



Representation of Power Serat Sestradi as A Basic for Cultivation Ethics and Morals Values in Kindergarten Student

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Abstract. A pluralistic society is one of the factors in the emergence of ethical and moral friction which is a benchmark standard to determine whether a person's attitude and actions are seen in terms of good or bad as a human being. This study aims to describe empirically the representation of the power of the Serat Sestradi as the basis for inculcating ethical and moral values in early childhood. This research is qualitative research with an ethnographic study approach. The findings in the study show that: 1) Serat Sestradi as an intangible cultural heritage becomes the driving force of human life to be able to think, process feelings, and act with full awareness, 2) Serat Sestradi has 21 character traits that must be strived to be possessed and implemented in daily life and 21 bad characters that must be avoided in living life, 3) Manifestation of Serat Sestradi as a basis for inculcating ethical and moral values in early childhood care at Puro Pakualaman Kindergarten.

Keywords: Serat Sestradi, Ethics, Morals, Kindergarten

1 Introduction

The development of the era in the era of globalization makes people have various understandings related to ethics which are part of the benchmark for good and bad values. This is a major factor in the moral awareness of individuals to apply behavior in everyday life. A pluralistic society is one of the factors in the emergence of ethical and moral friction which is a benchmark standard to determine whether a person's attitude and actions are seen in terms of good or bad as a human being. However, recently there have been many impressions and news on social media and television shows ranging from cases of violence, pedophilia, harassment, and bullying. The data presented that has been verified since January 1, 2022 until now there are various types of violence cases, including 5,955 cases of physical violence, 5,743 cases of psychological violence, 7,413 cases of sexual violence, 177 cases of exploitation, 339 cases of trafficking, 1,908 cases of neglect and 2,039 other cases. [1]. This fact becomes a problem in the midst of globalization that must be handled further by the government and the wider community.

Various strategies need to be carried out in instilling ethics and morals as a form of effort in anticipating cases that occur. The development of ethics and morals is an effort that must be continuously improved. This is felt very urgent considering the impact of globalization which not only has a positive impact but also has a negative impact. In anticipating these negative impacts, efforts to improve ethical and moral development cannot be ignored. Instilling ethics and morals can be done from an early age as an effort to form good behavior, abilities, habits, potential, tendencies, mindsets and values in children [2]. Therefore, it is important to know the most closely related factors influencing individual behavior.

The main factor that can influence a person's behavior, the most widespread and sharp is culture. A person's behavior can be influenced by a highly trusted culture [3]. The noble values contained in various cultural heritages need to be taught and introduced to the younger generation from an early age. This is related to character and mental spiritual development of the nation, so that in the future the life of the nation and state will be more solid based on the values of cultural roots [4]. The noble values contained in Javanese cultural heritage can be a guide in inculcating ethical and moral values. With the formation of good ethical and moral values, the dignity of a nation becomes more appreciated. Morals, decency, and morals are concepts that follow certain rules. Rules measure behavior that is considered reasonable, which can be accepted by society [5]. Aware of the importance of understanding and applying ethics and morals to be possessed, real steps are needed in instilling ethical and moral values from an early age, one of which is through cultural heritage values.

2 Literature Review

2.1 Javanese Culture

One form of culture in Indonesia is Javanese culture. Javanese people are an ethnic group that has culture and values as well as habits about something, namely Javanese culture [6]. Javanese cultural values influence social, economic and ideological situations. Preservation of Javanese culture through inheritance from one generation to the next is needed to provide a correct understanding to the community so that various manifestations of Javanese culture are either ideas, values, behavior, customs, habits or behavior [7] [8]. Javanese culture has a high value that cannot be separated from the side of morality as one of the main supporting aspects or elements. Morality must still be recognized as an important cultural milestone because it is not only seen from a psychological and historical perspective but is a reflection of a more comprehensive attitude to life and culture [9]. As a large ethnic group, Java has a philosophy. These philosophies are spread in various dimensions of life such as ethics and social "manners", parent-child relationships, law, justice and truth, science and education, social relations, kinship and mutual cooperation, trust and religiosity, vigilance and introspection and many more [10].

