

Muti'ah, T., Budiarto, S., & Pogadev, V. A. (2024). Early Childhood Self Regulated Learning Based on Javanese Local Wisdom Jawa . *Indigenous: Jurnal Ilmiah Psikologi*, 9(1). 14-26. doi: <https://doi.org/10.23917/indigenous.v9i1.2652>

## Early Childhood Self Regulated Learning Based on Javanese Local Wisdom Jawa

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Submitted: 02 September 2023	Accepted: 7 September 2023	Published: 30 Maret 2024
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**Abstract.** *The study describes early childhood self-regulated learning (SRL) based on the Javanese philosophy in Ki Hadjar Dewantara (KHD) & Ki Ageng Suryamentaram (KAS) concepts. This used a phenomenological qualitative approach on 6 subjects (3-5 years old) dyadic with their mothers in Yogyakarta. The main data were collected through interviews, participant observation, and supported by data of the children's developmental maturity by filling out the Temperament Assessment Scale, Child's behavior and SDIDTK checklists. Data analysis techniques were carried out by organizing data, grouping based on themes and answer patterns, testing existing assumptions or problems with the data, writing research results. The results showed that the SRL in line with the process of 'Free Spirit' of the 6 subjects varied and contained dynamic abilities in their process. The environment (parents/family) had not consistently implemented SRL in their 'Among' (Asah Asih Asuh & Ing Ngarsa Sung Tulada) and Kawruh Pamamong (Ngulawantah-lare/regulating children) systems. The ability of SRL subjects to understand (Ngerti Sumerep), to feel (Ngrasa Sih) and to action (Nglakoni Nrimo) still had no clear pattern on subjects. The internalization of SRL was in the process of co-regulatory behavior.*

**Keywords:** Children; Java; self regulated learning.

### INTRODUCTION

The ability to control oneself, known as self-regulated learning, has an important role in individual development. Having self-regulated learning will help children develop themselves in academic and social achievements. Self-regulated is not acquired coincidentally but taught gradually starting from the family environment.

Self-regulated learning (SRL) is ensued from an interdependent causal structure from personal, behavioral, and environmental aspects. Self-regulated learning (SRL) is a process of reconstructing oneself so that she/he possesses more skilled will and mental abilities in an activity (Bandura, 2001; Dinata et al., 2016; Zimmerman, 1989).

Furthermore, Zimmerman & Martinez-Pons (1990) affirm that SRL engages metacognition, motivation, and behavior that actively participates in the learning process. Baumert et al., (2000) suggest that self-regulated learning is also defined as an individual learning process upon learning motivation so that someone autonomously develops measurements (cognition, metacognition, and

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monitors his/her learning progress.

Based on this explanation, it implies that displaying self-regulated learning will improve action independence. The cultivation of self-regulated learning diverts children to be able to regulate or control their actions, distinguishing between what is right and what is wrong. Self-regulated is important for children in the millennial era and is a never-ending process (long life learner).

Developing self-regulated learning from an early age is the key to successful development in adulthood. Lack of quality early learning will lead children and this nation to problems in the future. This is evident from the high rate of child violence (as victims and perpetrators), the Indonesian Child Protection Commission (Komisi Perlindungan Anak Indonesia, hereafter abbreviated as KPAI) discovered that only 27.9% of fathers and 36.6% of mothers sought quality learning information premarriage. As many as 66.4% of fathers and 71% of mothers only copied the learning they had learned from both their parents, from generation to generation (Nurcaya, 2015).

Why is early childhood learning so vital? Early childhood of 1 - 6 years is a golden, sensitive, susceptible, and sensitive period in establishing the basics of personality, reasoning abilities, inner intelligence, and social skills and abilities (Novrinda et al., 2017). According to Ki Hajar Dewanta (2013), early childhood education is a responsive period in a child's life, a moment when the child's enthusiasm is agape to all the experiences received, becoming the foundation of a permanent soul, which adds to the content of the spirit, not changes the foundation of the spirit. This learning model is adapted to the child's developmental stages.

