Application of Java Cultural Values in Parenting in the Modernization Era

Angelia Francitha Tasya Violin; Agus Basuki

Faculty of Education and Psychology, Yogyakarata State University, Indonesia

Abstract

This study aims to explore the application of Javanese cultural values to parenting patterns in the modernization era. In the context of globalization and rapid social change, understanding how Javanese cultural values can be applied in parenting patterns is important for maintaining cultural identity and building children's well-being in the modernization era. This research used is a literature study, which involves a literature review related to the application of Javanese cultural values in parenting patterns in the modernization era. The collected data were analyzed using a descriptive approach to identify the main findings in the relevant literature. The results of the study show that the application of Javanese cultural values in parenting patterns in the modernization era can be strengthened through literacy. Through an introduction to folklore, Javanese literature, and reading materials that depict Javanese cultural values, children can broaden their understanding of their own culture. Reading and writing about Javanese culture can also be a means of maintaining and passing on values to future generations.

Keywords: *Java Cultural Values; Parenting; Children*

Introduction

Indonesia has a very rich ethnic and cultural diversity. Each tribe has its own uniqueness and cultural characteristics. Javanese culture itself is also unique in its diversity. Koentjaraningrat (1985) argues that the Javanese people, or ethnic group, are the largest ethnic group in Indonesia and account for more than half of Indonesian citizens. Javanese cultural values derived from ancestral heritage and traditions emphasize the importance of harmony, wisdom and balance in life.

However, in the current era of modernization, these values are starting to shift, and some people consider them outdated. This is in line with the opinion of Rahayu et al. (2014) that Javanese culture, which plays a major role in the cultural life of the nation, is currently facing competition from foreign cultures that prioritize the principles of modern life and hedonism. Nonetheless, the values of Javanese culture are still relevant and very important to apply to parenting in the modernization era. In the era of modernization, many factors influence parenting, such as technological advances, globalization and fast lifestyles. Children are often more interested in technology devices such as cellphones and gadgets than interacting with family members or the environment. In addition, busy lifestyles mean that parents often do not have enough time to teach their children cultural values.

In the era of modernization, which is completely individualistic, these values can help children care more about other people and the environment around them. Therefore, even though there have been many changes in lifestyle and technology, Javanese cultural values are still very important in upbringing children in the modernization era. Children need to be taught to respect traditions and cultural values so that they can grow into good individuals, have good character, and be responsible for their families and the environment around them. However, it is important to look at the context and adapt cultural values to changing times. So that parenting based on Javanese cultural values can provide a solid foundation for children to grow and develop in this complex modern era.

The purpose of this study is to explore how the application of Javanese cultural values to parenting patterns affects children's development. This also includes its influence on the formation of character, social attitudes, empathy, and balance in children's lives. In addition, this study aims to identify cultural values that can help children adapt to changing times without losing their cultural roots. This research makes an important contribution to expanding the understanding of the application of Javanese cultural values in parenting patterns in the modernization era through the literacy method. The results of this study can serve as a guide for parents, educators and researchers in developing educational strategies based on cultural values so that children can develop a deeper understanding of Javanese culture and strengthen their cultural identity in the context of rapid modernization.

Research Methods

The approach in this study uses a type of research in the form of a literature study. Literature study is the process of investigating and analyzing literature or written sources that are relevant to a particular topic or research area. The sources of data in this study are journals, research reports, seminar results books, and so on that have relevance to the research topic. The object of this study is related to Javanese culture and parenting style variables. The literature study process involves several steps, including: (1) identifying specific research objectives and questions, (2) determining inclusion and exclusion criteria to select relevant literature, (3) conducting a literature search using academic databases, journals, books, and other appropriate sources, (4) reading and evaluating the collected literature carefully to understand the context, findings, methodology, and contribution of the research, (5) compiling and synthesizing the main findings from the selected literature, (6) writing a report or literature chapter explaining the findings and understanding obtained.

