he admires. Of Gajah Mada, for example, Sukarno many study political science, economics, nationalism and statehood. He also learned how the delivery methods of propaganda ideology of Sunan Kalijaga. There is still much admired figure Sukarno, like Ki Ronggowarsito, Sudirman, and Dr. Sutomo. Soekarno one of the disciples of HOS Tjokroaminoto, besides Kartosuwirjo and Semaun. However, three of them chose a different line of struggle. Second, with the slogan "Freedom or Death!" Soekarno fight to the bitter end in gaining independence Indonesia. post-independence, Sukarno handed life and death for the sake of the welfare of the nation. The people became the main orientation in all its policies, especially the families of the marginalized. Even Sukarno said "people should have enough to eat, dress, live well, and feel laps motherland". Marhaenisme ideology and its successor, The concept of self-reliance, created and oriented to the welfare of the people of Indonesia. Third, Sukarno led the nation with all our heart and soul. Soekarno accommodate all levels of society, rich and poor, people-officials. All in his eyes there is no difference. The most important of his leadership style is the attitude of courage. In fact, he once said, "If a left a legacy that is truly immortal, it must be the result of courage". Courage shown when he calls for an "Crush Malaysia". At the time, Malaysia acting arbitrarily against the people of Indonesia on the border. Courage was visible also when the liberation of West Irian from the Dutch. Fourth, the President is very good at collecting human resources for the national interest of the nation and state of Indonesia. This involves a leader must have the ability to provide effective human resource management. Human resource management has been defined in various ways. But, the important thing that

appears in almost all definitions is that an effective organization should be able to find, utilize, maintain, and develop people to achieve the aspired results. In this case, the President as the Head of State has the ability to effectively move this country to gather human resources in Indonesia in order to destinations success Indonesian foreign policy orientation serve the national interest of the nation and state of Indonesia.

d. Proclamation Independence of the Republic of Indonesia

"We Bangsa Indonesia, hereby declare the independence of Indonesia. Things are about the transfer of power and others, carefully organized manner, and within the shortest possible time. Jakarta, August 17, 1945. The above statement is extremely political. In sentence (1). "We Bangsa Indonesia" implies that we are meaning all the tribes in this archipelago declared independence. Soekarno seemed to know the placement of words and sentences so as not to be interest conflict between tribes. If word "We Nation" by Sukarno was replaced with the words "Our Country" then maybe there will never be freedom or country name Indonesia. Not only that but the underlying Sukarno and Youth at that time because we are not a state. (2). "Matters concerning the transfer of power and others organized in a manner closely implies that, power or leader is the forerunner of the State of Indonesia is to be discussed with both the tribes in this archipelago internally as well as with Japanese external at the same time have promised freedom for our nation. And (3). In the Name of the Nation Indonesia Soekarno-Hatta implies that the tribes in the archipelago has been proclaimed the independence of Indonesia through the representatives of Indonesia, namely Soekarno-Hatta and not Sukarno and Hatta as President and Vice President of the Republic of Indonesia. August 18, 1945 Sukarno and Hatta set as the new President and Vice President of the Republic of Indonesia. At point 2 above is a legal basis which should be implemented in the process of selecting the President so that what is aspired by the founder of this nation, that is the creation of unity can be realized. That the president or the leader of this nation not only belong solely Javanese or a particular tribe. But Bakri, Kala, Alex, Kalib, Mohammed, Paloh, Tubagus, Asep, Ujang and so align well with Sukarno, Suroso, Prabowo Widodo, Purwanto, and Wibowo to lead this country forward. However, it is undeniable that the life philosophy of the Javanese or local knowledge of Java is so dominant in the formation of the civilization of Indonesia, especially in the presidential election every occasion, Javanese life philosophy can be seen clearly in the contribution of local knowledge of Java to the national leadership. In addition to the contribution of local knowledge of Java to the national leadership, there are three (3) factors that support them, namely:

- 1) History of the mastery of the archipelago by the kings of Java.
- 2) Location Capital of the Unitary Republic of Indonesia their Java and government center
3. Population Java than residents of most other islands in Indonesia.
- 3) Local Wisdom relevance Java Against National Leadership Selection Policy.