Javanese people have noble teachings about life which in everyday applications are often referred to as customs or traditions, which organize the lives of Javanese people. Based on these noble teachings, Javanese people organize their lives, social life and

interactions, environment, ancestors and towards the creator of the universe. Furthermore, nurturing in Javanese culture has the power to cultivate an understanding of taste, which is actually the basis for living life. The proverb says "urip iku ngecakake rasa". Sensitivity to taste is the basis for the formation of noble character and the power of intuition which is very useful in dealing with various life problems [11]. The values contained in Javanese culture can be used as guidelines in managing life with society, nature and the Creator. The values in Javanese culture emphasize the sense of sensitivity to deal with various life problems that occur in everyday life. The elements of Javanese culture include various views of life, namely the individual's relationship with the Creator as well as a view of life to socialize with the community around the environment and interact with nature. Javanese culture prioritizes balance, harmony, and harmony in everyday life.

2.2 Instilling Ethics and Morals in Early Childhood

Indonesian education is strived to be able to shape students in character building and excel in terms of knowledge, attitudes, and skills as well as being able to maintain cultural heritage that can strengthen the character of love for the Indonesian homeland. Because of this, schools are directed to have achievements such as strengthening and maintaining life values that are considered important, evaluating student attitudes that are not in accordance with existing values in school, and making close regular contacts with families and communities to be responsible for education. together [12]. Ethics cannot be separated from human morals which is reflected in attitudes, behavior, and speech acts. Therefore, the cultivation of ethics is very important to do. The virtue of human ethics in society based on applicable norms can build the integrity and harmony of the community. This of course avoids the existence of social conflicts that exist in society. This of course can maintain harmony in society [13]. The formation of behavior in children is something that must be accustomed from an early age. This effort is important because it will build a strong foundation for the development of the child's subsequent personal and behavioral patterns [14].

The process of forming moral behavior according to Kurtines and Gerwitz (1992) involves four important stages, namely: (a) Interpreting the situation in order to understand and find out what actions are possible and how they affect the overall problem, (b) Describe what to do with applying a moral value to a certain situation with the aim of determining a moral behavior, (c) choosing among moral values to decide what will actually be done, and (d) taking action in accordance with moral values [4]. While Kohlberg, focuses on the moral development of children includes three stages: pre-conventional (pre-moral); children's behavior is strongly influenced by the physical and hedonistic consequences that children receive in return for their behavior, conventional; the child bases his behavior on the expectations of each family member, and is post-conventional; at this stage the child already has various considerations in terms of morals, rules and consequences for an act [15]. Kindergarten age does not only develop in terms of itself because children begin to interact with diverse environments. At this time the child has sensitivity in receiving stimuli provided by the environment. Various potentials can be developed to the fullest, including guiding,

directing and instilling ethical and moral values in their lives. The development that occurs in children at this time is influenced by various social and cultural factors. The moral development of children is marked by the child's ability to understand the rules, norms and ethics that apply.

3 Method

This study uses a qualitative approach, namely the research procedure produces descriptive data. The procedure in this study refers to an ethnographic approach. Ethnography is a research model that studies cultural events more, this research presents the life view of the subject who is the object of research. Furthermore, ethnography can literally be interpreted as writing or reports about an ethnic group written on the results of field research [16]. In simple terms, ethnography can be understood as a description of a society's culture which is the result of the researcher's understanding of various information that has been obtained during research with a specific focus on problems. James P. Spradley explained that there are 12 (twelve) steps or stages in qualitative research, including; 1) Determination of Informants, 2) Interviewing Informants, 3) Making ethnographic notes, 4) Asking descriptive questions, 3) Analyzing ethnographic records, 4) Asking descriptive questions, 5) Analyzing ethnographic records, 6) Making domain analysis, 7) Asking questions structural analysis, 8) Making taxonomic analysis, 9) Asking contrasting questions, 10) Making componental analysis, 11) Finding cultural themes or values, 12) Ethnographic writing.

The researcher observed the research subjects, namely the children in the Puro Pakualaman Kindergarten which houses an early childhood education institution which in its learning activities uses Serat stradi as a basis for inculcating ethical and moral values. This observation was carried out in depth so that a deep understanding was obtained regarding the focus of the research, namely the representation of the strength of the traditional fiber as the basis for inculcating ethical and moral values in kindergarten students. Technically, this study uses the Serat Sestradi sub focus as the basis for inculcating ethical and moral values in early childhood. The data collection instrument used interviews, field notes, photos, personal documents, notes or memos, and other official documents which were obtained and analyzed in depth. The participants were teachers and students of Pertiwi Puro Pakualaman Kindergarten Yogyakarta. Research participants consisted of teachers ($n = 3$). For teachers who have an undergraduate education background in the field of education ($n = 1$), they have a master's education background in the field of early childhood education ($n = 2$). Participants gave consent before data collection. To make it easier to analyze interview data, the researcher gave the G code (Teacher) who became the participant. While the numbers indicate the order of participants, namely G1 – G3. Data was collected through structured interviews conducted with respondents in turn with the duration of the interview for 60 minutes. Teachers as participants will be given 13 questions by researchers, 3 questions related to traditional fiber, 4 key questions related to the implementation of traditional Serat sestradi values, and 6 questions related to the cultivation of ethics and morals in kindergarten students. The data collection technique in

