

Research Article

Local Cultural Conservation Through Socialization of Javanese Ethical Values

Elly Kismini

Universitas Negeri Semarang, Indonesia

ORCIDElly Kismini: <https://orcid.org/0009-0005-8265-1249>**Abstract.**

Globalization has contributed to the erosion of local cultures worldwide, including in Indonesia. Therefore, it is necessary to raise awareness about the importance of conserving local cultural values and traditions. Indonesia, a diverse nation consisting of various ethnic groups that occupy an area stretching from Sabang to Merauke, is home to a wide range of local cultures, including that of the Javanese people. Javanese culture holds significant value and should be preserved, particularly its ethical values, which emphasize harmony and respect. These values must be preserved and passed down through continuous socialization within families, schools, and community institutions. Effective collaboration among these institutions is crucial to ensuring their survival. Preserving local culture plays a vital role in shaping national character. This study, conducted through a literature review, highlights the importance of cultural conservation efforts in maintaining Indonesia's rich heritage.

Keywords: conservation, local culture, socialization, Javanese ethical values

Corresponding Author: Elly
Kismini; email:
ellykismini@mail.unnes.ac.id

Published 16 May 2025

Publishing services provided by
Knowledge E

© Elly Kismini. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICORSIA 2024 Conference Committee.

1. Introduction

The diversity of cultural heritage owned by the Indonesian nation apparently does not get the attention it deserves, both from the community and the government, so that there is repeated recognition of some cultural heritages by foreign parties, as happened some time ago. The fading of Indonesian culture can be caused by internal factors, namely people who do not care about what they have, or external factors, namely the entry of foreign cultures into the territory of Indonesia which tend to be accepted by the community.

Culture as a symbolic process is unique to each community, because this process is greatly influenced by the experiences of the community in the past and the environment in which the community is located. Culture cannot be preserved if it is frozen in space and time. Cultural preservation cannot be in the form of preserving cultural products in museums for future generations to see. Cultural preservation must be in the form of



preserving the way of life of the community, so that future generations can still live the values that exist in a culture (Ardian, 2011).

Globalization has brought influence in various aspects of Indonesian life. The influence brought is not only positive but also negative. The influence enters and develops in every aspect of people's lives. So that globalization brings rapid social change in society. This social change arises because foreign cultures can easily enter and be enjoyed by Indonesian society which is supported by rapid technological advances. Basically, the emergence of new cultures that are popular in Indonesia such as K-Pop, J-Pop is part of the impact of globalization.

New cultures will continue to emerge and continue to erode existing cultures, the emergence of new cultures is not a negative thing or something that is detrimental because naturally humans will create culture whether it is created intentionally or a culture that appears unintentionally. However, this will turn into a mistake when the existing culture is simply abandoned which will cause the culture to lose its soul so that gradually the culture will disappear and be replaced by a new culture.

The reality is that Indonesian society currently prefers foreign cultures that are considered more interesting or more unique and practical, many local cultures are fading due to the low interest of the community to inherit and preserve them. The need to raise awareness of the importance of cultural conservation, where Indonesian culture is local cultures and it is the obligation of every level of society to play a role in trying to inherit and preserve local culture which will be a strength so that local culture continues to exist.

Efforts to conserve Indonesian culture have been carried out by several communities in various ways, one of which is Javanese culture which is preserved by the Javanese community. Javanese culture is a culture that prioritizes balance, harmony and harmony. All of that must live side by side with the aim of producing harmony, that is the Javanese philosophy. All elements must support each other, because they actually need each other.

Javanese society has a culture that is of high value and needs to be passed on and preserved to future generations. One of the cultural heritages that needs to be preserved in the life of Javanese society is Javanese ethical values. In the tradition of Javanese society, everyone feels obliged to create harmony and social harmony or if harmony and social harmony already exist, then everyone is obliged to maintain it. In acting or responding to something, Javanese society is required to apply the principle

of harmony and respect. The principle of harmony aims to maintain a harmonious state. The principle of respect states that when speaking and carrying oneself, humans should always show an attitude of respect towards others according to their degree and position (Suseno, 2001).

