

Gender Construction on the Character Developing Bringing Up Method of Under Age Children in Socio-culture of Mataraman Pamangku

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ABSTRACT

This paper intended to analyze gender construction on the character developing of bringing up method. This study was conducted in socio-culture of Mataraman Pamangku and used a design to integrate qualitative and quantitative research due to the model of sequential explanatories. Location of the research was in Ngasem District, Kediri Regency, East Java of Indonesia. This research was carried out qualitatively by using snowball sampling and quantitatively by using proportional random sampling of 150 parents as the respondents. The technical of data collecting included questionnaire, depth interview, observation, and FGD with content and construct validity, but the analysis was using Spradley, exploratory factor, and Structural Equation Modeling (SEM). The result indicated that gender construction was coloring the whole element of bringing up method on the under age children and model revision due to the gender construction. This study is hoped to be able to give practical usage as the study material. In addition, the study can be used as consideration for related institution and technical carrier unit of no formal and formal education in designing program and accommodating the society demand about the right bringing up method especially related with character developing.

Keywords: gender construction, bringing up method, under age children, Mantaraman Pamangku

INTRODUCTION

Phenomenon of bringing up method on the character developing of under age children (AUD) as the empirical reality (*das Sein*) will give impact on the social changing for family and society life. The central point of bringing up method on under age children in the family begins disappears by being moving to the formal or informal institution. The more females work in public sector [1] will cause the interaction between outside society is more opened and the traditional manners and customs is losing and causes the moving of bringing up method of under age children (AUD). The theoretical reality (*das Sollen*) which indicates the character developing of bringing up method on AUD is still proportional to be studied in deeper research. The two aspects as above are relevantly become as the background of this study by conducting it in socio-culture of Mataraman Pamangku.

The strategic value and research relevancy is also seen from how the concept is strategic and how far the variable and the usage can be quoted. The educational assumption which is begun by the age of elementary (7 years old) is not right, even the education which is begun at the age of Kindergarten that is 4-6 years old has really been late. The educations which begin from 6 years old will cause children are loose of sensitive period or golden age [2] [3]. Children golden age only once comes in their life (that is under 4 years old) and it is not allowed to be neglected. Even the education from prenatal has really influenced to the child development [4]. Educational concept which is begun from under age children has immediately to be socialized to family, school, and society.

Bringing up method of character developing on under age children (AUD) is as one of the educational methods has to serve on the sociology theory because as follow: 1) bringing up method of character developing on the under age children (AUD) would or would not, has to be able to prepare a generation which is ready to enter the changed society; 2) behaviour changing that is hoped, lest to experience the distortion and disorientation; and 3) bringing up method of character developing on the under age children (AUD) has to be related to the developing and environmental dynamic of society. It is interesting and strategic to be studied the phenomenon that is occurred in the society which is going to find self-identity like in socio-culture of Mataraman Pamangku. The socio-culture society of Mantaraman Pamangku has the identity as follow: a) they are in the transition society which is generally ambiguity; b) they are as a mass culture syndrome; c) the social problem which is appear become very vary; and d) they are always to find brand image to strengthen the identity [5]

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Without understanding the identity of society growth and development, the organizer of bringing up method of character developing on under age children (AUD) can out of social context. It becomes a history that is in the air and not grounded. After growing as adult, the children will have a strange personal and they will be eliminated from society. They will become as personals that do not understand the society and the society do not understand their mind too. Family function is very strategic to bring up the children in order to have the character which can be accepted by the whole environmental society.

The failure of character planting by family begins from under age will form the problematic personal in the coming adult period. Children with false bringing up method have decreasing creativity score of 90% and it occurs between 5-7 years old [6]. Bringing up method of character developing on the AUD do not been carried out in the blank situation but in the middle of complex changing which includes value system, the methods of relation, action, interaction, and individual construct about reality [7]. Some issue about bringing up method of character developing on the AUD appear in the middle of society like paradox modernists, for example tradition and rationality, progress and backwardness, prosperity and poverty, fairness and regardless. The real essence about bringing up method of character developing on the AUD is to present the more possible situation and condition that can extend and deepen the essence meaning for reaching the human life. It means that the bringing up method of character developing on the AUD needs consciousness and intentionality (intention) for inviting children to carry out learning action.

