

Re-Interpreting the Values and Symbols of Javanese Character Education for Children in Yogyakarta

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ABSTRACT

Javanese society, especially in Yogyakarta, has a strong bond with norms of life, traditions, and religion and is still maintained in everyday life to this day. The values shown in their lives have their own symbols with noble meanings in them. This research aims to reveal the values and symbols in character education of children in Yogyakarta as a symbol of Javanese society. The researchers used qualitative research with data collection techniques through observation, in-depth interviews, and documentation. The researchers used data analysis in this research through the Miles and Huberman model with three stages, namely data reduction, data presentation, and conclusion. The research results indicate that the philosophy of life of the Yogyakarta community has been used as a character education value for children with an emphasis on attitudes that need to be maintained by children, attitudes that must be avoided, values and symbols in the seriousness of facing life for children, the relationship between children and their God, and the relationship between children and other creatures. These various attitudes continue to be developed by children as a noble culture that holds many noble values and symbols, so that in themselves children are created strong characters.

Keywords: Values; Symbols; Javanese Character Education; Yogyakarta.

INTRODUCTION

As part of Javanese society, Yogyakarta society is a society that has ties to norms of life, traditions, and religion.¹ The most prominent thing in Javanese society, in this case Yogyakarta, is its non-doctrinaire, tolerant, optimistic, and accommodating characteristics.² For this reason, in Yogyakarta culture, someone who wants to convey a moral message, speak and act, or convey criticism or praise to someone always uses certain symbols and methods while still prioritizing politeness, refinement, and wisdom.

It means that symbolic language reflected in daily interactions is urgent in the Javanese culture of Yogyakarta. Even Yogyakarta people who have not been able to act according to the characteristics of Yogyakarta life can be said to be people who are "*durung njawani*" (not yet like Javanese people).³ So, there is an important expression in the Yogyakarta community, "*Wong jawa nggoning rasa, padha gulenge ing kalbu, ing sasmita amrih lantip, kumawa nahan hawa nafsu kinemot manoting driya*". The important meaning in this expression is that, as Javanese people, especially the Yogyakarta community, they must prioritize their lives based

¹ Bungaran Antonius Simanjuntak, *Tradisi, Agama, Dan Akseptasi Modernisasi Pada Masyarakat Pedesaan Jawa* (Jakarta: Yayasan Pustaka Obor Indonesia, 2016).

² Inka Mayang Marindra, "Analisis Representasi Pluralisme Agama Dan Budaya Dalam Film 'Cinta Tapi Beda'" (Universitas Lampung, 2016).

³ Ahmad Shofiyuddin Ichsan and Samsudin Samsudin, "Penanaman Pendidikan Karakter Anak Dalam Struktur Sosial Keluarga Desa Di Yogyakarta," *Jurnal Basicedu* 3, no. 2 (August 11, 2019): 514–23, <https://doi.org/10.31004/Basicedu.V3I2.34>.

on feelings. They always wrestle with their conscience to be more careful and mature in capturing hidden intentions by restraining their desires so that their minds can capture the intended meaning.⁴

Regarding the symbols, meanings, and values contained in it, the people of Yogyakarta are among those who are very proud of their language and culture. However, with the current dynamics, many people (especially the millennial generation) can no longer use active Javanese. They are trying to obscure the culture that has been preserved and inherited.⁵ This case is natural, because for some people, the language and culture of Yogyakarta are ancient cultures that inherited feudalism, which may not be relevant to be applied in the current era. On the other hand, many local cultural philosophies in Indonesia, even in the world, have been lost due to the thoughts and attitudes of globalism.

What is needed now is filtering local cultural values and symbols to continue to be used as a philosophy of life guidance. It is so that a nation is wiser in accepting foreign culture and exploring local wisdom as a noble cultural product that should be maintained and developed. For that, however, the Javanese culture of Yogyakarta is full of values and symbols, so it is said that it is symbolic.⁶ The symbols used by the people of Yogyakarta today contain cultural, moral, ethical, and normative values that must continue to be carried out in the next generation, especially in the generation of elementary school children, as part of the education. Therefore, the filtering culture of the people of Yogyakarta also needs to be developed to fortify this globalizing foreign culture.

