Revitalizing the Family Education Environment: Integrating the Values of Memayu Hayuning Bawana in Saparan Culture

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Abstract: This study is based on a description of Indonesian family profile data as reflected in the results of the Inter-Census Population Survey (2015) which shows that Indonesian families are not that severe or vulnerable. In 2016, there were actually fewer married couples than in 2013, but increased slightly until 2018. On the other hand, the number of divorces continues to increase. This means that the number of families separating due to divorce in Indonesia is increasing. Divorce data shows that more and more families experience shocks to their family ties every year. More than 400,000 families experienced this shock in 2018. This is a very serious issue and must be addressed immediately. The most common cause of divorce was long-term arguments or arguments (44.8%), followed by financial problems (27.17%), domestic separation (17.55%), domestic violence (2.15%), and consumer lifestyle alcohol (0.85%). Therefore, this research is a cultural study using semiotic analysis (semiotics), that is, the study of symbols in social life, that is, the study of how symbols are generated and used in society. The result of this research is to provide the target community with cultural symbols and signs that represent the values that Memayu Hayuning Bawana adhere to and still practice in their lives. In conclusion, the cultural values of Memayu Hayuning Bawana are effective in strengthening the resilience of Javanese families.
1 Introduction

Family education includes values, ethics and practices taught in the family context, which significantly impact people's character and development, particularly the younger generation of today [1,2]. However, in the modern era, technological developments, urbanization and social changes have changed the landscape of family education[3]. Local values and intellectual traditions are often ignored in modern education [4,5].

Along with these changes, Javanese society, which is rich in cultural values and local wisdom, is bringing The notion of memayu hayuning bawana aims to promote the aesthetic appeal of the globe[6–8]. The idea of harmony, tolerance and cooperation in everyday life and in accordance with these values, Families in Java have significantly contributed to the education and character development of the younger generation (Darling et al., 2020).

In detailing the essential memayu hayuning bawana values, there is harmony, conformity and beauty as the central pillars. Harmony, with its emphasis on harmony and balance in life, creates the foundation for balanced and complementary relationships within Saparan society, likewise with harmony, which not only teaches harmony between humans and nature but also promotes harmony between individuals and between groups. Beauty, as the third value, provides an aesthetic dimension that appreciates the beauty of nature, art and aesthetic values in everyday life. Sensitivity to beauty not only enriches life experiences but also creates an emotional bond with the surrounding environment. Examining current conditions in Saparan opens the door to exploring the extent to which memayu hayuning bawana values are reflected in people's lives. Through this lens, we can evaluate how harmony, conformity, and beauty shape social norms, determine daily interactions and reflect values, socially recognized values.

Assessing the practice of these values requires focusing on institutions such as families, schools, and society in general [10,11]. Fundamental questions such as how these values are embedded in the social structure and whether there is an imbalance with current social practices provide information. In this way, it is possible to assess the extent to which the values of memayu hayuning bawana are not just theoretical concepts, but shape and shape the everyday reality of the people of Saparan. A holistic approach to this analysis allows for a better understanding of the power relations between traditional values and current social conditions.

However, the process of modernization requires further strengthening the link between these traditional values and modern educational developments. The need for more detailed research on how to apply memayu hayuning bawana values to home education is currently an important issue. The lack of research data supporting the integration of these values is a real challenge in bridging the gap between traditional and modern education. Hence, this research endeavor seeks to address this deficiency and investigate the potential and advantages of incorporating memayu hayuning bawana values into contemporary home education. To support this study, primary and secondary research data assess the impact of memayu hayuning bawana values on today's family environment and develop a family education model based on Javanese local wisdom values. It is utilized to enhance the empirical evidence that supports the growth.

The focus of this study is to examine the significance of memayu hayuning bawana values in contemporary family education, fill the gap between tradition and contemporary education, and provide practical guidance for families in implementing these values. The benefit of this research is to strengthen family education and support the positive development of the younger generation. This journal's theoretical research provides detailed insights into the relevance and application of memayu hayuning bawana's local wisdom values in the context of contemporary family education. The Javanese philosophy of life, termed as memayu hayuning bawana, encompasses several significant values that can significantly enhance family education.

