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## IMPLEMENTATION OF CHILDREN FRIENDLY SCHOOL TO REALIZE JAVANESE CULTURAL CHARACTER BASED SOCIAL ENVIRONMENT

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### ABSTRACT

The research aims at analyzing the needs of children friendly schools in implementing local culture based character education to realize good social environment based on Javanese cultural character and producing the model of developing local culture based character education to realize good social environment. The methods of collecting the data are interview, survey, observation, and documentation. The technique in analyzing the data is research and development model. The researcher would like to describe the research result during the 1st year in Surakarta City Central Java Indonesia. The research findings show that the needs of children friendly schools in implementing local culture based character education are persistent guidance and assistance for students to create and practice local culture, workshops and seminars for students and teachers in training to preserve local culture, the needs to complete the model for children friendly school that contains benefits, purposes, materials, and technical activities. The conclusion of the research is that the needs of children friendly city in implementing local culture are compulsory to realize social environment based on Javanese culture and to support the implementation of the model for children friendly city.

**Keywords:** Local Culture, Character Education, Children Friendly School, Social Environment

### A. INTRODUCTION

Children rights to get education, safety life, and develop their potency are compulsory as declared in Convention on the Rights of the Child in 1989 that the education of the children needs to focus on their developmental potency and respecting human rights and freedom (Assembly, 1989). So, it needs rule to achieve those targets because rules are safer for them and discipline as one rule is the therapy to develop their education sustainably (Leino, 2011). Although children need physical tools to access their school to get educational service (Rini, Putri, & Sinta, 2019), they need

school's facilities to support child friendly school (A, D, J, & K, 2016), and supporting infrastructure, i.e. a school zone is beneficial to train in managing their emotion and their equality (So & Shin, 2012), constructing positive culture to get equality among students to study supports avoiding punishment and stress and creating collaboration among students is a priority to get fruitful result than taking time project like building infrastructure (Thomas, Jose, & Kumar, 2018). Due to pressure and punishment create physical and psychological violence, however a study indicates that

those do not influence interest and attention of students.

From the results of the effectiveness of her previous research on the Character Education Development Model as a Contribution of the Mental Revolution Based on Regional Cultures to Support Child-Friendly Cities conducted in 3 Provinces (Surakarta City, Central Java, West Jakarta City, DKI Province, and Denpasar City, Bali Province) shown in the graph 1. Histogram below:

Table 1.  
The Percentage of Three Cities Adopting Child Friendly City



Data was obtained through Google Form which was distributed to respondents using random sampling techniques to be given to relevant respondents and related to Friendly Schools (SRA), especially in cluster 4 about the development of regional

culture in shaping the character of children, by displaying in the form of a Histogram Graph, from the results of the analysis of the calculation of the percentage obtained results that the City of West Jakarta gained 72, 19%, City of Surakarta 78, 44%, and the City of Denpasar received 86, 72%.

However, the development of Child Friendly Schools in building character based on local cultural wisdom to create a conducive social environment, especially in Primary Schools in Surakarta has not been implemented optimally. Based on the Primary School Education Data for Each Province in 2016/2017 shows that the number of primary schools (SD) is 147,503, elementary school teachers 1,586,127, active elementary school students 25,618,078 (elementary school statistics data for 2016/2017).

Through the Child Friendly School program is to create healthy, smart, cheerful and characterful Indonesian children based on local cultural values to create a conducive social environment, on the other hand the preservation of cultural values which are "assets" of the Indonesian nation can continue applied in the school environment, is highly needed through the curriculum of local content (mulok) local cultural wisdom (local) as the nation's wealth continues to be

preserved in order to remain in existence, despite facing a millenium at the global level, but regional culture will still exist in presenting tourism treats about the potential of art and culture the area. A description of the world SRA that makes Child Friendly Schools, such as in Australia, Japan, the Netherlands, Vietnam, etc., but it is still rare to study character education based on local cultural wisdom.

The specific objective of this research is to develop a model of character education development as a contribution of the Child Friendly School based on local cultural wisdom, develop procedures for the Development of a Child Friendly School (SRA) in building character based on local cultural wisdom, viewed from the educational, recreational, and competitive aspects, making policy concepts regions about Child Friendly Schools (SRA) in building character based on local cultural wisdom can be applied throughout Indonesia. This is important because in general foreigners are interested in Indonesia's cultural wealth as a tourism asset. Therefore, in order to be more familiar with Indonesia, local cultural teaching materials need to be recognized by students as child-friendly schools, so that they can more easily master their

local cultural wisdom as Indonesia's cultural wealth.

