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How Does A Father Construe Nrimo Ing Pandum Makaryo Kan Nyoto Philosophy In Early-Childhood? An Interpretative Phenomenological Analysis



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Abstrak

Salah satu bentuk nilai filosofi Jawa yang ditanamkan sejak dini dan menjadi perhatian keluarga Jawa adalah nrimo ing pandum, makaryo kan nyoto. Sudah banyak literatur yang mengkaji nilai-nilai budaya Jawa yang mulai luntur. Bagaimanapun masih sedikit literatur yang mengeksplorasi pengalaman ayah dalam memamai nrimo ing pandum kan nyoto. Penelitian ini bertujuan memahami bagaimana ayah memaknai nrimo ing padum makaryo kan nyoto. Tiga ayah yang menjadi participant dalam penelitian ini direkrut di wilayah Bantul, dan dalam pengambilan data menggunakan wawancara semi-terstruktur. Transkrip wawancara dianalisis secara kualitatif dengan menggunakan pendekatan analisis fenomenologis interpretatif (interpretative phenomenological analysis). Analisis data yang dilakukan melalui transkrip wawancara, memunculkan tiga tema superordinate, yaitu (1) kedamaian, (2) kekecewaan jika anaknya mudah menyerah dan (3) upaya untuk mengenalkan. Hasil penelitian ini menunjukkan perlunya menemukan upaya yang efektif dalam membantu ayah untuk mempertahankan nilai filosofi Jawa dan melihat dampak kedepan jika tertanam dengan baik dalam diri anak.

Abstract

One of the values maintained and internalized by the Javanese family is the value of nrimo ing pandum, makaryo kang nyoto. A growing body of literature explores the fading Javanese values. However, studies on fathers' experience during the value internalization process are still scarce. This study sought to understand how fathers see the Javanese philosophy of nrimo ing pandum makaryo kang nyoto. The participants of the study were three fathers in the Bantul region. The data of the study were collected using a semi-structured interview. The interview transcript was qualitatively analyzed using an interpretative phenomenological approach. Three superordinate themes were obtained, namely peace, disappointment when children give up easily, and efforts to introduce. The findings indicate the need for seeking effective efforts to help fathers maintain the Javanese philosophical value and see the effect on the children when it is properly internalized.



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INTRODUCTION

While the majority of the existing studies focused on the mother-child relationship (Tiller, 1995) , recent studies began to focus on the father role in the mother-children relationship. The parenting process in the last few decades has no longer assume the fathers' role in a traditional manner. Some studies emphasize the fathers' role involvement in children's development and growth (Farida hayati, 2011) (Sinta Krisnawati, 2020). Studies in this field share the same purpose, supporting the education process in the family and assist the transition of each life stage.

By having parenting knowledge, a father is expected to be able to help the parenting process. His role in interacting with the family may bring a positive impact on children's development process. One of the important values to be internalized is the value of nrimo ing pandum, A Javanese value that is closely related to one's spiritual aspect (Krismawati, 2018). This value represents the process of accepting any past, present, and future event to reduce disappointment when something does not go as expected (Triaseptiana & Herdiana, 2013).

However, the father's roles in the internalization process have not been entirely revealed. The previous study showed that the Javanese community tends to emphasize politeness, friendliness, and responsibility through modeling(Mukti1 & Endang Widyastuti, 2014). The previous study shows that parents' role in internalizing the Javanese philosophical value is done through modeling. This study seeks to explore how fathers see the value of nrimo ing pandum, makaryo kan nyoto in early childhood context.

LITERATURE REVIEWS

The presence of a baby may create anxiety for the parents. Interviews with thirty-one fathers reveal that financial problems, sleep disorder, lack of privacy, and working schedule issues are among the problems when having the first child (Bernstein, R., & Cyr, 1957). The presence of a newborn baby imposes a greater effect on the father's readiness than on the mother's (Barimani et al., 2017). Studies

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showed that fathers think that the presence of the baby's mother is enough. However, it turns out that the fathers' feeling of frustration and incapability alleviates when they are actively involved in their child's education process (Shorey et al., 2017).

Father plays a significant role in the value internalization process since he is his child's model. As an influential figure in a family, a father's responsibility is not only to make a living (Muliati, 2014). Despite their different roles in the family, father and mother share the same purpose, i.e., raising and educating their child.

In carrying out his role, a father bears various tasks and responsibilities related to the child's education. In addition to making a living, he has a responsibility related to value education. Father should be able to play his role in 1) developing worship values, 2) being a teacher and role model in worship, 3) being a protector, 4) friend and playmate (Sinta Krisnawati, 2020). Father should serve as a protector and educator for his family (Febri Giantara, Kusdani, 2019). Father's presence may bring positive psychological effects on children (Blankenhorn, 1996).

