

Embodying Children-Friendly School Through *Nganggung* Culture

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ABSTRACT

Children-friendly school model is a school concept that applies learning process following children's psychological development by ensuring safety, comfort, and equity according to gender equality. The present study is classified into explorative qualitative study with survey method. The data were collected using observation, interview, and Focused Group Discussion (FGD). The result of the study showed that *Nganggung* is a culture that emerges at school and community. The philosophy of the culture contains local wisdom on the importance of togetherness, patience, tolerance, sharing, help each other, which become the foundation in building friendly and tolerant behavior, which are in line with children-friendly school concept (school well-being). It forms the values of local wisdom, taking a significant role in embodying the children-friendly school model in Pangkal Pinang, Bangka.

Keywords: *Embodying Children-Friendly School Nganggung Culture.*

1. INTRODUCTION

Child-friendly School is a school that aims to satisfy, guarantee, and protect children's rights. It also aims to develop the children's potential, ability, to make them being tolerant, respect each other, and to be able to work together, and to make them responsible for their life for peace and development. To this end, various components are required such as (1) child-friendly learning process, (2) Children's right-oriented education and education staff, (3) child-friendly facilities and infrastructures, (4) child's participation, (5) parents, community institution, business sector, stakeholders, alumni, and others' participation. A comfortable school climate may encourage teachers to teach and encourage students in learning, resulting in the improvement of achievement.

The concept of Child-Friendly School model is the same as school well-being, as a concept of a school that provides safety, comfort, and happiness to obtain a better level of living and quality of life. School well-being allows children to satisfy their basic needs comprising of material and nonmaterial needs, i.e., having (school conditions), loving (social relationships), being (means for self-fulfillment and health status). School conditions consist of School environment and its surroundings, learning subjects, organization, schedule, class, size and group, punishment and security, health service, and canteen. Loving (social relationships) consists of school climate, group dynamics, teacher-student relationship, peer relationship, absence of bullying, and cooperation such as parent involvement. Means for self-fulfillment consists of student's reward for their work, students' self-efficacy and school support,

teacher's reward for student's performance (self-esteem), student's ability to do something, teacher's support, student's engagement in decision making, and creativity development. Health status consists of physical and mental health. School well-being makes children happy because the environmental, school, family, and peer support are in line with the predetermined concept and guideline. Happy students feel low psychological pressure, keeping them away from depression. Low level of negative emotion and high level of positive emotion, resulting in life satisfaction both in the present and in the future.

II. LITERATURE REVIEW

Child-Friendly School Model requires facilities. Following humanistic views, both facilities and learning processes affect student's learning motivation. These two main indicators lie in (1) teacher-student relationship, and (2) classroom learning climate and atmosphere [Hamachek, in 7] Teacher's compassion and sincerity in giving attention and reinforcement may support students to grow and become achievers. Such a socio-emotional relationship makes students healthy and happy, preventing them from deviant behaviors. The school environment contributes to the classroom atmosphere. School comfortability is pivotal since it affects student's behavior and encourage them to be better individual, it also motivates them to be engaged in accomplishing their academic task. Otherwise, inconducive classroom atmosphere may diminish student's learning motivation and academic involvement. Academic involvement is a pivotal indicator in developing awareness of responsibility within learning activities.

According to Cognitive social learning theory, human behavior can be built through interaction within community or through direct experience from the model being observed. Modeling refers to the direct, mechanical reproduction of behavior. When parents, adults, teachers, media, or children's favorite figures exhibit good things repeatedly, modeling occurs. In order to strengthen the behavior, reinforcement is required to grow happiness. Interaction is pivotal to build a model. They learn about various issues, morals, ethics, teamwork, and gender role. This learning helps them developing cognition, improving achievement, and building good mental health. Cognitive social learning may form meaningfulness, an ability to self-observe, to be aware of their own thought and feeling, to control perception, and to possess awareness. It leads them to be an individual with positive thought. Result of a study shows that mindfulness is significantly, and positively associated with positive emotion and psychological well-being. It may improve emotion regulation and problem-solving skill [28] and is negatively correlated with stress. According to Konu and Rimpela school well-being can be realized due to a number of factors, namely, environment, family, and community where the child lives.

