



Internalization of Maritime Cultural Values Through Education to Grow Early Childhood Awareness: a Review

***Nuraeni, I Made Sonny Gunawan**

Faculty of Education and Psychology, Mandalika University of Education, Indonesia

*Corresponding Author e-mail: nuraeni@undikma.ac.id

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Abstract

Self-awareness is an aspect of personal self that is closely related to self-description, self-evaluation, self-esteem, self-regulation, self-efficacy, self-emotion, and self-recognition. Self-awareness is considered important for someone to have because it is more likely to be able to act normatively. The way that is considered effective to increase students' self-awareness is through the learning process at school. Through the learning process can make it easier for students to understand the content conveyed by the teacher. In addition, the provision of material in accordance with the theme being taught can show the quality of interaction, learning and especially the achievement of the expected individual development. In this case, what is interesting for teachers at schools to do is to be able to increase children's self-awareness from an early age about the potential they have both inside and outside themselves or their environment as capital to develop their potential. So far, early childhood education schools (PAUD) do not yet have a curriculum and operational guidelines that are prepared and implemented in accordance with regional conditions and student needs. As for minimizing these problems, it is necessary to develop a curriculum in the form of modules that are suitable for student needs and can be used by teachers as a reference in providing teaching materials. Especially in this case the module developed is intended for students who are on the Indonesian coast by internalizing Indonesian maritime culture.

Keywords: Values, maritime culture, education, self-awareness

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INTRODUCTION

Self-awareness is a person's ability to know the strengths and weaknesses in oneself. In addition, self-awareness is said to be an indicator that can motivate a person to understand the values in oneself that can have an impact on other people or the environment (Kalaiyarsan, 2016). Having high self-awareness can help a person to connect feelings, thoughts and actions in building a clear perception of the purpose of his life. Self-awareness can be a control tool in building interpersonal relationships, and shaping personality characteristics (Fitness & Curtis, 2005). Previous research has shown that self-awareness is a meta-reflective or meta-representative of various levels of one's self-understanding (Morin, 2006).

Furthermore, self-awareness is defined as the ability to process information that comes from outside oneself or the environment and respond to it adaptively (Morin, 2011). Self-awareness is also said to be part of a person's emotional intelligence that can contribute to finding life satisfaction (Extremara, Duran & Rey, 2007; Gannon & Ranzijn, 2005; Goleman, 1995). Self-awareness in emotional concepts is closely related to empathy (Hill, 2001) which is a key element in building interpersonal relationships (Ioannidou & Konstantikaki, 2008) which can increase concern for others and the environment (Bonvicini, et al, 2008; Nunes, et al, 2011). In line with this opinion, Duval & Wicklund (1972) revealed that self-awareness is a person's reference to become a better person in interpreting his life.

Morin (2011) reveals self-awareness as a complex multidimensional representation consisting of various domains of the self. In this case, self-awareness is an aspect of personal self that is closely related to self-description, self-evaluation, self-esteem, self-regulation, self-efficacy, self-emotion, self-recognition, and self-talk or self-talk. Self-awareness is considered important for a person to have because it is more likely to be able to act normatively (Dienner & Wallbom, 1976). Previous research has stated that a person's self-awareness is very important to improve because most of the problems that arise are caused by a person's lack of self-awareness of one's self and environmental conditions (Blakemore & Frith, 2003).

Increasing self-awareness is very important as an effort to increase moral values (Caldwell & Hayes, 2016). In addition, high self-awareness allows a person to know his mood, understand the feelings of others, be open to constructive feedback and be able to make decisions even under pressure (Okpara & Edwin, 2015). High self-awareness allows a person to be able to see the potential in himself and his environment as an opportunity to develop himself. Furthermore, high self-awareness is very important for everyone to have without exception. As for increasing self-awareness, it needs to be done from an early age because it can shape children's understanding to become more complex which will later be perfected by their experiences throughout their life span.

