

## Influential Factors of the Fading Javanese Ethical Values in the Lifestyle of Middle School Students in North Semarang, Indonesia

Elly Kismini<sup>1</sup>, Tri Marhaeni Pudji Astuti<sup>2</sup>, Maman Rachman<sup>3</sup>, and Muhammad Jazuli<sup>4</sup>

<sup>1</sup>Doctoral Program, Postgraduate, Universitas Negeri Semarang, 50237 Indonesia  
[ellykismini@yahoo.co.id](mailto:ellykismini@yahoo.co.id)

<sup>2</sup>Department of Sociology Education, Universitas Negeri Semarang, 50229  
[trimarhaenipudjiastuti@mail.unnes.ac.id](mailto:trimarhaenipudjiastuti@mail.unnes.ac.id)

<sup>3</sup>Department Civic education of Universitas Negeri Semarang, 50229  
[marachman102@yahoo.com](mailto:marachman102@yahoo.com)

Department of fine arts Faculty of Language and Art Universitas Negeri Semarang, 50229  
[muhjaz61@gmail.com](mailto:muhjaz61@gmail.com)

<sup>a)</sup>Corresponding author: [ellykismini@yahoo.co.id](mailto:ellykismini@yahoo.co.id)

**Abstract** Javanese people have a high-value culture instilled in the principle of life, that is, Javanese ethical values. These moral principles must be applied to lifestyles as a form of local culture preservation to counteract the unwanted effects of modernization and globalization. However, in reality, harmony and respect that the values exalt are declining among students on Java Island, Indonesia. This paper is based on the qualitative research conducted at public and private middle schools and intended to provide an overview of the factors underlying the fading Javanese ethical values in the lifestyle of middle school students in Semarang Utara, a district on the island, in 2018. The data were collected through observation, in-depth interviews, and documentation and tested for validity by the triangulation technique. Afterward, they were processed through interactive qualitative data analysis with the following stages: data collection, data reduction, data presentation, and conclusion withdrawal or verification. The results showed four major influential factors, namely: (1) the socioeconomic background of the parents, (2) the lack of parents' attention to education, (3) social environment of students' place of residence, and (4) the insufficient number of teachers and mismatch of areas of expertise. Conclusion: The Javanese ethics among middle school students are withering mostly because of external factors or circumstances stemming from other than the students themselves.

**Keywords:** fading, Javanese ethical values, lifestyle, middle school students

## Introduction

Globalization and modernization have infiltrated aspects of human life, including the lifestyles of students within and outside the school environment. Social norms dictate that students as the next generation must preserve the noble values of a nation's culture that are inherited from previous society and applied in everyday life. However, now that accessing information from other countries has never been easier, a variety of foreign, sometimes contrasting, mores can easily undermine various aspects of life relating to a nation's culture.

The Indonesian nation is built upon a highly diverse culture, including Javanese, which is practiced and preserved by the Javanese population. In the philosophy of Javanese culture, balance, consonance, and coherence must coexist and support each other to produce harmony; in fact, they are interdependent. For this reason, Javanese culture has a very high value and needs to be preserved by, in particular, students as the next generation of the nation.

One aspect of Javanese culture that needs to be instilled in students is the ethical values. Javanese communities always consider two principles before acting or responding to anything, namely harmony and respect. Conforming to harmony or peace as a principle means to maintain a harmonious state. Harmony is defined as a state of being consonant, calm, and untroubled, without disputes and conflicts. Meanwhile, respect demands that humans, while speaking and carrying themselves, treat others with the courtesy that their status and position due (Suseno, 2001:39). *Wedi* (sense of fear), *isin* (sense of shame), and *sungkan* (sense of reluctance) are a continuation of feelings that socially function as psychological supports to what the principle of respect demands (Suseno, 2001: 65). The vital role of schools as formal educational institutions in the dissemination of Javanese ethics to students will substantially contribute to the preservation of the values. In addition to family and community, schools are a place of students to socialize.

