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Esq education for children character building based on philosopy of Javaness in Indonesia

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Abstract

IESQ (Intelligence, Emotional and Spiritual Quotient ) development are needed by all people in the world. Education at an early age is one factor that determines the quality of a person. One way that can be used to form basic character is to approach cultural values, because the value of culture will always be inherent in human beings whenever and wherever they are. Culture that values one can meet those needs is the Javanese culture. Javanese culture is an ancient culture steeped in cultural values. Thus the philosophy is suitable to be applied in the formation of character IESQ in children. In this paper, the authors also classified the philosophy of Javanese culture in the formation of IESQ to better facilitate to inculcate its values to children. The concept of development in children IESQ by philosopy of Javaness hopes to be a solution to the social problems in Indonesia.

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1. Main Text

Early age is an age of highly strategic for shaping the personality of children. Because an early age is the age of a person learning to recognize the start of a life around, find out who he was and so on. Education at an early age to be a factor that determines the quality of a person when he was growing up. Bad Education in early childhood will have an impact on a person's personality and

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poor quality. Therefore we need a balanced pattern between education education emotional, spiritual and intellectual personality and to improve the quality of children. In addition to strengthening the basic character of the child need to be instilled the values of local culture-based education. Cultural values of the area are very strong and dominant in shaping a person's character. Cultural values will be reflected in every word, action and will be ingrained in humans, including in thinking and making decisions. so the existence of cultural values inherent in human beings will form a strong foundation of character and inherent to any time.

2. Javaness Culture

Javanese culture is a culture that has an important role in Indonesian culture. Javanese culture has a very rich local wisdom. Local wisdom contained in all aspects of Javanese cultural life. Haryati Soebadio argues that local knowledge is an identity / personality that led to the nation's culture it is able to absorb and process is appropriate for the nature and culture of their own abilities (Ayatrohaedi, 1986). According Rahyono (2009) local knowledge is human intelligence that is owned by a particular ethnic group society gained through experience. These values will be very strongly attached to the community and has been proven through a long course of time, all the existence of the society. Javanese cultural values can be viewed through ethics or mores Spoken, folklore, Javanese folk songs, myths, traditions, ancient scriptures were believed to the truth and many other things embodied therein cultural values. In the context of child development IESQ, cultural values can support the child's development and well established IESQ personality of the child in accordance with the values of Javanese culture. So planting Javanese cultural values would be easier to be embedded in their personality.

3. IESQ Building in Phylosophy of Javaness

IESQ development is a necessity for all human beings. Especially those who are at an early age. IESQ the balanced development will be able to shape a person's character is ideal. If in one of these elements is not met it will be influential in the formation of one's personality. One way to develop IESQ in early childhood is through the approach of cultural values Javanese philosophy. Sedyawati (2003) said that philosophy is the foundation of life and gives meaning to life attitude a society that is usually reflected in the variety of expressions that are known in the community. In the context of the values of cultural philosophy Java Java regulate people's lives ranging from ethics, behavior, words, customs and many other rules. At its core values has a goal to create an ideal of human character as required by the community. Javanese culture has a lot of philosophy, each written in the books of the ancient Javanese who believed were correct, through folklore, myths, customs, information through elders and so on. In order to establish IESQ in early childhood according to the philosophy of Javanese culture, the author divides it into 3 categories: Emotional, Spiritual and Intellegence. Authors further explain in the description below:

3.1. Emotional

- Alon-Alon Waton klakon (Mouthful slowly reached)
This philosophy means that to do the work do not be hasty, full of patience. Another meaning of this philosophy is hinting about vigilance, caution, constancy. Way of implementing these values to children is through experiential learning methods. That children are given the authority to gain experience in their environment by applying the values of philosophy Alon-Alon Waton kelakon. For example, in studying school materials, performance goals, and wanted something more.

- **Tepa Sira (Introspection)**
This philosophy means that every human being should always be introspective, fix errors that never happen again. Another meaning is always considerate to others. Do not always blame others if we do not want to find our own fault. Do not be hurt if you do not want to be hurt. Implementation of these values is through experiential learning methods to the child. That is when the child is facing problems in the social environment, children are taught to be introspective about the events that occurred and provide guidance to not be looking for his problem maker. In this case the parents also give examples of behaviors that are associated with it.

