

The Existence of Parenting Patterns Based on Local Javanese Values in Lampung Province (Historical Review and Development)

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Abstrak

Tujuan dari penulisan ini adalah untuk mengetahui bagaimana pola asuh suku Jawa di Provinsi Lampung yang dirasakan oleh anak-anak masa kini dan pergeseran apa saja yang terjadi pada pola asuh suku Jawa di Lampung dari pola asuh masyarakat Jawa hingga saat ini. Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Analisa data yang digunakan adalah persentase. Sampel penelitian diambil dengan metode *purposive sampling* pada mahasiswa di Universitas Muhammadiyah Metro. Metode pengumpulan data yang digunakan antara lain wawancara dan angket yang disebarkan menggunakan bantuan *google form* dan Instrumen yang dikembangkan menggunakan *skala likert*. Hasil Penelitian menunjukkan bahwa model pola asuh orang Jawa di Provinsi Lampung pada beberapa aspek masih tetap eksis seperti memenuhi kebutuhan anak yang sesuai, menyuruh anak dengan kasih sayang dan tanpa hukuman, melatih tata krama, memberi hadiah atas keberhasilan anak, dan memberikan arahan kepada anak atas tindakan yang akan dilakukannya. Sedangkan pada beberapa aspek yang mengalami pergeseran antara lain sudah tidak menakut nakuti anak akan masa depannya dengan tindakan saat ini dan tidak sering memberikan hukuman kepada anak saat melakukan kesalahan. Selain itu, pada penggunaan bahasa menggunakan bahasa Jawa dan bahasa nasional Indonesia dalam berkomunikasi sehari-hari di rumah.

Kata kunci: pola asuh, suku Jawa, provinsi Lampung.

Abstract

The purpose of this paper is to find out how the Javanese parenting pattern in Lampung Province is felt by today's children and what shifts have occurred in the Javanese parenting pattern in Lampung from the Javanese community parenting pattern to the present. The research method used is a qualitative descriptive method. The data analysis used is a percentage. The research sample was taken using the purposive sampling method on students at Muhammadiyah University of Metro. The data collection methods used include interviews and questionnaires distributed using the help of Google Form and instruments developed using a Likert scale. The results of the study show that the Javanese parenting model in Lampung Province in several aspects still exists, such as meeting the appropriate needs of children, educating children with affection and without punishment, training manners, giving gifts for children's success and giving direction to children for the actions they will take. Meanwhile, in several aspects that have shifted, among others, they no longer scare children about their future with current actions and do not often punish children when they make mistakes. In addition, the use of language uses Javanese and the national language of Indonesia in everyday communication at home.

Keywords: parenting patterns, Javanese tribe, Lampung province.

INTRODUCTION

The Javanese people in Lampung Province are immigrants from the island of Java through a process called colonization (before independence) or transmigration

(after independence). The purpose of this colonization to carried out is to reduce the density and overpopulation of the island of Java (Asri, 2022). The arrival of the Javanese people to Lampung Province

was the impact of the Dutch colonial policy which continued to be developed until after independence. After independence, the transmigration program which continued the colonization program of the Dutch East Indies government made the Lampung area a prime destination for people from Java to move to Lampung Province and has developed to this day (Budianto et al., 2021).

Lampung Province is the destination for population migration from Java because Lampung Province is an area outside Java that is close to Java and has good potential for the development of migrants in the agricultural sector. The distance that is still affordable makes population migration more economical in terms of relocation costs. In addition, the energy needed to move will be small so that Javanese people can arrive in Lampung Province safely.

If the population of Lampung Province is described, then the people in Lampung Province itself consist of native Lampung people, people from other parts of Sumatra Island, people from Java Island, people from Bali Island, and people from Sulawesi Island. Javanese people themselves are considered the majority compared to other ethnic groups in Lampung Province, but there is no official data on the percentage of each ethnic group in Lampung Province that

can be used as a good and accurate reference (Sudjarwo, 2005).

