

The Prevention of Bullying in Early Childhood through The Javanese Culture of “Pitutur Luhur”

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Abstract. The purpose of this research was to identify the application of the "Pitutur Luhur" model for the prevention of bullying behavior in early childhood. This research uses a qualitative approach. The informant in this study is teachers, parents, and students of the Surya Marta Kindergarten. Data collection techniques are conducted by observing participants and in-depth interviews. The collected data is analyzed using domain analysis, taxonomy, compounds, and cultural themes. The results show that the Javanese culture of "Pitutur Luhur" can be formed through school collaborations and families to prevent bullying behavior. This can be known through the kindergarten education program that implements a curriculum with the learning model "Pitutur Luhur " by involving the participation of parents and teachers. The value of Philosophy "Pitutur Luhur " developed by Surya Marta Kindergarten is done through routine implementation in the learning applied covering various dimensions of life such as ethics and manners, a relationship of parents and children, fairness and truth, social relations, familiarity, mutual assistance, and tolerance. Fun learning activities by entering traditional Javanese elements can be more creative and enjoyable. The education of “Pitutur Luhur” is also able to introduce children to his ancestral culture full of life philosophy.

1. Introduction

An important factor in early childhood levels is very influential in the cognitive and psychological development of the child in the future. The various types of positive or negative inputs or influences provided by the environment must be filtered by students and parents by involving active participation from learners [1]. Early childhood education addressed that the Institute aims to form positive behavior so that when adults grow into positive people and achieve achievement in various fields and can adapt well in their lives [2]. It was clear that the government as a regulator mandated that the teachers and the PAUD (Early Childhood Education) could build a learning climate that could make schools the first social control place for learners. During this period, the child will experience a golden period as they begin to be sensitive to the stimulation gained so that they can also be called "Golden Age" period [3]

Early childhood education as a basis for the foothold of national education contributed the greatest contribution in shaping the child's behavior to form a character that is far from bullying behavior so that various forms of bullying behavior can be avoided since the earliest possible. If we look at the hard character of students we can search from the experience he gained violent bullying behavior in the past [4]. It can be a bad impact on people's climate and state. Many children in school are getting bullying behavior because they have different body shapes (too fat or too high and so forth), or just because of strange names in their friends' ears [5]

Several factors cause bullying behavior. Studies have found that among the reasons include lack of interest in schools, family factors, and poor social influences. In fact, the behavior is very influential in the psychological conditions of the child even very influential in the child's academics. Besides in children's education institutions also potentially get bullying behavior in the family environment [6]. The consequence of bullying behavior in families is the impact on (a) low self-esteem and embarrassment, (b) Eating disorders, and (c) Problems of conduct and relationship problems so that the bullying behavior can be inferred in adult life in the future [7]

Aberrant behavior in children such as violence, bullying, student brawl, and aggressive behavior of other children is an indication of failure to interact with its environmental conditions. As for children with good emotional intelligence they are better able to manage stress well, have stable mental health, master the volatility of emotions, and establish relationships in society and school well [8]. The impact of bullying is felt when a person enters an adult age with a condition of social interaction difficulties, including various conflicts, aggression, suppression, and emerging anxiety [4]

At the level of Javanese people who have a lot of local wisdom, elements can be used as a medium to train and cultivate an aggressive attitude. One of the values of local wisdom that can be used as a method of learning to reduce the behavior of bullying is with the teaching "Pitutur Luhur" as a reference to get the most life in the community. Teachers as educators can embed this sublime teaching in-class learning. Students who know and interact directly with the teachings "Pitutur Luhur" will have a solid foundation in being and behave because it is adaptable and has an understanding of the patterns of interaction with the environment. [9] inserting the character "Pitutur Luhur" in the Learning model will form behavior that is far from the element of violence in children. It is because the child is taught to be grateful, patient, sincere, courageous and other sublime values that will help the child in managing the emotions that exist in the child [10].

