

Application of Unggah-Ungguh Javanese for Moral Values Development in Preschool Children

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Abstract: Application of Unggah-Ungguh Javanese for Moral Values Development in Preschool Children. Objective: The background that drives this research is the application of unggah-ungguh Javanese can be used as a vehicle for developing character and morals, especially in early childhood. The challenge of moral values in Java includes adapting learning methods that are not by the context of local wisdom. Unggah-ungguh in Javanese society, it is still considered an important thing and even used as a measure to say that someone has good ethics. This study aims to comprehensively analyse the application of the unggah-ungguh Javanese and identify the media and application methods of the unggah-ungguh Javanese in developing morals in early childhood. **Methods:** This research method used a *Systematic Literature Review* (SLR) based on PRISMA guidelines to screen and analyse 20 relevant articles from various sources. The article was analysed in depth using a descriptive qualitative method. Data was collected through a literature search of electronic databases, namely Google Scholar, Scopus, Sage, Science Direct, and Taylor & Francis. **Findings:** Based on the results of the analysis of 20 application articles, unggah-ungguh Javanese, there are 9 articles mentioning findings related to media and methods effective to develop early childhood moral values if using habituation methods such as the habit of saying greetings or simple greetings in Javanese krama inggil (sugeng enjing, sugeng siang, sugeng sonten, sugeng dalu) and using the word manners in Javanese krama inggil (matur nuwun, pangapunten, nuwun sewu, nyuwun tulung). In addition, the application media unggah-ungguh Javanese for children, such as animation video, picture story book, pop-up book, games and traditional Java songs. **Conclusion:** The application of unggah-ungguh Javanese is one of the effective strategies for instilling early childhood values and morals with habituation from teachers and parents. Collaboration between teachers and parents is necessary to support successful implementation and provide a strong foundation for the child's character in the future.

Keywords: early childhood, javanese, moral values, preschool, unggah-ungguh.

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■ INTRODUCTION

Early childhood experiences quite rapid and significant development (Slavin, 2002). The development of children aged 6-8 years is a period of holistic development in various aspects such as language, physical, cognitive, social-emotional,

values, and moral development (Slavin, 2014). One of the important developments in early childhood growth is the development of moral values. The role of values and morals is very important in the development of children's character. Education is the main place for

developing values and morals. A quality school environment for early childhood is an environment that has good values and morals, as well as learning activities designed to foster positive character in children (McDevitt & Ormrod, 2014). The application of unggah-ungguh Javanese is one of the effective strategies in developing values and morals in early childhood; the cultivation of positive characters will be wider. Therefore, the understanding of unggah-ungguh Javanese needs to be instilled from an early age. Understanding of unggah-ungguh Javanese also needs to be disseminated to early childhood education institutions to improve the quality of education. This aims to develop early childhood values and morals optimally, so that it will form a positive character that makes it easier for children to interact with parents, teachers, and peers, especially those around the child's environment (Eggen & Kauchak, 2016). Unggah-ungguh Javanese determines the politeness of language from the speech spoken. Use unggah-ungguh, the right thing will make a conversation polite. Kohlberg argues that the most effective approach to cultivating and developing moral values is through habituation. Therefore, the application of unggah-ungguh Javanese must be habituated from an early age.

Application of the unggah-ungguh Javanese language in preschool children provides benefits, namely introducing and preserving Javanese culture, developing children's language skills, forming children's character by the noble values of Javanese culture, and being able to developing positive values and morals (Wulandari, Mulyana, Hadisiwi, & Rizal, 2025a). Through the application of unggah-ungguh Javanese, children can learn to respect their elders, be polite, and understand the appropriate communication context. The application of the unggah-ungguh Javanese language in preschool children faces several challenges. Research shows that the application of the unggah-ungguh Javanese language for early childhood has begun to

decrease, where the application of Indonesian by early childhood is more dominant than the application of unggah-ungguh Javanese (Sukoyo, Kurniati, & Utami, 2024). Implementation of the Javanese language in early childhood has become almost extinct due to the lack of application of daily communication in the surrounding environment, both at home and in the school environment. Therefore, a more in-depth study is needed in this regard.

Although many studies have discussed the application of unggah-ungguh Javanese, there has been no comprehensive synthetic research analysis that discusses the most effective methods and media to apply unggah-ungguh Javanese at the level of early childhood education. Therefore, this systematic literature review aims to fill this gap. Based on the results of the analysis of previous research articles, media and methods, effective to develop early childhood moral values if using habituation methods such as the habit of saying greetings or simple greetings in Javanese krama inggil (sugeng enjing, sugeng siang, sugeng sonten, sugeng dalu) and using the word manners in Javanese krama inggil (matur nuwun, pangapunten, nuwun sewu, nyuwun tulung). In addition, the application media unggah-ungguh Javanese for children, such as animation videos, picture story books, pop-up books, games and traditional Java songs (Sugiarto & Suparno, 2024). This research aims to provide teachers with an overview of media and effective methods for implementing Javanese moral values development in preschool children.

