

The Role of Education in Preserving Javanese Ethical Values

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Abstract

The advancement of technology and information has influenced social and cultural changes within society. This phenomenon is also evident in Javanese society, known for its high cultural values. One of the Javanese cultural values undergoing shifts due to the influence of modernization and globalization, and thus requiring preservation, is Javanese ethical values. To preserve Javanese ethical values as part of the local culture, a collaborative educational process involving schools, families, and communities is necessary to shape individuals' characters that reflect love for Indonesian culture. Education plays a crucial role in preserving the nation's culture through the implementation of the noble values it encompasses. This research was conducted with a qualitative approach, focusing on junior high school students in North Semarang.

Keywords

Javanese ethics; preservation; role of education

INTRODUCTION

Indonesia is a vast nation with diverse cultures that require preservation, and among them is Javanese culture a culture of high value that needs to be preserved to prevent it from vanishing under the currents of globalization and modernization.

The rapid growth of information technology and mass media has facilitated the pervasive influence of foreign cultures on society. Consequently, local cultures are gradually marginalized, even at risk of fading and being displaced by foreign cultures. People increasingly adopt foreign-derived aspects of daily life, including the adoption of cultural values originating from abroad, in an attempt to emulate a more modern and fashionable lifestyle.

Social and cultural changes within society are an inevitable reality; however, it is essential to preserve cultures of noble values

so that the identity of a society or nation remains ingrained within its people. One way to preserve the nation's culture is through the process of education, wherein collaboration between education in schools, families, and the community is crucial in shaping an individual's character. As stated by Ki Hajar Dewantara: "Education is an effort to advance the growth of character, intellect, and body."

The Javanese community possesses a culture of high value that needs to be preserved and passed down to future generations. One cultural heritage that needs preservation in Javanese society is the value of Javanese ethics. Javanese ethical values are significantly embedded in the Javanese com-

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munity and serve to counter the negative influences of modernization and globalization that are gradually eroding the cultural values of the nation. Javanese culture prioritizes balance, harmony, and concordance, all living in harmony to achieve harmony. This is the philosophy of Javanese culture. All elements must support each other because they genuinely need one another.

In Javanese ethics, there are two principles that guide the Javanese people before acting or responding to something: the principle of harmony (*rukun*) and the principle of respect (*hormat*). Harmony aims to maintain a harmonious state, signifying being in a state of harmony, calm, and peacefulness without discord and conflict. The principle of respect dictates that individuals should always show respect towards others in speech and conduct, according to their status and position (Suseno, 2001).

Preserving the values of Javanese ethics is crucial, particularly among the younger generation, especially junior high school students. Salam (1996) states that the characteristics of junior high school students in their teenage years include: (1) an increase in abstract thinking ability, understanding abstract concepts; (2) improved ability to communicate thoughts with others; (3) the ability to identify with conditions in a broader living environment; (4) a growing interest in understanding oneself and others; (5) the growing ability to make independent decisions; (6) the growth of understanding moral concepts and values; and (7) the growth of social skills, including the ability to give and receive, participate in society, peer group prominence, conformity, and competitive actions to test one's abilities.

Based on the situation in North Semarang, many social violations are observed within the community, including among junior high school students. Some of these violations include: alcohol consumption, impolite behavior, fights, reckless driving on the road, and loitering along the streets and shops that contradict the principles of respect and harmony in Javanese ethics.

The aforementioned reality has prompted research into the role of educa-

tion in preserving Javanese ethical values. Similar research was conducted by Mathur (2014), Milarodova and Ishkof (2015), Mullen (2017), Schultz (2014), Sen et al. (2017), and Vyncker et al. (2015). Previous research findings demonstrate that education on ethical values remains relevant and should be implemented in educational institutions.

METHODS

The research conducted in this study is of a qualitative nature. The focus of this research is the role of education in preserving Javanese ethical values among junior high school students in North Semarang. The researcher employed two types of data: primary data and secondary data. Primary data were obtained from the subjects and informants of the research. The research subjects were students from Public Junior High School 25 in Semarang and students from Theresiana Tanah Mas Junior High School in Semarang. The selection of research subjects was based on the research focus, where Public Junior High School 25 is the only public junior high school in North Semarang, the majority of whose students are of Javanese ethnicity. On the other hand, Theresiana Tanah Mas Junior High School is a private school with a majority of students from the Chinese ethnicity and a minority from the Javanese ethnicity. To ensure the objectivity of the research data, the study was conducted in a school with a majority of Javanese ethnicity and a school with a minority of Javanese ethnicity. The research informants included students, teachers, principals, parents, and security guards. Secondary data were obtained from various reading materials and other relevant sources related to the research topic, academic papers, journal articles from the internet, and previous research related to the research focus being studied.