The learning process for early childhood is essential, in which the development of language skills, creativity, social awareness, motor skills, and cognitive and emotional progress is very rapid. As a matter of fact, every child is born with respective distinctive characteristics according to one's nature. Early childhood learning plays a significant role in social relationships and improving the quality of life starts to develop after birth (Ilgar & Karakurt, 2018; Khadijah, 2016).

Obviously, when it comes to early childhood education, the family environment with parents at the center has a major role. Education in the family greatly determines the success of independent self-regulation in the future. A family tailored by parents can ideally provide the basis for learning character, ethics, aesthetics, affection, security, rule-abiding, and good manners (Widianto, 2014).

Children's development and abilities are the result of the process of learning something from the environment, especially the family (Gagne in Gunarsa, 2014). In the family, parents become models for children (early age) to imitate. Children's perceptions tend to recognize, accept, and imitate which will later become part of their personality. The socialization process occurs either directly or indirectly in interaction with the family environment. Parents act as teachers (leaders of ethics), as teachers (leaders of intelligence and providers of knowledge), and as examples of social behavior (Suparlan, 2016).

Ki Hajar Dewantara emphasizes that the family dynamic wise becomes a character learning process for young children. Character learning begins from the moment the child is born, intensively and consistently building strong and orderly intelligence in accomplishing personality or soul character. Education in the family was conceptualized by Ki Hajar Dewantara in the "*Among*" system and the "*Kawruh Pamomong*" concept from Ki Ageng Suryomentaram (Kusnandar, 2010; Subur & Syaqui, 2022; Suryomentaram, 1989).

The family accompanies and governs children in learning their cultural values conveniently. Early childhood education aims to spruce up the mind, educate the heart (sensitivity of conscience), and improve skills as a form of liberating the soul. Ki Hajar Dewantara's educational concept is

freedom of spirit which implies that it is a gift from God to humans by bestowing them the right to govern themselves (*zelfbeschikkingsrecht*). So it can be concluded that self-regulated learning corresponds with 'free spirit' education or learning (Lickona, 1986; Muti'ah, 2018).

Self-regulated learning is fundamental in the socialization process for children in *Ngerti, Ngrasa, Nglakoni* (Understanding, Feeling, Acting) and also involves *Asuh, Asah, and Asih* (providing affection, stimulating potentials, fulfilling the needs) (Papalia, et al., 2008; Muti'ah, 2018). Children with a high level of self-regulation will have proper control in achieving their goals (Schunk and Zimmerman in Ropp, 1999). Self-regulated learning in Javanese philosophy refers to the concepts of Ki Hadjar Dewantara (KHD) and Ki Ageng Surmetaram (KAS). KHD with the *Among* system highlights that children are given freedom as long as it is safety, volunteerism, democracy, tolerance, order, peace, suitability to circumstances, according to their level of development, and avoiding orders and coercion (Dewantara, 2013).

Meanwhile, Ki Ageng Suryomentaram with *Kawruh Pamomong* in *Raos* Psychology functions to regulate/educate children (*nggulawentah lare*) (Sugiarto, 2015; Suryomentaram, 1989). According to Muniroh (2018), KAS suggests three main principles in educating children: 1) teaching children to *sumerep* (comprehend and understand), parents to teaching children to understand things accordingly for them to think appropriately. 2) teaching children to love other people so they do not belittle others and be arrogant towards others. This will allow children to be able to reach a strong condition and develop a sense of love for others. 3) Teaching children to love beauty, which cultivates a sense of love for the beauty of all things. Five aspects that can optimize the process are *pangganda* (smell), *pamireng* (hearing), *pandulu* (sight), *pangrasa* (taste), and *panggrayang* (touch).

In Javanese philosophy and culture, children's learning is carried out not based on their wishes or will but on Javanese philosophy, cultural values, and traditions. Children's learning patterns in Javanese culture are interrelated to influences including parental age (maturity), extended family engagement, parental education, parenting experience, and family harmony. Children's learning is inseparable from social and cultural activities (Baiduri & Yuniar, 2017; Eka et al., 2007; Vgotsky, 1978).