Furthermore, important aspects that must be considered in increasing self-awareness are being able to recognize one's own feelings and behavior, recognizing one's strengths and weaknesses, having an independent attitude, being able to make appropriate decisions, being skilled in expressing thoughts, and being able to evaluate oneself (Druskat, Sala). & Mount, 2006; Goleman, 1998). According to Baldry & Fletcher (2000) there has been no decision among researchers regarding the most effective ways to increase self-awareness. The results of several previous studies have shown that effective ways to increase students' self-awareness are through the learning process by emphasizing on learning methods or the use of specific techniques that are tailored to the needs (Wicklund, 1975). Proper learning in teaching can make it easier for students to understand the content delivered (Lickona, 2012). Learning according to the theme being taught can show the quality of interaction, learning and especially the achievement of the expected individual development (Gunawan, Wibowo, Purwanto & Sunawan, 2019). In this case, what is interesting to be done by teachers in schools is to increase students' self-awareness about the potential they have both inside and outside themselves or their environment as capital to develop their potential.

Observing this, the learning process can be carried out by applying the concept of education starting from early childhood (Santrock, 2007). Learning in its application places more emphasis on systematic procedures for learning technical skills within the limited objectives of a particular activity. So far, early childhood education schools do not yet have a curriculum and operational guidelines that are prepared and implemented in accordance with regional conditions and the needs of students (Nurissobakh, Prameswari, Utomo & Radianto, 2018). Especially in this case early childhood education located in the coastal areas of Indonesia. The problems that arise on the surface today are the shifting of maritime culture to land culture. This shift can of course lead to behavioral changes that occur in society.

In order to minimize these problems, preventive measures are needed, one of which is to increase students' maritime insight through maritime culture education. Furthermore, maritime culture education has an understanding as the behavior of life and human procedures as a society of a nation towards the sea and the utilization of all the potential of maritime wealth that exists in, above, and around the sea in order to meet the needs of people's lives and the economy of a country at this time. this and the future (Ismail & Habibah, 2020). The need to improve understanding of Indonesian maritime to early childhood is as a manifestation to shape the character of the Indonesian nation as a maritime country. As for achieving this goal, in developing maritime education programs, it is necessary to include more specific content of maritime science and skills and maritime

culture in the education process. In the future, it is hoped that this activity can build superior and competitive Indonesian people and have the character of local wisdom. Strictly speaking, this discussion can explain the role of early childhood education by using curriculum devices developed based on regional conditions and student needs so as to optimize their awareness of their maritime potential. The self-awareness in this case is viewed from the point of view of maritime culture (Markus & Kitayama, 2010) and the mechanism of self-development (Lewis, 2011).

Maritime culture in this case is a form of behavior that can manage and utilize the wealth and marine space. In short, the maritime culture that must be possessed by individuals is the ability to utilize all the marine elements around them for the welfare of the people and the progress of the nation. Cultivating maritime culture from an early age aims to introduce marine and fishery potential in Indonesia's coastal areas, so that it can awaken the spirit of love for the sea in the community. Furthermore, maritime culture can shape human behavior and procedures as a society towards the sea and the utilization of the entire potential of marine wealth. In general, it can be concluded that maritime culture aims to provide broad insight regarding how to manage quality marine resources so that it can arouse the spirit of maritime love in the community.

RESULTS AND DISCUSSION

Self-awareness

Prior to 1972 most of the research conducted on self-awareness was phenomenological (Rime & LeBon, 1984). The theory of self-awareness was first proposed by Duval & Wicklund (1972) which is intended to explain various human behaviors including in the domains of social psychology, personality processes, and human performance. The essence of the theory is to explain a concept called objective self-awareness, in which a person perceives himself as an object. The purpose of considering oneself as an object is the same as learning to care more or focus on oneself. This self-awareness theory also suggests that attention focused on a discrepancy in the self will produce a negative effect proportional to the size of the discrepancy. Furthermore, self-awareness according to Goleman (in Kalaiyarasan, 2016) is related to a person's ability to know the strengths and weaknesses in oneself that have an impact on others. In addition, Igbinovia (2016) also suggests that self-awareness can guide a person in making decisions related to life goals that are in accordance with his abilities or limitations. In other words, self-awareness can be explained as an evaluative ability of one's potential so that a person can develop himself based on his life goals.