Despite the need for filtration above, the children's character in Yogyakarta is still strong in upholding their local cultural values, especially in terms of the ethics of interaction. It is unique compared to children in other regions in Indonesia, especially in other metropolitan cities. It means that children in Yogyakarta still emphasize the importance of Javanese moral values in interacting with others according to their level. Children in Yogyakarta continue to use polite language with humble body gestures, wise choice of words, friendliness when interacting with others, and many other symbols with their character values.⁷

Therefore, this research tries to explore and re-interpret the values and symbols of Javanese character education, where Yogyakarta children are the object of research. Many researchers have studied character education from the many similar studies, no research has been found that focuses on the values and symbols of children's character education on the island of Java, especially in the Yogyakarta region. Several studies related to the character of Javanese society such as research by Ahmad Muslich on the philosophical values of Javanese society in the context of character education,⁸ research by Nurpeni Priyatiningsih which reveals character values in the Javanese sungkeman tradition,⁹ research by Anjar Sukowati and Heru

⁴ M. Muslich, "Pandangan Hidup Dan Simbol-Simbol Dalam Budaya Jawa," *Millah: Journal of Religious Studies* 3, no. 2 (2016).

⁵ Thung Ju Lan and M. 'Azzam Manan, *Nasionalisme Dan Ketahanan Budaya Di Indonesia: Sebuah Tantangan* (Jakarta: LIPI Press, 2011).

⁶ Nurani Siti Ansori, "Makna Kerja (Meaning of Work) Suatu Studi Etnografi Abdi Dalem Keraton Ngayogyakarta Hadiningrat Daerah Istimewa Yogyakarta" (Universitas Airlangga Surabaya, 2013).

⁷ (Researchers' Observations, 2025).

⁸ Ahmad Muslich, "Nilai-Nilai Filosofis Masyarakat Jawa Dalam Konteks Pendidikan Karakter Di Era Milenial," *Journal Of Basic Education* 2, no. 2 (2018), <https://doi.org/https://doi.org/10.24269/ajbe.v2i2.1119>.

⁹ Nurpeni Priyatiningsih, "Pendidikan Karakter Melalui Tradisi Sungkeman Adat Jawa," *Jurnal Sustainable* 5, no. 2 (2023), <https://doi.org/https://doi.org/10.32923/kjmp.v5i2.3228>.

Subrata on character education in Javanese language learning in schools,¹⁰ research by Fajry Sub'haan Syah Sinaga, et al. who researched the value of character education in Javanese *Shalawat*,¹¹ and research by Tri Wahyu Budiutomo who constructs student character through “*unggah-ungguh*” education in schools.¹² For this reason, this research is interesting to be revealed and used as important reference material in understanding the values and symbols of local culture in other regions in Indonesia.

RESEARCH METHOD

This research is qualitative.¹³ Researchers use data collection techniques through observation, in-depth interviews, and documentation¹⁴ in several areas in Yogyakarta, especially the village areas in Gunungkidul and Bantul Regencies. Meanwhile, the validity of the data in this study was tested in several ways, namely 1) extending interactions with key informants as primary sources related to the research, 2) conducting routine observations during the research process, and 3) conducting triangulation testing of techniques and sources.¹⁵

The data analysis technique in this study uses the Miles and Huberman model with three basic stages, namely 1) data reduction by taking the core focus of the data related to the research, 2) data presentation in the form of connecting between categories, so that overall the parts can be seen in detail, and 3) concluding by analyzing the two stages above as the final results of the research.¹⁶ With this data analysis technique, researchers can gain a more comprehensive understanding of the series of events related to re-examining the values and symbols of children's character in the culture of the Yogyakarta community.

RESULT AND DISCUSSION

Historically, Yogyakarta Javanese culture has been known as “*budoyo adiluhung*” (a noble culture) that holds many noble values and symbols, from ethics in the home to ethics in the public sphere.¹⁷ Various symbols indicate the values that the people of Yogyakarta should uphold when speaking, expressing opinions, behaving towards others at various levels, dressing, and so on.¹⁸ However, with the many dynamics of cultural blurring caused by foreign cultures and reinforced by globalization through increasingly massive digitalization today, it is necessary to understand and re-realize how Javanese character values and symbols need to be

¹⁰ Anjar Sukowati and Heru Subrata, “Implementasi Pendidikan Karakter Dalam Pembelajaran Bahasa Jawa,” *Jurnal Review Pendidikan Dasar : Jurnal Kajian Pendidikan Dan Hasil Penelitian* 8, no. 2 (2022), <https://doi.org/https://doi.org/10.26740/jrpd.v8n2.p154-160>.