The bringing up method of AUD includes two dimensions such as the dimensions of pedagogy and substantive [8]. Pedagogy dimension is a process to present the more possible situation and condition so that the AUD is invited to extend and deepen the substantive dimension. Substantive dimension is the essence meanings like symbolic, empiric, esthetical, synthetic, etc, and synoptic (religion, philosophy, and history). Parents is demanded to have the pedagogy skill for processing their learning and substantive contents [9]. The manner is by creating the situation and condition that can be memorized by the children.

The reality in field indicated that children behaviour is as self-manifestation and there is the form of bended behaviour, aggressive, impulsive, tantrum, unsocial even anti-social. Background of the case behaviour is made possible by some reasons such as the effect of mass media, family environment which performs the bringing up method, society environment with loosing of ideal figure and gender stereotype which has strong root [9].

This study intended to know the bringing up method of under age children (AUD) in the socio-culture of Mataraman Pamangku which included as follow: 1) the family image about child value and its bringing up method; 2) the family image about gender character and its character developing; 3) the factors of character developing for under age children (AUD); 4) the correlation among the society environment, family environment, gender construction, and available facility of playing with outrider bringing up method, democracy, and permissive; 5) the correlation among the society environment, family environment, gender construction, and available facility of playing with the character developing; 6) to formulate the model of bringing up method for developing character of under age children (AUD).

MATERIALS AND METHODS

This research used integrated design of qualitative and quantitative research. by using the second model of Creswell [10]: the dominan-less dominant design- with more dominant of qualitative research or squeancial ekasplanotoris model of Tashakkori [11]. Location of study was in Kediri Regency as the representative on socio-culture of Mataraman Pamangku exactly in Ngasem District.

The location is selected purposively and the population consisted the whole families which had children of 4-5 years old (B level of Kindergarten). Respondents as the qualitative data was selected using snowball sampling such as cultural key person of Kediri Regency, Himpaudi, Forum of PAUD, IGTKI, and Post kader of PAUD. The quantitative data was selected using purposive proportional sampling based on the educational institution group of under age children (AUD). By using table of Krejcie and Morgan, there were determined 150 respondents. Technical of data collecting included questionnaire, depth interview, partisipative observation, and FGD. In addition, data collecting used vailidity of content and construct. Technical of qualitative descriptive analysis used Spradley analysis. Analysis of quantitative data used the analysis of descriptive, exploratoric factor, double regression, and line analysis of Structural Equation Modeling (SEM), then it was ended by model developing [12][13].

RESULTS AND DISCUSSION

Kediri regency culturally is as sub-culture of Mataraman Pamangku. It is restricted with sub-culture of Arekan in East Java Province. Kediri is as supported area of Mataraman Java because it is restricted with Arekan Java such as Jombang Regency in the north side and Malang Regency in the east side. Kediri society is lay against the traditional situation which had a trend of ambiguity. The symptom of ambiguity is really seemed

in the society life like the integration of traditionalism and modernity which will not be finished. In one side, the society are compulsory to , enter the modern phase but in the other side, traditional root is still strong pledging.

The giving of name is as a initial step of character developing. Name is a manifestation of cultural identity symbol. Socio-cultural society of Mataraman Pamangku does not certainly know about the manner system of name giving. Small kids are called with calling name, the real name will be remained and be important when they are as adult. There is name changing by the reason of being not suitable or status jumping. It is carried out though a traditional ceremonial. The name giving related with traditional manners as well as depended on the parent social class. In general, the socio-culture of Mataraman Pamangku is divided into two classes as follow: 1) current society' and 2) peria official which included exalted and professional peria. The term of "markengkong" indicates to a personal group which begins to think towards modernity but there are part of them is still using the old traditional manners. The phenomenon if someone has a very dainty behaviour of Java manners is called as "jawir" ("Javanese person"). "Njawani" ("Javanese") figure is often assumed as "katrok" ("later") person. The society which neglect the Java traditional manners are called as "gak Jowo" (non-Java). Children value has a dimension of now and next period.