Javanese ethical values are very important to be embedded in Javanese society, which will be useful to ward off the negative influences of modernization and globalization which are increasingly eroding the cultural values of the nation due to increasingly modern technological developments.

The life of Javanese society will run well if the principles of Javanese ethics are implemented well in social life. To implement the principles of Javanese ethics, it is necessary to get used to it supported by various factors, especially through the socialization process from various institutions such as family, school and society. Good collaboration between the three institutions is expected to have a positive impact on the conservation of local cultural values, in this case Javanese ethical values.

Efforts to instill or preserve the nation's cultural values through socialization that should involve three educational institutions, namely family, school and society, in reality often face obstacles in the form of the less than optimal role of one of the educational institutions, such as the results of research from (Astuti, Kismini, & Prasetyo, 2014; Baykara, Demir, & Yaman, 2014; Cho & Hwang, 2019; Drumwright, Prentice, & Biasucci, 2015; Hall et al., 2017; Hawk, 2017; Sanga, 2015; Setyanto, Sari A, & Tommy CW, 2015; Tomlin, Metzger, Bradley-Geist, & Gonzalez-Padron, 2017; Young-Pelton & Dotson, 2017). The technique used in this writing is a literature study sourced from books, journals, or other sources relevant to the theme of this journal.

2. Research Methodology

2.1. Research Result and Discussion

2.1.1. The Importance of Local Cultural Conservation

The Indonesian nation has a variety of cultures, and these cultures are in the form of local cultures. The many foreign cultures that continue to enter without a filter can erode or fade the local culture in Indonesia. Various efforts must be made to overcome these problems, so that Indonesian culture can remain sustainable. Various methods can be used to preserve culture, but the most important thing that must be had is to

foster awareness and a sense of ownership of the local culture, so that with a sense of ownership and love for local culture, people will learn it, so that local culture will continue to exist, because the heirs of local culture will continue to exist and preserve it.

In society, it is necessary to instill an understanding that local culture that develops in society is something good. Often people assume that local culture is not in accordance with the times. In fact, local culture has a function as a characteristic of the supporting community.

It is inevitable that in the conservation of local culture there will be a form of culture, where the culture that is preserved still exists and is known, even though in its development it is increasingly eroded or forgotten. Conservation of local culture can only be carried out effectively when the culture that is preserved continues to be used and carried out by the supporting community. When the culture is no longer used, the culture will disappear.

Currently, Indonesian culture is starting to lose its original color, because of the influence of foreign cultures that are more dominant in people's lives. Government policies on cultural issues are very lacking. The government only focuses on economic and political issues. The government is less aware that national culture is the identity of the Indonesian nation. Identity is a self-identity that must be maintained. Without identity, a person is difficult to recognize. When it comes to a large nation, which easily allows its identity to be played with by other nations, this becomes even more dangerous.

The formation and development of a culture is caused by the interaction of the first factors of race or genetics, the second natural or geographical environment, the third occupation or economy and the fourth is the mental or psychological factor which is a human characteristic and which frees humans from blind dependence on the natural environment (Raga Maran, 2000). Dawson further stated that culture is a four-fold community, namely the work community, the community of thought, the community of place and the community of blood (race). In this interaction, humans play a role as active-creative actors, because they have reason and freedom. While the natural environment or material elements become conditions for humans to create culture.

It is clear that culture is a way of life together, a unique way for humans to adapt to the natural environment, and is a human strategy in meeting their life needs. In its development and change, culture has similarities with the development of a biological species, as stated by Tate Regan, first of all not for the sake of changing its biological

physical structure, but for the sake of forming a community, either with new habits, or with a new environment. Just as each natural environment tends to have distinctive forms of animal and plant life, so too does each geographic environment tend to have its own type of society (Raga Maran, 2000).

There are various efforts in preserving culture, namely the first to help raise awareness of the importance of culture as a national identity, the second to participate in preserving culture by participating in its implementation, the third must study the culture itself, and the last is to try to socialize it to others so that others are interested in participating in maintaining and preserving it.