First, this theoretical study examines the key values reflected in memayu hayuning bawana. Values such as tolerance, harmony, cooperation, harmony with nature, and respect for others are the main pillars that characterize Javanese tradition. Previous research on the understanding, application, and impact of these values in home education has focused on understanding their relevance. The literature review also addresses recent developments in family education, including ideas about character development, value learning, and the role of the family in child development. These studies show that good home discipline has a positive impact on children's development and personality development. However, in the process of modernization, there should still be a gap between these traditional values and the development of modern education. A key issue at this time is the need for thorough research on how to apply memayu hayuning bawana values to home education. The lack of research data supporting the integration of these values poses a real challenge in bridging the gap between traditional and modern education.

Hence, the objective of this study is to close this disparity and illustrate the potential and benefits of using this technique for determining memayu hayuning bawana values a more modern home education to support this study, we used primary and secondary research data to assess the impact of memayu hayuning bawana values on today's family environments, and to support families based on local Javanese intellectual values. Integrate empirical evidence to support the development of educational models [5,12].

The objective of this study is to examine the significance of memayu hayuning bawana values in current home education, narrow the gap between traditional and modern education, and develop practical methods to put these values into practice provide advice to families. The benefit of this research is to strengthen family education and support the positive development of young generations. Theoretical research in this journal provides insight into the relevance and application of memayu hayuning bawana's local wisdom values in the context of contemporary family education.
concept of memayu hayuning bawana serves as the foundation of the Javanese philosophy of life, contains many important values that can significantly contribute to family education.

Firstly, this theoretical work is reflected in the important values, memayu hayuning bawana. Values such as tolerance, harmony, cooperation, harmony with nature, and respect for others are the main pillars that characterize Javanese tradition. Previous research on the understanding, application, and impact of these values in the context of family education has been central to understanding their relevance [13, 14]. The literature review also discusses current developments in the field of home education, including ideas about personality development, learning values, and the role of the family in child development. These studies show that strong family education has a positive impact on the development and formation of a child's personality [15–18].

This theoretical study further explains the gap that exists between the values of memayu hayuning bawana and modern education. This gap is caused by social changes, technology, and urbanization, which are changing the way of life of Javanese people. This creates challenges in combining traditional values with educational needs and the needs of modern families. This theoretical study also provides reasons for filling this gap by showing the relevance and potential of memayu hayuning bawana's values in supporting modern family education, and this research provides a strong foundation for filling this gap. With this approach, this journal creates a solid conceptual foundation for further research in the field of family formation and the influence of traditional values in the modern context.

From the literature review carried out, this journal concludes that the values of memayu hayuning bawana have the potential to become a family education approach that can improve the quality of life for families and the younger generation. The hypothesis is that implementing these values will have a positive impact on the development of the family and the younger generation. Given recent advances in this research, it is important to assess recent developments in the field of home education and their relevance to the local wisdom of the memayu hayuning bawana. The current literature review includes research examining the impact of home education on child development, including personality development, ethics, and values. These studies show that good family discipline has a positive impact on the development and strengthening of children's character [19, 20].

In addition, current literature also includes research on local wisdom and traditional values in educational settings. These studies investigate how local wisdom values such as memayu hayuning bawana play a role in shaping the outlook on life and behaviour of individuals in Javanese society.

The relevant gap in the context of this research is the contradiction between local wisdom values such as memayu hayuning bawana and the development of modern family education. In light of social changes, technology, and urbanization, there is often a visible mismatch between traditional values and modern education. This gap creates challenges in bridging the gap between the values deeply rooted in Javanese society and the current needs of families to educate their children in an ever-changing context.