The development of regional culture-based character education in realizing a supportive social environment will be carried out through social engineering programmed with freedom of cultural expression, which is carried out at child-friendly schools of activities undertaken (dancing, singing, traditional puppetry), contests of interest in reading and composing local languages, clean cultural habituation, healthy food / nutrition socialization, non-smoking area, Outbound about the environment in the use of leisure time through regional cultural arts activities.

Based on the above context, it is necessary to develop a model of character education development based on regional culture and art in order to develop innovation and creativity to create a conducive social environment, because the noble values of the Indonesian people have gradually started to be abandoned, with the presence of "gadget" technology in children who prefers instant culture that is more interesting, there are still many children who do not have the mentality and strong character, even in continuing to the level of education, still very dependent on their parents.

## **B. MATERIALS AND METHODS**

This type of research is research and development, which is oriented towards developing and validating products used in education. To produce or compile new product models that have been systematically tested in the field have been thoroughly reviewed and improved until finally found effectiveness, quality according to specified standards.

The location of the first year of research was carried out in Surakarta City, Central Java, consisting of 5 sub-districts which were divided into 51 sub-districts in the first year. The City of Child-Friendly Policy in Surakarta has been launched since 2006. The Nindya award with the highest score in 2015 is a clear proof of the success of the KLA in the city of Surakarta.

Allocation of time required for 12 months in the first year and the following in year II, and year III with the following elaboration: one month for preparation, three months for the experimental phase, one month for discussion of the results of the trial, three for further experiments and analysis, two months for further discussion and recording of results, and two months for the preparation of the report.

Data collection techniques in this study include:

- a. Interviews with informants related to the object of research
- b. Record data on various aspects related to child-friendly cities and regional cultural development.
- c. Study and study the literature that can provide information in support of this research.
- d. Documenting through photography of data sources such as regional cultural activities carried out by children in Surakarta.

The review that concerns the analysis in this study emphasizes the interaction model of qualitative data analysis using a cultural approach. Analyzing qualitative data from empirical data collection results to get accurate results from classification by identification and identification. This model was chosen because it is possible to provide more scaffolding that can capture input and exposure in summaries that are data reduction and inference.

## **C. RESULTS AND DISCUSSION**

The authors intend to show the results of the research about the implementation of child friendly school in preserving Javanese socio-culture and the problems in implementing it. The data displayed in the following are from a school's principal and three different

schools' teachers. Each is followed with the explanation. The result of interview from a principal (Mr. SYX) of a public elementary school X in Surakarta, below:

There is a policy of developing local socio-cultural in school. They are dancing and gamelan music and singing (*karawitan*). There is often a training of students' potency. The trainings are from dancer trainers from SMKI and *karawitan* from tourism affair. There is a monitoring, guidance, and motivation for those programs. We provide the training in the school's hall. We instructed some students as ambassadors to compete in the regional or province socio-cultural competition level. As a result, *Karawitan* won it as 1<sup>st</sup> winner. There will be art performance in March 2020 at this school. It is due to local cultural arts forms students' character because when we practice, we actually preserve the culture.

Mr. SYX said that in his school, the implementation of child friendly school in terms of Javanese cultural character run well. It can be seen from the successful activities, they are dancing, gamelan music and singing (*karawitan*). The time of training is scheduled well. The trainer is from a professional dancer. *Karawitan* is trained from local tourism affair. The place of trainings in in the school's hall. The programs are facilitated properly until the competition of the programs. As a result, *Karawitan* won 1<sup>st</sup> winner. the art

performance will be held in March 2020 at the school.