The influence of cultural development on the dynamics of a person's life is complex, and has a continuous existence and is also a social heritage. The culture owned by a community group will not be free from the influence of other community groups, through contacts between community groups. A community group will adopt a certain culture, if the culture is useful to overcome or meet the demands it faces.

2.1.2. Javanese Ethical Values

In Javanese society there are two rules that most determine the pattern of social interaction. The first rule is that in every situation humans should behave in such a way that it does not cause conflict. The second rule requires that humans in the way they speak and carry themselves always show respect for others, according to their degree and position. The first rule is called the principle of harmony, the second rule is called the principle of respect (Suseno, 2001).

2.1.3. The Principle of Harmony

The principle of harmony aims to maintain society in a harmonious state "in a state of harmony", calm and peaceful, without conflict and, united in the intention to help each other. A harmonious state exists where all parties are in a state of peace with each other, like to work together, accept each other in a calm and agreed atmosphere. Harmony is an ideal state that is expected to be maintained in all social relationships, in families in neighborhood associations, in villages in every permanent grouping. The atmosphere of the entire community should breathe the spirit of harmony.

Acting harmoniously means eliminating signs of tension in society or between individuals so that social relationships continue to appear harmonious and good. Harmony

contains continuous efforts by all individuals to be calm with each other and to eliminate elements that may cause disputes and unrest. The demands of harmony are the rules of a comprehensive society. Anything that can disrupt the harmonious state and atmosphere of harmony in society must be prevented. Harmony means trying to avoid the outbreak of conflicts. Therefore, the principle of harmony should not be called the principle of harmony but rather the principle of conflict prevention (Suseno, 2001).

A conflict usually breaks out when conflicting interests collide. As a way of acting, harmony demands that individuals are willing to put aside, even if necessary, personal interests for the sake of mutual agreement. A powerful means of preventing conflict is Javanese etiquette which regulates all forms of direct interaction outside the nuclear family environment and the environment of close friends. Etiquette concerns body movements, seating order, content and form of a conversation. Javanese itself is very suitable for this, a conversation between civilized people must be carried out in the form of *krama*, but *krama* language does not provide the possibility for rude people, to swear, to give orders directly or to show emotion.

The ability to act in this way is obtained by Javanese children through education in the family (Suseno, 2001). In the social order of Javanese children, two stages can be distinguished. The first stage lasts until the child is approximately five years old and is characterized by a close unity with the family, without any tensions. During that time the child is continuously the center of attention and affection in his environment. The child is always in physical contact with his mother or father, older sibling, grandmother and so on. Frustrating experiences and surprises are prevented as much as possible and all the child's desires are always fulfilled. The child is never left alone. In this stage, social order needs to be achieved in two ways. First, the most important behavioral attitudes are trained in the child through continuous gentle repetition. For example, so that the child learns that receiving and giving something must be done with the right hand, not with the left hand. The second characteristic of education in Javanese families. Children are required to obey not through threats of punishment or reprimands from the mother, but through threats that a power outside the family, such as evil spirits, dogs, strangers, will threaten the child if he does not behave well. Thus the child will experience his family as a source of solid support for psychological and physical security. The second stage of social order for children begins after the child has passed the age of five. At that stage the father begins to change his role, from a close friend to a distant and foreign person who is introduced by the mother into a dangerous outside world, towards whom the child must feel fear and show respect. The child is increasingly expected to be able to

behave in a civilized manner. The child must learn all the elements of etiquette expected by Javanese adults. The discipline of the child is now no longer through direct threats of dangers from outside, but through clues about the reactions of others. At this stage it is not the mother's own displeasure that is expressed, but what others might say about him. The child learns to feel ashamed of strangers, to fear the discomfort, shame and guilt that are increasingly associated with situations in which feelings are expressed openly or other rules of etiquette are violated. When the Javanese have grown up, they will internalize that their well-being, even their existence, depends on their unity with their group. Directly opposing the will of others or showing hostility is very contrary to their feelings. Therefore, any behavior that deviates from the principle of harmony will be faced with.