Literature Review

A. Javanese Cultural Values

Javanese culture is based on concepts about what is considered valuable and important in life so that it can function as a way of life for Javanese people (Koentjaraningrat, 1985). Values in Javanese culture have the function of directing and driving human behavior. This function is achieved by translating it into more concrete rules, namely positive and negative norms. Most values are adhered to because their truth has become an individual belief (Rachim & Nashori, 2007).

According to Al Fauzan et al. (2021) there are Javanese cultural values that can be used as a reference or source of instilling values in children, namely (1) religious, (2) *eling sangkan paraning dumadi,* (3) *urip sakmadyo*, (4) having *rereh, ririh*, and *ngati-ati*, (5) distance yourself and hate the character of *adigang, adigung*, and *adiguna*, (6) *ojo dumeh*, (7) introspective, (8*) tepo sliro*, (9) *unggah-ungguh*, (10) honest, (11) harmony, (12) hard work, (13) responsibility, and (14) *rumangsa melu handarbeni, wajb hangrungkebi*. Then Idrus (2012) also argues that some values that parents have introduced to children since they were small, namely: (1) patience, (2) honesty, (3) nobility, (4) self-

control, (5) concern, (6) harmony, (7) respect, (8) *manut*, (9) generousity, (10) avoiding conflict, (11) tepo sliro, (12) empathy, (13) politeness, (14) willingness, (15) narima, (16) devotion, and (17) *eling*.

Religious values in Javanese culture itself are the main things that are important for parents to instill in their children the care they provide. All basic child behavior comes from how religious values are instilled and live in a child (Fardhani, 2015). These religious values will form a strong moral and spiritual foundation in everyday life as well as influence individual understanding and behavior in the context of religion.

"*Eling sangkan paraning dumadi*" is a Javanese phrase that means to remember the purpose of the afterlife. This phrase reflects religious and spiritual values in the upbringing pattern of Javanese culture. This concept emphasizes the importance of remembering and remembering here after, or life after death, in every action and decision. In the Javanese parenting style, children are taught to have an awareness of their purpose in life in this world, which is more than their material success or worldly achievement. Children are also taught to prioritize spiritual values such as virtue, honesty, compassion and devotion to God.

In the Javanese cultural upbringing pattern, having the characters "*rereh, ririh*, and *ngati-ati*" teaches about being careful, polite, and thinking before acting. Children are taught to have high self-awareness, act wisely, and maintain good relationships with others. Through this value, the pattern of upbringing in Javanese culture seeks to form individuals who are wise, polite and responsible in dealing with everyday life.

"*Ojo adigang, adigung,* and *adiguna*" contains advice that humans are not arrogant (Sartini, 2009). A person's arrogance is likened to the nature of an elephant that depends on its strength (*adigang*), the nature of a snake that depends on its venom (*adigung*), and the nature of a deer that depends on its jumping ability (*adiguna*). Parenting in Javanese culture seeks to form individuals who are respectful, courteous, and respect themselves and others.

The value of "*ojo dumeh*" comes from ancient philosophy, from the Javanese language which means "*ojo*", namely don't, and "*dumeh*" which is arrogant, showing off, or self-forgetful (Besar, 2010). This value teaches individuals to remain humble, respect others, and not demean or consider themselves superior to others. Through this value, individuals are expected to build harmonious relationships with others, respect diversity, and treat everyone equally.

"*Unggah-ungguh*" in Javanese is often called the level of speech or *undha usuk basa*. It is not only limited to the level of politeness in speech, but in it there is also the concept of polite behavior or attitude. There are four main things that underlie manners in the daily life of the Javanese people, namely: (1) expressing things in an indirect way through figurative terms, (2) determining attitudes according to degree, (3) respecting things which concern other people's problems, especially other people's personal problems, as if they don't know other people's personal problems, (4) showing patience and being able to control themselves by not being rude and fighting directly (Rachim & Nashori, 2007). The role of the Javanese language in one's behavior in Javanese society is very large, because Javanese is a means of conveying thoughts to society and is a reflection of Javanese culture. The nature and behavior of the Javanese people can be seen through the language and way of speaking (Sartini, 2009).