The application of unggah-ungguh has been taught from an early age by parents, which is applied through daily interaction and communication, through real examples in the lives of parents and children. Application unggah-ungguh is followed by how children use Javanese both when interacting and communicating with their speech, namely the use of Javanese ngoko and krama (Sagita Krissandi, Andayani, & Anindyarini, 2023). This is accompanied by

polite gestures when speaking, and a tone of speech towards the interlocutor that shows a polite attitude. In addition, the application of unggah-ungguh to develop moral values, namely the cultivation of the value of politeness, prepares children in social life with the character of good manners, morals, speech, and good behaviour. Parental habit development in the unggah-ungguh Javanese language can be done by getting children used to saying basic words such as “inggih, dalem, sampun” (Arrini, Putri Pertiwi, & Noviana, 2023). There are a variety of media and methods to apply the unggah-ungguh Javanese language in early childhood, such as interactive learning video media with Javanese culture, audio-visual media with Javanese regional songs, Javanese picture story book media, pop-up book media, cerkak animation media, method of toy songs and traditional Javanese games (Peristianto, Subandi, & Utami, 2025). These various media and methods can be applied by teachers to introduce and habituate unggah-ungguh Java in preschool children with krama alus. Habituation is very important in developing moral values in early childhood (Motoyama, Ikeda, & Okumura, 2024).

The phenomenon that occurs today, that children have not been accustomed to applying the Javanese language in everyday life. For example, when children talk to their parents are still not polite because they use the language ngoko, not the krama language. Based on these facts, it can be interpreted that the child has not been able to apply the use of appropriate language, or it is possible that the child is not used to using more polite language in daily life. Based on the observation data of early childhood education institutions in the city of Surakarta, researchers still found children who used Javanese ngoko when talking to an older person, either to parents or teachers. Some children are polite when talking to parents and teachers, but the language used when speaking is Indonesian. It would be better if the early childhood generation

in this day and age were taught to get used to speaking Javanese krama alus, to be able to respect the elders as well as the Javanese politeness culture. In addition, this habituation is also an effort to preserve Javanese culture, namely the Javanese speaking culture, krama alus. To support the culture of manners, or in Javanese, it is often referred to as the term unggah-ungguh. Therefore, comprehensive efforts are needed to ensure the application of the unggah-ungguh Javanese for developing morals in early childhood so that it runs effectively.

This research is expected to provide an understanding of instilling values and morals in early childhood. A systematic literature review will provide a deeper understanding of the unggah-ungguh Javanese for early childhood. This systematic literature review aims to identify the application of the unggah-ungguh Javanese in developing values and morals in early childhood. Therefore, the researcher formulated the research question (RQ). The ones that can be submitted are as follows: RQ1: What the application differ between unggah-ungguh Javanese early childhood education in urban with early childhood education in rural areas? And RQ 2: What media and methods are used in the application of the unggah-ungguh Javanese to develop moral values in early childhood? Based on these questions, it is hoped that this research can provide valuable information in the form of a comprehensive understanding for teachers and parents in implementing the unggah-ungguh and can design sustainable collaboration strategies in supporting the inculcation of early childhood moral values. In addition, the results of this research can provide input related to efforts to develop values and morals through the application of the unggah-ungguh Javanese for preschool children.

■ **METHOD**

Research Design

This study uses the Systematic Literature Review (SLR) methodology to analyse whether

the application of the unggah-ungguh Javanese language has an important role in developing early childhood values and morals. The Systematic Literature Review (SLR) approach offers a structured framework for collecting, evaluating, and synthesising relevant research, thus ensuring a thorough understanding of the topic being researched. This method allows researchers to identify patterns, gaps, and trends in the existing literature, making it ideal for answering research questions in depth.

Search Strategy

The data sources used came from academic journals, research reports, and articles published on leading research platforms such as Google Scholar, Sage, Scopus, Science Direct, and Taylor & Francis. Using specific keywords, early AND childhood OR education OR kindergarten OR preschool AND unggah-ungguh OR manners OR politeness AND Javanese AND Moral Values resulted in 283 articles. Furthermore, 213 articles were excluded because they did not meet the inclusion criteria, such as relevance based on title, year, abstract, age, and accessibility. This process left 70 articles. Of these 70 articles, 50 were eliminated due to irrelevant populations, interventions, and outcomes. Finally, 20 articles were analysed in depth.