Middle schools, among other levels of education, play a critical part in introducing and instilling Javanese ethical values to students, which, based on their age range, are generally classified as adolescents. Salam (1996:03) characterizes middle school students as having (1) an increased ability to make abstractions—to understand abstract matters, (2) an increased ability to communicate their thoughts with other people, (3) ability to make identification in a broader environment, (4) a growing interest in understanding themselves and others, (5) a growing ability to make personal decisions, (6) growing understanding of moral concepts and values, and (7) developed social abilities, including the ability to give and receive, participation in society and prominent peer groups, conformist nature, and engagement in competitive action to test their abilities.

Due to the high values of Javanese ethics, their principles need to be embedded in the way of life of middle school students. Planting Javanese ethical values in schools, families, and communities is useful to counteract the negative effects of modernization and globalization, which are increasingly eroding the nation's cultural values. In doing so, Javanese ethical values must be applied as a lifestyle. Audifax (in Adlin 2013:103) explains that a person's lifestyle needs many forms of local knowledge because it always receives a unique identity through certain contexts of an established way of life. Consequently, there are always opportunities for models of local knowledge to emerge, providing a reference for lifestyle identification. Lifestyle is member categories, meaning that people use it in everyday life to recognize and explain the existence of a broader identity complex (Chaney 1996:51).

Schools as a means of maintaining social order and control are not always successful, as evidenced by many ways of life that have deviated from Indonesia lifestyle, e.g., students imitate the habits they see in Korean movies like how to dress, how to talk, food consumption, or other necessities of life. Furthermore, there have been violations of the nation's cultural ethics, values,

and norms among school students, such as cases of bullying, brawls between schools, teacher harassment by students, and recording of obscene scenes by middle school students.

Javanese ethical values that should be embedded in students have been fading significantly. These values are a cultural heritage that should be preserved, but many students no longer include them in their lifestyle as they prefer a way of life introduced by foreign cultures as a result of globalization and modernization. The same case has been found in many middle school students in Semarang Utara, an urban district typified by heterogeneous society. This region is prone to crime and has the second-largest percentage of poverty (11.65%) in the City of Semarang after Tugu District (14.47%) (BPS Kota Semarang, 2017),

Habitus, a key concept to understand the social theory conceived by Pierre Bourdieu, is interpreted as a cognitive structure that mediates personal and social reality. It is created from the experience of individuals in dealing with other people in social space. Also, it is said to be an unconscious cultural realm, namely history that is unconsciously considered natural and shaped by the result of learning through nurturing, playing activities, and public education in a broad sense (Himawijaya, 2005). As a result of learning, habitus comprises field, capital, and practice.

There have been prior scholars scrutinizing Javanese ethical values in schools (e.g., Widodo, 2017; Huda, 2017; Feriandi, 2017; Purnamasasi, 2017; and Sukis, 2014), lifestyle among students (Rachmad, 2013), approaches to understand lifestyle through various models, methods, and learning media in schools (Hasibuan et al., 2016; Subki, 2018), and the influence of media on lifestyle (Manalu, 2017; Estika, 2016; Chukwuere, 2017).

Nevertheless, the influential factors of the fading Javanese ethical values in the lifestyle of middle school students in Semarang Utara have yet to be discussed. Therefore, this paper aims to uncover this.

### **Research Method**

This qualitative research employed a phenomenological approach, with a focus on Javanese ethics in the lifestyle of middle school students in Semarang Utara. In this case, primary and secondary data were collected through observation, interviews, and documentation. Primary data were gathered from research informants and subjects, namely students at SMPN 25 Semarang (public school) and SMP Theresiana Tanah Mas Semarang (private school). Meanwhile, secondary data were extracted from various relevant sources of literature, including scientific works, online journal articles, and previous research findings relating to the focus of the current study. Afterward, the data obtained were tested for their validity by triangulation techniques and then processed by qualitative descriptive analysis. According to Miles and Haberman (in Sugiyono, 2015:337), qualitative data analysis is performed interactively and continuously until completion through the stages of (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion or verification.

### **Socioeconomic Background of the Parents**

A human's personality is influenced by various backgrounds, including parents' education. This relationship was also detected in middle school students in Semarang Utara, whose parents had a relatively low educational background. Here is an excerpt of the interview with Informant SP:

"The parents, generally, have completed high schools or lower. Even, some only attended elementary schools and did not graduate. With low educational backgrounds, these parents generally have jobs that require manual labors and generate minimal income. Therefore, to meet the needs of the family, they must work

from morning until late at night, so the time taken to pay attention to the development of their children is very limited.” (Interview on September 25, 2018)

For the above reason, many middle school students do not receive sufficient guidance from their parents to behave appropriately, and as a result, they often commit social and cultural violations. More often than not, aside from being busy in earning a living, parents also have limited insight and inadequate understanding of the good behavior contained in Javanese ethical values.