Data collection techniques involved observation, interviews, and documentation. The validation of the research data's authenticity was done using the triangulation technique. In this research, a qualitative descriptive analysis technique was utilized. According to Miles and Huberman (as cited

in Sugiyono, 2015: 337), qualitative descriptive analysis involves a process of data reduction, data display, and drawing conclusions.

RESULT AND DISCUSSION

The Role of Education in Schools in Preserving Javanese Ethical Values

Schools, as formal institutions, play a crucial role in educating, instructing, and improving the behavior of students (Hasbullah, 200: 49). In fulfilling their role in preserving Javanese ethical values, schools engage in socialization using various methods.

Socialization is carried out by educating individuals about the culture they should possess and adhere to, in order to become good members of society and various specific groups. Javanese ethics embody the principles of respect and harmony. The principle of respect consists of feelings of *isin* (shyness), *wedi* (fear), and *sungkan* (shyness), while the principle of harmony means there is no sense of conflict. The methods used to socialize Javanese ethical values to junior high school students in North Semarang include: (1) displaying posters/slogans, (2) setting an example through teacher behavior, (3) rules and sanctions, (4) reprimands, (5) monitoring behavior, and (6) cooperation with students' parents.

Installation of Posters or Slogans Containing Javanese Ethical Values

Public Junior High School 25 conducts socialization through the installation of posters containing slogans, including the 5S culture slogan (smile, greet, greet courteously). Another slogan contains the phrase "8 GOALS OF SCHOOL HEALTH". The younger generation is protected from: (1) juvenile delinquency, (2) smoking hazards, (3) drugs, (4) HIV/AIDS, (5) premarital pregnancy, (6) intestinal worms, (7) anemia, (8) hepatitis. There are also slogans containing the phrase "Guard the school, make it safe, prevent all dangers in Public Junior High School 25 Semarang", advocating prevention of violence (bullying), an atmosphere of fear, criminal activities, smoking, drugs, and free associa-

tion. It emphasizes the importance of protecting the school environment, learning and playing time, the rights and opportunities of school residents, contributing the best, and caring for and respecting each other as the main pillars to achieve a safe and comfortable school environment. Additionally, there are slogans related to cleanliness, urging students to maintain cleanliness and dispose of trash properly. There's also a slogan encouraging Muslim students to perform their prayers regularly.

The slogans displayed at Public Junior High School 25 embody Javanese ethical values of harmony (*rukun*) and respect (*hormat*), just like the 5S slogan. The 5S slogan represents values that should be followed by individuals when interacting with others or when part of a particular group. Despite the presence of the 5S slogan, the students at Public Junior High School 25 don't consistently apply this slogan in their school life. There are still instances where students are disrespectful when communicating with teachers or fellow students, using inappropriate language or colloquial language when communicating with teachers.

The value of respect encompasses the feelings of *isin* (shyness), *wedi* (fear), and *sungkan* (shyness), as well as the value of harmony. Other slogans like "8 GOALS OF SCHOOL HEALTH" and "Guard the school, make it safe" embody the meanings of *wedi* and *isin*. It implies that people should have a sense of *wedi* and *isin* if they do wrong, encouraging them to avoid the 8 GOALS OF SCHOOL HEALTH and follow the "Guard the school, make it safe" slogan. Similarly, students should feel *isin* (shyness) if they cannot maintain a clean environment and should be *wedi* (fearful) if they fail to perform prayers for Muslim students because they have violated religious rules.

Likewise, Javanese ethical values embodied in the principles of respect and harmony are socialized at Theresiana Tanah Mas Junior High School in Semarang through posters and slogans containing Javanese ethical values. These include promoting the 3S culture (smile, greet, greet courteously) and cultivating a culture of

shame. Shame occurs because of: (1) coming late, leaving early; (2) shame for not wearing the right uniform according to the rules; (3) breaking rules/making mistakes; (4) not performing well at work; (5) lack of achievement; (6) not maintaining cleanliness of the environment; (7) speaking impolitely. Another slogan states “*ajining diri gumantung ana ing lathi*” (a person is valued based on their speech). These slogans are displayed in front of classrooms, allowing students to read them continuously and hopefully practice them in their daily lives at school.

According to Suseno (2001), the fear of *isin* (shyness) is one of the strongest motivations for Javanese people to align their behavior with societal norms. *Wedi* means fear, both as a reaction to physical threats and as fear of the unpleasant consequences of an action (Suseno, 2001).