Inclusion and Exclusion Criteria

The inclusion and exclusion criteria of the Systematic Literature Review (SLR) applied in this study were used to screen scientific articles relevant to the research topic. This criterion includes eight main aspects, including the following:

1. The focus population was early childhood, ages 0-8, and studies that were not conducted on early childhood were not included.
2. Interventions studied included unggah-ungguh Javanese and the development of moral values, while research that does not address these topics is not included.

3. No comparisons were used as criteria in this study.
4. The studies included in this study are studies that discuss the application of the unggah-ungguh Javanese language to developing values and morals, while those that are not included are not included.
5. The accepted research designs include qualitative, quantitative, mixed methods, and research and development (R&D) without exception based on design.
6. Only documents in the form of research journals or articles that are indexed nationally or internationally will be considered, while theses and dissertations are excluded.
7. Only articles published between 2020-2024 are included, while publications before 2020 are excluded. The last five years' articles are considered still relevant to the current state of research in the field.
8. The languages used for accepted articles are Indonesian and English, while articles in other languages are not considered.

Data Analysis

The research in this article is guided by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), which is a set of evidence-based guidelines for reporting systematic reviews and meta-analyses (Kitchenham, 2004; Winarno, Purwanti, Kristiana, & Wahyuni, 2023). PRISMA includes four main stages, namely identification, screening, eligibility, and inclusion (Moher et al., 2009; Winarno et al., 2023). The following is the process of the PRISMA stages used in this study, namely:

Identification. At the identification stage, articles were searched from various relevant sources, using special keywords related to Javanese language uploads and the inculcation of moral values in early childhood (0-8 years). Articles found are filtered based on inclusion criteria, such as relevant populations and

document types. The year 2020-2024 was chosen to ensure relevance to the latest developments in the field.

Screening. The articles that have been identified then go through the initial screening stage. Articles that are not relevant to the research topic or do not fit the inclusion criteria are excluded. For example, articles that do not use inappropriate populations (other than early childhood) are eliminated. This process helps narrow down the number of articles that need to be further analysed. Screening is carried out by more than one researcher to make it easier to find articles that meet the inclusion criteria. Each researcher pays attention to the previously agreed-upon inclusion and exclusion criteria so that differences of opinion will be minimised.

Eligibility. The eligibility stage includes an in-depth evaluation of articles that have passed the screening. Each article is checked for quality,

including research methodology, suitability for topic focus, and reported results. At this feasibility stage, the data from the article was analysed using inclusion and exclusion criteria to identify key themes, such as the application of unggah-ungguh Javanese for developing moral values. This process ensures that only high-quality articles are included in the final analysis.

Inclusion. The inclusion stage is shown on the PRISMA flowchart, which provides a detailed overview of the number of articles at each stage of the selection process. For example, at the identification stage, 283 articles were found. After screening, 213 articles were removed because they were not relevant to the research topic. At the feasibility stage, 50 articles were eliminated because they did not meet the quality criteria. Finally, 20 articles were included in the inclusion stage and further analysed in depth. More details can be seen PRISMA flowchart in Figure 1.

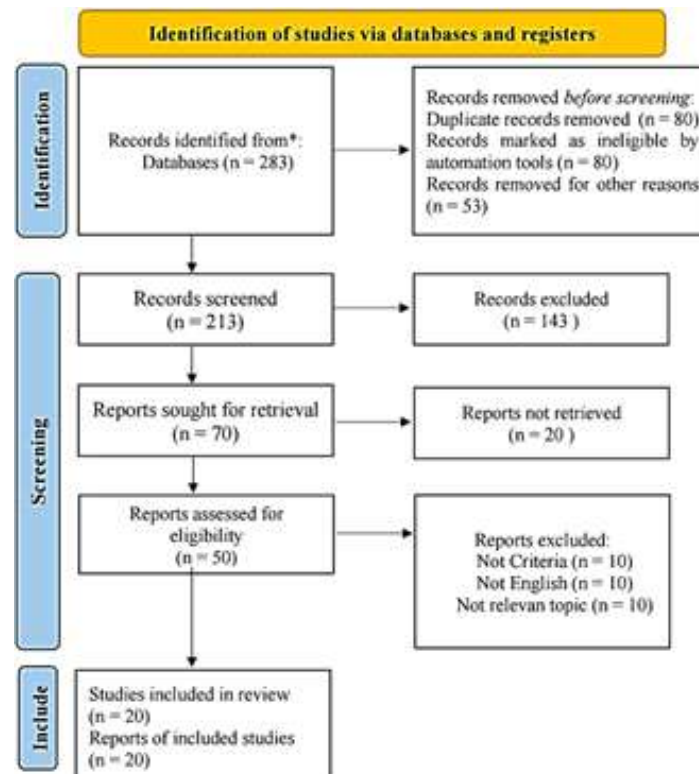


Figure 1. PRISMA flow diagram

■ RESULT AND DISCUSSION

RQ1: What the application differ between unggah-ungguh Javanese early childhood education in rural with early childhood education in urban areas?