Javanese ("Jawa Ngoko") is more used in bringing up children because it is felt more faithful ("nges"). The most fundamental of three language styles included informal style, half informal, and formal ("ngoko, madya, and kromo"). During as a small kid, which is learned to have the behaviour of being remind and anxious to the life misery. Society teaches the children with an attitude of being ashamed in the relation to each other. "Bobot" (weight), "bibit" (seeding), "bebet" are three doctrines for selecting life partner. The implementation traditional ceremony on bringing up is almost the same as in Centre Java mainly in Solo and Yogyakarta. The society still believe to the forbidden in bringing up children which occurs hereditary. "Dongeng" (fairy-tale), "tetembangan" (poetry), and "folklor" are still more been seen in socio-culture of Mataraman Pamangku. Older female is generally called as "mbak" in the front of her name, while older male is called as "mas". The younger sister or brother is added by "dik". Terminology of "jeng" is used for calling the adult female.

Factor of "teladan" (model/ example) become as a consideration in character developing. Under age child are directed in order to grow as an adult attitude and behaviour with reflecting low profile, very confidential, and dainty. The character values which are sowed since under age that are to honour, united, wise and honest, self-improving, sincere, remember ("eling"), "satrya pinandhita", low profile ("anoraga"), dainty ("unggah-ungguh"), be careful ('ngati-ati), not to work hard but accept ("ora ngoyo lan nrimo"), and surrendering. The children in socio-culture of Mataraman Pamangku learn the principal of honouring through the three situation such as the attitude of being afraid ("wedi"), ashamed ("isin"), and unwilling ("sungkan"). The society assumed that nowadays children are braver. Up to now, the socio-culture of Mataraman Pamangku do not have more ambition to educate their children become as initiative children or not depend on the other person. The relation between parents and kindergarten is one of the important factors in character developing of under age children.

Female job in socio-culture of Mataraman Pamangku is dominated by the field of agriculture, trading, and the employers in cigarette manufacture. Female function is not only in domestic sector, but it is also in public sector for finding income. Female trended to select working as farmer, trader, teacher or the other service duty. Mother function is strengthening the foundation of children unhurt and moral, growing the sense of loving , growing the ability of speaking, and teaching the function of female. Father function directs to developing brave and firm character, growing the sense of self confidence and the need of becoming as a champion, and teaching the male function. The area of mother function is in core personality, but father is in surface which is easy to be changed. Bringing up material of father is to explain some profession, the interesting of socialization, training the discipline, responsibility, high integrity in family, teaching the manner for reaching profession, and establishing the paternalistic behaviour. Bringing up material of mother is strengthening the unhurt, moral, and love, developing the intelligence of speaking, and teaching the attitude of motherhood. Father function is dominant to boy especially related with the treatment which contains the unsure of male, but mother is concentrating on girl especially in something which strengthens the foundation of unhurt and moral.

By using the crossing table of of profile description, the respondents of research is described as follow: the majority of wives have husbands with the same age range (between 1-10 years) or older (between 10-20 years), and to select marrying in the age range of 21-30 years. The common husbands work in non-government or public field and the three common wires are as household mother, trader, and government officials. The common husbands who do not pass elementary school work in the sector of agricultural labours, non-government or public, and building labours, millions rupiahs. If but the others who have undergraduate education work as government or non-government officials

Some females choose to marry with the males who have the same or higher educational level. There is a trend if educational level is high; the income level is also high. The common husbands have income in the range of 1-2 million rupiahs and then followed by 2-3. If wife works, the average income is less than 500,000 rupiahs with the common work as labour and non-government official. Marriage period and the total of family income is presented as in Figure 1 below.

