

Attachment to Cultural Values of “*Patut Patuh Patju*” Among Teenagers in Their Late Teenage Years

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Abstract—This study aims to determine the attachment of cultural values “*Patut Patuh Patju*” among teenagers in their late teenage years. This was carried out due to these cultural values are considered essential to be owned by every late teenager in Lombok. The research method used was survey research which emphasizes the descriptive-exploratory analytic method with an empirical approach. The technique of determining respondents used was the purposive random sampling technique. Data collection methods were 1) questionnaire; 2) literature study; and 3) documentation. The data analysis procedure in this study followed the data analysis steps of the Milles and Huberman model. The result of the analysis states that in the *patut* value aspect, the percentage is 79.63, meaning that the “proper” aspect is in the strong attachment category, indicators on the *patut* value consist of good and commendable attitudes and behaviors as well as attitudes and behaviors that are not excessive. The *patuh* aspect of the percentage was 82.47, meaning that the *patuh* aspect was in the strong attachment category. Indicators on the value of *patju* are in the form of harmonious attitudes and behavior. The *patju* value aspect obtained a percentage of 79.13 meaning that the *patut* aspect is in the strong attachment category, the indicator on the *patju* value consisted of resilient attitudes and behaviors as well as responsible attitudes and behaviors. In conclusion, the three cultural values of *patut*, *patuh* and *patju* belong to the category of strong attachment.

Keywords: *Cultural Values, Patut, Patuh, Patju*

I. INTRODUCTION

The cultural value of “*Patut Patuh Patju*” is an expression of the Sasak people in the Lombok Region, who are all about old literature. According to some literature, “*Patut Patuh Patju*” is a symbol of the Sasak people's expression which contains a very broad meaning of cultural values, which is seen as a guide and even a driving force for the attitudes and behavior of the Sasak people. “*Patut Patuh Patju*” according to Mudjihahid are expressions of great value that are firmly rooted in regional culture, reflected in their use in various places and times in the life of the people of Lombok[1]. Some aspects of traditional life, such as customs with social norms and rules, old literature (*babad*, *cakepan*, myth, legends, and other folk tales), always refer to and are based on the values contained in the three

expressions. Even nowadays, social attitudes and contacts are still measured by the degree of appropriateness, obedience, and propriety, underlying them.

The cultural values of “*Patut Patuh Patju*” in Lombok are transformed or instilled by parents to their children from generation to generation through the application of their nurturing patterns, namely through parent-child interactions in real everyday life. In general, parents of the Sasak tribe in caring for their children from generation to generation consider the values of appropriateness, obedience, and worthiness in their actions. The results of Karma's study show that 59.5% of parents in West Lombok have high levels of “*Patut Patuh Patju*” cultural values, and 40.5% of parents have low levels of “*Patut Patuh Patju*” cultural values[2].

It is realized that late adolescence is a group of people whose age ranges from 18 years to 22 years who are about to enter adulthood and in turn will become parents, it is appropriate to have a strong attachment to the cultural values of “*Patut Patuh Patju*”. This age also coincides with the age of PGSD UNRAM students who are part of the Lombok culture. As a teenager, who will later become an adult or parent in Lombok, he/she has an important role in shaping the character of the next generation through the application and cultivation of the basic concepts and principles of local cultural values, namely the cultural value of “*Patut Patuh Patju*”. Meanwhile, the attachment of “*Patut Patuh Patju*” cultural values among teenagers in their late teenage years as prospective parents in Lombok is yet to be known for sure, therefore the attachment of cultural values of “*Patut Patuh Patju*” among late adolescents is of concern in this study.

II. METHODS

This research is survey research emphasizing the descriptive-exploratory analytic method with an empirical approach. Respondents of this study were students of the PGSD Study Program FKIP Mataram University, who were considered representative and relevant to the data or information needed in this study. The method used in determining the respondents in this study was purposive sampling.

The data collection methods used were questionnaires, literature study, and documentation. The data analysis procedure followed the data analysis steps of the Milles and Huberman model (in Sugiyono), as follows: a) Data Collection, b) Data Reduction, c) Data Display, and d) Conclusion, drawing/verifying[3].