This research has the potential to make substantial contributions to the progress of scientific knowledge and the field of home education. This study aims to enrich home education by bridging the gap between traditional values and modern education, allowing families to play a more effective role in their children's personality development. Researchers justify filling this gap by improving the understanding and application of values memayu hayuning bawana into modern family education to create a stronger foundation for young generations that addresses modern challenges and supports balanced development. The purpose of this research is as follows (1) To analyze the relevance of the value of local wisdom of memayu hayuning bawana in family education (2) bridging the gap between traditional and modern home education by identifying strategies that integrate these values; (3) provide families with practical guidance to apply memayu hayuning bawana values in their daily lives and evaluate the impact of practicing these values on the personality development of their children and the family as a whole; This study makes a valuable contribution to expanding knowledge in the field of home education based on local wisdom. Further research may lead to the creation of teaching models and student character development models based on the values of local wisdom.

2 Method

In this study, education for parents is the variable. A family education method known as memayu hayuning bawana was established, drawing its principles from indigenous wisdom. The survey subjects were married couples (husband and wife) living in Magelang City. It had sixty subjects total—thirty husbands and thirty wives.

This kind of study employs literary research techniques in a semiotic descriptive manner. The authors adopted this strategy to demonstrate results from the theory and literature study concerning efforts to develop an environmental character based on local wisdom [21].

This study utilizes a qualitative methodology [22]. It is claimed that qualitative techniques aim to describe and analyze social actions, events, phenomena, and the attitudes, beliefs, perceptions, and thoughts of people and groups. According to Bogdan and Taylor et al. (2020), the qualitative method is a method of study that produces descriptive data in the format of observed actions and people's written and spoken words. Using qualitative research data based on local culture makes the Indonesian cultural research approach easier to understand [23]. A written report is used to present the qualitative research's final findings. An investigator's viewpoint, attitude, and competence greatly impact the findings of their qualitative studies. Data citations are used in research papers to support the report's presentation. Interview scripts,
field notes, pictures, videos, personal records, observations and points, and government-issued papers might all contain this information.

3 Results and Discussion

Indonesia is a country with very rich cultural diversity. One culture that has its characteristics is Javanese culture. Apart from having extraordinary local wisdom, Javanese culture also teaches many values that are beneficial for social and spiritual life. One of the very important values in Javanese culture is memayu hayuning bawana, which can be interpreted as creating a balanced and harmonious life[24].

Family education based on memayu hayuning bawana values is a model of an educational approach that uses a Javanese cultural approach. This model pays attention to local wisdom, cultural values, and traditions as a source of strength and solutions to counseling problems. Memayu hayuning bawana family education does not just solve problems but also strengthens the internal resources of individuals or families [3,15].

As a highly distinctive family education model for building family harmony and resilience [25,26], this study discovered that Javanese cultural values, such as memayu hayuning bawana, have a significant impact on enhancing the standard of family education and reinforcing the internal resources of the family. Now, we will provide a more comprehensive analysis of the attributes associated with the values of memayu hayuning bawana.

3.1 Analyzing the relevance of local wisdom values Memayu Hayuning Bawana in family education

Memayu hayuning bawana is a local wisdom that is the basis of Javanese teachings. This local wisdom is the core of Javanese teachings, passed down from generation to generation. Javanese local wisdom refers to reasoning power related to the expression memayu hayuning bawana. Because the word wise means wise. Wise has clear reasoning power. A wise person is a person who can think with perfect reasoning. Local wisdom contains local genius [7]. There is no doubt that it contains local emotional content. According to native Javanese wisdom, memayu hayuning bawana holds spiritual significance [27]. The key to Memayu as local wisdom means safety, happiness, and prosperity in the world. The local wisdom of memayu hayuning bawana should be accompanied by the Greget (spirit) of Ambrastha Dur Angkara (eradicating low desires) by the community[24]. After the community implements memayu hayuning bawana of course, the community will automatically be able to contribute to peace, tranquility, harmony, unity, and unity of the nation, country, and even the world. Memayu hayuning bawana must be a way of life for people who aspire to live a life of the noble character. The following are the values contained in memayu hayuning bawana.

3.1.1 Tepa Selira and Bisa Rumangsa

These relationships need to be managed so that there is harmonization. This harmonization will be a vehicle for the world’s beauty; the main moves used to achieve memayu hayuning bawana are the practices 1) tepa selira and 2) bisa rumangsa. Tepa selira means being able to measure yourself so that you want to respect others. Being able to Rumangsa means feeling things that other people feel. In the context of the science of guidance and counseling, which is part of the science of education, bisa rumangsa can also be called empathy.