The application of unggah-ungguh Javanese is a learning strategy as an effort to develop children's values and morals. Unggah-ungguh Javanese has a language level that can help children communicate and interact with people in the surrounding environment, such as parents, teachers, and peers (Smith-Hefner, 1988). Unggah-ungguh Javanese can be applied to early childhood through daily habituation carried out by children and the surrounding environment in their interactions. The application of unggah-ungguh in early childhood raises pros and cons. Teachers still have concerns about the implementation of the Javanese in schools. This is due to a lack of understanding of the implementation of unggah-ungguh Javanese in early childhood education institutions and their influence on the cultivation of moral values and the development of children's character. The research data revealed in this article is a summary of various articles related to the application of unggah-ungguh Javanese for the development of moral values in early childhood. The application of unggah ungguh has been taught from an early age by parents, which is applied through daily interaction and communication, through real examples in the lives of parents and children. Application unggah ungguh is followed by how children use Javanese both when interacting and communicating with their speech, namely the use of Javanese ngoko and krama (Wang, 2015). This is accompanied by polite gestures when speaking, and a tone of speech towards the interlocutor that shows a polite attitude.

Application of unggah-ungguh to develop moral values, namely the cultivation of the value of politeness, to prepare children in social life with the character of good manners, morals, speech, and good behaviour. Parental habit development

in the unggah-ungguh Javanese can be done by getting children used to saying basic words such as inggih (yes), dalem (me), and sampun (already) (Astuti, Langit, & Retnowati, 2024). The application of the unggah-ungguh Javanese from an early age in children needs to be done to preserve Javanese culture. In the Javanese language, there are moral values, character values related to manners or politeness in communicating with others. Application unggah-ungguh can be applied with daily habits carried out by children and the surrounding environment in interaction, started by introducing and getting used to using the language krama like sampun (already), dereng (not yet), matur nuwun (thanks) (Yuniasih, 2023). The word is introduced and habituated when interacting, so that children can get to know the Javanese language. In addition, it can practice manners when speaking to older people. The application unggah-ungguh teaches children to love culture and build national identity. That is carried out to make children understand manners to produce polite behaviour. Values in Javanese teach about unggah-ungguh or good manners. Unggah-ungguh to children is by getting used to daily communication, getting used to Javanese krama early, developing a polite attitude in speaking Javanese, and being polite in behaviour.

The application Javanese unggah-ungguh has a positive impact on children's moral development. So that children can implement their parents' teachings through simple things such as having unggah-ungguh (speak and behave well), being polite, respecting the elderly, and showing hospitality to others in the environment (Qamariah, Zamroni, Tamam, & Solekhin, 2024). Application unggah-ungguh can be done through the example of teachers and daily habits, so that children follow these examples and habits. The child's attitude will follow the habits instilled by his teacher in the form of the habit of saying greetings, greeting and shaking hands with the teacher even outside of school, getting used to not saying rudely, asking permission when

borrowing things, thanking them when getting help, apologizing when they make mistakes, forgiving guilty friends, and living in harmony (Ningrum & Jannah, 2021). Application unggah-ungguh Javanese children will get used to respecting their opponents, respecting their elders, loving their peers, and even respecting themselves from an early age. The results of this study reveal that there are strategic ways that teachers can do in implement unggah-ungguh Javanese as the foundation of children's moral development through the stages of recognising, observing, improving oneself, motivation, training from an early age, and getting used to it every day.

Application of the unggah-ungguh to form noble morals can be integrated with moral values and support character formation in early childhood. This study recommends the application of unggah-ungguh to support children's character education (Krisnaningrum & Handayani, 2020). The application of the Javanese in early childhood provides benefits, namely introducing and preserving Javanese culture, developing children's language skills, forming children's character by the noble values of Javanese culture, and being able to instill positive values and morals. Application unggah-ungguh in early childhood promotes moral growth and provides a foundation for greater respect. This is shown through the use of vocabulary of various terms, including panjenengan (you), mboten pareng (can't), kula (me), mboten (no), and inggih (yes), as well as other basic vocabulary used in daily interactions with children (Susilowati, Sugiyo, & Sutarto, 2021). Through the application unggah-ungguh, children can learn to respect their elders, be polite, and understand the context of communication.