¹¹ Fajry Sub'haan Syah Sinaga, Shobrun Jamil, and Suwito NS, “Nilai-Nilai Pendidikan Karakter Dalam Tradisi Shalawat Jawa,” *Tonika: Jurnal Penelitian Dan Pengkajian Seni* 6, no. 1 (2023), <https://doi.org/https://doi.org/10.37368/tonika.v6i1.487>.

¹² Tri Wahyu Budiutomo, “Membangun Karakter Siswa Melalui Pendidikan ‘Ungguh Ungguh’ Di Sekolah,” *Academy of Education Journal* 5, no. 2 (2014), <https://doi.org/https://doi.org/10.47200/aoej.v5i2.117>.

¹³ Djam'an Satori and Aan Komariah, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2017).

¹⁴ Sugiyono, *Metode Penelitian Kualitatif Untuk Penelitian Yang Bersifat: Eksploratif Interaktif Dan Konstruktif* (Bandung: Alfabeta, 2017).

¹⁵ Rukin, *Metodologi Penelitian Kualitatif* (Takalar: Yayasan Ahmar Cendekia Indonesia, 2019).

¹⁶ John W. Creswell, *Penelitian Kualitatif Dan Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015).

¹⁷ Sri Wintala Achmad, *Etika Jawa : Pedoman Luhur Dan Prinsip Hidup Orang Jawa* (Yogyakarta: Araska Publisher, 2018).

¹⁸ Bonaventura Satya Bharata, Ign. Agus Putranto, and Ike Devi Sulistyaningtyas, “Keistimewaan Yogyakarta Dalam Lensa Media,” *Cahaya Atma Pustaka* (Yogyakarta, 2015).

instilled in children as part of character education to maintain the dignity of the nation's philosophy in the future.

Yogyakarta People's Philosophy of Life as Character Education

Yogyakarta is a region that has a long history of how cultural and religious values and symbols are united into one inseparable whole. However, the people of Yogyakarta still hold fast to a culture that is inspired by religion, namely Islam. The history of the Mataram kingdom is authentic evidence of how the values of the religious life of its people are still maintained to this day.¹⁹

The Javanese people of Yogyakarta, in living their lives, should not have any defects or be blameworthy, have a clear and directed life, and continue to base it on the safety and welfare of life in the world (*sesanti harjaning kahendran*), and be ready to face death with *husnul khotimah* and be blessed by God Almighty (*harjaning pati*). So the guideline for the people of Yogyakarta is to become a person with noble character, have a *kaprawiran* attitude, and *anteng jatmika ing budi* continues to be instilled and attempted in their lives.²⁰

As part of the Mataram kingdom, the people of Yogyakarta continue to hold fast to what Panembahan Senapati has done, namely a figure who, 24 hours a day, always tries to extinguish lust and construct a character of love for everyone.²¹ According to Mr. KH, one of the elders in the Piyungan Bantul area, the important lesson from the figure of Panembahan Senapati is to train the heart to be more sensitive in receiving signs from the Almighty (God), not to eat and drink too much, to continue to aspire to nobility of character, and to always act with concern (simplicity) in living life.²²

The philosophy of the Yogyakarta community is interesting if understood in the historical context where the philosophy of life developed in the 20th century in European countries. European philosophy emerged as a response to the idealism and positivism in parts of the world. Idealism emphasizes truth based on humans as a source of ideas, while positivism emphasizes truth based on empirical evidence.²³ So Javanese philosophy tries to combine these two understandings, namely that Javanese society does not only develop reason, but also how human existence can be understood in its totality,²⁴ so that the people of Yogyakarta, or Java in general, have a unique philosophy, which in other terms is called Javanese Sufism.

The Javanese attitude to life can be understood in *Hasta Sila* (eight basic attitudes), consisting of two main guidelines, *Tri Sila* and *Panca Sila*. The *Tri Sila* are the three main things that are the basis for humans' worship of their God. First, *Eling*. Namely, it is important to be aware and devote oneself to the Creator. Second, *Percoyo*. Namely, believing in the existence of a true soul as a messenger of God, the Prophet Muhammad SAW. Third, *Mituhu*. Namely, always carrying out God's commands and behavior according to the guidance of the Prophet Muhammad SAW with full wisdom and high awareness.²⁵

¹⁹ Cama Juli Rianingrum, "Representasi Budaya Jawa Dan Islam Pada Permukiman Kauman Yogyakarta," *Jurnal Seni & Reka Rancang* 2, no. 1 (2019).