Expressive art therapy can also help them in creating a more cohesive self-narrative. Using play, art and imagination understand that the child who maintains the capacity to play and creativity can often "play" through the experience of life. [11] Traditional philosophy of life can represent the diluting and norms of Javanese society that are manifested into wise advice, discourse, and ethics [12]. Also, the condition of Javanese people who were once an agrarian society so that the symbol and the story inserted in the teaching "Pitutur Luhur" can be included in the element of learning because of the proverbs with the symbol of animals, tilled fields, and also the folklore stories that are widely developed in the community. Traditional expression in the fiber "Pitutur Luhur" Javanese culture contained elements of character education that are very profound. The various values of goodness contained in the teaching "Pitutur Luhur" is what can be conveyed by the teacher in the learning process so that it will improve the emotional intelligence of the students. The communicative language concept of the local payload can improve the learning process creatively and stimulate the child to better promote ethics and grammar related to language politeness in the learning process [13].

Learning that carries local wisdom themes will produce competent and dignified generations, having the ability to reflect cultural value. Participated in shaping the nation's character, contributing to the establishment of national identity, and taking part in preserving national culture [14]. The effort to avoid bullying in early childhood through the learning model "Pitutur Luhur" shows the result that to avoid bullying in early childhood can be done by inserting a story of the local language, Javanese song, grammar of Karma with Javanese language Krama Inggil. Meanwhile, the teaching of the Javanese culture can be conveyed in writing, oral, and demonstration/language symbols. For example, through Paribasan, Mocapat Tembang, fairy tales, traditional expressions, "Sanepo" and meaningful

pictures [15]. Prevention of bullying behavior by referring to the learning of "sublime" Picture "can be realized well when the model is accommodated through appropriate learning involving the active role of teachers and parents [16].

2. Method

This study used a qualitative approach with the phenomenological method. Data collection instruments are observations, interviews, and documentation. Observations are conducted in a participatory, real, disguised, and unstructured way to ensure that objects in the Research are informant in the location will be studied. Interviews are done by sampling snowballs to get the data in focus and at the same time looking for applicable data information. Information can be obtained from teachers, parents, and Surya Marta Kindergarten students. Researchers use descriptive and structural questions to obtain information related to Pitutur Luhur's learning model as an attempt to prevent bullying behavior.

The data obtained were analyzed with domain analysis techniques, taxonomy, a compound with organizing as well as reducing data process into patterns, category, and basic description unit so that it can be determined the theme and it can be formulated for the conclusion. Culture theme analysis was carried out at the time of data collection and after data collection was complete. The analytical work carried out in this research was to organize, sort, code, and categorize data so that it can be found the appropriate description with the aspect studied.

3. Result and Discussion

3.1 Javanese cultural philosophy in early childhood education

The development of information and technology brings life changes in the community because of the modernization that affects the social order with the ban donation of everything traditional. [17] The change in behavior patterns especially in Javanese society is not detached from the cultural acculturation brought by the migrant community and also the flow of information that is so easily obtained through various social media. The change of life pattern because the time of the automatic development also changed the behavior of Javanese society with the increasingly local wisdom and traditional knowledge. In the event of educating the children in fact, the ancestors of Javanese people have left an education model that contains a high value of cultural philosophy. Much local wisdom that can be excavated in the effort to planting character values is very important for the foundation of education in the country of Indonesia. One of the children's education based on local wisdom that exists in some of his special Javanese communities in Yogyakarta is "Kawruh Pamomong". This educational concept explains that one way to educate the child by entering local wisdom with the concept of "Kawruh Pamomong" from Ki Ageng Suryomentaram. In that concept, it is explained how parents teach the child about thinking and acting true, loving, and beautiful. By entering the element of character education through the delivery of Javanese cultural teaching materials such as Tata Karma, Javanese language "Jawa Kromo", Javanese "Tembang" that is full of the values of affection can certainly suppress the nature of aggressiveness in the child. [18] In the Javanese community, these devices are quite relevant when taught at early childhood education in schools. Learners will have a good charisma when taught the values of "Pitutur Luhur" since the children, to preserve the culture of Java in various aspects of life and can be used as a source of ethics when associated with the value of education. The form "Pitutur Luhur" that can be conveyed in learning elements include:

a. Rame ing Gawe Sepi ing Pamrih

This "Pitutur" has the meaning that as a human being we must do good to all people without distinguishing the background. Once we have a look at others we do not need to hope for the rewards (strings) of what we have done. Children from as early as possible can be taught these traits so that they have a character that is honest and selflessly in every activity of his. Helping friends without looking at the religious background and economic status certainly reflects the values of tolerance in the state. This ancient Javanese philosophy explains about someone who does not appear in the division of awards and compliments, but they are always there and excited when working.

Furthermore, often they are very silent and always work hard in silence.

b. *Ing Ngarsa Sung Tulada, ing Madya Mangun Karsa, Tut Wuri Handayani*

Ing Ngarsa Sung Tulada has the notion that a person who is in front (the leader) should be able to give examples to other friends. By giving examples good behavior, of course, can foster a spirit of togetherness in other members. Ing Associate Mangun Karsa means that someone in the middle should be able to provide motivation and spirit for the other members. Tutwuri Handayani has the meaning that an educator who is behind must be able to guide and behave as an among, the traveler, caregivers [19].

c. *Becik Ketitik Ala Ketara*

This pitutur has the notion that the good deeds we do the slightest will certainly give a good impact. Such as when planting what we later get is everything that we used to grow. Likewise, if a man commits a disgraceful act, then will surely be uncovered in the latter days. With such advice, educators can teach about the value of the "Pitutur Luhur" through learning in the classroom. Teachers can insert through the opening activities before the lesson begins through the advice and can also go through the fairy tale children. If we relate to the educational pattern developed in TK Suryamarta Yogyakarta, we can find that the concept of local wisdom in the element of learning as an effort to suppress bullying behavior is very suitable for the cultural background of the community. The people of Yogyakarta who strongly uphold Javanese cultural philosophy have an educational pattern in which there are elements of the character planting in children. Various cultures such as children's play, Javanese dance, sage advice, Javanese Tembang in the Javanese people who have a distinctive characteristic of speech and its character is a capital that can be used as a basis for creating anti-bullying learning in the world of education. Internal factors from the school in the form of support both morally and socially are quite significant in lowering the number of bullying in the educational environment so that the educational ecosystem created support [20]. Decreasing the number of bullying in schools is a reflection of the achievement of an educational ecosystem with one another.

3.2 Model of the study of the Pitutur Luhur as a preventive effort for early childhood bullying

The learning Model of "Pitutur Luhur" applied in TK Surya Marta is applied in several learning activities. (1). Read the book to introduce in advance about Javanese culture. By introducing the cultural diversity that is owned this can give the initial stimulus to the students turned out that Javanese culture has a lot of culture in the form of stories/fairy tales, Javanese dance, sage advice to the kingdom that still exist today. This can foster pride in the child's ancestral culture (2). Develop a learning plan that contains the educational elements of a "Pitutur Luhur". In practice, it can be done on learning with "fairy tales", advising starting a lesson, outdoor play activities by applying traditional games that are rich in philosophy and soft language to friends. (3). Various material that supports a free school program of bullying can be inserted in the daily learning process. At TK Surya Marta Yogyakarta, teachers always provide educational game materials that can provide a learning experience to children such as sportsmanship values that must be held high, then appreciate and empathize with friends in class. For example, in the traditional game of Javanese society "Cublak-Cublak Suweng", "Jamuran" in which there is a high Javanese language philosophy of the importance of cooperation, sportsmanship, and respect to decreasing the behavior of aggressiveness in children. Teachers at TK Surya Marta input An element of advice in learning in class from some of Pitutur Luhur's philosophy such as: "Sopo sing jujur, uripe yo Makmur", "Sopo sing Suloyo uripe yo Sangsoro", "Sopo sing sombong amale bakal kobong", "Sopo sing Telaten bakal panen". Javanese advice is very relevant in early childhood education because it can grow the character early from the philosophical element of "Pitutur Luhur". By inserting the value of Javanese tradition children feel the spirit of humility, not arrogant, and respect friends so that the behavior of bullying can be reduced with games and advice and fairy tales contained in the learning of "Pitiutur Luhur".