- **Mangan ra mangan sing penting kumpul (Togetherness)**
Literally the meaning of philosophy is not important to eaten some meal but the important one is being together. But really meaning in the philosophy is about togetherness, feel the pain of others and participate happy when others are happy. In the social problems that occur at this time, the values of togetherness is indispensable for understanding the conditions that occur. So planting shared values in a child will help create a culture of togetherness and hope can help solve social problems exist. Implementation of the above philosophy is setting the example through the behavior of the parents in the child's social life and engage in these activities, although only witness. For example, when a friend congratulated're happy, so sorry if your friends are getting disaster and many more. Through which children are more likely to do the same thing in his social life as an implementation of the value of philosophy of mangan ra mangan sing penting kumpul.

- **Andhap Asor (Humility)**
The significance of this philosophy is to be humble, not ostentatious, not arrogant and never segregate between people according to race, culture, religion, ethnicity, and so on. Implementation of the values that the parent gives advice and examples of behavior in the form of social life. For example, when parents are getting achievements or sustenance, it teaches parents to always be humble and not show off. Later in the mix never segregate our friends according to race, religion, ethnicity.

- **Mikul Dhuvur Mendhem Jero (Remembering the kindness of others and forget the ugliness)**
The significance of this philosophy is to always remember the kindness of others people, the services they provide, share them with others. Phylosphy also taught to forget all the ill of others, forget about it and do not tell it to others. To implementation through the advice and also the behavior of older people in social life. By instilling the values contained in the above phylosophy to children at an early age then the expectation is that phylosphy will stick and be able to change according to the current state of the the philosophy.
- **Urip Iku Urap (Life is Flash)**
  It is Mean that literally to life the flame, actualy meaning is instilled in every human being to always beneficial for others, inspiring others of what we do, so that others will be moved to do so. To implementation through the advice and also the behavior of older people in social life. Parents provide useful and how to inspire others. Besides parental figures illustrate useful and inspiring. For example, someone who disabilities but he could provide benefits to the people in the world.

3.2. Spiritual

- **Nrimo ing Pandum (The attitude of receiving)**
  The meaning of this philosophy is sincerely accept any results of the efforts that have been done, never be complained. Endraswara (2003) said that the basic character of the Javanese is the attitude of receiving. attitude of receiving is receiving everything with the psycho-spiritual awareness, without feeling nggrundel (grumble of disappointment in the back). Implementation of those values is the experiential learning approach. For example, when a child receives in school exam results, the values obtained child is the result of an effort that has been made. That way parents instill the value of philosophy nrimo ing pandum that if you want to get maximum results then have to do business in accordance with the desired results and targets are not appropriate when the child's parents menagijarkan not to be disappointed over the outcome, but accept the sincere. By applying the philosophy of the children is expected to have a positive impact on children. Expected the child is able to become a person who only submit to God Almighty. Given these properties, it is a child who simply believe in God and not rely on other than God that will form an independent person and brave and have faith that good.

- **Adoh tanpa wangenan cedhak datan senggolan (feel that God is so far, but the real God was in the hearth of each person)**
  This philosophy in the Java community is usually used to describe the existence of God. Sometimes people feel that God is so far away, as if it is above the seven heavens into the distance can not be measured. But also so close to the real God was in the hearts of each person. Yet man can not hold it (Widayat, Afendy. 2005). Implementation of the philosophy is by giving examples such as the actions of the parents. In a state of happy or sad, parents teach children to always pray and give thanks through worship according to their religion. This is a proof that it is God who gives happy and also sad to man. So with worship God then people will feel that God is near. Above proverb teaches that God is very close to us. The first thing we have to remember where, any time is a good God in a state of happy or in sorrow. Moreover the meaning of this proverb is Javanese man must always menyudari that God is everything - else in Nature, because she who creates, he was the almighty power over all whole hog.

- **Sapa gawe bakal nganggo (who makes, he will responsible it)**
  The adage broadly means that anyone who makes something he himself would wear. That is, that whatever a person does, he himself will be responsible. If someone is doing well, then he also who will wear the goodness. Similarly, if he did the opposite. This adage is actually a representation of belief in the law of karma or law of the balance of nature. Implementation that parents always teach children about responsibility. What is the meaning
of responsibility, the benefits of responsibility and impact when not responsible. Parents also
gave an example of a creative story about the implementation of the above philosophy. Above
proverb teaches that one's actions will come back to the person that they do not look good or
bad. Therefore it is very important maxim applied to children, so that children are accustomed
to do good in his life, knowing that the impact will be and has been done.