2.1.4. Principle of Respect

The second principle that plays a major role in regulating interaction patterns in Javanese society is the principle of respect. This principle states that everyone in the way they speak and carry themselves must always show respect for others, according to their degree and position.

Fluency in using appropriate respectful attitudes is developed in Javanese people from childhood through family education (Suseno, 2001). This education is achieved through three feelings learned by Javanese children in situations that require respect, namely *wedi*, *isin* and *sungkan*. *Wedi* means fear, either as a reaction to physical threats or as a fear of the unpleasant consequences of an action.

First of all, children learn to feel *wedi* towards people who must be respected. Children are praised if they behave *wedi* towards older people and strangers. The first forms of polite and polite behavior are taught to children by alluding to all kinds of terrible dangers from foreign parties and forces outside the family that will threaten them.

Not long after that, education began to feel *isin*. *Isin* means shame, also in the sense of being shy, feeling guilty and so on. Learning to feel shame (*ngerti isin*) is the first step towards a mature Javanese personality. On the other hand, the assessment of *ora ngerti isin* , not knowing shame is a very sharp criticism. The feeling of *isin* is developed in children by embarrassing them in front of neighbors, guests and so on, if they do something that deserves to be reprimanded.

Isin and respect are a unity. Javanese people feel isin if they cannot show the right attitude of respect towards people who deserve to be respected. The feeling of isin can arise in all social situations. The only exception is the nuclear family circle, where there is a friendly atmosphere (*tresna*) and people do not feel isin with each other. The friendly atmosphere is the opposite of relationships where people must show respect and are automatically pressured by the feeling of isin. On the other hand, all external relationships are always threatened by the feeling of isin. Against this feeling, individuals try to equip themselves in two ways. On the one hand, by expanding the circle of close relationships, for example with neighbors, people should not feel ashamed. However, this effort rarely happens. On the other hand, the existence of strict politeness helps to achieve more relaxed forms of social interaction, because the rules ensure that words and behavior are appropriate and therefore there is no need to feel isin. Fear of feeling isin is one of the strongest motivations for Javanese people to adjust their behavior to the norms of society.

When a child is about five years old, he already understands which contexts must contain feeling isin. The more mature and the more he masters politeness, the more he is recognized as a full member of Javanese society. Over the years, Javanese people learn to feel *suhan*. *Suhan* is a feeling that is close to feeling isin, but different from the way a child feels shy towards strangers. *Suhan* is shame in the positive sense. Unlike feeling isin, feeling *suhan* is not a feeling that must be prevented as Geertz describes *suhan* as a polite respect for superiors or strangers, as a subtle restraint of one's own personality for the sake of respect for the personality of others. *Suhan* is a positive feeling of shame that is felt when dealing with superiors.

Wedi, isin and *sungkan* are a continuity of feelings that have a social function to provide psychological support for demands for respect. Thus, individuals feel compelled to always adopt a respectful attitude, while disrespectful behavior causes discomfort. The innermost feelings are a sign of a mature personality. Understanding *wedi*, isin, *sungkan* and *rukun* and understanding when and how those feelings fit means that one has achieved a more general ideal of being Javanese: knowing how to carry oneself, being healthy and mature, in short, becoming a complete Javanese (Suseno, 2001).

Javanese society highly values friendship, so that the existence of other people is highly respected as something very important. A person does not want other people to know or experience hurt feelings, or be offended by words or actions that are done, because for Javanese people, *ajining diri saka lathi*, *ajining raga seko busana* (a person's self-esteem is from his tongue/words, the value of the body is from his clothes).

Social awareness and status are important in the principles of harmony and respect in Javanese society. Social interactions that take place must be aware of who the interaction is taking place with.