On another occasion, teachers are also trying to prevent bullying behavior by cultivating a sense of togetherness through singing Javanese "Tembang" full of "Pitutur Luhur". In this Javanese song, there

are elements of Pitutur Luhur that can be applied in learning because it is full of life philosophy. For example in the "Padang Bulan" song:

"Yo prakanca dolana ing njaba" (Let our friends play together outside)

"Padhang mbulan padhange kaya rina" (A bright reed like noon)

"Rembulane kang ngawe-awe" (Moonlight that like waving hands)

"Ngelingake' aja turu sore-sore" (Remind do not sleep afternoon)

Overall the purpose of the song is to invite the children to always be grateful. Togetherness among men is the pleasure that God has given to his people. There is also a children's song titled "Dondhong Apa Salak" .:

"Dhondhong apa salak dhuku cilik-cilik"

"Gendong apa mbecak mlaku thimik- thimik"

"Atik ndherek Ibu tindak menyang pasar "

" Ora pareng rewel ora pareng nakal"

"Kacang karo roti Atik dhiparingi "

"Dhondhong apa salak, dhuku cilik-cilik"

"Gendhong apa pundhak aja ngithik-ithik"

The meaning contained in this Javanese song, among others, gives a lesson to the children as an individual should be able to do good to everyone without seeing a person's background. Then the children are also taught not to hurt others physically (bullying) or through words (verbal bullying) that can hurt feelings. The "Pitutur Luhur" element contained in the child's song is very relevant to be taught in learning at an early childhood level. More with the modern development of the era, the values of such traditions have begun to be abandoned in the learning process. By providing a new understanding to students that bullying action is very contradictory to the values of Javanese culture that greatly uphold the values of affection and mutual respect for fellow friends. In each child song in Javanese, always contained the value of learning that should be translated by the teacher because it contains a value of philosophy of life is quite high. In the song or children, songs in Javanese culture will have a positive impact if the teachers can make use of the learning process because the poem in the Javanese song is a condition of moral messages in community life [21].

4. Conclusion

TK Surya Marta is a school that is categorized as a pilot school program to deal with bullying. The anti-bullying program in TK Surya Marta was initiated in 2015. The school manager is also committed to accommodating various backgrounds, characters, and different conditions from prospective students who will be adding the methodology and Anti-bullying program approach. One of the models used to reduce bullying behavior in schools is by using the Javanese culture-based learning model "Pitutur Luhur". TK Surya Marta has included the element "Pitutur Luhur" in the learning of the school to break the chain of bullying action in the following ways:

- 1) Introduce the values of Javanese tradition and culture very diverse to the learners. By growing the pride of ancestral culture, it will awaken the strong character value in the child that they have something to be proud of and still a tradition to date.
- 2) Drafting a draft learning plan by entering the element "Pitutur Luhur" in the learning process. Implementation concrete can familiarize with the words of the Javanese language and behave according to Javanese culture on a certain day at the school, teach the sage advice of ancient Java, tell about the fairy tale children who condition to the values of affection and respect for others and teach the song of children in which contained the meaning of life philosophy
- 3) Involve the participation of parents so that each lesson plan that has been compiled to accommodate materials related to the free program of bullying that is being implemented. Collaboration between teachers and parents in dealing with bullying problems should synergize

with the stakeholders of education to apply bullying prevention activities with various forms of activities including the element of anti-bullying education in the everyday learning materials in TK Surya Marta.

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