Memayu hayuning bawana proves that prioritizing togetherness and not prioritizing differences in navigating life in a pluralistic society invites humans to be calm and able to live together with high awareness and sincerity. With togetherness, harmony, and the ability to live together, everything will be achieved more easily. In the context of marriage and family life, there is an effort to combine the thoughts of men and women, each of whose characters are different, and then combine them into one community, thus creating unity and a spirit of togetherness to build and maintain the household into an ideal household. It is very different if there is a crisis in the household, such as many differences of opinion, mutual suspicion, and understanding each other in the family[28].

Humans’ task is to cultivate themselves so that they can maintain tepa selira and bisa rumangsa to have fun when interacting with anyone. A good, correct, open, and honest household is the main milestone in instilling, fostering, and developing noble character. Suppose the Laku memayu hayuning bawana is used as a principle in living life on a small scale, namely family life. In that case, it could become a principle on a large scale, namely becoming a global culture. To preserve nature and the environment well, you have to learn a lot yourself. If, even in a small family life, there is still a lot of miscommunication and dishonesty. In a small community or family environment, it is not possible to set an example to invite those around you to the business of seducing Hayuning Bawana. So, the consequences that can be seen are the current conditions, namely natural, mental, and moral. To be able to implement and realize the memayu hayuning bawana, the memayu hayuning arip bebrayan should be attempted first. Bebrayan, nothing but the key is staying calm and being able to hunt. With this, the family will be peaceful, calm, and prosperous. Suppose Javanese people can maintain comfort in the family sphere and live with other family members. In that case, life in society and the country will also be more comfortable. In the Javanese view, being congenial and able to home is a basic character that pays attention to the natural world. The real world is a nature that is abstract, mysterious, and full of peace. As one of the kasunyatan sciences or reality sciences that is studied from a spiritual perspective, it is a Javanese spiritual science that is based on reality. A reality that is built on the existence of tepa selira and bisa rumangsa to house [29].
3.1.2 Karyenak Tyasing Sesama

Memayu hayuning bawana can be achieved through a basic behavioral trait called karyenak tyasing sesama, meaning behavior that tries to please other parties based on a selfless attitude and can process emotions. The context of pleasing others in a wise manner. Karyenak tyasing sesama is prioritizing collective needs rather than one's interests (ego). Karyenak, means giving a good feeling, pleasure, joy, and support to other people. When other people in the family context feel hurt, whether it is a partner or child, this indicates an uncomfortable process. Other people will be hurt, even though before God, humans have the same level. Life values that provide peace to achieve family welfare must be considered. Memayu Hayuning Bawana can be seen as the act of safeguarding the physical appeal of the world. The essence of the world's beauty resides in the fulfillment of others' necessities. If an individual in the family has hurt a partner or family member, sometimes this will be remembered for a lifetime. Therefore, karyenak is interpreted as giving a good feeling, pleasure, joy, and support to a partner in a family context so that it feels more “beautiful”.

Helping others is a noble act, but before helping others, individuals must carry out regular spiritual practice to become spiritually strong, and the best thing is to become a human being who has a harmonious relationship with God and others. Individuals who are devout and have a harmonious relationship with God will naturally hone their attention towards others. The authentic value of togetherness and the desire to always please others will foster the character of karyenak tyasing sesama. This character can build conducive spiritual communication. At the very least, people who are rich in rasa-pangrasa will understand how important other people are to each other.