Conceptually, self-awareness is not only obtained from within by focusing more on oneself. However, the role of others who are described as self-models can also be a symbol of reflection of the self-image. Furthermore, the current theory of objective self-awareness can be summed up as a concern for consciousness which is seen as dichotomous, and has the nature of being directed either towards oneself or towards the environment. The direction of attention is guided by events that force attention inward, such as self-reflection and events that draw attention outward, such as distracting stimuli outside the self. Under objective self-awareness, a person can experience negative or positive influences, depending on whether the attention is directed at negative or positive differences. While the level of influence is a combined function of the proportion of attention (over a time interval) focused on the difference and the size of the difference.

Self-awareness is divided into two types, namely objective self-awareness and subjective self-awareness. Objective self-awareness is described as a process in which the self directs its attention inward, while subjective self-awareness is when attention is directed away from the self (Galleno & Liscano, 2013). This is in line with what Duval & Wicklund (1972) stated that objective self-awareness is a state in which the individual focuses on himself as the object of attention. When a person's attention is focused inward, attention shifts to important aspects of the self. Meanwhile, when the individual's attention focuses on

the environment, all his attention is directed to important aspects of the situation, which makes a person aware of and able to distinguish between himself and the physical or social environment as a feature of subjective self-awareness (Williams, 2010).

The highest level of a person's awareness is meta-self-awareness, which means that a person can be aware of his own existence (Morin & Everett, 1990). Meanwhile, according to Morin (2011) self-awareness has four levels, namely: (1) unconsciousness, making a person unresponsive to oneself and the environment; (2) consciousness, teaches a person to be able to focus on the environment and try to be able to process external stimuli that enter the self; (3) self-awareness, able to focus on oneself and able to process personal and public information; and (4) meta-self-awareness is the stage where a person convinces himself to be aware of himself.

Furthermore, self-awareness can be experimentally induced by exposing participants to self-focused stimuli. Based on the results of previous research, information was obtained that self-awareness can be increased using stimuli such as mirrors, cameras, spectators, and one's voice recording is known to remind a person of the status of his object to others and reliably produce high self-awareness (Carver & Scheier, 1978; Davies, 1978). , 2005; Duval & Wicklund, 1972; Geller & Shaver, 1976). As for measuring one's self-awareness, one can use a self-awareness scale (Fenigstein, Scheier & Buss 1975); self-reflection from the self-reflection scale (Trapnell & Campbell, 1999); situational self-awareness scale (Govern & Marsch, 2001); congruence between self-assessments and others on cognitive, social, and emotional functioning (Cocchini, Cameron, Beschin & Fotopoulou, 2009); self novelty manipulation (Silvia & Eichstaedt, 2004) in which people are asked to write about how they differ from others; and the scale is a word recognition measure (Eichstaedt & Silvia, 2003) where subjects are asked to identify words that are relevant to themselves or those that are not relevant to themselves as quickly as possible. Of the many measuring tools, researchers can choose an instrument that suits their needs in assessing one's self-awareness.

Internalization of Maritime Culture in the Context of Education

Education can be interpreted as a process of changing attitudes and behavior of a person or group of people in maturing humans through teaching and training efforts (Masnur, 2011). Meanwhile, maritime can be interpreted as a part of activities at sea which refers to shipping or sea transportation, trade, and ports both nationally and internationally which can specifically be referred to as maritime activities (Djuanda, 2005). Maritime education can be explained as a conscious and planned effort to change behavior, develop personality, self-control, and develop skills related to marine resource management (Indrawanto, 2013). In line with this opinion, Baylon & Santos (2011) revealed that maritime education must be supported by facilities, curriculum design that suits the needs and quality teaching methods so as to produce competent and highly qualified resources.