2.1.5. Socialization of Javanese Ethical Values in Educational Institutions

Socialization is identical to the meaning of adjustment. The concept of adjustment comes from biology, and is a basic concept in Darwin's Theory of Evolution. According to this theory, only organisms that are most successful in adapting to their physical environment can survive (Idi, 2016). Human behavior is a reaction to demands or pressures from their environment. In life in society, human behavior is not only an adjustment to the physical demands of the environment, but also an adjustment to the demands and social pressures of others. This adjustment is a reaction to a number of demands on oneself. The socialization process is also a process of individual learning to behave according to standards in the culture of society. The socialization process is also seen as a process of accommodation, where individuals inhibit or change impulses according to environmental pressures and develop new behavioral value patterns according to the culture of society. As Idi said that: (1) the socialization process is a learning process, namely the accommodation process in which individuals hold back, change impulses within themselves and take over the way of life or culture of society, (2) in the socialization process, individuals learn habits, attitudes, ideas, patterns of values and behavior and standards of behavior in the society in which the individual lives and (3) all the traits and skills learned in the socialization process are arranged and developed as a unified system within the individual concerned (Idi, 2016).

Education is a complex process and involves various parties, especially the family, school and society which are known as the three centers of education. It is through education that the process of instilling values in society can take place.

Everyone in society will always experience change and development according to the color and style of the institution. Based on the reality and role of these three institutions, Ki Hajar Dewantara considers these three educational institutions as the Three Centers of Education, meaning, three centers of education that gradually and integratedly carry out educational responsibilities to the younger generation. Likewise, instilling Javanese ethical values in the younger generation can be done through socialization in three educational centers, namely family, school and community.

2.1.6. Education in the Family

The family environment is the first educational environment, because it is in this family that children first receive education and guidance. It is also said to be the main environment, because most of a child's life is in the family, so the education that children receive the most is in the family.

The family is a place where a very deep practical moral feeling develops and does not require theoretical legitimacy. Mulder said that Javanese people always hold feelings starting from family, society and country. Feelings mean supernatural secrets, and the seeds of feelings become a means of life (Endraswara, 2015). This indicates that feelings in the lives of Javanese people are very important. Feelings are divided into two, namely (1) Feelings Njaba, meaning external feelings such as salty, spicy, sweet, and (2) Feelings njero, namely the core of feelings from the human heart. Living in a Javanese family must always weigh feelings if you want a safer and more peaceful life.

For Javanese people, the family is the first teacher who teaches how a person should feel, think and behave in facing reality. Therefore, a mother in Javanese society is expected to be able to educate her children while providing a sense of *tresno* (love) and a sense of security. The parent figure is what provides a sense of emotional well-being and a point of balance in social orientation. The process of socialization in the family is a continuous process throughout the history of a person's personal life. It is the closest family who, with their greetings from day to day through concrete demonstrations in daily attitudes, ensures that children do not deviate too far from existing cultural norms. Children's development really depends on the existing social environment. The family is also the main place for instilling basic values for children, which are usually reflected in the attitudes and behavior of parents as role models that can be used as examples for their children. With examples, it will give rise to symptoms of positive identification, namely the identification of oneself with the person being imitated, in this case it is very important in the context of personality formation. All values that are inherent in children are obtained from people they like and admire, and through this is one of the processes that children go through in recognizing values. In this regard, KI Hajar Dewantara (in Hasbullah, 2001:42) said that the sense of love, the sense of unity and the values of feelings and states of mind that are generally very beneficial for the continuation of education, especially value education, are found in it a strong and pure nature, so that other educational centers cannot match it.

The family as the first and main educational institution, plays an important role in the process of internalization and transformation of cultural values into the child's personality, including in this case the Javanese ethical values adopted by the Javanese community. Individual experiences in primary groups or families can create pleasure and full confidence and create a sense of security for individuals. In this primary group, a sense of loyalty to the group is also fostered, learning to position oneself, learning to play a role, being able to respect each other and respect each other's responsibilities (Salam, 1997).

In the family, parents are responsible for their children, especially in the context of education. Awareness of the responsibility to educate and foster children continuously needs to be understood and developed by parents, so that they are able to educate children according to the times.

For Javanese people, the family, consisting of parents, children and usually a husband or wife, are the most important people in the world (Darmadi, Jamalon, & Sulha, 2018). They are the ones who provide emotional well-being and a point of balance in social orientation. They provide moral guidance, helping children from childhood to adulthood by learning Javanese cultural values.