Within an environment, a culture exists. Environment and culture affect each other. Culture is the root of behavior that grows and develops in the community. Accordingly, values, habits, beliefs, and wish act as guideline to behave. The power of culture significantly influences members of the community due to the intensity of togetherness in building and controlling predetermined climate. By studying a culture, one can understand individual's personality and social relationships in the community. One of the cultures in Indonesia is called "*Nganggung*."

Nganggung, or also known as *Sepintu sedulang*, is a tradition of mutual cooperation that exists among Bangka community. In this tradition, people bring a complete set of food put in *dulang kuningan* covered by food cover made of screwpine leaves. Then it is upheld using the right hand as the symbol to glorify God. *Nganggung* means to uphold glorious things (food) from home to a certain place to be eaten together. In this *Nganggung* culture, there is "*Ngembaruk*," which means that each nuclear family brings their harvest symbolized in "*sedulang cerak, sedulang ketan*." *Sedulang ketan* acts as the symbol of various types of traditional cakes that are usually made of sweet potato, glutinous rice, and rice. *Sedulang cerak* acts as the symbol of fresh rice along with complete side dishes. *Nganggung* contains local values that exist and is maintained, and is even enforced by the local government of Pangkal Pinang, Bangka. The values contained in *Nganggung* are mutual cooperation, togetherness, openness, diversity, willingness to sacrifice, and humbleness.

Teamwork refers to an activity in completing a certain purpose together. In teamwork, there is an attempt to understand each other so that each individual lowers their ego, build solidarity to achieve purposes, control their attitude and make evaluation, respect each other, and maintain the solidarity. They also maintain sportsmanship, group empathy and are able to recognize each other's emotion, leading to better performance and quality.

From a psychological perspective, teamwork in *Nganggung* culture supports the establishment of school well-being, given that teamwork forms harmony, compassion, and respect that develop a feeling of safety and comfort. This Bangka people's habit is in line with the children-friendly school model.

Togetherness is a form of inevitable human's need, as *homo socius*, within a community that upholds its culture. This is important to maintain human character as *homo socialis*. Togetherness is usually followed by teamwork, setting aside differences by prioritizing equality and respect. Togetherness develop tolerance; it functions to control personal ego and desire for many people's purposes. Within togetherness, social interaction with reciprocal control occurs, creating balance, allowing openness and potency development for better quality of social proximity. Social proximity in *Nganggung* culture may establish tolerance, self-control that maintains the community's life balance. The values internalized through *Nganggung* create happiness and friendly feeling that supports the school well-being creation. If this becomes a culture in society, it can create a considerable power that influences behavior or personality. The value of togetherness in *Nganggung* culture is a habit implemented in various school activities that supports the development of a children-friendly school model or school well-being in Bangka region.

Another value contained in *Nganggung* is diversity. Indonesia consists of various cultures, ethnicity, and religions. These become the advantages that should be sustained [43]. Multiculturalism is a form of the social organization of cultural communities with more or less diversity (Parekh, in Azra), This cultural diversity can be maintained by the principle of "Bhinneka Tunggal Ika" that serves as the unifier. Maintaining unity in diversity requires efforts, respects, and compassionate togetherness (Geertz in Hardiman). Indonesia is viewed as a classic locus for plural society concept, where every individual wants to be recognized (politics of recognition). The value of diversity in *Nganggung* culture is local wisdom that is in line with multiculturalism. Local wisdom that is internalized and becomes a habit can develop awareness in maintaining diversity, making it becomes something inevitable, which creates civility, an essential value for civilized democracy and democratic civilization.

Culture affects an individual's self-disclosure, including appropriateness within self-disclosure. *Nganggung* culture also possesses the value of self-disclosure. Proximity is positively associated with self-disclosure, allowing emotional supports toward a group or community. It contributes to the formation of healthy thoughts and a positive personality. Self-disclosure can be realized when the feeling of safety and happiness exist. *Nganggung* culture, along with its values, i.e., togetherness, mutual cooperation, respecting diversity, develop feeling of safety and comfort, allowing self-disclosure to be well-developed. Self-disclosure can create a close, meaningful relationship that reduces conflicts and increase understanding among its member. Self-disclosure is an individual's basic need as a social creature to carry out harmonious interaction with

others better self-disclosure makes life more realistic, flexible, happy, adaptive, and admirable.