In this case, maritime education is very important to be applied to students who have school locations on the coast of Indonesia. Maritime education aims to provide broad insight regarding ways to manage quality marine resources (Baylon, 2009). Furthermore, in general it can be said that the management of marine resources needs to be optimized so that it has an impact on improving the quality of life and welfare of a nation. The maritime sector is one of the main streams of development in Indonesia at this time, which focuses on the management of marine resources. In addition, to support the vision of national maritime development, efforts to diversify the curriculum are needed by including more typical content of maritime science and skills in the education process (Kahirunnas, Hasmunir & Desfandi, 2020). Several years ago, the Coordinating Ministry for Maritime Affairs of the Republic of Indonesia and the Ministry of Education and Culture of the Republic of Indonesia launched a new program, namely the maritime curriculum.

This maritime curriculum program has been started since 2018 with pilot projects in 13 locations, namely Aceh, Banten, West Java, DKI Jakarta, Bengkulu, Central Java, East Java,

North Kalimantan, South Sulawesi, West Nusa Tenggara, Maluku, East Nusa Tenggara, and West Papua. Meanwhile in 2019, the maritime curriculum will be in 21 locations, namely North Sumatra, Riau, West Sumatra, Riau Islands, Bangka Belitung, Jambi, South Sumatra, Lampung, D.I. Yogyakarta, Bali, West Kalimantan, South Kalimantan, East Kalimantan, Central Kalimantan, West Sulawesi, Gorontalo, North Sulawesi, North Maluku and Papua. In the Maritime Curriculum, students are expected to be able to design and carry out various activities to solve problems in coastal areas. In addition, students are also expected to be able to improve the quality of maritime insight and competitiveness and love the marine wealth of Indonesia.

The maritime curriculum program is a curriculum program based on insight into maritime history, maritime cultural values, and maritime potential to instill love for the homeland and the spirit of defending the country with a maritime character in order to build superior and competitive Indonesian people towards achieving the glory of Indonesia as a maritime nation and state. independent, advanced, strong, and based on national interests (Indrawanto, 2013). The implementation of the maritime curriculum aims to introduce the potential of marine and fisheries in Indonesia's coastal areas to the younger generation, this aims to further raise the spirit of maritime love in coastal communities, especially students in coastal schools.

A maritime-oriented educational curriculum with structured scientific content can be applied from early childhood education to high school level, which aims to launch a development mission in Indonesia. Especially early childhood education in this case is the level of education before the basic education level which is a coaching effort aimed at children from birth to the age of six which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness in enter further education, which is held on formal, non-formal, and informal channels. Furthermore, in early childhood between 0-6 years, children's brains develop very quickly so that at that age the brain can properly receive and absorb various kinds of information (Santrock, 2007).

Information obtained by early childhood when carrying out the learning process can indirectly foster a child's self-understanding of something they are learning. Self-understanding in children is the result of a cognitive representation of the self, and is the substance and content of the child's self-conception. This statement is reinforced by Garcia, Hart & Johnson-Ray (in Santrock, 2007) which states that children can learn to find and construct their own things they have learned. One way that can be used to help young children understand their learning material is to increase children's visual self-recognition using modeling techniques (Baron & Donn, 2005). In this case, educators can provide toys that can be used for methods of introducing Indonesian maritime such as underwater beauty puzzles, ship-shaped lego, displaying videos about Indonesian marine areas, and so on (Kahirunnas, Hasmunir & Desfandi, 2020). Furthermore, Haiyan (2016) also revealed that the mixed method learning model is very well used in the context of maritime education. In addition, Liu (2013) explains that effective mixed learning can increase students' understanding easily.

Correlation Between Maritime Culture Internalization and Self-Awareness

According to Law number 20 of 2003, Article 3 explains the meaning of national education which functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life which aims to develop the potential of students to become human beings who believe and fear God almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. In addition, the educational process carried out must describe the character as a national identity. In this case, character is not only important but absolutely must be done by every nation if it wants to become a civilized nation. However, until now

there are still many schools that have not carried out their role as implementers of character education (Priestley, 2000). This raises the question of how the contribution of teachers in schools should be in fostering the positive character of students. In this case, professional teachers must work on a value basis and play an active role in facilitating character education programs as an integral part of the curriculum and school activities (ASCA, 2016).