Self-regulated learning has been in the discourse of many researchers. Research by Azhari et al. (2023) and Khoiriyah et al. (2021) shows that the role of parents is correlated with the development of self-regulated learning among children. Meanwhile, research by Saa'da (2021) shows that cultural background influences the formation of self-regulated learning. These studies have not described how cultural background is applied to self-regulated learning in families during early childhood.

This research aims to determine the description of self-regulated learning for early childhood based on Javanese philosophy (Javanese culture). Children's self-regulated learning can be implemented from an early age and comes simultaneously with the child's immediate environment, namely parents and family in the philosophical and cultural contexts of *Among* and *Kawruh Pamamong*.

Javanese cultural values are compatible with character formation in children. Philosophy is useful for alleviating humans from identity loss. Character formation is also greatly influenced by the cultural philosophy behind it. Therefore, it is important to embed cultural philosophy in education, both formal and informal. KHD and KAS have laid the foundation for the education world of Indonesia which is heavily embellished by Javanese culture amidst the strong penetration of Western concepts. Studies that implement ideas originating from Indonesian culture are a big advantage because they will reduce the deviation of existing variables (Gularso et al., 2019; Wicaksono et al., 2016).

## METHOD

This research was conducted in Yogyakarta, with a qualitative phenomenological approach (Denzin et al., 2004; Poerwandari, 1998). The focus of this research is to understand the meaning of self-regulated learning in early childhood based on Javanese philosophy through learning patterns from parents (especially mothers) as the developers of the child's learning environment. Javanese philosophy-based self-regulated learning is intended to describe: 1) nature in the Javanese family setting; 2) *Among (Ngemong)* and *Kawruh Pamamong (Ngulawentah lare)* learning patterns on the subject in the family setting; 3) the learning process of children's self-regulation in *Ngerti/Sumerep* (ability/knowledge) – *Ngrasa/Sih* (will) – *Nglakoni/Nrimo* (act earnestly and accept it); (4) ultimate goal of self-regulated learning (free spirit) is the child's habituation and behavior. The subjects of this research consisted of 6 children aged 3-5 years and their parents (mother-child dyadic), in which parents were first asked to fill out several checklists to explore the child's description using; the Indonesian version of the Temperament Assessment Scale for Children and the SDIDTK Book or known as Stimulation, Detection, Early Intervention of Growth and Development from the Ministry of Health (2016) according to age.

Research data were obtained through in-depth interviews (semi and unstructured), and observation (open and participant). The scientific validity of research data was carried out to maintain the credibility and dependability of the data by implementing the triangulation method through subjects and/or significant others of neighbors, close family, friends, and playground teachers.

Data analysis techniques were carried out by organizing data, grouping based on themes and answer patterns, testing existing assumptions or problems with the data, and describing research results. Researchers refer to several stages of analysis from (Miles et al., 2018), namely: reducing data, displaying data, analyzing data, and drawing conclusions.

## RESULTS AND DISCUSSION

Ilgar & Karakurt (2018) emphasize that early childhood is the period when children begin to use mental strategies to control their impulses, emotions, and thoughts; and behave according to social and ethical values to direct their thoughts and behavior in fulfilling personal goals and the expectations of others. Self-regulated learning in early childhood among Javanese families is characterized by culture, instilling Javanese values, morals, and ethics.