The result of interview from a teacher (Mr. YXS) of a public elementary school X, below:

We train *karawitan* of students three times a week for 4<sup>th</sup> until 6<sup>th</sup> grades, local song art and dancing practice three times a week for each class, and Javanese, Indonesian, and English temporary practices while we have a guest. To motivate students, we turn on traditional Javanese songs before and after learnings, i.e. *suwe ora jamu*, *lir ilir*, and soon. They also have a chance to contribute to a yearly socio-cultural performance on March and every student from each class has to perform it. It belongs to extracurricular activity. It practices students become kind although we have a trouble to teach local culture because our time to teach is very little and a daily Javanese language practice is only at school, their parents usually use Indonesian language during a conversation. Besides, there is a local content subject, Javanese language. The materials are speaking and writing. They do not only have to write and speak in Javanese language, but also sing Javanese songs, i.e. *Dandanggula*.

Mr SYX and Mr. YSX are from the same school so, the result of interview is almost same, but Mr YSX tells the interview result completely because he is a teacher, interacting directly to students. He told in details in some aspects. The times for

listening to Javanese songs are before and after teaching and learning process. There is a temporary practice of Javanese, Indonesian, and English to welcome a guest. He gets some troubles to teach Javanese culture because the time to teach is very little, the student's practice using Javanese language is only at school, especially during the lecture, the use of Indonesian during the conversation,

There is also a result of a teacher's interview from another public elementary school (Mr. SXY), below:

There is a training of developing a potency and interest of students in the form of Javanese socio-cultural activity. We have local voice art (*SSD*), dancing art, and Batik training creation once a week in the school's hall. Although we have not Gamelan instrument, we use the tape. We joined the competition of dancing, new creation dance (*tari kreasi baru*) last year and we won it. To preserve local songs, we turn on Javanese songs during 2<sup>nd</sup> break of the school's learning. Our problem in preserving Javanese socio-culture is narrow school's hall and we have not *Gamelan* instrument.

The interview above indicates that the way to develop the students' potency in terms of local culture (Javanese) is joining local voice art (*SSD*), dancing art, and Batik training creation. Optimizing the school potency, i.e. teacher and students enables

the implementation of the activities, although there is no gamelan instrument as a Javanese musical instrument to support in doing so.

The result of interview from a teacher of Islamic Elementary School (Mr. IES), below:

There are two Javanese socio-cultural activities in this school, socio-cultural and creativity (*SDBD*) and self-development program (*angklung* and *jimbe*). They have not join outside competition. However, we join Batik Carnival. The students join *SBDB* because it is a part of curriculum although it is local content. However, *angklung* and *jimbe* programs are choices that they have to choose one of them and approved by their parents. We always guide and accompany them during the activities. These practice their respectful and children principles, and make a balance in terms of mind and hearth. In addition, we always turn on Javanese songs at school in turn.

The explanation from the teacher above shows that socio-cultural and creativity (*SDBD*) and self-development program (*angklung* and *jimbe*) are the programs of the school to preserve and internalize Javanese socio-cultural activities although it is Islamic school focusing on Islamic doctrine. Turning on Javanese songs is also its activity in the school spare time.



There are various programs to implement Javanese culture, such as local voice art (*SSD*), dancing art, Batik training creation socio-cultural and creativity (*SDBD*), and self-development program (*angklung* and *jimbe*) in Surakarta to form collaboration among learners. It is in line with (Thomas et al., 2018) that positive culture to get equality among students to study supports avoiding punishment and stress and creating collaboration among students is a priority to get fruitful result than taking time project like building infrastructure.

In this research, the role of cultural local content (*muatan lokal*) and extra-curricular in a school community teaches learners' character education because they get Javanese content and practice, such as Javanese dance, songs, batik, musical instrument (*Angklung*), and soon. It is in line with (Hermino & Luangsithideth, 2017) that strengthening character education to improve the quality of CFS is the role of community in child friendly school.

In this research, the teachers always support the Javanese cultural programs by assisting, guiding, and teaching during batik, dancing, and local voice art to give service to learners. It is in line with (Silanavarra, 2019) that sustainable implementation of CFS is the goal of CFS; therefore the contribution from school's

principal, teachers, and students are compulsory

#### D. CONCLUSIONS

To create a conducive social environment, one solution is through the development of an independent regional culture-based character education in the sense of being empowered and professional, capable of producing mental attitude changes in children to preserve local culture by upholding moral values while preserving it will be a filter for culture stranger who will damage the child's mentality. The city of Surakarta as one of the priority scales of regional cultural development, has a lot of programs and activities implemented as the implementation of the Child Friendly School policy.

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