The lifestyle of middle school students resulted in mild, moderate, and severe violations of school rules, i.e., deviations from the two principles of Javanese ethical values, namely respect (*isin*, *wedi*, and *sungkan*) and harmony. Among the contributing factors is lack of educational insight coupled with low socioeconomic capacities of the parents; hence, parents are forced to spend most of their time to meet the needs of the family instead of guiding their children. This finding is consistent with Manalu (2017), which discovered that the social status of the parents significantly shapes the lifestyle of their adolescent children. The occupations of the parents of students at a public school in North Semarang are summarized in Table 1

Table 1. Occupations of the parents/guardians of students at SMPN 25 Semarang

No.	Occupations	Total Number
1	Civil servant	14
2	National army/police	2
3	Farmer	1
4	In the private sector	408
5	Fisher	16
6	Entrepreneur/merchant	209
7	Teacher	6
8	Labor	147
9	Driver	3
10	Retiree	4
11	Unemployed	1
12	Others	31

(Data analysis results, 2018)

Table 1 shows that the parents had different types of work, which is typical of an urban community. Moreover, the research location is close to the sea, bringing up varying marine resource-dependent livelihoods, such as fishers, dockworkers, employees of offices around the port, and industrial workers.

Data on parents' income of students at SMPN 25 Semarang are listed in Table 2.

Table 2. The combined income of both parents/guardians of students at SMPN 25 Semarang

No.	Income	Total Number
1	Less than IDR 1,000,000	69
2	Between IDR 1,000,000-2,000,000	496
3	Between IDR 2,000,000 -3,000,000	224
4	More than IDR 3,000,000	53

(Data analysis results, 2018)

Parents' income varied from less than IDR 1,000,000—most worked as caregivers for children in the neighborhood—up to above IDR 3,000,000, but only a small portion. With low levels of education, they can only work in sectors and positions that generate low income.

The occupations of the parents of students at a private school in Semarang Utara are summarized in Table 3.

Table 3. Occupations of the parents/guardians of students at SMP Theresiana Tanah Mas, Semarang

No.	Occupations	Total Number
1	In the private sector	12
2	Entrepreneur/merchant	21
3	Others	1

(Research data, 2018)

Unlike SMPN 25, the parents of students at SMP Theresiana had rather homogeneous employments, namely, merchants, private employees, and entrepreneurs. The Chinese communities in Indonesia are believed to have cultivated these types of work because the majority of students at this school were of Chinese ethnics. One parent worked as a church guard.

Data on the income of parents of students at SMP Theresiana are presented in Table 4.

Table 4. The combined income of both parents/guardians of students at SMP Theresiana Tanah Mas Semarang

No.	Income	Total Number
1	Less than IDR 1,000,000	-
2	Between IDR 1,000,000-2,000,000	5
3	Between IDR 2,000,000 -3,000,000	18
4	More than IDR 3,000,000	11

(Research data, 2018)

At this school, the parents' income mostly ranged from IDR 2,000,000 and 3,000,000, and some were above IDR 3,000,000. Although most students in this school were of Chinese ethnicity, they were not from high-income families, unlike the common perception in Indonesia (Interview with AI on September 4, 2018).

### Social Environment of Students' Place of Residence

Most students observed in the study lived within a close distance to their schools, so, in general, they commuted to and from schools by bicycles or with their parents (drop-off/pick-up) because, according to their age range, they were not eligible for driving license. However, many lived in neighborhoods notorious for their unsafe social environments due to, among others, public drinking and drug trafficking.

Here is an excerpt of an interview with Informant SP:

“Many of my neighbors get drunk every day, but I stand on my principle.”

An interview with Informant PU confirms the above statement:

“Many of my friends usually hang out until late at night playing Mobile Legend games and making a bet, and drinking alcohol. So, I also hang out until late at night.”