3.1.3 Sepi ing Pamrih, and Rame Ing Gawe

An important part of memayu hayuning bawana is sepi ing pamrih (selfless) and rame ing gawe. Sepi ing pamrih is a surefire way for Javanese people to be able to decorate the world. Sepi Ing Pamrih: it can also be said not to expect anything in return. What should be put forward is the concept of Rame Ing Gawe, full of dedication, and in the future, if there is profit that is only natural. Rame Ing Gawe according to Magnis-suseno is not a change in the world itself. The word gawe itself does not only mean work but also a party. However, some Javanese people throw parties that are not Sepi Ing Pamrih, but also Rame Ing Gawe. That is, after the party is held, they calculate profit and loss. So the meaning of the term Rame Ing Gawe must be understood from its relationship with Sepi Ing Pamrih. Javanese people believe the world will be right if each individual lets go of his self-interest. Eliminating self-interest is the same as eliminating lust. Self-interest is always there within a person. Selfishness will endanger oneself or the group if not managed. Selfishness will become the destroyer of the world. The world will be in order if humans have the right attitude because harmony is maintained and follows the appropriate rhythm. In this context, Rame Ing Gawe can be understood as a strategy for managing selfishness.

Rame Ing Gawe can be interpreted as a pillar of Sepi ing pamrih seen from the perspective of activeness, active abandonment of the pursuit of one's interests for social harmony. Rame ing gawe means that each party should fulfill its obligations in its respective place. Rame ing gawe is interpreted as carrying out every obligation in a place where we have to play a role. Efforts to fulfill obligations should be distinct from efforts to change the world. The motivation for efforts to change the world is achieving an objective goal, a definitive change in the world. Sepi ing pamrih includes the willingness not to pursue one's interests without concern for society. Rame ing gawe contains appropriate behavior in the world, consisting of faithfulness in fulfilling one's obligations.Memayu hayuning Bawana means beautifying the world, thereby confirming the harmony of the cosmos.

The attitude of Sepi Ing Pamrih is closely related to the attitude of eling, namely remembering one's true origins. Whoever is selfless remembers the true reality of position in the whole, of his dependence on “the Divine”, of his role towards his family, of his place in the world and society. From this memory, Rame Ing Gawe grew, fulfilling each individual's obligations by their role, both some of the roles and tasks of individual development, as well as duties in the role of family and society. When humans can behave sepi ing pamrih the world will be beautiful. A person's behavior becomes more sincere, sincere, and holy.

3.1.4 Eling (Remember) and Waspada (Be Careful)

Iling and Waspada are the expressions of Serat Kalatidha by R. Ng. Ranggawarsita. From there, it reminds anyone who is being affected by crazy times. People who forget duru will be in trouble, and people who are alert and alert will still be lucky. An alert and alert attitude is the way to memayu hayuning bawana. If people forget, especially the essence of life, the world will be damaged and destroyed. Javanese people must sing iling and Waspada, remember, and be alert.

3.2 Fill the gap between tradition and modern family education by identifying strategies to integrate Memayu Hayuning Bawana values

Modern family education is often faced with a dilemma between maintaining traditions and achieving developments in line with the times. How can we fill this gap? One way is to identify strategies that enable the integration of memayu
hayuning bawan values in modern family education. Memayu hayuning bawana is a Javanese concept that emphasizes harmony, harmony and happiness in life. In this research, the author will explain these values and develop concrete strategies for integrating them into modern family education. Strategies for Integrating the values of memayu hayuning bawana:

3.2.1 Value-Based Education: Integrating the teachings of memayu hayuning bawana in the family education curriculum. Encouraging children to understand the meaning of harmony and harmony in everyday life [30].

3.2.2 Daily Practices: Teaching these values through examples of daily practices within the family. For example, gardening is a way to care for and feel close to nature [21].

3.2.3 Discussion and Reflection: Open space for discussion about the values of memayu hayuning bawana with children. Please encourage them to reflect on how these values can be applied [31].

3.2.4 Social and Volunteer Activities: Invite families to get involved in social and volunteer activities that promote harmony and harmony in society. Introducing children to the happiness found in contributing to the common good [32].

Integrating memayu hayuning bawana values in modern family education is an important step in bridging the gap between tradition and contemporary developments. With the right strategy, we can create a generation skilled at maintaining harmony and happiness in their lives while still respecting cultural heritage and family traditions.