3.3. Intelelgence

- Kaya kodhok ketutupan bathok (like a frog trapped inside a coconut shell)
  Javanese proverb above literally like a frog in a shell. What is seen, known, and felt frog in
  the world in the shell of course only in the shell. Frog will not notice the atmosphere or the
  world outside the shell. This maxim widely want to say that people who thought, reference,
  knowledge, and experience not many would not know a lot of things. People who do not
  broaden his experience will only speak of things that narrow, limited to what he knew.
  Implementation of such values that the parents give authority to the child to seek knowledge
  widely through constructivist methods that children construct knowledge based sendri fact,
  activity, experience and theory. So that children can be summed into a new knowledge.
  Additionally a child is given the freedom to seek knowledge as far as possible or in other words
  is thus wander horizon of knowledge a child will become more widespread and certainly has
  the experience very much.

- Adigang, adigung, adiguna, adiwicara (like to show all things that owned)
  Javanese proverb can be translated as prouindness or body or facial beauty boasting,
  bragging or insolence offspring body size, boasting science or knowledge, and boasted acumen
  or melodious voice talk. Implementation is advising parents not to brag child whatever he had.
  People who feel themselves to have something, whatever it is, indeed sometimes be forgotten
  that it was all a surrogate of the Almighty. Arrogance because they feel themselves more than
  anyone else this very often results in the person concerned applies arbitrarily to others.

- Tuna satak bathi sanak (friends is more meaningful than wealth)
  The Javanese proverb literally means loss of one is not (a measure of money / wad) profit
  brothers. This adage would like to teach the world that even the main consideration is trading for
  profit and profit, for the Javanese losses so money is not why the origin (still) can get sedulur
  'relatives' or friends. On the other side of this proverb also teaches that sedulur (relatives) are
  much more profitable than the size of the money in kesesaatan. If stretched out, then friends or
  sedulur it in the future to provide benefits far greater than the size of the money at the time of sale
  and purchase transactions occur (Zulfikar, 2008). Implementation of the value above which a
  parent teaches that whatever we have is not worth more than a friend or relative. For example, at
  the time at school, When a friend who does not have the money then the child is taught to bought
  him a snack even though the money is mediocre.

- Kaya ngenteni thukule jamur ing mangsa ketiga (like waiting the mushrooms growing in
  the broad kemarau)
  Javanese proverb above literally growing like mushrooms after waiting broad kemarau. Secara saying if we have a hope that never materialized anticipated but it's like waiting for the growth of fungi in the dry season. This adage can also be used for activities that wait for a very long time like waiting for something that is not clear or not lucky. Implmentation is when
the child has a dream, the dream is to be achieved through hard work and prayer, instead of waiting for the dream to come alone.

- **Menang meneng nggembol kreneng (Keep silent toward bad things)**
  Javanese proverb above literally means secretly pocketed Kreneng. Javanese proverb above broadly to describe the behavior of someone who on the surface (physical, outwardly) seem quiet, do not talk much but in his mind and in his heart he is actually preparing or storing something (which is generally not good). Whether it's in the form of plans or goals are not noble. Whether it's engineering manipulation, lies, and so on. Implementation that parents teach children to do no good, no good plan. Parents also describes the consequences that obtained when doing so.

- **Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani**
  This is the meaning of the motto and **ing ngarsa sung tuladha** (in the front, an educator should set an example or examples of good practice). **ing madya mangun karsa** (in the middle or in between pupils, teachers should create initiatives and ideas) **tut wuri handayani** (from the back of a teacher should be able to provide encouragement and direction). Implementation in a child's life are when in school, when the child becomes class president or chairman of the group, the child must provide examples of good practice, and then when the child is between kela friends and groups of friends, children exchange ideas to solve a given problem or task. And children also contribute in giving encouragement to his friends who are lazy or lazy learning tasks.

4. Conclusion

Javanese culture is the culture of old and steeped in cultural values. Javanese culture has a strategic role in developing community resources. Javanese cultural values is inherent in human beings who will be brought up whenever and wherever human beings are. The existence of Javanese cultural values can be seen from every word, ethics, behavior and way of thinking of people of Java. Planting Javanese cultural values to children early through implementation in everyday in our life to help shape the personality of the child in accordance with the needs of human resource development in today's era. Through experiential learning methods and models of a constructivist approach that transformed the values philosophy of Javaness, it will help facilitate the formation of the character of the child and easier inherent in the child.
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