The technique of displaying the results used qualitative descriptive techniques, namely in the form of verbal (narrative) which was presented using various scientific language as needed, and quantitative descriptive techniques in the form of percentages displayed in tables and diagrams (graphs). With this type of data presentation technique, it is easier to read and comprehend data and make it clearer to conclude the results of the research.

III. RESULTS AND DISCUSSION

According to the data analysis that has been conducted, the results of the study present in general, the attachment of cultural values of "Patut Patuh Patju" in late teenage years in Lombok present the attachment in percent is 79.00% which is classified as a strong attachment. By observing each aspect of cultural values, "Patut Patuh Patju" shows that nilai patut with attachment is 79.63% which is classified as a strong attachment. This aspect of the values of patut include the value of affection and the value of politeness that indicates a very strong attachment; the value of hospitality is classified as sufficiently strong; The value of honesty, the value of not being voracious or greedy, and the value of not being extravagant or prudent (thrifty) indicate strong attachments

The aspect of patuh shows the attachment to 78.25% which is classified as a strong attachment. Aspects of this values of patuh include the value of friendship, and being friendly is classified as a strong attachment; the value of peace, mutual respect among others, respect for the opinions of others, are classified as very strong attachments; the value of respecting the beliefs or religions of others, sharing feelings or cooperation among others, being helpful or mutual, are classified as having a strong attachment.

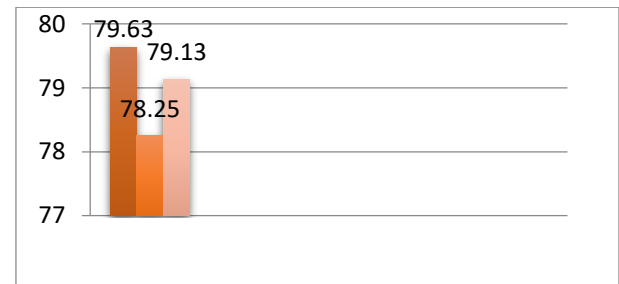
On the other hand, the patju aspect shows 79.13% attachment which is labeled as a strong attachment. The value of patju aspect consists of the value of tenacity which includes: the value of patience, the value of fortitude, the value of willingness to work hard, toughness or not knowing in despair, and the value of being diligent or active in work is categorized in a strong attachment; the value of responsibility which includes: the value of commitment to personal duties, and commitment to personal obligations, are classified as very strong attachments; the value of commitment to personal decisions, social duties, and obligations, are classed as strong attachments.

The general description of the attachment of "Patut Patuh Patju" cultural values to teenagers in their late teenage years in Lombok shows a strong attachment. Likewise, each value aspect shows a strong attachment. More details on the stickiness of the cultural values of "Patut Patuh Patju" can be seen in Table I:

TABLE I. TABLE I. PERCENTAGE OF ATTACHMENT AVERAGE CULTURAL VALUE "PATUT PATUH PATJU"

No	Aspects of Value	Score	Percentage	Attachment
1	Nilai "Patut"	2.612	79.63	Strong
2	Nilai "Patuh"	3.080	78.25	Strong
3	Nilai "Patju"	3.374	79.13	Strong
Score Total		9.066	79.00	Strong

Based on table 2 above, the attachment of cultural values of "Patut, Patuh, Patju" among late adolescence can be seen in the form of Figure I:



Description:
 : "Patut" Value
 : "Patuh" Value
 : "Patju" Value

Figure I. Attachment to Cultural Values "Patut Patuh Patju"

From the diagram above, it can be seen that the attachment of cultural values of "Patut, Patuh, Patju" is generally strong among the late teens in Lombok. The attachment of the "Patut" value appeared to be the strongest compared to the "Patuh dan Patju", values, and the attachment of the "Patuh" value was stronger than the "Patju" value among the late teens in Lombok.