this study used a structured interview technique, observation and documentation which had been validated by interview guides and validation of observation guidelines by experts. This is done in order to obtain in-depth and valid data. Data analysis was carried out through the stage of making interview transcripts followed by coding to find the focus and sub focus of character value development in the historical fiber which became the basis for early childhood character values and data analysis was carried out using taxonomic analysis.

4 Findings

4.1 Serat Sestradi As Intangible Cultural Heritage

Concern for the preservation of cultural heritage in the Unitary State of the Republic of Indonesia, is shown by the National Literacy Movement (GLN) which has been echoed by the Ministry of Education and Culture (Kemdikbud) since 2016 as part of the implementation of the Regulation of the Minister of Education and Culture Number 23 of 2015 concerning the Growth of Character [17]. Intangible cultural heritage is a cultural heritage from ancestors that is passed down from generation to generation which is very valuable and has high usability in the form of practices, representations, expressions, knowledge, skills and instruments, objects, artifacts, and cultural spaces related to communities, groups, and individuals as part of their cultural heritage. This cultural heritage is transmitted from generation to generation, continuously created by communities and groups in response to their environment [18], [19]. Observing the definition of intangible cultural heritage, there are several important things that must be underlined. Intangible cultural heritage is “practices, representations, expressions, knowledge, and skills” that are carried out, demonstrated, and known by the community [20].

. Serat Sestradi is a Javanese cultural heritage that has been determined and recorded as an intangible cultural heritage in 2020 in the domain of tradition and oral expression.” (G2, Interview: 15 March 2022)

. Sestradi is a teaching of feeling through real means for contemplation, so that in the end an understanding of the meaning of life is reached.” (G3, Interview: March 16, 2022)

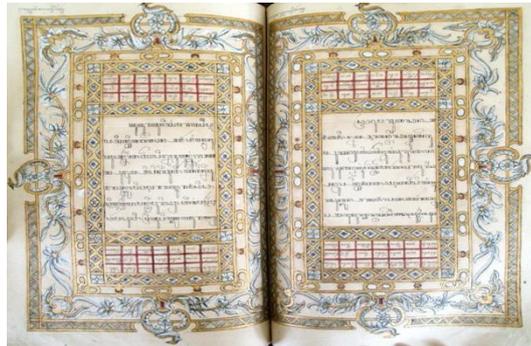


Fig. 1. Script Serat Sestradi

Serat sestradi is one of the Javanese cultural heritage that contains elements of ethical and moral education. These ethical and moral aspects can be instilled from an early age as a guide in behaving in everyday life. Serat Sestradi as intangible cultural heritage becomes the driving force of human life to be able to think, process feelings, and act with full awareness.

4.2 Piwulang Serat Sestradi

In the philosophy of Javanese life teachings there is a teaching of the virtue of life which is termed in Javanese as piwulang (wewarah) virtue. Planting good character in Javanese culture in early childhood can be done through habituation through Javanese language which is carried out in the family, school and community environment [21]. Serat Sestradi is a guide to behaving to control oneself and cultivate feelings. This is sought to be understood by every individual so that they are able to control themselves and cultivate sensitivity to maintain good relations with God, humans and nature. The quality of a person's character is influenced by the depth of his sestradi in everyday life, therefore the teaching of sestradi will be better if it is instilled from an early age [22]. There are twenty-one main characters that humans must strive to possess, namely: ngadeg (taqwa), sabar (patience), sokur (gratitude), narima (sincere sincerity), sura (brave), mantep (steadfast heart), temen (serious), suci (sacred), enget (remember), sarana (means), istiyar (effort), prawira (officer), dibya (wise), swarjana (intelligent), bener (straight-hearted), guna (clever), kuat (strong), nalar (reason), gemi (frugal), prayitna (alert) lan (and) taberi (diligent). While the twenty-one bad characters that must be avoided by humans are: landak (arrogant), lancing (saying indecent), lantap (like angry), lolos (out of control), langar (ruthless), lengus (vengeance), lesan (lazy), lemer (slow paced), lamur (not alert), lusuh (not enthusiastic), lukar (have no shame), langsar (like to destroy), luwas (stupid), lumuh (reluctant), lumpur (treasonous), larad (violating His prohibition), nglajok (greedy), lenggak (abusive), lengguk (like to insult) [11].