Unsafe social environments affect one's life to varying extents. For instance, even though Informant SP lives in a place where public drinking is ubiquitous and often watches other people getting drunk, SP is not affected. As seen from the academic achievement, SP was a top-ranking student in the class. Likewise, even though Informant FC's mother died and father worked in Bali (on a different island) and, consequently, FC had to live with an aunt, help wash the clothes of the aunt's family members, and take care of a younger brother, this informant still managed to achieve a third-place in a grade promotion. Unlike SP and FC, PU was affected by the unfavorable social conditions and, due to which, PU usually went home late at night and was known as a student with bad character at school. In the class, owing to very few sleeping hours, PU often laid his/her head down on the table.

Idi (2013:107) claims that neighborhoods greatly influence the personal development of children. In society, children receive informal education in the form of life experiences, which will shape their behavior at school. Symptoms of reciprocity from the community environment to students and vice versa is a daily reality that will always happen. Society may stir the educational direction that children experience. Data on the house location of students at a public school in Semarang Utara are presented in Table 5. This table shows that 611 out of 842 students (72.57%) lived in Semarang Utara, within proximity to school location.

Table 5. Distribution of students at SMPN 25 Semarang by place of residence

Grades	North Semarang	East Semarang	Central Semarang	West Semarang	South Semarang	Other Regions
7	220	1	10	42	5	7
8	209	1	8	43	5	12
9	182	3	13	62	4	15
Total	611	5	31	147	14	34

(Data analysis results, 2018)

Meanwhile, the place of residence of students at a private school in the study area is summarized in Table 6.

Table 6. Distribution of students at SMP Theresiana Tanah Mas, Semarang by place of residence

Grades	North Semarang	East Semarang	Central Semarang	West Semarang	South Semarang	Others
7	12	-	-	2	-	-
8	9	-	-	1	-	-
9	8	-	-	2	-	-
Total	29	-	-	5	-	-

(Data analysis results, 2018)

Students at this private middle school generally lived in Semarang Utara, which is close to the school. Only a small number of them had Semarang Barat as their home address. In general, students with this place of residence initially lived in Semarang Utara but then moved to Semarang Barat. Another case was found during the research. There was a student from Semarang Barat who

was not accepted at any schools in Semarang because he/she had leukemia, and only SMP Theresiana Tanah Mas was willing to accept this student.

The data presented in Table 6 show that students at SMPN 25 and SMP Theresiana Tanah Mas grew in a familial environment established in Semarang Utara, where the society has heterogeneous characteristics in many aspects. Accordingly, at school, students behave as a reflection of the diverse coastal communities and their cultural character, which is different from other regions. Furthermore, Semarang Utara is a high crime area and has a high percentage of poverty.

Habitus is built through an educational process that Bourdieu has divided into three, namely family education, social education, and school education (Wempi, 2012; Bédard, 2003). In the social arena theory, Pierre Bourdieu argues that strategy is a product of the unconscious nature of habitus and is the practice of agents who understand the rules of the game in a certain time and space. The strategy depends on the position of the agent in the arena and the problem on which the dispute is based. If the agent is in a dominant position, then the strategy is to maintain the status quo, whereas if the agent is in a dominated position, then the strategy must include an attempt to increase the agent's social position.

In this case, students are subordinate agents that must follow every social demand anywhere they are. For instance, a student living with an aunt must comply with all instructions and rules set at her household. However, the arena also has positive and negative effects. If this student is a dominant agent, then he/she will not be easily influenced by the conditions of the arena, e.g., even though Informant SP lived in an environment where public drinking was a common sight and the noise of street racing filled the neighborhood, SP still excelled at school. This is different from PU, an agent who was so easily influenced by the social environment—hanging out until late at night—that he/she was known as a student with no enthusiasm in learning. A positive arena creates a positive habitus, whereas a negative one results in a negative habitus.

### **Lack of Parents' Attentions to Education**

Parents, as one of the parties responsible for a child's education, wield enormous influences in its success. Therefore, parents are required to provide for the children (i.e., protection, comfort, and the fulfillment of other living needs) so that they can understand and practice Javanese ethical values (respect and harmony) at school. Respect comprises *isin* (sense of shame), *wedi* (sense of fear), and *sungkan* (sense of reluctance); hence, parents must ingrain these values to their children so as not to violate the existing rules at school but to practice and preserve Javanese ethical values instead.