²⁰ Sabar Narimo, "Konsepsi Nilai-Nilai Pendidikan Humanis-Religius Menurut Pakoe Boewono IV (1788-1820) Dalam Serat Wulang-Reh," *Profetika: Jurnal Studi Islam* 15, no. 2 (2014).

²¹ Peri Mardiyono, *Tuah Bumi Mataram: Dari Panembahan Senapati Hingga Amangkurat II* (Yogyakarta: Araska Publisher, 2020).

²² (Personal Interview, 21/01/2025)

²³ Junihot M. Simanjuntak, *Filsafat Ilmu Dan Penalaran Teologis* (Yogyakarta: CV Andi Offset, 2021).

²⁴ Capt. RP Suyono, *Dunia Mistik Orang Jawa: Roh, Ritual, Benda Magis* (Yogyakarta: LKiS, 2014).

²⁵ Endang Waryanti, "Simbolisme Hasta-Sila Dalam Tembang Dolanan," *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya* 3, no. 1 (2018).

Meanwhile, *Panca Sila* can include five main things. First, *Rilo*. Give up all your heart and self for the obligation to carry out God's commands. Second, *Narimo*. Be grateful for what you have. Not jealous and wanting to have what other people already have. Third, *Sabar*. Strong in accepting trials, trials of faith, Islam, and *ihsan*. Fourth, *Temen*. Have honesty in speaking and acting. Fifth, *Luhur*. Acting in goodness as a behavior and habit of life, namely remembering one's life (*eling marang uripe*) and guarding one's life (*rumeksa ing uripe*).²⁶

Attitudes That Children Always Maintain in Yogyakarta

Therefore, the philosophy of life of the Javanese people above is used as a basis for understanding other attitudes in living everyday life. For that reason, the attitudes that are continuously maintained by children in Yogyakarta include: First, the attitude of *aja dumeh, aja adigang, aja adigung, aja adiguna* is always emphasized to the Javanese people so that children are taught to be more self-aware, humble, noble, and continue to respect each other.²⁷ The symbol often shown in this attitude is that parents in Yogyakarta often use sentences to their children when interacting socially, such as "*nek dolan bareng sing apik, maaf gantian. Kabeh iki konco*." It means that parents are very careful when educating their children when playing with their friends; the children must play politely and avoid quarreling with their friends. Because after all, each other is a close friend in terms of distance and emotion.²⁸

Second, the attitude of *alon-alon wathon kelakon*. Namely, a Javanese attitude in achieving what is expected.²⁹ Children need to be taught how to achieve goals carefully and cautiously so that the desired goals are more optimal. The symbol often seen in Yogyakarta society in this attitude is that children are not in a hurry to get what they want. They tend to understand that getting something takes a long process. In Gunungkidul, for example, parents often say, "*oyo grusa-grusu yo, le/duk. Tumindak kui kudu ati-ati, mben rahimhoi Gusti*." The symbol of this sentence becomes the principle of children in Gunungkidul, where when they do something, they are more relaxed, as is, and still maintain Javanese ethics that tend to be spiritual-religious, which have been instilled in their daily lives.³⁰

Third, if the child becomes a leader in the future, then the child should be *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*. Namely, a leader, when in front, must provide a good example. He must encourage people not to give up easily when facing various societal problems. When behind, he must encourage his people always to move forward and never give up to achieve what they aspire to.³¹ This character value must be developed in elementary school children to improve self-efficacy as early as possible. The symbols often shown in this attitude are figures or educators in the Yogyakarta community. They are still role models for children in formal and social environments. Teachers or *kiai*, for example, are humble in the general public, especially for children. They are more populist and tend not to

²⁶ Muslich, "Pandangan Hidup Dan Simbol-Simbol Dalam Budaya Jawa."

²⁷ Fania Masna Reraja and Erina Sudaryati, "Karakter Akuntan Dalam Filosofi Adigang Adigung Adiguna," *Urnal Akuntansi Multiparadigma* 10, no. 3 (2019).