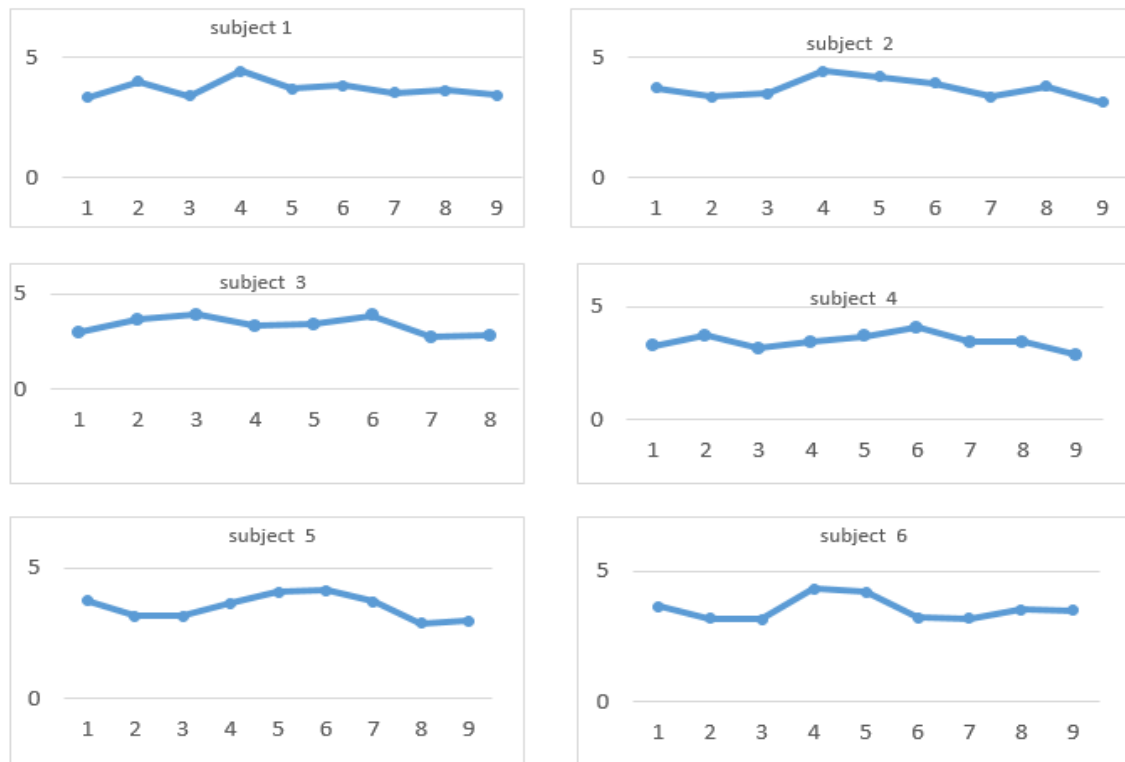
**Table 1.**  
Research Subjects

Subject (Mother-Child)	Gender of Child	Age of Child	Birth Order	Age of Mother	Education/Occupation of Mother
S1 (AP - DS)	M	5 years	Lone	24 years	Diploma-housewife
S2 (I - E)	M	4.3 years	Lone	42 years	Master-Lecturer
S3 (NU - D)	M	2.1 years	Third-born	34 years	Diplome-Entrepreneur
S4 (DS - AL)	F	3.4 years	Lone	30 years	Undergraduate-Entrepreneur (younger sister of D)
S5 (NH - AW)	F	4 years	Second-born	34 years	Master-Lecturer
S6 (NA - CA)	F	3 years	First-born	22 years	Senior High School- Student

The results of the 'Self-Regulated Learning for Early Childhood Based on Javanese Philosophy'

research on the 6 subjects and their mothers through interview and observation methods are described in table 1.

This study measured children's temperament using a temperament assessment scale as well (Figure 1). The temperament scale has 9 dimensions, namely, Activity, Rhythmicity, Approach, Adaptability, Intensity, Mood, Persistency, Distractibility, and Threshold. The following is a description of children's character as measured using the temperament assessment scale (Muti'ah, 2012).



**Figure 1.**  
Character of Subject is Measured Using Temperament Assessment Scale

The overall natural description/nature of the subjects suggests the accumulation of natural or genetic factors (temperament, nature, character) from the parents and nurture factors or learning/experience/habits from the child's environment. The description of the overall cognitive and language development of the subjects on average shows a high level of intelligence, creativity, and a high sense of curiosity, active speaking or questioning except for S3 and S4 who appeared to be quiet. Participants S3 and S4 did not respond to their surrounding environment but to their toys.