Furthermore, teachers in schools should have a role as moral models that emphasize moral principles in shaping students' character (Lickona, 2012). From several previous research results related to character, Cooper (2011) suggests paying more attention to age and modeling in teaching and learning. The more mature age is predicted to have an effect on improving one's character. Meanwhile, proper modeling in teaching and learning makes it easier for students to understand the content delivered. Modeling is done to increase the positive character of students because it can show the quality of interaction, learning and especially the achievement of individual development. The modeling to improve student character can be done through modeling by utilizing video media (Baron & Donn, 2005; Kahirunnas, Hasmunir & Desfandi, 2020). In this case, what is interesting for teachers in schools to do is to be able to develop students' characters that specifically reflect their regional cultural values or are based on local wisdom.

The urgent problem that appears on the surface today is the shift from maritime culture to land culture. This shift, of course, causes changes in behavior and mindsets that occur in society. If this problem is not addressed immediately, it can have a long-term impact on the next generation of the nation's children. To minimize these problems, it can be done through the most basic education so that the character formation and understanding of students can be well constructed along with the development of their personality, all of which will be perfected by experience in every span of life (Gunawan, Wibowo, Purwanto, & Sunawan, 2019). Furthermore, the most basic education can be applied to the context of early childhood education which is the level of education before the basic education level. However, so far, early childhood education schools do not yet have a curriculum and operational guidelines that are prepared and implemented in accordance with regional conditions and student needs.

Early childhood education can be said to be a form of coaching effort aimed at children from birth to the age of six which is carried out through the provision of educational stimuli to assist physical and spiritual growth and development so that children have readiness to enter further education. Early childhood education is important because at the beginning of life the child's brain develops very quickly, making it easier for children to receive and absorb various kinds of important information for their development (Santrock, 2007). Examining the problems that arise today and the existence of alternative solutions that are offered based on theoretical concepts, one of the efforts that can be made to accommodate these complex problems is to develop a curriculum program based on maritime culture that is adapted to local wisdom.

The maritime curriculum program is a curriculum program based on insight into maritime history, maritime cultural values, and maritime potential to instill the character of love for the homeland and the spirit of defending the country (Indrawanto, 2013). The implementation of the maritime curriculum aims to introduce the potential of marine and fisheries in Indonesia's coastal areas to the younger generation, and this aims to raise the spirit of love for the sea in coastal communities, especially students who are in coastal schools. In addition, through the implementation of the maritime curriculum, students are expected to become more aware of their own abilities and aware of the potential of their environment.

Conceptually, self-awareness is not only obtained from within but can come from the environment. Self-awareness is a person's ability to know the strengths and weaknesses in oneself. In addition, self-awareness can help a person to connect feelings, thoughts and actions in building a clear perception of the purpose of his life. Self-awareness can be a control tool in building interpersonal relationships, and forming personality characteristics

(Fitness & Curtis, 2005). Furthermore, self-awareness can be used as a reference for a person to become a better person in interpreting his life (Duval & Wicklund, 1972).

CONCLUSION

Based on the discussion above, it can be concluded that theoretically maritime education by internalizing maritime culture based on local wisdom can indirectly improve the character of love for the homeland and defend the country and the character of being responsible for what they have to protect, develop and preserve so that can be enjoyed by the next generation. One of the efforts that can be done at this time is to optimize the role of early childhood education and strive to be able to develop a curriculum based on local wisdom in accordance with the area where they live.

RECOMMENDATION

This discussion is limited to self-awareness and maritime education for early childhood. It is hoped that further researchers will be able to pay attention to the concept of self-awareness from the subjective and objective paradigm of the culture where students live. In addition, it is hoped that further researchers will be able to develop a maritime curriculum based on local wisdom by optimizing self-awareness to have a character that reflects a civilized nation. In addition, further researchers can also develop a set of learning in the form of modules that can be used by teachers as a guide in delivering the material.

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