Based on several analyses of the results of the research literature above, there are differences in the implementation of the unggah-ungguh Javanese between early childhood education in rural areas and early childhood education in urban

areas. Teachers in rural areas are still getting used to children saying simple greetings or greetings in Javanese krama inggil sugeng enjing (good morning), sugeng siang (good afternoon), sugeng sonten (good evening), sugeng dalu (good evening), and children can use polite words in Javanese krama inggil matur nuwun (thanks), pangapunten (apologise), nuwun sewu (excuse me), nyuwun tulung (ask for help), and teach children how can name their limbs using Javanese krama inggil in learning (Kristanto, 2020). Through learning the unggah-ungguh Javanese language taught to early childhood is expected to train better, polite, and unggah-ungguh manners to parents or older people. Efforts to implement unggah-ungguh Javanese, especially in early childhood, can be started by introducing and getting used to using unggah-ungguh Javanese words such as sampun, dereng, and matur nuwun. The word has a meaning: sampun (already), dereng (not yet), matur nuwun (thank you) (Fauzi & Putra, 2024). The word can be introduced and habituated when interacting, so that children can get to know the Javanese language in their area. In addition, to be able to practice manners when speaking to older people. Because early childhood has a fairly good ability to absorb language, children experience a rapid developmental phase of responses that are obtained through the stimulation of stimuli, including the vocabulary that children acquire. The application of the unggah-ungguh Javanese has been proven to develop moral values in early childhood.

As for the application of the unggah-ungguh Javanese language in early childhood education in urban areas, it experiences several challenges. Early childhood living in urban areas is currently exposed to a variety of languages, especially Indonesian and foreign languages (such as English) through media, technology, and the surrounding environment (Junaidi et al., 2024). This can affect children's use and understanding of the application, unggah-ungguh Javanese. In

some environments, especially in urban areas, children are less exposed to the application of the unggah-ungguh Javanese in daily life. This can hinder the development of abilities in the unggah-ungguh Javanese, which can affect the development of children's moral values. There are inconsistencies in the implementation of the unggah-ungguh Javanese in urban areas, both in the school and family environment. Parents or teachers sometimes use Indonesian or foreign languages when communicating with early childhood students. Children in urban areas tend to understand and use Javanese better in ngoko compared to more formal levels of speech, such as krama (Rahiem, Abdullah, Krauss, & Rahim, 2020). This can affect the child's ability to communicate politely and politely. To overcome these challenges, comprehensive efforts from various parties, including parents, teachers, and the community, are needed to support and preserve the application of the unggah-ungguh Javanese in early childhood.

Early childhood education teachers in urban areas still find it difficult to implement unggah-ungguh Javanese, which does not mean that it cannot be learned, especially for users of the Javanese mother tongue. So there is no reason for teachers who speak their mother tongue to feel reluctant to apply the unggah-ungguh Javanese for difficult reasons. A person can because he is used to it and willing to learn, so that there will be a change from not being able to be able, from being able to be proficient (Kaßecker, Misch, Paulus, Christner, & Pletti, 2025). Feelings of shame or pride should not be a reason for teachers in urban areas to recognise the better unggah-ungguh Javanese, which is full of high moral values. If the teacher does not know the deeper the unggah-ungguh Javanese, then you will never be interested in learning. It is very unfortunate when teachers find it difficult to use unggah-ungguh Javanese but choose to avoid rather than learn. Most teachers in urban areas feel that the unggah-ungguh Javanese is a difficult

thing (Sakti, Endraswara, & Rohman, 2024). Especially because they are afraid of making mistakes, teachers in urban areas choose not to apply the unggah-ungguh Javanese. Teachers in urban areas often use Indonesian, and there are even international school institutions that apply English in everyday conversation. If this continues to be cultivated, then unggah-ungguh Javanese is gradually certain to become extinct because the next generation is not being introduced and is not accustomed to applying it.

With the development of an increasingly modern era, teachers' concern for the implementation of unggah-ungguh began to decline. This can be seen from the use of Indonesian in everyday conversation. Reality shows that the use of the unggah-ungguh for early childhood has begun to decrease (Carl & Bussey, 2022). There is a fairly common trend in urban areas, in particular, where the use of Indonesian is more dominant than the use of Javanese. The negative impact that occurs is the lack of knowledge in Javanese from an early age, which causes a lack of politeness between the younger generation and the elderly. Therefore, comprehensive efforts are needed to ensure the application of the unggah-ungguh in early childhood so that it can run effectively. Collaboration between teachers and parents plays an important role in the success of the application to develop moral values in early childhood (Suyuti Yusuf, Pajariant, & Sulaiman, 2025). The teacher is responsible for providing teaching of the unggah-ungguh Javanese that is directed and fun at school through creative activities, such as songs, games, or story readings. On the other hand, parents support the adoption of the unggah-ungguh by getting children used to speaking Javanese at home (Cohen & Anders, 2020). Parental habit instilling unggah-ungguh can be done by getting children used to saying basic language vocabulary krama alus or krama inggil like inggih (yes), dalem (me), sampun (already), panjenengan (you), mboten pareng (can't), kula

(me), mboten (no), matur nuwun (thanks), as well as other basic vocabulary used in daily interactions with children. Parents and teachers consistently use Javanese in daily communication with their children. This collaboration can develop children's moral values and positive character because the application is given in an integrated manner, both at school and at home, so that children will be more accustomed to applying unggah-ungguh fluently.