Another value of *Nganggung* culture is a willingness. It can be defined as a willingness to help or to give something to others sincerely. It can also be defined as the process of releasing any form of negative feeling of an event, or in the psychological term, it is known as altruism. It refers to a behavior that benefits others without having desire to gain personal benefit. Sincerity is also similar to letting go. It is a mean to release emotion that disrupts social relationships. An individual with sincerity is viewed as possessing a high level of spiritual religiosity so that the context of their behavior tends to help and avoiding conflicts.

Another value of *Nganggung* culture is humbleness, both toward humans and toward God. Humbleness is identical to Honesty-Humility. An individual with such characters is able to see him/herself objectively and respect other people more. It makes them become admired and brings positive influence toward their group and surroundings. Psychologically, it is a positive, stable character many people expect. It acts as the most influential factor of one's life.

III. METHOD

The present study is classified into explorative qualitative study with survey method. The study was conducted in Pangkal Pinang, Bangka. It was conducted from August to October 2019. The subjects of the study were the Head of Education Agency, Head of Social Agency for Children and Women Empowerment, Children Protection Institution, cultural anthropologist, School Principal, Teacher, students, parents, and school committee in five elementary schools (SD 03, SD 10, SD 30, SD 33, and SD 37) in Pangkal Pinang, Bangka.

IV. RESULT AND DISCUSSION

Nganggung is Bangka people's tradition (*sepintu sedulang*) of donating a complete set of food together, put in *dulang kuningan* and covered by food cover made of screwpine leaves. This tradition contains some local wisdom regarding the importance of 1) teamwork, 2) togetherness, 3) diversity, 4) disclosure, 5) willingness to sacrifice, and 6) humbleness. These six values become the basis of the establishment of children-friendly school model in Pangkal Pinang, Bangka. Children-friendly school is a school concept that applies the learning process that follows children's psychological development by ensuring safety, comfort, and equity according to gender equality.

Nganggung is an official culture and is associated with supranatural power [64]. Its implementation is carried out in accordance with the cultural law that possesses symbolic meaning to be understood, believed, and adhered to by the community. This culture contains noble values regarding togetherness, diversity, teamwork (mutual cooperation), openness, willingness to sacrifice (social attitude), and humbleness. These six values have been implemented in Bangka people's life through routine activities carried out in

particular events, both at school, community, or regional level. All Bangka people are enthusiastic and supportive to carry out *Nganggung*. Psychologically, social support can enhance happiness and life satisfaction. Social support determines and develops a supportive, positive relationship to obtain well-being. According to Dalton, social support consists of physical, thought, or emotional assistance making the individual feel being cared for. Thus, values in *Nganggung* that are implemented through factual movement are in harmony with the realization of the children-friendly school model. The study conducted by Tian, Zhao, and Huebner found that social support and acceptance affects one's subjective well-being. A study conducted by Xi, Wang, and Jia found that social support positively affects Chinese college students' subjective well-being. Social support significantly affects one's subjective well-being.

From humanistic perspective, a compassionate teacher-student relationship, emotional bond, and classroom climate can affect students' motivation and achievement (Hamachek, in Eggen & Kauchak). It is in line with *Nganggung*, where it contains values of togetherness, diversity, teamwork, openness, willingness to sacrifice, and humbleness. These values would be the basis for the community to support and encourage the establishment of children-friendly school in Bangka. The realization of child-friendly school makes children happy, allowing their potential to fully develop. Pugliesi ; Wang & Sound explains that social support is the supporter when facing pressures, reducing the psychological effect in dynamic life, Resulting in the emergence of deviant behavior.

According to Cognitive social learning theory, human behavior can be built through interaction within community or through direct experience from the model being observed by seeing parents, teachers, friends, and public figures (modeling), children form their meaningful, or mindful individual. Mindfulness is significantly, and positively associated with positive emotion. Government's and environmental support on *Nganggung*, which is in line with the values of children-friendly school, can be used to support the making of positive habits (habits of mind).

V. CONCLUSION

Nganggung, or *sepintu sedulang*, is a tradition of mutual cooperation by bringing a complete set of food along with its side dish that is put on *dulang kuningan* and covered by food cover made of screwpine leaves. The philosophy of the culture contains local wisdom on the importance of togetherness, patience, tolerance, sharing, help each other, which become the foundation in building friendly and tolerant behavior, which are in line with children-friendly school concept (school well-being). *Nganggung* culture that contains values becomes the basis in building children-friendly school.

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