A case of absence of support from the parents to instill *isin* (sense of shame) was described by Informant PU, which said that:

“I have committed violations of school attire. I was supposed to wear the school's batik uniform, but I wore the OSIS (student organization) uniform instead. My mother tore up the batik uniform because she was angry, so I cannot wear it for school anymore.” (Interview on September 4, 2018)

As for *wedi* (sense of fear), the interviews revealed that some students did not attend school without notification of absence from the parents. A senior teacher at SMPN 25, AR, said that:

“If students are absent from school for a few days, then teachers will do a home visit to check or find information about them. There was a case where the student who was absent without notification from the parents turned out to be sleeping at home. The mother was aware of this and said that she had given a warning, but, in the end, the student still decided to skip school. During the home visit, the mother was having a conversation with a neighbor, who later complained of children with the same behavior. The mother even explained how she was exhausted after hard work and how upsetting

and confusing it was to take care of her child's school problems." (Interview on October 1, 2018)

This coincides with the statement given by a counseling teacher, AW:

"Nowadays, teachers are restricted from performing physical and loud verbal warning, so students are spoiled. Teachers are afraid that even a slight warning can turn into a big problem. In the past, parents left the education of their children to the teacher, but that does not apply today. In fact, some parents resort to threats: *If anyone touches my kid, I will deal with them.* In this situation, teachers are reluctant to give warning to students ever since grades 7, 8, and now 9. Teachers just let them be." (Interview on September 21, 2018)

The above excerpt gives an example of how students appear to have no *wedi* (sense of fear; part of respect in Javanese ethical values) by leaving schools without notice, and this broke the rules and warranted severe punishments. This situation is believed to have emerged from the absence of parental support as parents did not encourage the children to fulfill their obligations as students and come to school on time.

Habitus is a crucial concept in understanding Bourdieu's thinking, which is interpreted as a cognitive structure that mediates personal and social reality. It is created from the experience of individuals in dealing with other people in a social space. Also, it is said to be an unconscious cultural realm, namely history that is unconsciously considered natural and shaped by the result of learning through nurturing, playing activities, and public education in a broad sense.

Arenas are real social situations that are organized and controlled by objective social relations. They are described as an arena of fight or battle among the existing forces to seize power. The family arena teaches negative behaviors that are not educative, and it has a negative dominant nature towards the school arena. In other words, children become students or individuals who are not afraid of breaking the rules in the form of habitus.

Education is a shared responsibility between family, community, and government. Schools are institutions that help the continuation of education in families, in which the first and foremost education is given. Path transition from 'outside the school' (family) to 'school education' (formal) requires cooperation between parents and schools (educators). Elfrianto (2015) found an imbalance in the cultivation of moral values in children. Parents as the first teachers hand over their children's moral and character education to the school. However, schools cannot provide character education merely within hours, e.g., the minimum hours of religious study, which mostly teaches ethics and morals.

The attitude of the parents mainly influences children's attitudes towards school. For a successful education, parents need to trust schools (educators) to replace their roles at school. This is fundamental because students often perform a less commendable action that parents do not want to know. In some cases, they even blame the school. Hasbullah (2001: 90) emphasizes that parents must pay attention to their children's experiences and appreciate all their efforts. Also, they must show their cooperation in directing education at home and try to motivate and guide children in the learning process.

When children still show signs of immaturity and dependence, parents have the first and foremost role in their success. To bring them to maturity, parents must set a good example because they are known to imitate older people or their parents. With a good example, they will not feel pressured. Authoritarian must not be practiced while giving suggestions to children; instead, parents



must adopt social interaction system so that children are happy to carry out what they have been told. Usually, children love to share identical features or characters with their parents, e.g., a son with his father and a daughter with her mother. Between children and parents, there must be sympathy and admiration.

Targunawan (2014) explains that nowadays, family support is fundamental in the character formation of adolescents. Without it, they will not be able to control their behavior. Unfavorable familial and environmental factors are known triggers of juvenile delinquency. Parental support may be in the form of emotional attention, information, and judgment/valuation that can increase the tendency of adolescents to behave positively.