The research data shows that the application of unggah-ungguh can develop children's moral values in speaking and behaving. The importance of the application of unggah-ungguh Javanese in early childhood can provide a positive value in speaking and behaving. Therefore, comprehensive efforts are needed to ensure the implementation of the unggah-ungguh Javanese in early childhood so that it can run effectively. Through the application unggah-ungguh, the Javanese language taught to early childhood is expected to train better communication patterns, politeness, and manners to parents or older people, so that positive moral values will be embedded to form children's character as a provision to face the challenges of the future era.

RQ 2: What media and methods are used in the application of the Javanese language to develop the moral values of early childhood?

Application unggah-ungguh in early childhood education institutions certainly requires interesting learning media and methods, and by the principles of early childhood education learning. This aims to ensure that the implementation of unggah-ungguh can run well according to children's development. This section discusses the medium and method of implementation of the unggah-ungguh in early childhood. This is important for teachers and parents to know as a reference in the implementation of the unggah-ungguh in early childhood to develop moral values.

Audiovisual media with Javanese regional songs to improve the character of early childhood for children 5-6 years old. Examples of Javanese songs that contain character values as an early childhood learning medium include the six songs titled Elinga, Pasinaon, Kuwajibanku, Temen, Bumi Asri, and Nuswantara. The Elinga song contains religious characters, Nuswantara contains the character of the motherland love, the song Pasinaon contains the disciplinary character, song Bumi Asri contains environmental care characters, song Temen contains the character of hard work, and the song Kuwajibanku contains the character of independence (Kristanto, 2020). Based on the purpose and research findings, it concluded that Javanese traditional songs integrated through learning will be an alternative learning medium for developing good character in early childhood students. Interactive learning video media with Javanese culture is effective for children 5-6 years old in increasing politeness in the Javanese language (Baker & Woodward, 2023). Learning media is made so that children get to know the culture of their region, in this case, Javanese culture, from an early age. Apart from the language aspect developed, character education also plays a role. The role of character education in Javanese, interactive learning video media, is to teach manners to older people and peers, and to respect each other (Widiyono, Rochimansyah, Aryanto, Setyowati, & Saddhono, 2020). Based on some of the results of the research, it can be concluded that interactive learning media can effectively develop the moral values of early childhood through the application of unggah-ungguh. This is evidenced by the significant difference between before using learning video media and after using learning video media.

Javanese animation video media is effectively used as an educational medium, unggah-ungguh for children 3-4 years old, and can be used as a renewal of educational media of moral values (Supeni & Harini, 2021). This is

because animated videos can motivate children to learn unggah-ungguh. It continues to exist amid cultural and technological developments. In addition, with animated videos as an educational medium, unggah-ungguh can also help develop good character from an early age. The research is supported by other research. The results of the research show that the *cerkak* animation influences the Javanese language skills of young children 4-5 years old. Story animation check this child can recognise and add vocabulary to the child, which is expected to get children used to using unggah-ungguh Javanese, a regional language that must be preserved and introduced to children from an early age. Children which is expected to familiarise children with using the Javanese language in daily life (Wulandari, Mulyana, Hadisiwi, & Rizal, 2025b). Two studies are the product in the form of an animated video about unggah-ungguh Javanese, which has rarely been created and has received less attention, especially for early childhood education. The animated video presents interesting visuals through the play of colours and characters that seem to invite children to take part in the story, so that it attracts the child's attention to react. With animated videos, children will be easier to understand, so that children will apply what they see faster. Therefore, through the related animated videos, the unggah-ungguh Javanese is expected to be applied in children's daily lives.