²⁸ (Researchers' Observations, 2025)

²⁹ Agus Waluyo, "Understanding the Values of Islamic Economics and Javanese Philosophy Pertaining to the Work Ethic of Muslim Merchants in Salatiga," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022).

³⁰ (Researchers' Observations, 2024)

³¹ Purnama Sari et al., "Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani: Nilai Kepemimpinan Etnik Jawa Dan Relevansinya Dengan Trend Perkembangan Masa Depan Organisasi Pendidikan," *Jurnal Genta Mulia* 14, no. 2 (2023), <https://doi.org/10.61290/gm.v14i2.667>.

show their charismatic symbols when interacting socially. It is certainly different from other areas, where figures have their attitudes as boundaries in interacting with the community.³²

Fourth, the attitude of *nghurug tanpa bala, winning tanpa ngasorake*. It means that all life problems should be solved independently, without belittling each other.³³ Children need to be taught independence in their attitudes and empathy for their friends so that when they become whatever they become, they will not badmouth each other but strengthen each other. The symbol of this attitude in Yogyakarta society is that children are more independent in solving their problems; sometimes, parents do not even know that their children have life dynamics at school and in their environment. It is because most parenting patterns of parents to children are more democratic, meaning children are given more freedom to express themselves independently from an early age.³⁴

Fifth, the attitude of *sepi ing pamrih, rame ing gawe*. It means that when doing a job, you should work seriously and sincerely without considering any reward.³⁵ Likewise, in education, when studying in class, children need to be taught how to study sincerely to seek knowledge without the desire to be praised by the teacher or the like. The symbol of this attitude is that Javanese people do not talk much, but they are hard workers. Likewise, for most children in Yogyakarta, many children in educational institutions, for example, even though they are smarter and study harder than others, prefer to be quiet, do not talk much, and act out. So it is unsurprising that parents often advise their children with the symbol of the sentence, "*Sinau sing sregep. Ojo kekean sikap. Ilat iki malati*".³⁶ It means that children are asked to study everything seriously. Children do not need to be too negative, let alone talk a lot that is useless. Because wrong speech can cause many disasters in life.

Sixth, the attitude of *hamangku, hamengku, hamengkoni*. It means that *hamangku* is understood as the attitude of a child who must be responsible for his obligations. *Hamengku* is interpreted as the attitude of a child who dares to *ngrengkuh* (acknowledges that it is his obligation), and *hamengkoni* is understood as the child's brave attitude in protecting himself more independently.³⁷ As explained above, the symbol of this attitude is often seen when children in the villages of Gunungkidul Regency and Bantul Regency are more responsible for what they are ordered to do. Children are more independent when asked to herd goats, help their parents at home and in the fields, do their school homework independently without the help of private tutoring, and perform various other responsibilities and independence.³⁸

Attitudes Children Should Avoid in Yogyakarta

Not only are the attitudes that characterize Yogyakarta children carried out, but there are several attitudes that children need to avoid. First, the attitude of *cebol gayung lintang*. It means that children should not have too high expectations without considering their potential or

³² (Researchers' Observations, 2025)

³³ Mustoleh Udin, "Nilai-Nilai Perdamaian Dalam Teks Wacan Sindujoyo Babad Kroman Gresik," *Jurnal Smart* 1, no. 1 (2015), <https://doi.org/https://doi.org/10.18784/smart.v1i1.225>.

³⁴ Reraja and Sudaryati, "Karakter Akuntan Dalam Filosofi Adigang Adigung Adiguna."

³⁵ Tiara Afriani, "Sepi Ing Pamrih, Rame Ing Gawe; Studi Komunitas Jogja Garuk Sampah Di Yogyakarta" (UGM Yogyakarta, 2018).

³⁶ Reraja and Sudaryati, "Karakter Akuntan Dalam Filosofi Adigang Adigung Adiguna."

³⁷ Sharfina Nur Amalina, Djono Djono, and Leo Agung Sutimin, "The Reflection of Javanese Life Manner on the Dongkreng Art and Ritual Performance in Madiun Society," *International Journal of Multicultural and Multireligious Understanding* 5, no. 4 (2018), <https://doi.org/p://dx.doi.org/10.18415/ijmmu.v5i4.204>.