... ." Sestradi itself is the twenty-one good qualities that a person must possess and twenty-one bad qualities that must be removed from everyday life." (G1, Interview: March 14, 2022)

. "We put ethics and morals first, children are taught 21 good characters every day in the traditional teachings. When children are used to it, children can distinguish good and bad in behavior." (G3, Interview: March 16, 2022)

. "We also explain 21 bad characters to children, so children understand what kind of behavior to avoid. Usually we go through stories and then we talk." (G2, Interview: 15 March 2022).

Piwulang Sestradi is an attitude guide to self-control and cultivate feelings that must be sought to be understood by each individual so that they are able to control themselves and cultivate sensitivity to maintain good relations with God, humans and nature. The values contained in the traditional fiber, if understood and applied properly and correctly, will form good behavior in humans.

4.3 Sestradi Fibers as the Foundation of Ethical and Moral Values

Ethical and moral values contained in culture have been taught from generation to generation through oral literature and manuscripts. The values passed down from generation to generation are a culture that should be well preserved. The role of the closest people or parents is no less important to provide learning motivation for children and provide support so that children are warmer and happier so that children carry out the local cultural learning process with pleasure [23].

. "This kindergarten instills ethics and morals in children by referring to the teachings of traditional Serat sestradi which is implemented through habituation for children." (G3, Interview: March 16, 2022)

. "Sestradi teachings are included in the RPP and TK curriculum because they are the basis for educating students at Pakualaman Kindergarten." (G2, Interview: 15 March 2022)



Fig. 2. Temen (bersungguh-sungguh), nalar (nalar) dalam melakukan pembelajaran.



Fig. 3. Suro (brave), Guna (clever) in expressing opinions.



Fig. 4. inget (remember) syukure (gratitude), nrimo (sincerely) be grateful for the sustenance of food and drink that has been obtained represented through the attitude when praying.



Fig. 5. Temen (sincerely), ngadeg (taqwa), taberi (diligent) in caring for the plants that children plant.

The teaching of traditional serat sestradi values has a positive influence on kindergarten students. This behavior can be seen clearly in daily activities where children are able to be serious and use their reasoning in every learning activity at school, dare to express ideas or ideas that arise in themselves, show gratitude and appropriate attitudes, and are responsible for environment.

5 Discussion

Javanese cultural values contain positive meanings to form positive behavior. Sestradi teachings are guidelines for attitude in living life, these teachings were passed down from generation to generation by the Pakualaman dynasty and enshrined in a number of Pakualaman manuscripts [11]. Serat Sestradi as an intangible cultural heritage can be a foundation in the process of inculcating ethics and morals for kindergarten students. The values contained in the sestradi teachings can be integrated in every learning activity in kindergarten in instilling ethical and moral values in students. The teachings of Serat sestradi that are instilled continuously every day can become a habit that forms positive behavior. The Kindergarten in Puro Pakualaman is part of the Duchy of Puro Pakualaman which in its learning process is guided by the Piwulang Serat Sestradi belonging to the Pakualaman dynasty. This makes Puro Pakualaman Kindergarten the only kindergarten that uses traditional traditional teachings as an effort to instill ethical and moral values for kindergarten children. Given the importance of the role of sestradi fiber in life as a guide to forming a civilized and ethical society, the formation of ethics in children from an early age is a must. As a shaper of children's ethics, it is necessary to introduce good and bad characters to children from an early age.

6 Conclusion

It is important to understand the meaning contained in the sestradi teachings, with the ability to understand the meaning of the content of each sestradi teaching value, it will make it easier for children to apply ethical and moral values in everyday life. The findings of this study show the power of piwulang or the teachings of a Javanese cultural heritage, namely: 1) Serat Sestradi as an intangible cultural heritage becomes the driving force of human life to be able to think, process feelings, and act with full awareness. 2) Serat Sestradi has 21 character traits that must be strived to be possessed and implemented in daily life and 21 bad characters that must be avoided in living life. 3) Manifestation of Serat Sestradi as a basis for inculcating ethical and moral values in early childhood care at Puro Pakualaman Kindergarten which is shown through positive behavior that appears in students.

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