### **Insufficient Number of Teachers and Mismatch of Areas of Expertise**

Teachers are an essential element in education at schools. An ideal or balanced ratio of teachers to students needs to be factored in for a well-performing learning process and dissemination of Javanese ethical values. With this, teachers can carry out their functions in educating proper attitudes to their students.

SMPN 25 had 842 students distributed in 24 classes—each grade (7,8, and 9) had eight classes, with a total of 43 teachers. The principal, AN, said that the teaching load at this school was averagely above 30 hours of study per week, confirming the unbalanced condition. However, since the ideal upper limit for teaching is between 24-40 hours of study/week, teachers working for less than 40 hours of teaching are considered less productive (Interview results on September 19, 2018).

The school has three Guidance and Counseling (GC) teachers, one for each grade. Two of them had expertise in guidance and counseling, while the other had an educational background on family welfare enhancement. With the high number of students living in unsafe social environments, an optimal service of the three GC teachers is expected. Consequently, they were reasonably overwhelmed in dealing with students at SMPN 25 who were inclined to commit more violations and varying levels of delinquency.

The disproportionate ratio of students' violation cases to GC teachers forced the school to take extra measures, that is, assigning the school security to assist GC teachers in supervising the behavior of students with violation tendency even though this was not part of the school security's task. Also, the school security gave punishments drills, such as running around the sports field and making students who violated the rules do push-ups.

Mismatch of areas of expertise among teachers was found in SMP Theresiana, for example, AI had an educational background in engineering, but AI taught Javanese and GC subjects instead. Teachers as educators require specific qualifications, competencies to complete educating assignments, and understanding of children's development to support the learning process in class. Idi (2013) defines teachers as professional educators because, implicitly, they have volunteered themselves to assume some of the responsibilities of the students' parents. Parents expect that the mandate of children's education conveyed to the school or teachers can optimally develop the potential, talents, and interests of their children so that one day not only do they become intelligent but also be useful for themselves, families, nation, and country. Not everyone can become a teacher that can carry out this mandate because teaching requires professionalism and prioritizes social interests and sincerity in completing tasks and obligations.

## Conclusions

A form of national culture existing in the Javanese society is Javanese ethical values that contain the principles of respect and harmony. Respect consists of *isin* (sense of shame), *wedi* (sense of fear), and *sungkan* (sense of reluctance), while harmony is a state of agreement or concordance with no contradictions. Respect and harmony need to be preserved by younger generations, including middle school students, to prevent cultural values from extinction due to current globalization and modernization. Today, Javanese ethical values are fading from the lifestyle of middle school students in Semarang Utara. At least four factors underlie this condition, namely: (1) socioeconomic conditions of the parents, (2) social environment of students' place of residence, (3) lack of parents' attention to education, and (4) the insufficient number of teachers at school and mismatch of areas of expertise. These are the dominant factors influencing the fading Javanese ethical values in the lifestyle of middle school students in North Semarang, Indonesia.

## Recommendations

In order for Javanese ethical values, including the principles of respect and harmony, to be sustainable and internalized in the lifestyle of middle school students in Semarang Utara, the school needs to increase cooperation with the parents and the surrounding community in socializing Javanese ethical values as a favorable lifestyle and integrate these values into school rules and regulations. Preservation of the principles of respect and harmony in Javanese ethics is a form of devotion and deep affection for the nation's culture.

## REFERENCES

- Aldin, Alfatfiri. 2006. *Resistensi Gaya Hidup Teori dan Realitas*. Bandung: Jalasutra
- Bédard, Melanie. 2003. La famille et l'école: entre le particulier et l'universel. Les conceptions de Condorcet, Hegel, Durkheim, Parsons, et Bourdieu et Passeron. (Bachelor Thesis, Unpublished) Accessed on March 17, 2016 <http://theses.ulaval.ca/archimede/fichiers/21211/ch05.html>
- BPS Kota Semarang 2017. <http://satudata.semarangkota.go.id>
- Chaney, David. 1996. *Lifestyle Sebuah Pengantar Konprehensif*. Bandung: Jalasutra
- Chukwuere, Joshua Ebere. 2017. The Impact of Social Media on Social Lifestyle: a Case of Study of University Female Students. *Sabinet*. Vol. 15. No. 4. p. 9928- 9940.
- Elfrianto. 2015. Urgensi Keseimbangan Pendidikan Budi Pekerti di Rumah dan Sekolah. *Jurnal EduTech*. Vol. 1. No. 1.
- Estika, Ima. 2016. Gaya Hidup Remaja Kota (Studi Tentang pengunjung Kafe di Kota Pekanbaru). *JOM FISIP*. Vol. 4. No. 1. p. 1-15.