Picture story book media based on Javanese songs as a medium to give character value to children. Storybooks in Javanese *ngoko* are written with the reason that children can easily understand, because the Javanese language *ngoko* is a language that is often used by children aged 5-8 years old (Rottman et al., 2020). Javanese picture story book media *ngoko alus* was effectively used in the application of unggah-ungguh to develop children's moral values. *Ngoko Alus* Javanese picture book media to attract children's interest in learning. Javanese picture story book media *ngoko alus* is effective

and easy to understand for children aged 5-8 years in applying unggah-ungguh Javanese language to develop values and morals in early childhood (Halimah, Arifin, Yuliariatiningsih, Abdillah, & Sutini, 2020). It is expected that each teacher helps to read the storybook to the child in front of the class, this is to help the child gain knowledge about the Javanese. Pop-up book media in learning unggah-ungguh. It will make it easier for children 3-8 years old to understand vocabulary and then easily speak using Javanese. The use of learning media in the teaching and learning process can arouse new desires and interests, arouse motivation, and stimulate learning activities, such as pop-up books, which can train the ability to understand learning (Tesar & Pangastuti, 2024). Based on some of the results of the research, this picture story book media and pop-up book is interesting because there are pictures and stories, and children will be interested in opening the pop-up book until they find an understanding of the unggah-ungguh Javanese culture in books.

Children need to be taught ethics from an early age through learning in school. Learning in schools to teach unggah-ungguh. One of the Javanese languages in early childhood is through the traditional Javanese game method (Wang, 2015). The development of traditional game modifications (*cublak-cublak suweng*) can develop children's character (Susilowati et al., 2021). Traditional games *cublak-cublak suweng*, can train children to communicate with friends, so that it can be seen from the improvement of children's language skills and social skills (Yuniasih, 2023). The method of toy songs and traditional Javanese games is effective in developing early childhood characters. Traditional games can develop the social character values of children's education (religious values, cooperative values, responsibility values, honest values, caring values, self-esteem values, and curiosity values) (Astuti et al., 2024). Children's songs and games can get to know the social environment

and acquire life skills. Traditional games have moral values to build children's social character, such as self-confidence (Harwati & Sathian, 2024). Based on the research results mentioned above, traditional games are effective for developing moral values in early childhood because they involve social interaction, rules of play that teach obedience, and often contain implicit moral messages that are easily digested by children through direct experience. The internalisation process occurs through repetition, observation, and social feedback in the context of fun play.

The findings of the study are in line with Kohlberg's theory of moral development. Kohlberg's stages of moral development reflect children's responses to moral dilemmas. In Stage 1 and Stage 2 (preconventional level), the child obeys the rules set by others while maximising personal interests. Stage 3 and Stage 4 (conventional level), children adopt rules, trust in law and order, and seek the approval of others. Stage 5 and Stage 6 (postconventional level), children define their values in terms of abstract ethical principles that they have chosen to follow (Slavin, 2014). The child can reason about normal situations in a more complex way than the theory of moral stages. For example, although children often consider consequences to be more important than intentions when evaluating behaviour, in certain circumstances, three to six-year-olds use intentions to judge the behaviour of others. Research has supported this theory, showing that three six-year-olds' distinction between moral rules and conventional social rules.

Kohlberg's theory is that children can often reason about normal situations in a more complex way than moral stage theory suggests (Eggen & Kauchak, 2016). Children make a distinction between moral rules, such as not lying and stealing, which are based on the principles of justice, and conventional social rules, such as language politeness, unggah-ungguh Javanese krama towards older people as a language of

expression of respectful attitudes, which is based on social ethics. Research has supported this theory, which suggests that three to six-year-olds make a distinction between moral rules and conventional social rules. Kohlberg theorises that the way a child progresses from one stage to the next is by interacting. The child interacts with other people whose reasoning is one or at most two stages above his (McDevitt & Ormrod, 2014). Teachers can help children progress in moral reasoning by incorporating discussions of moral issues into learning, such as the application of the unggah-ungguh Javanese moral reasoning. Kohlberg found that the stages of a child's moral reasoning ability occur in the same order and at the same age and that strong cultural influences exist on moral reasoning and moral behaviour. In this context, the unggah-ungguh Javanese, Kohlberg's moral development stage is at the pre-conventional level, where rules are set by others and the consequences of actions determine good or bad. If the Javanese hen is delivered and applied properly, the results of the application will also have a good impact on children's behaviour. On the contrary, when unggah-ungguh Javanese, which is used as an example, is not good and the results are not good.

Kohlberg's theory of moral development is supported by Piaget's theory of moral development calls the first stage of moral development heteronomous morality (Piaget, 1976). This stage is also referred to as the stage of moral realism or forced morality. Heteronomous means to submit to the rules imposed by others. During this period, children are constantly confronted with parents and other adults who tell them what to do and what not to do. Piaget said that children develop from a stage of heteronomous morality to a stage of autonomous morality with the development of cognitive structures, but also due to socialisation with others. In this context, awareness of the importance of early socialisation to early childhood about the application of unggah-ungguh

Javanese language in attitude and behaviour has a great influence on children's moral development (Mammen, Köymen, & Tomasello, 2021). Through education and providing a good example of the application unggah-ungguh, also familiarise yourself with simple practices such as language krama that are used every day. So, the moral development of children in the future can grow optimally.