*S3 when being asked by the researcher....what are you playing with...(quiet) The toys look good ( quiet), when the mother asked him to take a bath...(quiet). S4 responded without words when the researcher asked and asked for a toy. The attitude of S4 towards her parents tended to be 'sengol' (passive-aggressive). (Obs. S3/S4)*

The character and temperament development is closely related to the parenting style applied to children. Parents with a democratic parenting style effectively, such as giving freedom while still obeying the applicable rules, allow children to feel trusted and more appreciated, thus making them



better at expressing anger well. Parents of permissive parenting effectively will make children feel independent and trusted, which later affects their temperament. Children will be obedient and will not like to defy. Parents who implement an authoritarian parenting style effectively will create a good temperament because of such a pattern, namely by providing strict sanctions if the children flout (Dwi et al., 2021).

The social-emotional abilities of all subjects developed rather properly and corresponded to their age maturity. Although there were variations in the social-emotional abilities shown by the subjects. Family or parental background will influence their development that mention in Table 2. This includes economic conditions (Atika & Rasyid, 2018; Nurwati & Listari, 2021), single parents (Anggraini et al., 2020; Purwati et al., 2020), parents with adverse event (Amiruddin, 2021).

**Table 2.**  
 Family Background and Children's Socio-emotional Abilities

Subject	Family Background	Socio-emotional Ability
S1	Mother of S1 was problematic single mother (divorced when her child was 3 years), she had an unwanted pregnancy and experienced domestic violence, shown by depression and had just been released from prison for embezzlement of money so that S1's care was delegated to the grandparents and the family was not financially independent.	Shows rather high emotional intensity, was dominant, sought for attention and was sensitive, leading to tantrums, sulking, whining or crying if his wishes were not given. He showed inconsistent positive behavior and kept changing.
S2	S2's mother works as a lecturer and is also a single mother (divorced when her child was 2.5 years), experienced psychological and economic domestic violence (since S2 was infant), there is still resentment and hurt towards S2's father and family, even though S2's mother's character is quite strong.	He showed quite high emotional intensity, was dominant, sought attention and was sensitive, resulting in tantrums, sulking, whining or crying if his wishes were not given
S3	Typically well-established, conducive, independent, harmonious, caring family with parental involvement	He was quite good and according to maturity of his age
S4	Typically well-established, conducive, independent, harmonious, caring family and there was parental involvement	She was quite good and according to the maturity of her age,
S5	Well-established, conducive, independent, harmonious family, the father's (teacher) care and involvement in the family was very high, the character of S5's mother is energetic, open and positive, really appreciates the differences and uniqueness of each child.	She was quite good and in accordance with her age maturity
S6	S6 was born from an unwanted pregnancy while dating, the family was not yet economically independent, her mother was still in college and her father was a drop-out, she hid a lot of family problems, the mother tried to be strong even though she seemed a bit depressed and constrained after the birth of her 2nd child, lived at home with in-laws who were quite well-respected in their environment, and sometimes complained about the attitude and behavior of her husband who was less mature and responsible	She showed quite high emotional intensity, was dominant, sought for attention and was sensitive, resulting in tantrums, sulking, whining or crying if her wishes were not given

All subjects at an early age possessed a picture of parenting and learning from the environment

that shapes their character and behavior. The diversity of the subject's natural character developed and changed along with the conditions and situations occurring within parents and families. This greatly influenced the subject, including the initial commitment when the subject's parents established a family and the environmental context in which the subject grew up. Although there were several similarities in the overall nature of the subject (1-6) with various talents, sensitivity was very high when interacting with the immediate psycho-social and cultural environment. Among them; S1 had dominant physical talents and skills and was smart in kindergarten; S2 was talkative, asked questions, and teased the researcher to keep on playing and be near him; S3 and S4 were good and stealth observers; S4 was very intelligent, was talkative and took care of her brothers and sisters; Meanwhile, S6 was good at speaking and singing even though she was rather selfish when the researcher responded to her younger sibling. On the other hand, it is undeniable that the subject's habit (S1, S3, S4, S6) was to hold and use gadgets quite skillfully because they imitated the behavior of parents/siblings/close people to them who intensively used gadgets.