The migration of people from Java to Lampung Province is certainly not only a physical migration but also brings the culture and customs of origin which are also brought to Lampung Province and are still used. This is interesting to study because of the interaction with the culture of the new population and over time, how the existence of the culture of the Javanese people living in Lampung Province focuses on determining parenting patterns that will then be passed down to the next generation. Because of various reference reviews and research results, various things were found that differentiate the parenting patterns of one tribe from another. These differences include, among others, the values and culture adopted, the formation of children's character, and the parenting patterns carried out on these children in terms of local cultural rules and values, communication patterns used by parents, and the goals, visions, and missions of the culture that influence the way parents educate children (Satrianingrum & Setyawati, 2021).

Parenting patterns themselves are behavioral patterns applied to children and are relatively consistent over time. This behavioral pattern can be felt by children in both negative and positive aspects (Fitria, 2016). Therefore, this study will look at how parenting patterns

are applied by Javanese parents in Lampung Province towards their children today, seen from the child's perspective. Thus, it can provide an overview of the development of Javanese parenting patterns that are still applied today. What developments and changes have occurred in Javanese parenting patterns in Lampung Province? Therefore, there are several research questions that have been formulated as follows: (1) How do Javanese parenting patterns in Lampung Province affect children today?, (2) What shifts have occurred in the parenting patterns of the Javanese people in Lampung Province from the parenting patterns of the native Javanese people to the present?.

METHODS

The research method used is a qualitative descriptive method. The qualitative descriptive method is intended to describe and illustrate existing phenomena, both natural and human-engineered, which pay more attention to the characteristics, quality, and interrelationships between activities in field data collection (Sukmadinata, 2011). The data analysis used is the percentage of respondents' answers.

The research sample was taken using the *purposive sampling method* with consideration of the study program at Muhammadiyah Metro University which has a large number of students. The

assumption used is that if there are many students in a study program, it is assumed that the number of Javanese people is also large.

The data collection methods used include interviews and questionnaires distributed using the help of *Google Forms*. The instruments distributed aim to explore how the application of parenting patterns of native Javanese students' parents in transferring the culture of parenting patterns. The instruments developed use a *Likert scale* (Rosidin, 2017). Meanwhile, the research instruments used were derived and developed from literature studies in accordance with the topic of study.

RESULTS AND DISCUSSION

A. History of Javanese Transmigration to Lampung Province

The first population migration was carried out by the Dutch colonial in 1905 with the term colonization. In 1905, when the Dutch East Indies government implemented *Kolonisatie* in the Lampung Residency area, the Dutch colonial government brought in 155 heads of families from Bagelen Village, Kedu Residency who came from Java. The migrants were placed in the Gedongtataan area. They then founded Bagelen Village to name their area. The first relocation or *colonization proof* was followed by subsequent migrations that lasted until 1911 during the term of

Governor General AFW Idenburg (Dahlan & Research, 2014).

The Lampung region, which has been a destination for population transfers (colonization) since the colonial era, continued to experience an increase in population until the beginning of independence (Budianto et al., 2021). This continued and developed until 1984. After 1984, Lampung Province was closed from transmigration destinations by the governor of Lampung at that time, Yasir Hadi Broto (Asyik & Trisnaningsih, 2015). Then after 1984, it was followed by population transfers between regions in Lampung Province commonly referred to as local transmigration.

B. Parenting Pattern Model

In general, there are several theories about parenting patterns. Santrock mentions that there are 4 types of parenting patterns, including:

1. Parenting style

This parenting style sets rules or behaviors that are required to be followed rigidly and cannot be questioned. This parenting style tends to make children less open to parents, withdrawn, norm-defying, fearful, and have no initiative because people do not open up discussion space for children.

2. Democratic or authoritative parenting style (*Authoritative Parenting*)

This parenting pattern emphasizes the child's individuality and encourages the child to learn to be independent, but the parents still have control over the child. This parenting pattern is the most relevant parenting pattern and can create harmony between the demands of the parents and the child's will to take action.

3. *Parenting style*

This parenting pattern is parenting without implementing discipline on children. This parenting pattern requires children to do anything without any demands from parents on children. Because this permissive parenting pattern requires children to do anything, children will get used to determining whatever their own decisions are, in this case, the child becomes selfish (Sonia & Apsari, 2020).

4. Neglectful parenting

This parenting style is a parenting style where parents are very uninvolved in the child's life. Children who have parents who ignore them feel that other aspects of their parents' lives are more important than themselves. These children tend to lack social

skills. Many of them have poor self-control and are not independent (Suryandari, 2020)

Meanwhile, Balson shares four forms of parenting patterns from the dimension of direction or discipline in the family. These parenting patterns include *authoritarian parenting patterns*, *authoritative parenting patterns* (democratic), *permissive parenting patterns* (allowing everything), and *neglectful parenting patterns* (Fitria, 2016).