The father's role in parenting, according to Lamb, Pleck, Charnove, and Leivine, consists of three aspects: 1) Paternal engagement, i.e., being emotionally involved and bound with children, 2) Paternal accessibility, i.e., being involved in the problem-solving process, and 3) paternal responsibility, i.e., commitment to give order and control to children, to provide a behavioral model for children, and to meet the children's need (Allen, S, Beckert, Troy & Peterson, 2014).

Javanese community lives with their philosophies of being faithful, and socially accepted individuals. Their philosophy could be seen from their tradition and unen-unen (sayings), including nrimo ing pandum value. Parents' presence in the family may influence the child's initial understanding of nrimo ing pandum value.

Narimo ing pandum value is shown by their acceptance attitude (Endraswara, 2016). However, common people often state nrimo ing pandum, while leaving the following phrase, i.e., makaryo kang nyoto (Wulandari, 2017). In other words, there is a growing stereotype and partial understanding of the value of

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nrimo ing pandum, makaryo kang nyoto where it is viewed as passively surrendering without any hard work. The phrase Nrimo ing Pandum, makaryo kang nyoto should not be separated and must be viewed holistically to prevent misunderstanding (Panggabean, 2014).

It describes an individual quality of self-control through gratitude. A study found that gratitude is built through acceptance, thankfulness, respect, and utilize what God gives (Haryanto, 2018). Some studies found that children understand the concept of saying thank you (Nelson et al., 2013).

A father's positive role may affect children's development, but his in-depth experiences in introducing values to children have not been reported. The present study focused on obtaining information related to nrimo ing pandum, makaryo kang nyoto in early childhood.

RESEARCH METHODS

Research Design

We applied interpretative phenomenological analysis (IPA) to draw the life experience of fathers who are raised and live in Javanese families. IPA was applied following the study in the field of psychology (Brocki, J. M., & Wearden, 2006). It is developed based on phenomenological-interpretative philosophy (La Kahija, 2017). Applying IPA, the participant of the study are viewed as an expert of his life (Brocki, J. M., & Wearden, 2006). This study explored the life experience of Javanese families in the Bantul region related to the internalization of nrimo ing pandum, makaryo kang nyoto value.

Participant

Participants in this study were recruited purposively by considering the experience related to the focus of the study. The recruitment process was assisted by a key informant, i.e., an influential figure in the village. We focused on a Javanese family married to another Javanese family and lived in that village since they were born. Using that criteria, we obtained three participants with an age range of 60-70 years old. The number of participants is grounded on the depth of analysis

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(Jonathan A. Smith, 2009). In other words, the number of the sample does not matter to acknowledge differences and similarity (Matthews, B., & Ross, 2010).

Data Collection

The data, i.e., information related to participants' life experiences, were obtained through a semi-structured interview. We conducted the interview using an interview guideline containing a set of non-directive questions. The main question asked to the participants was "Could you please share your story about nrimo ing pandum, makaryo kang nyoto?" The next questions were aimed to follow up the answer to the main question to gain a deeper understanding. Participants were given opportunities to share their life stories. Neutrality was maintained when asking questions during the interview. At the end of the interview, we asked for permission to conduct other interviews when more data is required. The interview result was transcribed for analysis.

Procedure

The interview was conducted in each participants' house by complying with health protocol. It was done at noon, approximately 13.30 WIB. Before the interview, we gave an overview of the study and asked for their written consent. Since one of the participants refused to use the electronic recorder, we directly wrote down the information in papers. The interview lasts for around an hour. A reflection note was used to conduct the interview.

Data Analysis

Applying interpretative phenomenological analysis (IPA), the analysis primarily focused on the participants' subjective experience. Their subjective experiences result in dynamics during the interpretation process (Brocki & Wearden, 2006). The analysis process begins by reading one participant's data repeatedly to gain a holistic picture of his participant. After that, we made small notes as the initial data. The notes were compiled to be an emergent theme and arranged to be a superordinate, interrelated theme. Interview result from each participant was analyzed separately to obtain superordinate theme.

Trustworthiness

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The validity of the study was determined by four criteria: 1) context-sensitivity, 2) completeness of data, analysis, and interpretation, 3) Researchers' reflectiveness, and 4) research significance (Yardley, 2007).

FINDING AND DISCUSSION

Result of the Study

The purpose of this study was to depict how fathers in Javanese family see nrimo ing pandum makaryo kang nyoto value in early childhood. The information was gathered in the form of retrospective personal experience. It was participants' past experience related to education of their children. The analysis result yield three superordinate themes, namely (1) Peace, (2) Disappointment when Children give up easily, and (3) efforts in introducing values. To clear the context when presenting the transcribed data, three notations are added. “...” represents a pause “[...]” represents removed transcript, and “(participant)” represent additional explanation from the researcher.