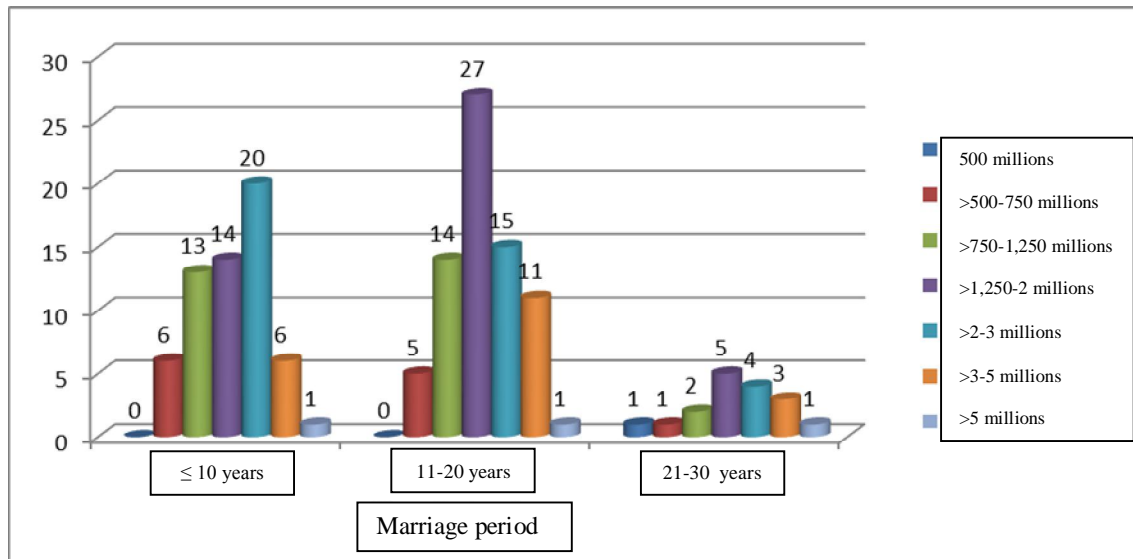


Figure 1, Marriage period and the total income of family

Total of family income is in the range of 1,250 – 2,000 million with the dominant background of husband educational level is senior high school and the marriage period is in the range of 11-20 years. Husbands in the range of 41-50 years are active in the social religion organization of society like death union, environmental safety system (“siskamling”) and mosque organizer. The most activity of wives is in the range of 31-40 years with the activity of family prosperity education (“PKK”) and saving club (“arisan”). In the whole range of marriage age, the most family in socio-culture of Mataraman Pamangku live together with the other family and contract. In the marriage age of 11-20 years spans to have the most under age children.

The validity test of result to the available points in questionnaire of this research could be expressed that the average of instrument validity coefficient was very good (> 0.80) even it closed to perfect (> 0.90). There was identified that seven factors of character developing for under age children with percentage coefficient of accumulative variant was 64.25% such as factor of “among amat” (16.06%), “tatag” (11.13%), “lantip” (10.15%), and the factors combination of “tinarbuko”, native country love, remember (“eling”), and “memayu hayuning buwono “ is 5%.

The hypothesis test result indicated that line of society environment is was directly significant to the character developing of under age children (AUD_), but no one was significant for the line towards family bringing up method. In addition, society environment had significant relation with family environment. Family environment had significant direct relation to somewhere such as by character developing of under age children (AUD), gender construction, and the three models of family bringing up method. In fact, the gender construction did not significant directly correlated with character developing. Of under age children (AUD) and family democratic of bringing up method, but it was significant directly correlated with outrider and permissive family bringing up method? Available playing tools was directly significant correlated with character developing of under age children (AUD) and family permissive bringing up method, but directly correlation to the outrider and democratic bringing up method was not significant. Test result of model produced the model recommendation which was bargained by the analysis process of SEM in Modification Indices Model. The dependent variable of developed model was family environment and the intervening variable was gender construction and it was also as endogen variable. In addition, the independent variable or called as exogyn variable in the structure data was society environment, character developing of under age children (AUD), family bringing up method (democratic, permissive, except outrider), and available playing tools. The main determinant of tested multivariate relation was family democratic and family permissive of bringing up method and in relating with gender construction. The gender construction itself became non-significant in correlation with family environment.