³⁸ Reraja and Sudaryati, "Karakter Akuntan Dalam Filosofi Adigang Adigung Adiguna."

abilities.³⁹ Parents need to understand and realize the potential in their children. Parents should not force their children to be what they want. Parents can only direct various paths to success according to the interests and talents of each child. This attitude symbolizes that parents often remind their children with the sentence, "*awakdewe iki wong ndeso, wong Java. Ora usah neko-neko. Sak dermo nglampahi.*" It means they continue to realize that they are Javanese (who live in the village), so they should not behave and act strangely because such attitudes can harm themselves, their families, and society. So this life is only filled with living the destiny of Allah Swt.⁴⁰

Second, the attitude of *diwenehi ati, ngrogoh rempelo*. It means the child has been given something but still asks for more.⁴¹ It is certainly not good for the character education of children. More clearly, this attitude is the attitude of someone who does not know how to be grateful. Children need to be taught how to be grateful for what has been given and feel sufficient with that gift. The daily symbol in maintaining this attitude is that children are more grateful for what is given. In the researcher's interview with Mrs. MT in Tanjungsari District, Gunungkidul, she said, "So far, I have rarely given money to my child at school, but I have made food and drink supplies to eat during school breaks."⁴² It often happens in the coastal areas of Yogyakarta, the center of student cities in Indonesia. This symbol is a characteristic value for children in Indonesia, and a stable education is not entirely a luxury in everyday life.

Third, the attitude of *isuk dele, sore tempe*. Humans are inconsistent in their words and actions.⁴³ Therefore, children need to be taught how to maintain principles according to those principles. Children must act consistently in their past statements and their current attitudes. In Islam itself, a good person is a person who can synergize between heart, words, and actions. Maintaining honest and principled traits is always demonstrated by the people of Yogyakarta. The symbol seen in this attitude is that parents often tell their children, "*urip iku sing jujur yo, le/duk. Jujur iku mujur.*" Children must continue practicing honesty because honesty brings good luck.⁴⁴

Fourth, the attitude of *nabok nyilih tangan*. That is, someone who wants to hurt other people, but doesn't dare to do so directly, so they go through other people.⁴⁵ This attitude is certainly forbidden for children to live. If the child has made a mistake and wants to repay what others have done to him, then the child must be chivalrous enough to solve the problem well without involving other people to interfere. As the symbol of this attitude has been explained in the previous sub-chapter, many Javanese children always maintain independence in dealing with the dynamics of their lives, without involving many parties.

Values and Symbols of Children's Seriousness in Facing Life in Yogyakarta

Many attitudes of life in Javanese philosophy are reflected in everyday life, so that character is used as a guideline for the education of Javanese children, especially in Yogyakarta. Among these attitudes are *rawe-rawe rantas, malang-malang putung*. Everything

³⁹ Dayinta Armithariny Hadisoerjo, "Sosiologi Sastra Dan Nilai Pendidikan Karakter Pada Naskah Cebol Nggayuh Lintang Karya Udyn Upewe Serta Relevansinya Dengan Materi Ajar Bahasa Jawa SMP" (Universitas Negeri Sebelas Maret, 2017).

⁴⁰ Reraja and Sudaryati, "Karakter Akuntan Dalam Filosofi Adigang Adigung Adiguna."

⁴¹ Virgin Virginal Bauty Agustaf, "Perancangan Buku Ilustrasi Pepatah Jawa Untuk Anak Usia 9 – 12 Tahun" (Universitas Negeri Sebelas Maret Surakarta, 2013).

⁴² (Researcher Personal Interview, 01/23/2025)

⁴³ (Sari, 2016)

⁴⁴ (Researchers' Observations, 2024)

⁴⁵ Hari Windu Asrini, "A Semantic Study on Javanese Written Humor in Magazine," in *Proceedings of the 5th International Conference on Community Development (AMCA)* (Atlantis Press, 2018).

that can become an obstacle will be eradicated.⁴⁶ So, children need to be taught how to have a strong determination when facing the dynamics of life, especially in the school education space. Children must calculate carefully by discussing problems with those closest to them, such as their parents or teachers, about the best solution for dealing with the problem. A very visible symbol of this attitude is the film "*Mars: Mimpi Ananda Raih Semesta*," which is based on the reality of children's education in Yogyakarta, where a child is an ordinary person with all limitations, so that he can achieve success.⁴⁷