IV. DISCUSSION

The cultural value of "Patut Patuh Patju" is the local cultural value of the Lombok Region, West Nusa Tenggara. The cultural value of "Patut Patuh Patju" is still firmly held by the people of Lombok, especially the Sasak tribe, as the basis for shaping the character of their youth generation. The results showed that the late teens in Lombok in which this study was reflected in the PGSD UNRAM students had a strong attachment to the cultural values of "Patut Patuh Patju". As explained in the results of the research above, every aspect of cultural values, namely the "nilai Patut" aspect, the "nilai Patuh" aspect, and the "nilai Patju" aspect shows a strong attachment to late adolescence in Lombok. This makes perfect sense because every parent in Lombok always applies and instills the basic concepts and principles of local cultural values "Patut Patuh Patju" to their children, especially late teens through their parenting patterns.

The results of this study are supported by the findings of exploratory studies generally showing that the three groups of parents, namely authoritarian parents, permissive parents, and authoritative parents, the majority (59.5%) of parents have high levels of cultural values of "Patut Patuh Patju" and a small scale (40.5%) parents have a low level of cultural values "Patut Patuh Patju" (Karma)[2]. This fact reflects, nowadays, most parents in Lombok still adhere to the cultural values of "Patut Patuh Patju" and hand them over through the parenting patterns of their children.

Other findings indicate that the role of the cultural values of “*Patut Patuh Patju*” held by parents supports the development of youth autonomy (independence). The results of the exploratory study explained that the higher the level of cultural values of “*Patut Patuh Patju*” which parents transmit to adolescents through their parenting patterns, the higher the level of youth autonomy (Karma)[2].

Therefore, the cultural values of “*Patut Patuh Patju*” as Lombok's local cultural values should be preserved and continuously developed as a guide and foundation for character building for future generations in the Lombok Region. Character education is an education in which the implementation process is based on humanitarian values applying both locally and universally. According to Ayudhya, basic human values are divided into five that must be developed in children from an early age, namely: "the value of truth, the value of virtue, the value of peace, the value of compassion, and the value of non-violence" (Ayudhya)[4]. Since born, children ought to be guided and accustomed to using the concepts and knowledge given to overcome problems in real life every day, based on these human values. In that manner, children will grow and develop into adult individuals who have a strong human character and are able and skilled to overcome problems in daily life in which are apter and precise ways.

Thereby, parents as first and foremost educators beyond providing their children with various basic formal concepts and knowledge, requiring to equip their children with the ability and skills to face and sustain problems in everyday life is a must. The children's ability and skills to resolve daily problems will be transformed into greater stability due to the educational process is in accordance with the application of human values leading to the formation and development of children's character based on the value of “*Patut Patuh Patju*”.

V. CONCLUSION

Generally, it may be inferred the attachment of cultural values “*Patut Patuh Patju*” in late adolescence in Lombok shows a strong attachment. Similarly, each value aspect shows a strong attachment.

The aspect of *patut* includes the affection value, and the value of politeness indicates a very strong attachment; the hospitality value is categorized as sufficiently strong; The honesty value, the value of not being voracious or greedy, and the value of not being extravagant or prudent (economical) indicate strong attachments.

Aspects of *Patuh* include friendship value and being friendly is categorized as a strong attachment; the value of peace, mutual respect among others, respect for the opinions of others, are classified as very strong attachments; the value of respecting the beliefs or religions of others, sharing feelings or cooperation among others, being helpful or mutual, are classified as having a strong attachment.

The aspect of *Patju* involves the value of tenacity inclusive of the value of patience, courage, willingness to work hard, toughness or withstanding, and the value of being diligent or active in work are categorized as having a strong attachment; the value of responsibility containing the value of commitment to personal duties, and commitment to

personal obligations, are classified as having a very strong attachment; the value of commitment to personal decisions, social duties, and obligations, are grouped as having a strong attachment.

VI. SUGGESTIONS

This research is survey research investigating preliminary data on the attachment of the cultural value of “*Patut Patuh Patju*” among the late adolescents of the Sasak tribe in the Lombok and presents the results with strong attachment, hence, it is suggested to:

1. Parents and the Sasak tribe community sustainably preserve and develop the cultural values of “*Patut Patuh Patju*” through education and guidance to children as the next generation.
2. To other researchers and cultural observers who are concerned about local cultural values, particularly the cultural values of “*Patut Patuh Patju*” in Lombok, it is advisable to conduct deeper research and studies with a broader scope of these cultural values. Thus, it is hoped that more accurate information can be obtained about the development of cultural values "Patut Patju" among people in Lombok.

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