- Feriandi, Yoga Ardian. 2017. Revitalisasi Moral Kewarganegaraan dalam Ungkapan Jawa Sebagai Sumber Pembentukan Civic Culture dan Politic Culture. *Jurnal Civics*. Vol. 14. No. 2. p. 176- 182
- Hasbullah. 2001. *Dasar-Dasar Ilmu Pendidikan*. Jakarta: Raja Grafindo Persada
- Hasibuan, M.F., Firman, and Riska Ahmad. 2016. Efektivitas Layanan Informasi dengan Menggunakan Pendekatan *Contextual Teaching and Learning* dalam Mengurangi Sikap Siswa terhadap Gaya Hidup Hedonisme. *Jurnal Penelitian Pendidikan Indonesia*. Vol. 2. No 1. p. 1-11.
- Huda, Nurul. 2017. Konstruksi Relaksi Akhlak dan Moral Jawa Dalam Pendidikan Dasar: Studi Filosofis di MI Unggulan Sabilillah dan SDN Jubellor Lamongan. *Jurnal Penamas*. Vol. 30. No.1. p. 85-124.
- Idi, Abdullah., Safarina. 2013. *Sosiologi Pendidikan Individu, Masyarakat dan Pendidikan*. Jakarta: PT Rajagrafindo Persada
- Manalu, Marlina. 2017. Korelasi Status Sosial Ekonomi Keluarga Terhadap Gaya Hidup Remaja di Kota Pekanbaru (Studi Kasus Siswa SMAN 12 Pekanbaru). *JOM FISIP*. Vol. 4. No. 2. p. 1-14.
- Purnamasari, Siti Maimunah, et al. 2017. Pembelajaran Ekonomi Berbasis Nilai Budaya Jawa. *Jurnal Pendidikan*. Vol. 2. No.2. p. 223-227.
- Rachmad, Muhammad et al. 2013. *Perilaku Merokok Sebagai Gaya Hidup Pada Remaja Sekolah Menengah Pertama Kemas, Jurnal Kesehatan Masyarakat Nasional* Vol 7. No 11, Juni 2013 Bagian Promosi Kesehatan dan Ilmu Perilaku Fakultas Kesehatan Masyarakat Universitas Hasanuddin
- Salam, Burhanudin. 1997, *Etika Sosial Asas Moral Dalam Kehidupan Manusia*. Jakarta: Rineka Cipta
- Sugiyono. 2013. *Metode Penelitian Kuantitatif Kualitatif Dan R & D*. Bandung: Alfabeta
- Sukis. 2014. Membangun Budaya di Sekolah Dasar Melalui Etika Jawa. *Jurnal Karya Pendidikan*. Vol. 1. No.1. p. 1-10.
- Suseno, Franz Magnis. 2001. *Etika Jawa Sebuah Analisa Falsah Tentang Kebijaksanaan Hidup Jawa*. Jakarta: PT Gramedia Pustaka Utama
- Targunawan, 2014. Dukungan Keluarga Terhadap Perkembangan Psikologi: Konsep Diri Pada Anak Remaja Di Wilayah Banjir Rob Kelurahan Bandarharjo Semarang Utara, *Jurnal Ilmu Keperawatan dan Kebidanan (JIKK)*

- Wempi, Jefri Audi. 2012. *Teori Produksi Kultural: Sebuah Kajian Pustaka*. Exposure – Journal of Advanced Communication, Vol.2, No.1, Februari.
- Widodo, A., Sa'adun Akbar, and Sujito. 2017. Analisis Nilai- Nilai Falsafah Jawa Dalam Buku Pitutur Luhur Budaya Jawa Karya Gunawan Sumodiningrat Sebagai Sumber Belajar Pada Pembelajaran IPS. *Jurnal Penelitian dan Pendidikan IPS*. Vol. 11. No. 2. p. 152-179.