The cognitive abilities of all subjects were very good according to their development (even on average exceeding the age), as expressed by the many questions raised by the subjects even though their language or vocabulary was limited. On average, all subjects responded to the researcher when observing, showed how to play something, told something, responded, immediately protested if not responded to, displayed dissatisfaction, and were honest, open, and very sensitive.

**Table 3.**  
 Family Background and Children's Socio-emotional Abilities

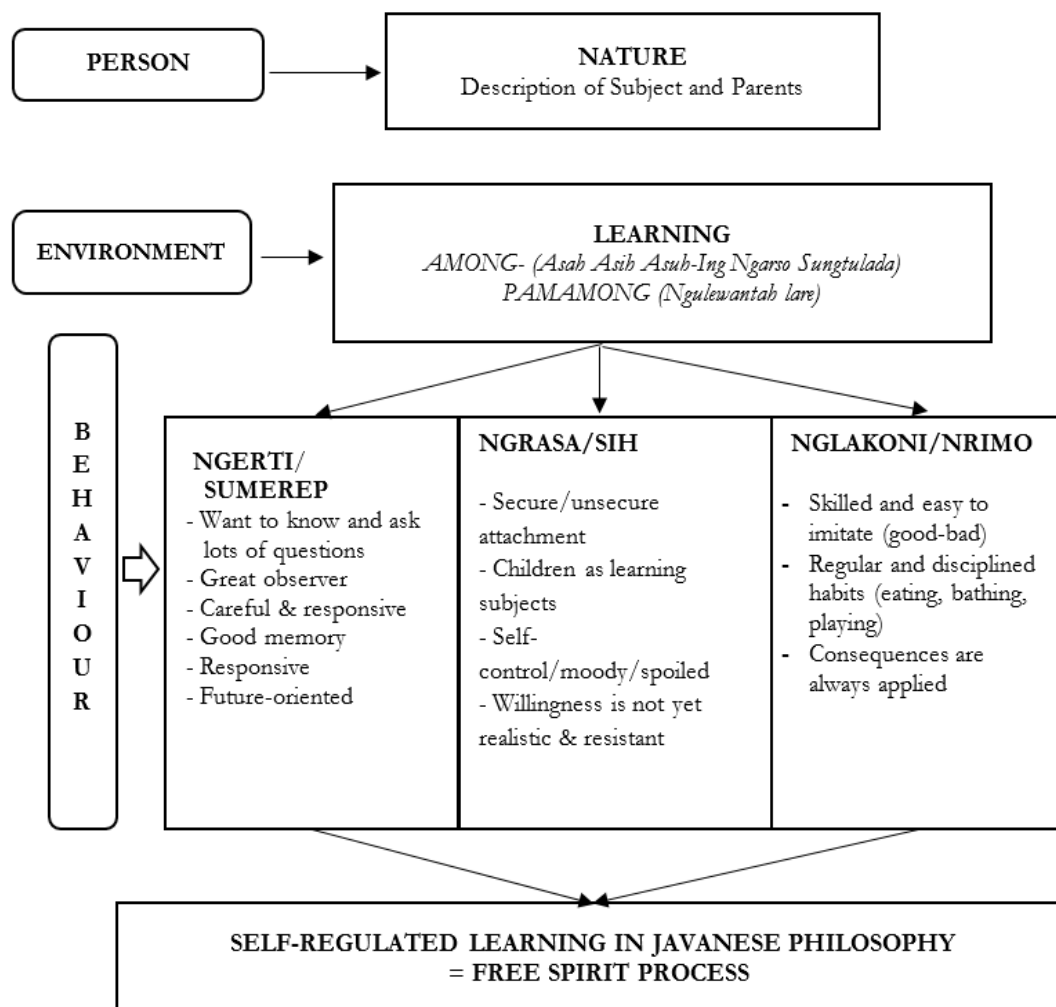
Subject	Behavior When Playing With Others	Cognitive Response
S1	Showed an attitude of refusing instructions from the mother. He was not very close to his mother.  <i>"... That's not how you do it but this!"</i>	Passive aggressive expression, honest, irritated but very caring.
S2	Showed a better attitude towards re-searchers than with his mother.	Seemed very active, creative, agile, articulate, honest and explained things coherently
S3	Controlling parents, especially mother.  <i>"... Umi don't recite Quran, just let dad do it!"</i>  <i>"... Umi just play with me!"</i>	good observer, honest, quietly intelligent, somewhat sensitive (annoyed)
S4	Showed a better attitude towards re-searchers than with her mother.	Intelligent, a great observer even though she didn't talk much and was very calm but when playing with her cousin she was very skilled and nim-ble
S5	Showed a better attitude towards re-searchers than with her mother.	Very active, intelligent, talked fluently and concisely.
S6	Appeared to be selfish, her desires must be obeyed, including asking researchers to keep playing, re-searchers were invi-ted to play even though it was time to take a shower.	Talkative, honest and selfish.