For practical interest in the field, it was selected the procedural model such as the model which had descriptive character and lining the steps that had to be followed for resulting the hoped product. The conceptual and theoretical model will be developed through the other researches based on the recommendation of model which was described.

CONCLUSION

In the society idea about socio-culture of Mataraman Pamangku, children name has special meaning. Name also develops the children character, action and behaviour of children often reveals as a personality which is not far from the content of name meaning. Name is as the manifestation of symbol on cultural identity, and it contains expectant and prayer. The society does not certainly know the manner of name giving. In communication, there are still “undho usuk” of speaking. The very base of language includes three styles such as informal style (“ngoko”), half formal style (“madya”), and formal style (“kromo”).

“Bobot” (weight), “bibit”(seeding), “bebet” are three lessons in selecting life couple. The society still believes prohibition in bringing up children which happened hereditary. The “teladan” factor becomes as a consideration in character developing through bringing up. Character values which are spread since under age that are to honour, united, wise and honest, self-improving, sincere, remember (“eling”), “satrya pinandhita”, low profile (“anoraga”), dainty (“unggah-ungguh”), be careful (‘ngati-ati), not to work hard but accept (“ora ngoyo lan nrimo”), and surrendering. The society assumed that nowadays children are braver. Up to now, the society do not have more ambition to educate their children become as initiative children or not depend on the other person.

Mother function strengthens the foundation of children unhurt and moral, but father function directs to the character developing such as brave and firm. The area of mother function is in core personality, but father is in surface which is easy to be changed. Bringing up material of father is to explain some profession, but mother is in the strengthening of unhurt, moral, and love. Father function is dominant to her boy but mother concentrates to her girl.

There was identified that seven factors of character developing for under age children with percentage coefficient of accumulative variance was 64.25% such as factor of “among amat”, “tatag”, “lantip”, and “memayu hayuning buwono “.

Test result of hypothesis indicated that the society environment has a direct line to character developing of under age children (AUD), but there no one item was significant for line towards the family bringing up method. In the other hand, society environment had significant relation with family environment. Family environment had significant relation directly to anywhere such as character developing of under age children (AUD), gender construction, and the three models of bringing up method. In fact, gender construction was not significant correlation directly to outrider and permissive family bringing up method. Available playing tools had significant correlation directly to the character developing of under age children (AUD) and permissive of family bringing up method, but the non-significant correlation was directly with the outrider and democratic bringing up method. Test result of model flew the model recommendation which was bargained by analysis process of SEM in Modification Indices Model. Dependent variable of the developed model was family environment and intervening variable was the gender construction which was also as endogen variable.

The usage of four theories as theoretical orientation and integrated approach in research are still necessary to be followed up by the other researchers. All of the efforts were carried out in the scheme of more and more enriching the sociology study. The practical implication for socio-culture society of Mataraman Pamangku in order to be given the socialization about name giving, traditional ceremony, prohibition in bringing up children which was carried out continuously so it did not cause anomaly condition. There was carried out the delving of “dolanan” (playing), “dongeng” (tale), and “folkfor” which can develop all of the children intelligence. Intensifying the parenting program which oriented to the plural intelligence and to unite the step moving of the whole unsure on bringing up of under age children formally as well as informally and non-formally, the increasing of critical consciousness in family environment about the duty, family member function, and the importance of dialog, interaction, and growing the family atmosphere which makes possible for the children trying, asking, and creating.

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