Second, the attitude of *opor bebek awake dhewek*. It means people are successful because of their hard work.⁴⁸ This attitude must continue to be carried out by children who succeed, including class rankings, competition champions, pious attitudes, and the like, which must be fought for personally, not from others. In Yogyakarta, researchers saw that children in schools have been independent in competing in goodness, serious in studying, earnest in achieving achievements, and other positive attitudes with strong determination to achieve goals and hopes for a better life. The results of an interview with an FT child, he said, "I have a motorbike that my father made to take me to and from school every day, it is the result of savings from calligraphy art competition prizes so far".⁴⁹

The Relationship of Children in Yogyakarta with their God

The important attitude of Javanese society towards their God is explained in the philosophy of Javanese society above, namely that Javanese people are very religious. So the relationship between them and their God has its attitude symbols, including the attitude of *manunggaling kawula gusti*. It means the unity of creatures in facing the Creator.⁵⁰ It means that the entire universe is a creation of Allah SWT, so humans are in a divine unity, which must submit to Him. It means that the concept of monotheism is the key to children's character education. No matter how smart a child or human is, they cannot explain the natural phenomena they see and feel in detail. No matter how great a child is when they grow up, through this attitude, children can rely on themselves, so that they can guide their lives in their own will, creation, and work. Therefore, this concept is important in showing how close the Javanese people, especially in Yogyakarta, are to the Creator of everything. The symbol of the daily sayings of the Yogyakarta people for important lessons for children is "*Gusti iku ora sare*." It means that God does not sleep. All levels of our behavior are always monitored by Him.⁵¹

Second, the attitude of *golekana susuhi angin*. That is, look for the nest of the wind. Something certain never to be found physically.⁵² But if someone believes in God, then everything impossible will become possible. Because after all, everything in the world is His will. The value understood in this case is that children should always try earnestly in asceticism

⁴⁶ Maria Immaculatus Djoko Marihandono, "Rawe-Rawe Rantas Malang-Malang Putung: Jejak Soewardi Soerjaningrat Hingga Pembuangan," in *Perjuangan Ki Hajar Dewantara Dari Politik Ke Pendidikan* (Jakarta: Museum Kebangkitan Nasional, 2017).

⁴⁷ Yustika Irfani Lindawati and Shelo Mita Nur Chintanawati, "Analisis Wacana: Representasi Perjuangan Perempuan Dalam Mengejar Pendidikan Pada Film Mars (Mimpi Ananda Raih Semesta)," *Jurnal Pendidikan Sosiologi Undiksha* 3, no. 1 (2021).

⁴⁸ Dewi Kusuma Wardani and Anggun Satri Ardhani, "The Influence of Motivation and Understanding of Tamansiswa Teaching 'Opor Bebek Mentas Saka Awake Dhewe' on Intended Entrepreneurship Intention," in *International Seminar on Human Resource Economics (ISHRE)* (Surakarta: UMS Press, 2022).

⁴⁹ (Researcher Personal Interview, 10/23/2024)

⁵⁰ Muhammad Sholikhin, *Manunggaling Kawula-Gusti* (Yogyakarta: Media Pressindo, 2011).

⁵¹ (Researchers' Observations, 2024)

⁵² Ni Wayan Sartini, "Menggali Nilai Kearifan Lokal Budaya Jawa Lewat Ungkapan (Bebasan, Saloka, Dan Paribasa)," *Jurnal Logat* 5, no. 1 (2009).

to seek God with His pleasure. Through various paths of simplicity and continuing to worship God devoutly, children will be more easily directed to the right path, and all matters will be made easier. Javanese society is religious, where children are taught from an early age the meaning of "*saru*" in the ethics of Eastern spirituality and religious morality.⁵³

The Relationship of Children's Interaction in Yogyakarta with Other Creatures

Social relations between children and their friends or people around them are natural. Because, after all, humans are social creatures who need other people. The relationship of social interaction in Javanese philosophy, including in Yogyakarta, includes: First, the attitude of *aja adigang, aja adigung, aja adiguna*. It means, do not boast of strength and power, do not boast of wealth, and do not boast of intelligence.⁵⁴ The value understood in this attitude is that children must continue to be self-aware. Children who are given advantages in certain things must not misuse them. Conversely, if children are given advantages, they are used as self-introspection so that they do not easily blame others, because all the advantages within the child are God's gifts, not from themselves.