Referring to several opinions about parenting patterns above, it can be summarized that parenting patterns of parents towards their children, in general, can consist of authoritarian, democratic, and all-permissive parenting patterns and parenting patterns where parents do not interfere and are not involved in the child's life.

C. Javanese Parenting Pattern Model

The Javanese parenting model according to Geertz (1983) indicates several parenting models in Javanese parents that are intended to shape the character of their children. The model is First, diverting the child's desires if they are not needed by the child, meaning that parents fulfill the child's requests according to the child's needs, not desires. The child's

desires are diverted or postponed with the intention that the child does not think that all his desires must be fulfilled quickly. Indirectly teaching children about the character of patience.

Second, telling children to do something with love without coercion and punishment, is intended to establish communication between parents and their children with a language that is understood by the child with full love and affection. In this case, parents prioritize and teach about love for their children.

Third: Scaring children with threats about their fate in the future with various behaviors they do at present. This is intended so that children can be careful in acting now because it will affect their fate in the future. Fourth, punishment is minimal only when absolutely necessary. This is done as a form of implementation of parental affection for their children. Fifth, teach polite manners and teach obedience. This aims to provide education about respecting elders (Diananda, 2021).

The research above was also carried out by Koentjaraningrat by adding to the parenting model that Javanese parents usually use for their children, namely: First, promising attractive gifts, if the child does not make a mistake. Second, punish children if they make mistakes. Third, fulfilling the child's expectations excessively, or ordering the child to do things that are prohibited

(*dipunlulu*) which are actually intended as anti-stimulants. Fourth, punish children by not inviting them to play and talk (Koentjaraningrat, 1984).

In addition, there are three parenting models applied to Javanese parenting patterns. First, permissive parenting patterns, by allowing or ignoring. Second, giving detailed orders is not emotional and without threats or punishments. Third, the parenting model of scaring, in Javanese called *ngeden-ngedeni*, meaning that parents give things beyond reason to scare children so that children obey (Baiduri & Yuniar, 2017).

In communication patterns, parenting seen in Javanese cultural values is using the *promo* language. This is aimed at people who are more mature than children. The results of research on Javanese parents show that Javanese parents emphasize to their children to be polite, speak politely, and be full of respect for their elders as a form of respect (Kuntoro et al., 2017).

D. Respondents' Answer Description

Referring to the results of the questionnaire distributed to respondents, it can be seen that 90 respondents provided answers. This shows that there are 90 students from the Javanese ethnic group out of a total of 306 students. The description of the research results

referring to the indicators studied can be seen below.

1. Parents always comply with desires/needs that are in accordance with their needs and do not comply if they are not in accordance with their child's needs

Referring to the response answers related to this statement shows that as many as 30 respondents or 33.3% answered strongly agree, 45 respondents, or 50% of respondents answered agree and the rest answered doubtful, disagree, and strongly disagree. These results provide an illustration that, 83.3% of parents in meeting the needs of children are still in accordance with the Javanese parenting pattern. This data is shown by the large number of respondents giving a positive response to this indicator. In addition, this indicator shows that parents also teach children how to practice patience.

2. If your parents tell you to always show love without coercion or punishment

In this indicator, the largest percentage of respondents answered strongly agree, which was 37 respondents or 41.6% and those who answered agree were 41 respondents or 46.1%. This data

can be interpreted that 87.7% of the parenting patterns applied are still in accordance with Javanese parenting patterns, namely telling children to do something with affection without coercion and punishment. This parenting pattern is intended to establish communication between parents and their children using language that is understood by children with full affection.

3. Your parents always scare you about your future with the various behaviors you do now

Respondents who gave many answers to this indicator were those who disagreed, namely 39 respondents or 43.3%. When associated with the literature review, it shows that there is a shift in parenting patterns in parents in this case. Where the parenting pattern of Javanese people according to the opinions of respondents today, many stated that they disagreed with a picture that many parents no longer scare their children about their future.