The system of using the Javanese language is based on the level that exists in Javanese society with the term "*undha usuk boso*" (Koentjaraningrat, 1985). This system involves differences This system involves differences that must be used, namely differences in position, rank, age, and level of intimacy between conversations. These levels consist of three basic styles, namely: *ngoko, madya*, and *krama*.

Apart from these three basic styles, there are also other styles, namely *krama inggil* and *basa kedhaton* or *bagongan. Bagongan* is only used in official speech in the palaces of Surakarta and Yogyakarta.

The phrase, "*wong kang titen, miteni hak e dewe, ora kepemilikan barang e sedulur*" which means that they must be careful to carry out honesty where they always pay attention and examine their belongings, whether all of them belong to themselves or are added to other people's goods (Depdikbud, 1989). The meaning of this value is to teach the values of honesty, vigilance, and a responsible attitude toward owning goods. Parents teach children not to take other people's things without permission or forget the actual ownership of things.

B. Understanding Parenting Pattrens

Parenting consists of two words, namely pattern and foster. In the Big Indonesian Dictionary, a pattern is defined as an image that is used as a good example, system, way of working, or form. Fostering is looking after (caring for and educating) young children, guiding (helping, training, and so on) them so that they can stand on their own. In terms of terminology, parenting style is the best way for parents to educate their children as a form of accountability to them (Subagia, 2021).

According to Lestari (2013), parenting style is a series of attitudes shown by parents to children to create an emotional climate that includes the interaction of parents and children. And then Gunarsa & Gunarsa (2007)also argue that parenting style is the attitude and way of parents in preparing younger family members including children so they can make their own decisions and act independently, so that they experience a change from being dependent on their parents to being independent and taking responsibility for themselves.

Based on the description above, it can be concluded that parenting style is a series of attitudes shown by parents to children to prepare them to make their own decisions and act independently. Good parenting requires an attitude that is attentive, understanding, and provides opportunities for children to grow and develop optimally.

C. Froms of Parenting Pattrens

Parents have their own ways and parenting styles for raising and guiding children. These methods and patterns will certainly differ from one family to another. It is important for parents to understand their parenting style and be open to improvement in adapting their parenting to suit their child's needs and development. Some forms of parenting include authoritarian parenting, democratic parenting, and permissive parenting.

First, authoritarian parenting. According to Santrock (2011) authoritarian parenting is a restrictive and punitive style when parents force children to follow their directions and respect their work and efforts. The main characteristic of authoritarian parenting is that parents make almost all the decisions (Subagia, 2021). Authoritarian parenting styles reflect the attitude of parents who act harshly and tend to be discriminatory. This is characterized by (1) putting pressure on children to obey all orders and wishes of parents, (2) very strict control over children's behavior, (3) children do not get the trust of parents, (4) children are often punished , and (5) when children get achievements they are rarely given praise or prizes (Ayun, 2017). The impact of this authoritarian parenting style is that children are often unhappy, afraid and want to compare themselves with others, fail to initiate activities, have weak communication skills, and behave aggressively (Santrock, 2011).

Second, democratic parenting. This parenting style is the opposite of authoritarian parenting. Parents give their children the freedom to have opinions and determine their future (Subagia, 2021).

Democratic parenting is characterized by parental recognition of children's abilities; children are given the opportunity not to depend on parents; children are given a little freedom to choose what is best for them; parents listen to their children's opinions; children are involved in discussions, especially those concerning the child's own life, and the child is given the opportunity to develop internal control so that little by little the child practices being responsible for himself (Ayun, 2017). According to Hurlock (1978), democratic parenting emphasizes educational or educational aspects in guiding children so that parents more often provide understanding, explanation, and reasoning to help children understand why this behavior is expected. The impact of democratic parenting is that children will become people who are willing to accept criticism, respect others, have high self-confidence, and be able to be responsible for their social lives (Masni, 2017).

Third, permissive parenting. According to Hurlock (1978), permissive parenting is a parenting style that gives children the freedom to do what they want. Permissive parenting is characterized by unlimited freedom for children to behave according to their own wishes, parents never give rules or directions to children, so that children will behave according to their own wishes even though sometimes it conflicts with social norms (Ayun, 2017).The advantage of this persimsive parenting style is that children can determine what they want. However, if children cannot control themselves, they will fall into negative situations (Subagia, 2021).