Second, the attitude of *ngono ya ngono, ning aja ngono*. That's how it is, but don't be too much like that. It is a child's attitude to not overdo it in responding to something.⁵⁵ For example, a child wants to achieve success by getting the first rank in school, which is good (*ngono*), but if the child is too passionate and justifies any means to achieve that hope, it is not allowed (*aja ngono*). Excessive attitudes are attitudes that should not be done by Javanese children, Indonesians in general, so Islam has a *tawassuth* (moderate) attitude, namely that everything has its limits.⁵⁶

Third, the attitude of *dudu sanak dudukadang, yen mati melu kelangan*. It means that despite no blood or sibling relationship, it feels like part of one's family.⁵⁷ Children in elementary school need this attitude instilled in them; fellow human beings are brothers. When children make friends with anyone, they must make that friendship like a brotherhood. Namely, when someone feels sad, others feel sad too, so they need to be entertained. Vice versa, if someone feels happy, then the others are happy together. Having each other and eliminating individualistic attitudes are attitudes that need to be used as a guide for life in the future. The symbol carried out by children in the Yogyakarta village symbolizes strong friendship, as they have been friends since kindergarten (TK) until adolescence and continue to be carried out harmoniously. When they go to college, children in Yogyakarta don't want to live in boarding houses. They prefer to go home when they finish college. At this point, the reason is that they have had strong friendships in their village.⁵⁸

Fourth, the attitude of *tanggap ing sasmita, ngerti ing semu*. It means quickly understanding the existing dynamics and being able to read signals through the symbols around them.⁵⁹ This attitude needs to be taught to children because children's interactions will be

⁵³ (Researchers' Observations, 2025)

⁵⁴ Warih Jatirahayu, "Kearifan Lokal Jawa Sebagai Basis Karakter Kepemimpinan," *Diklus* 17, no. 1 (2013).

⁵⁵ Pradnya Paramita Hapsari and Supardjo, "Revitalization and Actualization of Politeness in Javanese Disclosures and Attitudes to Builds the Nation Character," in *Proceedings of the International Conference on Language Politeness (ICLP)* (Atlantis Press, 2021).

⁵⁶ Fitasari Fatul, Ahmad Shofiyuddin Ichsan, and Heri Kuswanto, "Filteration of Morality Values in Book 'Islam Yang Mencerahkan Dan Mencerdaskan' by K.H. Husein Muhammad," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 3 (2024): 402–12, <https://doi.org/https://doi.org/10.59698/afeksi.v5i3.274>.

⁵⁷ Imam Sutarjo et al., "'Bela Negara' Values In Traditional Javanese Expression," in *Proceedings of the Third International Seminar on Recent Language, Literature, and Local Culture Studies* (EAI, 2020).

⁵⁸ (Researchers' Observations, 2024)

⁵⁹ Sartini, "Menggali Nilai Kearifan Lokal Budaya Jawa Lewat Ungkapan (Bebasan, Saloka, Dan Paribasa)."

effective if they understand each other. This attitude becomes a filter for children's intelligence. Smart children can easily adapt to interactions between one child and another. When meeting a poor or rich friend, the child can adapt well to their friend, and so on. This symbol is often seen in the "*ngenengke*" attitude, where if a child ignores his friend, one must correct the other's attitude for his mistake. Children in Yogyakarta understand the "*ngenengke*" attitude very well and various existing body language symbols.⁶⁰

CONCLUSION

Javanese culture, especially in Yogyakarta, has historically been known as a noble culture with very noble values and various visible daily symbols. The meanings and symbols contained in it are also profound, so it is very natural that children in Yogyakarta, until now, mostly maintain the values and symbols of that culture. Javanese Yogyakarta culture has comprehensive teachings, starting from being ethical when interacting with family at home, to interacting well in public spaces. So this Javanese philosophy of life continues to be maintained and used as character education for children, both emphasizing attitudes that need to be maintained by children, attitudes that must be avoided, values and symbols in the seriousness of facing life, the relationship between children and their God, and the relationship between children and other creatures. The attitudes above are important symbols of how their values continue to be internalized into children from the past until now.

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⁶⁰ (Researchers' Observations, 2025)

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