Participants Profile

Participants are kept anonymous to maintain the confidentiality and for ethical reasons. Participant 1 was 70 years old, participant 2 was 65 years old, and participant 3 was 68 years old.

Table 1
Participants Profile

	Participant 1	Participant 2	Participant 3
Age	70	65	68
Number of Children	5	4	6
Participant's status (widow/widower/married)	Married	Married	Married
Level of Education	Elementary school	Junior High School	Elementary school
Work	Farm labor	Farm labor Kerupuk hawker	Farm labor
Interview duration (minute)	60	90	95

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They were Javanese, married, and lived in the area where this study took place. The participants were supported by their family to involve in this study. Table 1 shows the Participants' profile.

Peace

The participants stated that it is difficult to internalize the value of nrimo ing pandum, makaryo kang nyoto. It takes time and should be done as early as possible. The adaptation process also requires internal and external supports. The internalization process began within the small family in a peaceful manner.

Participant 1 stated that the internalization process was carried out during the early childhood period in a peaceful manner. It was done together with the father in a peaceful manner to prevent rejection. In addition, parent's presence is necessary to introduce values to support the process.

"I remember when my father's always said to accept and be thankful since everything in this life belongs to God, the most important is we have to try our best. I was confused, I did not know what my father means. But over time, I begin to understand what my father said. I also applied my father's words to my children and grandchildren, to always do the best and surrender everything to God. When introducing this value to my children and grandchildren, I told them this while doing something and remind them to do the best and let God do the rest. I told them not to complain using good words so they could understand and to minimize conflict."

The excerpt above shows how participant 1 internalized the value of nrimo ing pandum, makaryo kang nyoto. He is aware that the internalization process of this value is difficult and, sometimes, is rejected. Another excerpt implicitly revealed such rejection, which occurred because of children's disbelief..

[...] Really, dad/Granpa? Even after using good words, my children sometimes still protest "those words... Again, and again..." Dad please tell your grandchildren "Dad... it is so difficult to tell him/her..."

Participant 1's experience was different from that of participant 2 who stated that it is not necessary to introduce nrimo ing pandum value during early childhood,

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He believed that the environment would teach them and as a parent, he should promote good behavior.

“I didn’t go too hard to introduce nrimo ing pandum to my children and grandchildren... “They will learn when the time comes.” What I emphasize to them was how to be a good person so that they can have a peaceful life. I follow my father’s advice that it is not necessary to force our children to learn. They will learn when the time comes. Most importantly, raise them to be a good person to minimize conflict. Let nature teaches them, the most important

Participant 2 stated he and his wife have different opinions related to internalizing this value.

“My wife said that although it is not necessary to force them to learn, it is still better to introduce them to the value. After that, we leave the rest to them.” At least we have done our responsibility as a parent, the rest is up to them because the surroundings also bring influences.” My wife wants our children to be thankful and not to be reckless person” ... [...] person like me sometimes too lazy, give up easily, and lack of gratitude.”

Participant 2 stated that his wife push him to introduce the value to children as their knowledge. Participant 3 stated that the value of nrimo ing pandum makaryo kang nyoto is viewed as a knowledge that is learnt together as a family to be able to understand each other and have peaceful mind.

“I remember when I was a kid, my father often said “always be thankful.” Being thankful will give our minds a feeling of peace and make us a good person if God will. My father always told me not to waste food. Until now, I pass my father's words to my children and grandchildren. My wife always reminds us to be grateful for what God gives.”

The important point that could be drawn from this theme is that nrimo ing pandum is a process of introducing children to peace. As participants said, since implementing nrimo ing pandum is not easy and requires huge support and responsibility, the presence of a third party may be significantly helpful. They

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viewed the value of nrimo ing pandum as an internalization process that should be done as early as possible through good behavior to minimize conflicts.

Disappointment when Children give up easily

The analysis on the interview transcript describes that nrimo ing pandum, makaryo kang nyoto is a process to raise a sedulous individual who does not give up easily. This effort was made in a peaceful process to make children feel supports from parents, learning not to give up easily. Participant 1 expressed his disappointment when his child gave up easily.

“... I always tell my child not to complain, to give his best effort so he won't regret anything, and have a peaceful mind “Don't complain, try it first so you won't regret anything.” I usually asked my son to help me plant corn, and he said “no dad, too difficult for me.” I told him that a man should not give up easily so he would not regret anything.”

As the excerpt above shows, participant 1 states that a person should give his/her best effort first and not give up easily.

He did not think making any mistake and should not be punished. The problem is on the event, not the behavior.

“That day my son went playing and went home late. he also did not help his brother remove the corn kernels. In our family, even the youngest member is given a responsibility to help the older brother finish the job... [...] I was upset because he did not ask for permission to go playing. When he arrived, I was angry and asked him “Why don't you help your brother... [...] he said, he didn't want to, he said he was tired and because the job was too difficult for him. Then I told him to tell me if he thinks something is too difficult, instead of running from responsibility.”