For Javanese people, the main obligation of parents is to ensure that their children become people (*dadi uwong*), namely becoming respected members of society. Awareness of the importance of culture is expressed in the view that children are *durung jawa*, namely not yet Javanese, do not yet know the rules of life and are still controlled by their instincts and emotions.

2.1.7. Education in Schools

Basically, education in schools is a continuation of education in the family, besides that, life in schools is a bridge for children that connects life in the family with life in society.

The role of schools as institutions that help the family environment, then schools are tasked with educating and teaching as well as improving and refining the behavior of students brought from the family.

One of the functions of schools is to maintain cultural heritage (conservation) that lives in society by conveying the cultural heritage (cultural transmission) to the younger generation, in this case of course students (Hasbullah, 2003). The function of schools related to conservation includes the inheritance of regional cultural values, there are

at least two functions: (1) schools are used as one of the community institutions to maintain the traditional values of a particular society. For example, schools in Central Java are used to maintain the cultural values of Central Java; (2) schools have the task of maintaining the diverse cultural values of the nation for the sake of national interests (Idi, 2016). Teachers in schools are seen as models and are considered to be able to carry out the mandate of parents (family and community) so that children understand and then adopt the cultural values of their community, including the values contained in the principles of Javanese ethics. Schools and teachers should pay more attention and foster attitudes and behaviors that direct students to apply the principles of harmony and respect in school life. Schools are tasked with conveying culture to the next generation, therefore they must always pay attention to society and general culture. In addition, the typical task of schools is to educate children by conveying a number of knowledge, attitudes and skills that are in accordance with the curriculum with certain methods that apply in the school concerned.

2.1.8. Education in Society

Every society has its own value system that is different from one another. In that value system, national cultural values are always intertwined with unique local cultural values.

Human development depends on socialization, which is a continuous process that allows humans to gain self-identity and social skills. However, to become human, people do not only learn one way. The content of socialization varies from one society to another. Through socialization, humans acquire the culture of the society in which they are born and raised. It is in the cultural environment of their society that humans learn about the unique design for living.

Every society has social values that will differ from one another. These social values must be described in the form of norms or rules of social life so that they are easily understood and followed by the entire community in everyday life.

So that the values adopted by society are not destroyed, the community must pass on what it has to the next generation. The way to carry out this effort is through education. With this education, society teaches concepts and attitudes in social interaction and teaches how to behave in social life. That education is a product or result of life and it grows in a society and is considered valuable if it is useful for life. Socio-cultural values that are spiritual or psychic include a sense of beauty, truth, ethics and religion (Salam, 1997).

In meeting the needs of life, humans interact between individuals and their social environment (society). Community life grows through a transmission process that takes place through communication tools in the habits of acting, thinking and feeling, from the older to the younger. Without communication between the old and the young, culture would not be possible to continue.

Initially, education was interpreted as the process of maturing children (Lengeveld's theory), so education could only be carried out by adults to children who were not yet adults. This concept has influenced many groups, especially the Javanese with their proverb "ora ono kebo nyusu gudel" or there is never a buffalo breastfeeding a buffalo calf. This means that parents cannot possibly teach their children, so education can only be given by adults to children who are not yet adults. Furthermore, Father Drijarkoro said that "Education is the process of humanizing young humans. The concept of humanizing humans can be justified, because human children must be humanized in order to become humans (unlike chicks, meaning that chicks will remain chickens even if they are raised by ducks). but human children will become wolves in their behavior when raised by wolves (Nasution, 2014). Javanese society tends to have a high awareness of the existence of others. The exchange of politeness is a way used to open the way for further interaction between members of society.

3. Conclusion

Globalization has caused the erosion of local cultural values, as is also the case in Indonesia. Indonesian society is more interested in using foreign cultural products in their lives.

Indonesian society has a diverse culture and needs to be preserved to avoid extinction as a result of the onslaught of foreign cultures entering Indonesia. One of the cultures that needs to be preserved is Javanese culture which is the local culture of the Javanese people.