Lickona said that good character education must involve not only the aspects of "knowing the good" (moral knowing), but also "loving the good" (moral feeling), and "acting the good" (moral action) (Lickona, 1991). Thus, it is clear that character is developed through three steps, namely developing moral knowing, then moral feeling, and moral action (Lickona, 2016). The more complete the moral component of the child, the more it will form a good character. The stages of character education must indeed be carried out systematically and should not be skipped because they affect the final result. It is like a building, which must be done in order and must not be rushed, because it will demolish the building. Here, patience, example, and tenacity are needed in the process. One of the strategies that can be done to develop character education through the unggah-ungguh Javanese. Unggah-ungguh Javanese can be familiarised through the family environment and school environment. Continuous teaching and examples will form habits that can turn into desirable characteristics. Good collaboration between the family, school, and community greatly supports the success of the process of developing children's character and morals.

Education must provide a conducive environment for the growth of understanding and habituation of educational values that will shape children's character. One of these habits can be developed through the unggah-ungguh Javanese. This is one of the strategies used to develop educational character values in early childhood. Collaboration between parents and teachers is essential in developing character and moral values

in early childhood. The findings that parent-teacher collaboration is essential are in line with research by (Pluijm, Gelderen, Lusse, & Kessels, 2022). To improve the understanding and application of unggah-ungguh Javanese, there needs to be an improvement in education and learning at home and school. Parents must be more proactive in teaching children about unggah-ungguh and the importance of Javanese culture. Schools also need to integrate the learning unggah-ungguh Javanese curriculum and provide training for teachers to improve competence in teaching unggah-ungguh Javanese (Ovati, Rydland, Grøver, & Lekhal, 2024). In addition, governments and educational institutions need to provide more learning facilities and media that support teaching the unggah-ungguh. Textbooks, teaching aids, and digital learning media can help children understand concepts in the unggah-ungguh and how to apply them in daily life. Unggah-ungguh, the Javanese language, also requires the cooperation of various parties, between parents, teachers, and the community (Mutiah, Budiarto, & Pogadev, 2024). Parents need to play an active role in educating children about the Javanese, while teachers and schools need to provide adequate formal education. The community must also support these efforts by creating an environment conducive to the use of unggah-ungguh Javanese (Cholimah, Dardiri, Suparno, Tjiptasari, & Manaf, 2024). There needs to be an improvement in education and learning, the development of learning facilities and media, cultural awareness campaigns, and cooperation between parents, teachers, and the community. With these steps, it is hoped that children can better understand and apply the Javanese language in daily life, so that Javanese culture can continue to be preserved.

This study reveals several main causative factors unggah-ungguh Javanese is not implemented in the early childhood education environment, namely: (1) Lack of education on unggah-ungguh at home and school. Education about the unggah-ungguh in the home and school

environment is very minimal. Parents often do not teach children about the importance of unggah-ungguh, and this is exacerbated by the lack of formal education on unggah-ungguh in school. Many teachers do not have mastery of the material the Javanese language because they do not have an adequate Javanese language education background. (2) Lack of awareness and habits. Children are not accustomed to using Javanese in everyday life. Most children use Javanese more often than Indonesian in everyday conversation, both at home and at school. This shows a lack of awareness of the importance of using unggah-ungguh as a form of respect in Javanese culture. (3) Environmental and cultural influences. The environment and culture also play an important role in the use of the unggah-ungguh. In urban areas, the use of the Javanese is increasingly rare due to the influence of foreign culture and urbanisation. Children who grow up in urban environments are more likely to use Indonesian or foreign languages in everyday conversations, resulting in reduced use of the unggah-ungguh Javanese.

The results of this research are expected to contribute to the development of science, especially in the field of early childhood, as well as provide input for practitioners and related stakeholders in efforts to preserve Javanese culture through the application of the unggah-ungguh Javanese for moral values development in preschool children.

This research was limited to the number of journals used. The researcher only uses open-access journals, so other research findings are not presented here. Future researchers are advised to expand the scope of the journal database so that the data presented can be more complete.

■ CONCLUSION

This study highlights the importance of the implementation of the unggah-ungguh Javanese language for developing moral values in early

childhood. The application unggah-ungguh Javanese is effective in helping children speak and behave according to the rules of manners or Javanese culture. Application of the unggah-ungguh Javanese language in early childhood education institutions requires children to learn the level of language use, such as ngoko lugu, ngoko alus, krama lugu, and krama alus or krama inggil. This is intended to develop children's moral values in the form of learning to respect elders, be polite, and understand the use of language in the context of communication that is appropriate for the interlocutor. Media and application methods, unggah-ungguh Javanese, are an important thing to pay attention to in developing moral values in early childhood education institutions.

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