The new facility planning process coincided with the appointment of a new leader, who introduced the new changes in the organization and the decision process. The same changes resulted in the establishment of a task force of citizens to participate in decision making. Policies always includes ambiguous structure. On the one hand, the policy has dimension instrumental in generating decisions, programs, and other results with the values that are believed by the actors policy makers, the set of relationships in the policy of the lines of communication norms, ethics and morals, the process of building the fabric of confidence (trust) and solidarity among actors. Meanwhile, on the other hand the policy may result in "values" anti-values such as dominance and non-developmental processes. That was expressed by Mark in his book Public Policy A Critical Approach (1994). The strengthening of globalization and economic liberalization spawned opportunities and new choices in various areas of development. However, capitalism as a child of globalization and simultaneously pivot of economic liberalization has also created new challenges for development in Indonesia. Public policy pro social development necessary to me-rebounding dominance of globalization and liberalization so as not to hit the justice and social welfare, including public policy for the selection of the national leadership with the aim of achieving justice and social welfare itself for every citizen who becomes the target of policy formulation such public. The constellation of the world and human civilization where the economic, social, political, and cultural and center operates has changed dramatically today. Capitalism that puts liberal democracy, human rights and free market economy, are now not only have pervaded almost the entire approach to development, but also suspected to have become a universal view of the entire human life (Suharto, 2001c). Another approach is considered to have been deadlocked and the end of history (the end of history). Jargon is the famous TINA (There Is No Alternative). That is, only by way of capitalism alone happiness and welfare of mankind can be achieved.

3. METHODOLOGY

The author in compiling this paper by using descriptive research method, is a method in researching the status of a group, a human, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive study was to create descriptive, picture or painting in a systematic, factual and accurate information on the facts and the relationship phenomenon investigated

4 CONCLUSION

Policies always includes ambiguous structure. On the one hand, the policy has dimension instrumental in generating decisions, programs, and other results with the values that are believed by the actors policy makers, the set of relationships in the policy of the lines of communication norms, ethics and morals, the process of building the fabric of confidence (trust) and solidarity among actors. The constellation of the world and human civilization where the economic, social, political, and cultural and center operates has changed dramatically today. Capitalism that puts liberal democracy, human rights and free market economy, are now not only have pervaded almost the entire approach to development, but also suspected to have become a universal view of the entire human life.

REFERENCES

- [1] 1. Edi Suharto, Public Policy Analysis, (Bandung: Alfabeta, Moulds Sixth, September 2012).
- [2] Leo Agustino, Fundamentals of Public Policy, (Bandung: Alfabeta, Moulds Thirdly, November 2012).
- [3] Moh. Nazir, Methods, (Bogor: Ghalia Indonesia, Cet. Seventh, October 2011).
- [4] Marwansyah, Human Resource Management, (Bandung: Alfabeta, Second Edition, Third Moulds, June 2014).
- [5] Riduwan, Methods & Techniques Develop Proposal, (Bandung: Alfabeta, Prints All 3, August 2010).
- [6] Ir.Soekarno, Leadership, News, Sejarah Achmad Soekarno, Sejarah Soekarno, Soekarno.
- [7] Sejarah Pergerakan Kemerdekaan Indonesia.
- [8] Samir Abdul Halam, et al., Encyclopedia of Islamic Science, (Tangerang: Kamil Library, First Edition, February 2015).
- [9] Tariq M. As-Suwaidan & Faisal Umar Basyarahil, Maternity Future Leaders, (Jakarta: Gema Insani, First Edition, April 2005). Shina'atul Qa'id original title, translator H. Habiburrahim, Lc., Maktabah Jarir, Cet. 1, 2002.
- [10] William N. Dunn, Introduction to Public Policy Analysis, (Yogyakarta: Gadjah Mada University Press, fifth Moulds, March 2013).
- [11] Presidential election law
- [12] Election Law
- [13] <http://www.scribd.com/doc/92360213/KEJAWEN-10-Falsafah-Hidup-Orang-Jawa#scribd>

Contribution To Local Wisdom Leadership Of The National Policy On Java

ORIGINALITY REPORT

2%

SIMILARITY INDEX

MATCHED SOURCE

1 **docplayer.net**
Internet

97 words — 2%

★docplayer.net
Internet

2%

EXCLUDE QUOTES ON

EXCLUDE MATCHES < 100 WORDS

EXCLUDE BIBLIOGRAPHY ON