As a life discipline, the pinnacle of memayu hayuning bawana is characterized by a spiritual climax. The ultimate goal of memayu hayuning bawana is to ensure the safety and preservation of life. Javanese ideology recognizes the existence of equality. Efforts to equalize degrees are part of the philosophy of memayu hayuning bawana. Equality will prevent individuals from acting like they win alone. Mulder in Suwardi interprets memayu hayuning bawana as the ideal norm for real life. Social relations in the family, society, and state require a charming character.

The salvation of the world of enlightenment. So salvation is not just a matter of metapsychology, where one must achieve a new spiritual spirit. Safety is an important deep structure of the inner system.

The principle of equality before God Almighty. All commandments are the same before God; all commandments have a life task, namely maintaining the eternity of the universe. Therefore, Bawana Langgeng can be equated with hayuning bawana. When the bawana hayu (safe) means it will last forever. Lasting does not mean the world is stagnant, but it means it is not damaged. A universe that is not damaged means that it is maintained optimally, supported by the noble morals of its owner. Memayu hayuning bawana is an attitude that wants to maintain balance to remain harmonious. If harmony has been achieved in life, eternal peace will be achieved. Everyone should "decorate" the nation "beautify" the nation, that is, strive for the safety of the nation.

3.3 Providing Practical Guidance For Families In Implementing Memayu Hayuning Bawana Values In Everyday Life

The strategy to achieve memayu hayuning bawana, three relationships must be carried out simultaneously by each human being, namely as follows:

3.3.1 Human relations with humans (gegayutaning manungso karo manungso). In this scenario, a pluralistic society exhibits harmonious interactions characterized by a high level of tolerance, respect for diversity, and a concerted effort to identify commonalities, promoting unity and oneness, not imposing one's own will on others, bisa rumangs and not rumangsa bisa.

3.3.2 The relationship between humans and the universe (gegayutaning manungso karo alam), by realizing that nature has provided much prosperity to humans and that through nature, humans can learn a lot from it, humans should be grateful and grateful to nature, not other way around.

3.3.3 Human relationship with God Almighty, the Creator of Nature (Gegayutan manungsa karo Gusti kang murbeng Dumadi, Ingkang Akarya Jagad). By realizing who we are before God Almighty, we should always follow God's rules. The three poles of this relationship can be described as follows:

![Figure 1. Three Poles of Relationship](https://example.com/figure1.png)
Family education is closely related to the thoughts and beliefs of a society, both objectively and subjectively. Subjective relates to the client's uniqueness, and objective relates to the cultural structure in which the individual lives. Within a family resilience framework, promoting competence involves strengthening individuals, families, communities, and the broader social context [9].

Additionally, this practice approach emphasizes that significant sources of healing, strength, restoration, and regeneration are rooted within the individual and the complex external milieu. A values-based family strategy of community wisdom for prevention is consistent with an empowerment model that supports incorporating community assets and resources into practice protocols [24]. The local resources used in this study are the local wisdom values to be developed, especially the memayu hayuning bawana values.

Furthermore, this method acknowledges that potent sources of healing, resilience, rejuvenation, and renewal are intricately intertwined with intricate external environments rather than solely residing within the individual. A method that focuses on family and is guided by local knowledge values to prevent problems aligns with the empowerment model. This model promotes the utilization of local assets and resources in practice protocols. Within the scope of this study, the local resources refer specifically to the memayu hayuning bawana values, which will be further cultivated.

3.4 Saparan Culture

![Saparan Culture](image)

In the Saparan Tradition, there are moral values, namely religious values, cooperation, caring for the environment, hard work, kinship, friendship, and a sense of solidarity and harmony. This is cultural wealth that can be revitalized in family education so that family education can also be applied to each family member.

4 Conclusion

Essentially, memayu hayuning bawana is one of the values that may be employed to carry out family education using a method based on local wisdom values. Suggestions for further research are to carry out periodic evaluations to ensure that the memayu hayuning bawana values remain relevant in family education. The new idea that can be implemented is to adapt strategies according to developments and changes in the family and society. Support and collaboration between scientific fields is needed to develop strong and happy family education to create harmony in family life, society, and the state.

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