Exemplary Behavior from Teachers

In Public Junior High School 25, forms of exemplary behavior include inviting construction workers to dine together with the teachers during Eid al-Adha celebrations. This demonstrates harmony and exemplary behavior in Javanese ethics, emphasizing equality among individuals and the importance of mutual respect. Similarly, home visits are conducted if a student is absent from school for three days without any notification. Teachers also visit sick teachers or students and offer condolences to the family if a student's parent has passed away. These actions exemplify the principle of harmony in Javanese ethics. Examples reflecting the principle of respect include teachers not smoking and not using their mobile phones during teaching sessions. This serves as an example of *isin* (shyness), where teachers refrain from actions that do not align with the norms within the school.

In Theresiana Tanah Mas Junior High School, exemplary behavior for socializing Javanese ethical values includes teachers offering their hand first when shaking hands. This is done to set an example for students that everyone should be friendly and show

respect to others, symbolized by a handshake. Although the school does not have the practice of students kissing the hands of teachers, a handshake is deemed sufficient. Another example is teachers not smoking in the classroom, and teachers occasionally having meals with students in the school cafeteria.

Teachers are adult figures expected to set an example for their students. They should possess behavior that aligns with the expectations of society. From teachers, as educators and developers of the new generation, high moral conduct is anticipated for the future of the nation and the country. The personality of teachers can influence the classroom/school atmosphere. To ensure that students can learn effectively, schools implement strict discipline outlined in regulations to be followed by every student. However, teachers must also set an example (exemplary behavior) to abide by all the rules in the school. This helps students feel comfortable without being burdened by a sense of discrimination, knowing that the rules apply to all school residents based on their respective status and roles in the school community.

Education can be defined as human efforts to develop one's character in line with the values present in society and culture. In its development, education means guiding or intentionally assisting individuals to mature. Education is also interpreted as an effort undertaken by others to help individuals mature or achieve a higher standard of living mentally (Idi, 2013)

Rules, Regulations, and Sanctions

Rules and regulations are established to ensure social order, and this applies within schools as well. Public Junior High School 25 has established rules and regulations for students, which are provided to students and made known to parents during the enrollment process. Article 6 of the rules and regulations for students covers violations, sanctions, and actions. Violations are categorized into three levels: light, moderate, and severe. Sanctions are imposed based on the severity of the violation, as are the actions

taken. For minor violations, sanctions include verbal warnings, making statements, and guidance from the class teacher and the school's counseling department. Moderate violations result in written warnings and the requirement to write a statement. Actions include guidance from the class teacher and parent summons. For severe violations, sanctions range from a three-day suspension in the library to withdrawal from Public Junior High School 25. Actions include parent summons and the requirement to write a notarized statement of withdrawal from Public Junior High School 25 Semarang. In legal cases, the penalty is the student's withdrawal from Public Junior High School 25, and the action involves summoning the parents and issuing a statement of the student's withdrawal from Public Junior High School 25 Semarang.

In addition to written rules and regulations, Public Junior High School 25 Semarang also implements unwritten sanctions for minor violations, such as running laps around the school field, praying alone in the field for those caught not participating in the congregational noon prayer, or being required to take off their shoes if they are not worn according to the rules. Another form of sanction includes lining up in groups for those committing minor violations. In these instances, students receive advice from the Vice Principal to behave according to the school's regulations and rules.

Sanctions or punishments are also given to students who do not wear their sports attire during physical education classes. The sanction involves standing in the sports field. At Theresiana Tanah Mas Junior High School Semarang, rules and sanctions are communicated verbally and in writing. Students who violate the rules are usually given a verbal warning. If a student repeatedly makes the same mistakes, the school communicates with the parents, typically through the school counselor. For instance, if a student frequently arrives late to school and this continues, the school counselor will call the parents of the student to discuss the reasons for the consistent tardiness. In a specific case where a student was frequently

late, it was discovered that the student's family had relocated to a distant area, Ngaliyan, making it difficult to commute to school due to traffic. Understanding the student's circumstances, the school was lenient in addressing the issue.

Reprimands for Violations

A reprimand is a simple sanction for actions that do not comply with the existing rules. Related to the principles of respect and harmony in Javanese ethics, students in North Semarang receive socialization in the form of reprimands, including: 1. *Uniform Violations*: Reprimands for students not wearing the uniform as per the regulations. Reprimands for female students wearing excessive makeup. Reprimands for students putting their hands on their waists while speaking to teachers. Reprimands for students using informal Javanese language (*Ngoko*) when speaking to teachers. Reprimands for students not expressing gratitude for kindness or assistance from others. Reprimands for students wearing inappropriate upper garments. 2. *Behavioral Violations*: Reprimands for male students not wearing a belt. Reprimands for students using offensive language when communicating with peers or teachers, like using the word "*asu*" (dog) in a joking manner with their friends.