Participant 2 argues that such behavior is not a problem and is merely a childhood naughtiness. He was upset because of his son's reckless behavior for leaving responsibility.

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Participant 2 argues that such behavior is not a problem and is merely a childhood naughtiness. He was upset because of his son's reckless behavior for leaving responsibility.

Sense of innocence was also expressed by participant 3, who did not view his behavior as negatively affecting the family. His excuse was that he was only a child and had watched his friends not attending the recitation in the mosque. His father was disappointed because he did not respect the time

“I remember he always said “when the recitation schedule comes, go to the mosque immediately” My father did not like his children when they could not respect time, although we are merely farmer children. That day I went to the paddy field and skipped the recitation schedule, turned out my father knew it and I was dragged home.”

The participants, as a father, expect their children not to give up easily and to respect time.

Efforts in Internalizing values

Participants argued that the process of introducing nrimo ing pandum makaryo kang nyoto becomes more difficult due to changes in the environment. Participants describe the emotion established with preschool children, as shown in the following excerpt.

Participant 1: ... So many challenges, it should be done gradually since they are still children...

Participant 2: ... Different age, different way, we begin to discuss with them to understand their condition when they are five years old.

Participant 3: ...As a parent, we must be patient during the children's learning process. I also keep learning. ... [...] how to make them remember the learning?

Participant stated that parents should attempt various ways to internalize the value to children. In this regard, participant 1 stated:

“I remind him every day, at least after prayers. Acquainting the values, besides giving example through actions. So, they watch directly what we do.” As a parent, we want our children to have a good behavior.

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Participant 2 said that parents should have various ways, he has a hope for his family as he said:

“Some day, my children and grandchildren should be able to maintain and introduce their ancestors’ cultural values. Accordingly, I often sit down together with my children and giving them advice. I remind them when they go wrong. It is okay to be a farmer son with a modest life, as long as we have good behavior.

“Every day we, as a parent, learn how to internalize the values into children.” I am aware that, as a parent, I have to learn... [...] My wife often discusses with me. As a parent, I am still far from being ideal.”

The excerpts above showed that participants put a hope on their children. This third theme implies that individuals should be realistic with their life.

Analysis

Fathers’ internal motivation may be affected by their sense of responsibility. This is in line with the study that found that the father’s role is to be a provider, protector, decision-maker, nurtured mother, and child specializer and educator (McAdoo, 1993). One of the indicators related to the father’s role as child specializer and educator was seen when the three participants describe their internal motivation regardless of any external influence, strengthening the father’s behavior in nrimo ing pandum, makaryo kang nyoto practices.

It was found that the family’s financial condition and educational background did not affect nrimo ing pandum, makaryo kang nyoto in the early childhood context since parents introduce the value as the initial provision of their children's life, in addition to the process of passing down the cultural values. Studies stating that economic and educational factors influence childhood education, as in Lestari & Prima, 2020’s study, should be reconsidered since this study showed that the parents’ presence is due to the needs for value fulfillment instead of economic and social factors.

Collective resilience is a notion of community resilience in coping with life pressure and challenges by returning the social functions (Kirmayer L.J., Sehdev M. & Dandeneau S.F., 2009). This term is often used to resist stress that could be

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seen from how a community controls the pressure on social needs by empowering themselves through human approaches. The human approach, as a process of humanizing humans, is put as the foundation in building the value introduction process in children.

Building self-awareness in children is also a part of acceptance. The self-acceptance process is a condition an individual shows when accepting his/her own strength and weaknesses while respecting them and setting their hope according to their reality and knowledge (Izzati & Waluya, 2012). Social support from the family also plays a positive role in creating an environment that accepts the cultural reality (Butler et al., 2018).

Fathers in this study were aware of the importance of nrimo ing pandum, makaryo kang nyoto, making them believe that there should be various ways to introduce the values to children. This condition tends to make fathers feel disappointed and ashamed of their children's bad behavior. They feel ashamed and disappointed due to the community's view on the behavior. They feel it is too late to internalize values in children.

Parenting is a sequence of processes and interactions built by parents to assist children's development. It is not a one-way relationship where parents could influence children's behaviors or words (Brooks, 2011). The family culture may influence the interaction. A father may provide his child with freedom of choice by upholding the values that are internalized. They may have various experiences to adapt to children and the environment. It is their responsibility to prepare their children to live amongst the community.

ACKNOWLEDGEMENT

This study seeks to explore how fathers see the value of nrimo ing pandum, makaryo kan nyoto in early childhood context. The findings of the study showed three superordinate themes, namely peace, disappointment when children give up easily, and efforts in introducing values. The findings highlight the importance of

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internalizing the value as early as possible and the effect when such values are not properly internalized.

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