D. Factors Influencing Parenting Pattrens in Children's Character Development

Parenting style greatly influences children's development in various aspects of life, including physical, emotional, social, and cognitive. Children's character development refers to the process by which children acquire and shape the values, attitudes, and behaviors that shape their personalities. The development of children's character is certainly influenced by various factors that interact with each other. Factors that influence the development of children's character are classified into two categories: internal factors and external factors. Internal factors such as instincts, customs or habits, will, inner voice, and heredity. While external factors such as education, environment, and the influence of technology (Gunawan, 2012; Subagia, 2021). This is in line with Susanti (2016) that character development in each individual is influenced by innate (nature) and environmental (nurture) factors.

According to Maccoby & Mcloby, the factors that influence parenting styles for children are social, economic, educational, religious values held by parents, personality, and the number of children they have (Sari et al., 2018). Hurlock (1978) also argues that the factors that can affect parenting are the characteristics of the parents in the form of the parents' personality, beliefs or religion adhered to, and similarities with the previous parenting style received by the parents.

E. Discussion

Parenting is a series of attitudes shown by parents to children to prepare them to make their own decisions and act independently. In Javanese culture, upbringing has a strong influence on the formation of children's character. A Javanese family will teach Javanese cultural values to their children. Parenting in the Javanese family adheres to two important principles in Kejawen values, regarding manners, namely respect and harmony. This attitude of respect is further divided into typical Javanese concepts, namely "*wedi, isin,* and *sungkan",* which mean fear, shame, and embarrassment. The principles of respect and harmony must be learned by children from the growth phase of the childhood to adulthood (Baiduri & Yuniar, 2017).

One model of parenting in Javanese culture is to give detailed and unemotional orders without threats of punishment. This parenting model emphasizes that basically parents in Javanese culture always try to communicate what they think to their children in a language that children understand. This process is an effort to establish communication between parents and their children (Fardhani, 2015).

The democratic parenting model emphasizes open communication, involving children in decision-making, and understanding mutual respect between parents and children. The parenting model in Javanese culture, which emphasizes detailed, unemotional, and non-punitive communication, is in accordance with the democratic parenting approach. In the parenting pattern of Javanese culture, parents also do not use threats of punishment as a way of disciplining their children. But instead, they focus on open communication and strive to forge a respectful relationship between parent and child. This means parents don't overreact to their children's emotions or use violence of any kind as a means of disciplining them.

The attitude of "*ojo dumeh, ojo adigang, ojo adigung*, and *ojo adiguna*", is always emphasized by Javanese people to always be humble, virtuous, and respectful of others (Sartini, 2009). This is in accordance with FX Riyadi's statement that teaches about the Javanese attitude toward life not only with words and examples but also the meaning of respecting others. There are many teachings taught by parents to children to prepare them to socialize in society. Parents feel responsible for shaping their child's attitude as Javanese by giving examples and advice. This is done so that children have an attitude in accordance with the cultural teachings that are adhered to by most Javanese people, namely the attitude of respecting others and being polite (Rochayanti et al., 2012).

Conclusion

The application of Javanese cultural values to parenting patterns in the modernization era involves parents' awareness of their cultural heritage and a desire to pass on these values to their children. Parents need to integrate these values into everyday life, both in communication, interaction, and in children's education. Parents can involve children in activities that promote values such as humility, mutual respect, and responsibility.

Javanese parents generally make the family the center of life and pay great attention to the education, well-being and happiness of their children. Javanese parents also tend to adopt a gentle and loving parenting approach. They often use polite communication methods and emphasize empathy towards their children. This reflect Javanese cultural values that value harmony and balance in the relationship between parents and children.

The use of technology can also be used to strengthen the application of Javanese cultural values in the current era of modernization. Parents can use digital media, such as videos, interactive stories, or educational games, to depict Javanese cultural values in a fun and interesting way for children. In addition, involving children in cultural activities such as introducing Javanese traditional art, music, dance, or folklore can also be a valuable experience in forming an understanding and appreciation of Javanese culture.

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