These reprimands serve to reinforce the importance of adhering to proper behavior and etiquette, aligning with the values and norms upheld in the school environment and in Javanese culture.

Supervision of Behavior

Middle school students fall within the adolescent age group and are in the process of self-discovery. During this age, individuals often violate values, including the values encompassed in Javanese ethics, namely the principles of respect and harmony. To ensure that the principles of respect (*wedi*, *isin*, and *sungkan*) and harmony are upheld, the following types of supervision are conducted:

Teacher and School Staff Patrols.

Teachers, especially guidance counselors,

security personnel, the principal, and vice-principal often patrol after school hours. This is done because sometimes students engage in relationships or fights inside classrooms after school hours. During congregational Dhuhr prayer, the duty teacher also monitors the classes, as occasionally male students may not participate in the congregational prayer, or some students may be found smoking in the restrooms. The behavior of students is observed during prayer times as well.

Monitoring During Congregational Dhuhr Prayer:

At Public Junior High School 25, congregational Dhuhr prayer is obligatory for Muslim students. However, during the actual prayer, some students may not participate and instead engage in conversations inside classrooms. Therefore, during prayer times, duty teachers, guidance counselors, and security personnel patrol classrooms and corners of the school premises to identify students not participating in the prayer. The monitoring continues during the prayer, as sometimes students may disrupt the prayer by joking or disturbing their peers.

Contrastingly, monitoring student behavior at Theresiana Tanah Mas Junior High School is relatively easier due to the smaller number of students and the classroom building's layout, where all classrooms face the same direction, towards the east. This allows for more effective supervision. Supervision during breaks, both inside and outside the classrooms, can be conducted from one location, providing a comprehensive view of the students. Moreover, preventing truancy (cutting class) is challenging for students at Theresiana Tanah Mas Junior High School, as they would need to cross a vast sports field visible from the classrooms and pass through the school gate guarded by security personnel.

Cooperation with Parents of Students

In the process of socializing respect and harmony values to students, cooperation between the school and parents is essential to align behaviors and shape the children's

character. Inviting parents is a regular practice at both schools. Public Junior High School 25 invites parents every semester, engaging parents of grades 7, 8, and 9. The sessions include discussions on the curriculum, school programs, and the formation of the Parents and Guardians Association, with the class teacher as the administrator creating a WhatsApp group. The school head emphasizes the importance of this collaboration to foster a good partnership, especially in shaping students' characters, and the response from parents has been positive.

At Theresiana Tanah Mas Junior High School, if a student faces issues, the parents are called in to discuss the cause and find solutions. The school also establishes WhatsApp groups for parents, primarily involving mothers since they are more actively involved in their child's education, while many fathers are occupied with work commitments.

Collaboration between the school and parents helps in developing the school's climate and programs, providing services to parents, enhancing skills and leadership, connecting parents with each other, and aiding teachers and the school in their tasks.

Javanese ethics can be conveyed through two main approaches: First, through "*pituduh*" (advice, recommendations) which consist of advice and recommendations. Second, through "*pepali*" (warnings), meaning prohibitions to deter Javanese people from engaging in inappropriate actions. Advice and prohibitions constitute the essence of moral values or ethics. The purpose of giving advice and warnings is a fundamental aspect of moral values or ethics for the Javanese community. Javanese moral values are communicated from one party to another, often with differing social positions (hierarchical). Javanese ethics are practiced as an effort to maintain the harmony of human life (Endraswara, 2003). Advice or warnings are given by teachers, the principal, class teachers, and guidance counselors to students as a social group in need of guidance from more mature individuals.

The Role of Family Education in Preserving Javanese Ethical Values

In order for children to embody Javanese ethical values, which encompass respect (*isin*, *wedi*, and *sungkan*) and harmony, parents must provide support and set an example for their children.

The lack of parental support in implementing the sense of *isin* (shame) is evident in cases such as the one disclosed by a respondent PU:

“I once violated the dress code by not wearing the school’s batik uniform and instead wearing the OSIS (Student Council) uniform. The reason was that the batik uniform was torn, damaged by my mother in anger, making it unusable for school” (Interview on September 4, 2019).

Similarly, for the sense of *wedi* (fear), from interviews with several respondents, it was revealed that some students skip school without informing their parents. For instance, AR, one of the teachers, mentioned that:

“When a student doesn’t come to school for several days without notice, a home visit will be conducted to check or gather information about the absent student. The mother, however, said: I’m already exhausted from work; it’s a headache to deal with my child’s school problems” (Interview on October 1, 2019).