4. Your parents often punish you if you make a mistake

In general, parents will punish their children if they make mistakes. However, this statement does not match the respondents' answers. Where as many as 36

or 40% of respondents answered disagree. This shows that the views of parents in educating children have begun to shift to not giving punishment if they make mistakes or parents have begun to be lenient in educating their children.

5. Your parents often teach and train you about manners, politeness, and obedience

For this indicator, there is still a compatibility between the parenting patterns of Javanese parents and existing concepts. This is indicated by the number of respondents who gave the answer Strongly agree (76 or 84.4%). This is still considered necessary by parents because it is still relevant to current conditions.

6. Your parents give you gifts if you do good things or achieve achievements

Many respondents agree with this indicator. This is indicated by the Agree answer of 46 respondents or 51.7%. Many respondents still feel this, which is a picture of the current parenting pattern that still applies to this kind of parenting pattern.

7. Your parents communicate with you using Javanese

There are still many parents who use Javanese with their children, although not all. Respondents gave

the answer Agree as much as 43 or 47.8% and the rest have used Indonesian in communicating with their children. Looking at the respondents' answers can provide an overview that some Javanese people have shifted the use of the language of communication between parents and their children, which was originally using Javanese to languages other than Javanese.

8. Your parents communicate with you using the national language, Indonesian

In addition to using Javanese, parents also use the national language of Indonesia in communicating with their children. This is indicated by the respondents' answers agreeing by 40 respondents or 44.9%. This shows that parents in communicating with their children do not only use Javanese but also use the national language of Indonesia as a language of daily communication.

9. Your parents always give you freedom in all your actions and behavior

Many respondents answered hesitantly on this indicator, namely 32 respondents or 35.6%. This is the most answers from respondents. This data shows that

there is hesitation in respondents when describing what respondents feel while being raised by their parents. This data can also be interpreted that some respondents feel they are given freedom but some are not given freedom in determining their behavior.

10. Your parents always give you direction regarding the actions you will take

In this indicator, almost all respondents gave positive answers, namely strongly agree (53 respondents or 58.9%) and agree (36 respondents or 40%). The results of the study showed that almost all (98.8%) parents gave direction to their children regarding the actions to be taken.

Referring to the research results, it can be determined that the Javanese parenting model in Lampung Province still exists in several values that are considered important and relevant to current conditions. However, there are several aspects that have shifted towards the Javanese parenting patterns that are applied and passed down to the next generation. The parenting patterns of Javanese parents that are still applied today include meeting the child's needs appropriately, ordering children with affection and without punishment, training manners, giving rewards for success, and giving direction to children

for the actions they will take. Meanwhile, parenting patterns that have shifted include no longer scaring children about their future with current actions and not punishing children when they make mistakes. In addition, in the use of everyday language, Javanese and the national language of Indonesia are used in communication.

The use of Indonesian in communicating between parents and children was also found in research that Indonesian is often used as a mother tongue in communicating in the family environment. This is due to the lack of Javanese language learning for families (Bhakti, 2020).

However, in today's modern era, where human activities are based on cyberspace or the internet world (Hidayat, 2020), Javanese is less popular with students. Some of them feel bored and fed up with the material being taught. This is because educators are too monotonous in teaching Javanese subjects. Therefore, educators need to change the way they teach Javanese subjects with different things, such as following the modern era today (Nadhiroh, 2021). This gives the idea that Javanese language lessons are also less popular in schools.

There are several research data that are relevant to today's education. The manners and politeness taught by the Javanese are relevant to today's education

which still requires these traits in students (Diananda, 2021). In addition, training patience and compassion is also still relevant to today's world of education which is still being taught by parents and schools to children and students.

Javanese parenting patterns when viewed based on parenting theory in general are in accordance with democratic and permissive parenting patterns. This parenting pattern gives children the freedom to act, but in certain things parents still give direction. This parenting pattern can maintain communication between parents and children and parents do not make demands on children. So that children feel calm and comfortable.

CONCLUSION

The Javanese parenting model in Lampung Province still exists in several aspects. These aspects include meeting the child's needs appropriately, ordering children with affection and without punishment, training manners, giving rewards for success, and giving direction to children on the actions they will take. Several aspects have shifted, such as no longer scaring children about their future with current actions and not often punishing children when they make mistakes. In addition, the use of language uses Javanese and the national language

of Indonesia in everyday communication at home.

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