Among four subjects (S1, S2, S3, S6) of lone or the first-born, S1 and S6 appeared to be selfish, more sensitive, attention-seeking, and prone to tantrums (demanding, angry, whining, and crying) to the point of forcing their parents to fulfill their wishes but not to anyone else. Meanwhile,

S2 and S3, as the lone children, also showed selfish behavior, sought for attention (from researchers), and were spoiled, dominated, and controlled situation/their parents based on the result in Table 3.

From the data, it can be inferred that parents, especially the mothers, did not understand the subjects' developmental and maturity stages, and were still burdened with their problems. Besides, the parents were not prepared to be good and ideal models/role models for the subjects. Parents prioritized the children's physical/material needs rather than their future independence. Hence, subject learning in forming children's self-regulation abilities was hampered and not delivered effectively.

The psycho-social-cultural environment in which the subject interacts becomes a medium for very effective and intensive self-regulated learning. All subjects come from Javanese families and are accustomed to Javanese learning patterns that have been passed down for generations. Self-regulated learning cannot be isolated from Javanese cultural habits and philosophy (Figure 2). The family or parents as guardians are responsible for parenting or education or learning the subjects (Baiduri & Yuniar, 2017; Eka et al., 2007; Vgotsky, 1978).



**Figure 2.**  
 Self Regulated Learning in Javanese Philosophy

Self-regulated Learning (SRL) refers to Javanese philosophy and culture and can be implemented specifically in early childhood. A significant aspect in establishing SRL refers to the teachings of Ki Ageng Surya Mentaram, namely *Momong/Among or Pamamong (Ngulawantah lare)*.



Parents should cultivate SLR subjects when they are under five so that children can *ngerti (sumerep)*, *ngrasa (sih) dan nglakoni (nrimo)* (Gularso et al., 2019; Sugiarto, 2015).

The principles in kawruh pamomong are important to teach to children at an early age as they have an extraordinary interest in the outside world. The age of 1 - 6 years is a golden, susceptible, and sensitive period in establishing the basics of personality, reasoning abilities, inner intelligence, and social skills and abilities (Novrinda et al., 2017)

The application of these three principles undergoes two stages. The first is by teaching or studying the three principles above through knowledge level. At this stage, the knowledge gained will be juxtaposed with what is within oneself. In such circumstances, differences will usually appear. However, the differences must be controlled for them not to provoke self-righteousness, avoiding misunderstandings. The second stage is practicing by applying, experiencing, feeling, and researching what has been obtained in the first stage. The application is carried out by correcting personal notes, thoughts, and ideas and then examining the feelings of other people as examples of oneself. The final step is to apply it in daily life (Sugiarto, 2015).