From these conditions, it is evident that students lack the sense of *isin* and *wedi* (fear) to adhere to rules regarding minor and major sanctions, such as not wearing the uniform according to the rules and not attending school without notification, due to a lack of support from parents in fulfilling their obligations as students, which includes following the applicable rules.

Similarly, FS, a student at SMP Negeri 25, stated:

“I only pray once a day, during the midday prayer, at school. If at home, I never pray because my mother, father, and siblings also don’t pray even though we are Muslims” (Interview on September 3, 2019).

The family environment supports the occurrence of negative and non-educational behaviors, and the family environment pre-

dominantly influences the school environment, but in a negative way. Consequently, students are shaped into individuals who are not afraid to violate rules.

One of the factors causing violations of Javanese ethical values, which include the principles of respect (*isin*, *wedi*, and *sungkan*), and the principle of harmony, is the socioeconomic background of the students’ parents, who generally have lower education levels. These parents spend their time earning a living to meet the family’s needs, resulting in limited opportunities to guide their children. This is further compounded by the parents’ lack of knowledge due to their low educational background and the lack of a positive social environment that influences the students’ parents.

Although the principle of respect (*isin*, *wedi*, and *sungkan*) has been fading, students in SMP schools in North Semarang still implement the principle of harmony in their family life. This is demonstrated through various activities, such as helping with household chores, including laundry, cleaning the house, cooking, taking care of younger siblings, assisting younger siblings with their homework, and more.”

The Role of Education in Society in Preserving Javanese Ethical Values

Society constitutes the environment after the family and school. Education experienced by an individual after being under the care of their family and being outside the school education. Education experienced within society encompasses all aspects of forming habits, knowledge, attitudes, interests, as well as forming morality and religious values (Hasbullah, 2001: 95).

Most junior high school students in North Semarang reside in the North Semarang area, close to the school’s location. Consequently, students generally commute to school by bicycle or are accompanied by their parents, as they are not allowed to ride a motorbike due to age restrictions. Many of these students live in areas with an unhealthy social environment, such as frequent

incidents of drunkenness, drug trafficking, reckless driving on the streets, and loitering.

The unfavorable conditions of the community environment influence an individual's life, albeit differently for each person. This is evident in the case of SP, who, despite residing in an environment where people frequently indulge in alcohol and witnessing such behavior, remains unaffected. This can be seen from SP's academic achievements, consistently ranking at the top. Similarly, FC, despite living with her aunt due to her mother's passing and her father working in Bali, is required to assist in doing the family's laundry and taking care of her younger sibling. In contrast, PU, influenced by the unfavorable community environment, returns home late because of hanging out with friends in the neighborhood, making him known as a student with poor character at school. He often nods off in class due to lack of sleep at night, arrives late to school, and disobeys school rules.

The aforementioned conditions reflect that the community environment in North Semarang shapes the behavior of children, particularly junior high school students in North Semarang, to lack respect (*isin, wedi, and sungkan*), resulting in frequent rule violations. However, the value of harmony is still evident in the community life in North Semarang. Activities such as communal work, visiting the sick, offering condolences (visiting the bereaved), or occasionally providing rides on a motorcycle when taking or picking up students from school without wearing helmets are instances of implementing the value of harmony - willingly helping others, even if it means breaking the law by riding triple on a motorcycle without helmets.

As stated by Idi (2013), the immediate living environment significantly influences a child's personal development. In the community, children receive education through life experiences. The external environment where students reside will influence their behavior in school. The reciprocal effects between the community environment and students are a daily reality that will always occur. The presence of the surrounding

community environment will influence the orientation of education in that society."

CONCLUSION

The conclusion from the given context is that the instillation of Javanese ethical values in the younger generation, especially junior high school students in North Semarang, through education that should involve the Tri Center of Education (school, family, and community), has not been effectively collaborated. While education in schools has played its role through socialization using various methods, effective collaboration between education in schools, families, and communities still needs improvement.

Education within families and communities provides opportunities for children to violate Javanese ethical values, particularly the values of respect (*isin, wedi, and sungkan*) and harmony. This is due to the lack of role models from parents and the community. As a result, Javanese ethical values experience erosion.

More serious and integrated efforts are needed among education in schools, the role of parents in families, and the influence of the community to ensure that Javanese ethical values are consistently instilled in the younger generation. Strong and consistent collaboration among these three centers of education will shape better individuals who respect and preserve Javanese traditions and cultural values."

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