One of the conservations of local Javanese culture that needs to be carried out is the existence of Javanese ethical values, where in the life of the Javanese people they must always implement two principles, namely the principle of harmony and the principle of respect.

In order for Javanese ethical values to become the character of the Javanese people, there needs to be good collaboration between institutions, both families, schools and

the community in implementing the socialization of Javanese ethical values continuously.

References

- [1] Ardian, M. Mengenai Pelestarian Budaya Indonesia. Retrieved from <http://percikanrenungan.blogspot.com/2011/08>. 2011.
- [2] Astuti TM, Kismini E, Prasetyo KB. The Socialization Model of National Character Education for Students in Elementary School Through Comic. KOMUNITAS. International Journal of Indonesian Society and Culture. 2014;6(2):260–70.
- [3] Baykara ZG, Demir SG, Yaman S. The effect of ethics training on students recognizing ethical violations and developing moral sensitivity. Nurs Ethics. 2015 Sep;22(6):661–75.
- [4] Cho OH, Hwang KH. Academic ethical awareness among undergraduate nursing students. Nurs Ethics. 2019 May;26(3):833–44.
- [5] Darmadi H, Jamalon A. Sulha. Pengantar pendidikan: suatu konsep dasar, teori, strategi, dan implementasi. 1st ed. Bandung: Alfabeta; 2018.
- [6] Drumwright M, Prentice R, Biasucci C. Behavioral Ethics and Teaching Ethical Decision Making. Decis Sci J Innovative Educ. 2015;13(3):431–58.
- [7] Endraswara S. Etnologi Jawa: Penelitian, Perbandingan, dan Pemaknaan Budaya. Yogyakarta: CAPS; 2015.
- [8] Hall TE, Engebretson J, O'Rourke M, Piso Z, Whyte K, Valles S. The need for social ethics in interdisciplinary environmental science graduate programs: results from a nation-wide survey in the United States. Sci Eng Ethics. 2017 Apr;23(2):565–88.
- [9] Hasbullah. Dasar-dasar Ilmu Pendidikan (Revisi). Jakarta: RajaGrafindo Persada; 2003.
- [10] Hawk TF. Getting to Know Your Students and an Educational Ethic of Care. J Manage Educ. 2017;41(5):669–86.
- [11] Idi A. Sosiologi Pendidikan : Individu, Masyarakat, dan Pendidikan. (Safarina, Ed.) (5th ed.). Jakarta: Rajawali Pers; 2016.
- [12] Nasution. Sosiologi Pendidikan. 1st ed. Jakarta: Bumi Aksara; 2014.
- [13] Raga Maran R. Manusia dan Kebudayaan dalam Perspektif Ilmu Budaya Dasar. 1st ed. Jakarta: Rineka Cipta; 2000.
- [14] Salam B. Etika Sosial Asas Moral dalam Kehidupan Manusia. Jakarta: Rineka Cipta; 1997.

- [15] Sanga K. Fananaua: ethics education in an indigenous Solomon Islands clan. *International Journal of Critical Indigenous Studies*. 2015;8(1):10–7.
- [16] Setyanto, A. E., Sari A, L., & Tommy CW, D. Faktor- Faktor yang Mempengaruhi Memudarnya Etika Komunikasi Masyarakat Jawa di Kota Surakarta. *Jurnal Komunikasi Massa*. 2015;8(2).
- [17] Suseno, F. M. *Etika Jawa Sebuah Analisa Falsah Tentang Kebijaksanaan Hidup Jawa*. Jakarta: PT.Gramedia Pustaka Utama;2001.
- [18] Tomlin KA, Metzger ML, Bradley-Geist J, Gonzalez-Padron T. Are Students Blind to Their Ethical Blind Spots? An Exploration of Why Ethics Education Should Focus on Self-Perception Biases. *J Manage Educ*. 2017;41(4):539–74.
- [19] Young-Pelton CA, Dotson TD. Ethical Issues in Rural Programs for Behavior Analysis for Students With Disabilities. *Rural Spec Educ Q*. 2017;36(1):38–48.