The role of parents, in this case, is indeed substantial. The subjects' parents are the main environment in SRL in the Javanese tradition. On the other hand, parents' mistakes and ignorance in *Momong*, *Pamamong*, or implementing *Asah Asih Asuh* in early childhood could affect the development of the children's character in the later stage (Lickona, 1986; Muti'ah, 2018). The results of the research suggest that the parents had not been equitable in providing models or role models for subjects. This resulted in obstacles for their children. Some of the behaviors are not having a good level of decision-making, being spoiled, showing tantrums, being impulsive, whining, irritating, and dependent.

The SRL ability of the subject in Ki Hadjar Dewantara's concept of building an 'free spirit' and the concept of Ki Ageng Suryamataram as '*nggulawentah lare*' (self-regulating) was found to be in process and developing gradually in the subjects through *Among* and *Pamamong*. Parents or families should be oriented towards learning or educational targets and achievements that liberate the subject's soul according to age. The subject's self-regulated learning ability will succeed if the ability to *Ngerti* or *Sumenep* is fulfilled (understanding is cultivated/internalized), *Ngrasa* or *Sih* maturity (be able to motivate oneself), and *Nglakoni* or *Nrimo* ability (independent behavior and humility). The learning of Free Spirit and *Nggulawentah lare* was conveyed to the subjects through environmental conditioning (parents/family) in implementing *Ing Ngarso sungtulada* (consistent modeling/role model).

SRL on participants was applied and the process was embedded in their spirits, reflected in quite orderly, assertive, creative, attached, empathetic, and independent attitudes as well as behavior. The parents (father and mother) of all subjects attempted to be consistent and orderly and continuously cooperated to develop the process of self-regulated learning or liberating children's souls using the *Among* and *Kawruh Pamamong* methods passed down for generations among Javanese families. Parents and adults (grandmothers, uncles, aunts) as the main environment for subjects who effectively employ the *Among* and *Pamamong* methods will provide development space for children in carrying out more complex developmental tasks. Eventually, the subjects will be able to organize the incoming information, choose the right and positive response, and actively participate in every situation or event. Until the time comes, subjects can consistently regulate themselves independently without parents and internalize the self-regulated 'free spirit'. The *Among* and *Pamamong* systems will facilitate the subjects to develop this skill and a free spirit in all aspects of their progress. Meanwhile, insufficient parents and environments to apply the *Among* and *Pamamong* system to children will hamper the process of liberating the child's spirit and subsequent development.

## CONCLUSION

The study of self-regulated learning for early childhood based on Javanese philosophy (Javanese culture and traditions) on 6 subjects with their parents (especially mothers) suggested varying stages and was still in process or development. The implementation of the *Among* system (*Asah Asih Asuh & Ing Ngarsa Sung Tulada*) and *Kawruh Pamamong* (*Ngulawantah lare*/regulating children) in liberating their minds (*Ngerti, Sumerep*), spiritual (*Ngrasa, Sih*) and behavior (*Nglakoni, Nrimo*) in SRL had not been implemented effectively on the subject.

Self-regulation learning or the subject's 'free spirit' process was dominantly determined by how consistent and effective parents or adults in the subjects' learning environment implemented the *Among* and *Pamamong* systems which are deep-rooted in Javanese culture. This research shows that the mother's role was more dominant (2 single mother subjects) in the subject's self-regulated learning than the father's. Learning also became less centered, yet it aimed at the children's future needs due to the involvement of the extended family (grandparents, uncles, or aunts), which can result in positive or negative effects.

Subjects' learning had not been addressed at the formation of the 'free spirit' that the subjects urgently need in the future. Subjects will later learn to understand, respond appropriately, and delay/control desires, actively participating in every learning situation or situation. Parents are expected to be able to become models/role models and consistently tailor the self-regulated learning environment of children's early childhood. Subjects will become more accustomed to self-regulated learning without the assistance of their parents/other people and independently internalize the self-regulation of 'free spirit' (*Ngerti/Sumerep, Ngrasa/Sih, Nglakoni/Nrimo*). The internationalization of self-regulated is a process, in which the subjects' co-regulated behavior increases from their parents to independent behavior.

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