

VALUES OF JAVA CULTURE

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Abstract

Research on the moral values of Javanese culture needs to be done, because in this study it will reveal and explain various kinds of Javanese culture, especially the culture which has moral values in it. For some people, culture is only a tradition left by their ancestors, then passed down from generation to generation and needs to be preserved. Yet every Javanese culture has its own history, meaning and value. This study uses a qualitative descriptive analysis method. The approach used is the library research approach or the library method. Javanese culture is a culture originating from Java. If we go back to history, of course Javanese culture is not far from the influence of Hinduism, animism and dynamism. Some Javanese cultures that still exist today are used by the community: salametan, tedak siten, wayang, manners, bancaan weton, politeness, and many more. Among all Javanese culture, some of them have moral values. This is what needs to be applied and maintained by every parent in educating children's morals. Besides introducing Javanese culture to children. Parents have invited their children to maintain Javanese culture through Javanese cultural moral values. Implementing character education through Javanese culture, then we have preserved Javanese culture and practiced moral values in it in everyday life.

Keywords: *morals; culture; java.*

Abstrak

Penelitian ini bertujuan untuk mengungkap tentang nilai-nilai akhlak kebudayaan Jawa perlu dilakukan, karena dalam penelitian ini akan mengungkap dan menjelaskan berbagai macam kebudayaan Jawa, khususnya kebudayaan yang di dalamnya memiliki nilai akhlak. Bagi sebagian masyarakat, kebudayaan hanya sebagai tradisi yang ditinggalkan nenek moyang, kemudian turun temurun dan perlu dilestarikan. Padahal setiap kebudayaan Jawa memiliki sejarah, makna, dan nilainya tersendiri. Termasuk nilai-nilai akhlak didalamnya. Penelitian ini menggunakan metode analisis deskriptif kualitatif. Pendekatan yang digunakan adalah pendekatan *library research* atau metode kepustakaan. Hasil penelitian ini menunjukkan bahwa kebudayaan Jawa ialah budaya yang berasal dari Jawa. Jika kembali pada sejarah, tentunya kebudayaan Jawa tidak jauh dari pengaruh hindu-budha, animisme dan dinamisme. Beberapa kebudayaan Jawa yang sampai saat ini masih eksis digunakan oleh masyarakat: salametan, tedak siten, wayang, tata krama, bancaan weton, unggah-ungguh, dan masih banyak lagi. Di antara semua kebudayaan Jawa, ada di antaranya memiliki nilai-nilai akhlak. Hal inilah yang perlu diterapkan dan dijaga setiap orang tua dalam mendidik akhlak anak. Selain sudah memperkenalkan budaya Jawa kepada anak. Orang tua telah mengajak anaknya untuk menjaga budaya Jawa melalui nilai-nilai akhlak kebudayaan Jawa. Menerapkan pendidikan karakter melalui kebudayaan Jawa, maka kita telah melestarikan kebudayaan Jawa dan mengamalkan nilai akhlak di dalamnya di kehidupan sehari-hari.

Kata Kunci: *akhlak; kebudayaan; jawa.*

INTRODUCTION

Every human being is a civilized being, a creature that produces culture and civilization. Every region and country must have their own culture, culture is something that will affect the level of knowledge, and includes a system of ideas or an idea that exists in the mind of a human being so that in everyday life culture is abstract.(Rina Devianty, 2017). One of Indonesian culture is Javanese culture. Javanese culture comes from various traditions, beliefs and ways of life. Javanese culture has traditions, customs and ancient things that have been in Indonesia for so long. Javanese tradition, local wisdom is a phenomenon that cannot be separated from the life of the Javanese people. Local wisdom is a form of characteristic for the Javanese people(Umar, 2020). Javanese culture is very attached to Indonesia, starting from the arts, customs, even the grammar. There are several Javanese cultures that even have moral values in them.

In this study the problem faced is the existence of several Javanese cultures that still deviate from Islamic teachings. Basically, Javanese culture is influenced by Hinduism and animism. However, since the arrival of Islam in the Java archipelago, the culture that was originally Hindunism and animism began to decrease, even though the community could not completely erase or completely eliminate the wisdom of Javanese culture itself. They only adapt Javanese culture that has been preserved according to Islamic law. In today's modern era, of course, everything is growing rapidly, starting from technology, fashion, lifestyle, and so on. The influence of western culture on the millennial generation has made culture in Indonesia, especially Javanese culture, almost forgotten. Mostly it is the parents who still preserve Javanese culture. Some of the millennial generation even consider Javanese culture to be very ancient. In fact, if we look at and study, culture in Indonesia, one of which is Javanese culture, is very beautiful and amazing. Even so, there are still millennial generations who help preserve Javanese culture and even combine it with modern culture without losing the authenticity of Javanese culture itself.

Of course, many parents also provide teaching related to Javanese culture, one of which is manners. This culture continues to be taught by parents to their children so that they have good morals. If we pay attention, in this modern era, many millennials do not have good morals. Even some of them no longer have courtesy and respect for their parents. Therefore, this culture of manners is very necessary for children. They need to be taught from an early age, so that later they can have a polite attitude towards parents and friends when socializing.

In research (Mustika, D. Indrayani, 2013) Indonesia is rich in ethnic diversity, customs, religions and languages. The diversity of Indonesian culture from Sabang to Merauke from Miangas to Rote Island is an invaluable wealth that must be preserved as the wealth of the Indonesian Nation. One of them is Javanese culture. Of the various cultures that exist, Indonesia's young generation should be preserved by implementing it in everyday life, especially in moral education which is starting to be displaced by foreign cultures that are contrary to local wisdom and Pancasila values. Javanese culture as a vehicle for children's moral education is related to Javanese culture, which prioritizes politeness (*unggah-ungguh*), *tepo selira*, *ewuh-pewuh* between humans and humans, humans and nature. Moral education of children through Javanese culture can be done through:

First, the Javanese language divides the language levels from *ngoko*, *krama* and *krama inggil*. The use of Javanese *ngoko* is used for peers. Javanese *krama* is usually for rural people, the level is above *ngoko* and below *krama inggil*. Meanwhile, *krama inggil* is usually used to communicate with people we respect, such as parents, teachers and so on. Using Javanese in everyday life, especially using *krama inggil* on people we respect, will foster politeness and mutual respect within the family. This will affect the moral education of the child. The use of *krama inggil* is a good reflection of *unggah-ungguh* which affects the pattern of children's behavior. Parents teach Javanese starting from the *ngoko*, *krama*,

Second In addition to language, the Javanese have a culture, namely *wayang*. *Gunungan* in *wayang* symbolizes the state of the world and its contents. Usually the use of *gunungan* for story changes or chapters. In *wayang*, human life in the world is described. The good people in the world will win and the bad and greedy people will have a bad life. Moral education taken from *wayang* characters, for example, *Yudisthira* has a patient character, loves one another, is honest and generous, *Werkudara* is honest, modest, *Arjuna* is a warrior and likes to help, *Nakula* loves the glory of the country, *Sadewa* is honest, obedient, compassionate.

Third, manners in Javanese culture. If children are taught good manners, they must have good morals. For example, if an old person sits below a young person, they may not sit on top because it is considered impolite. Likewise, when crossing parents should say "*nyuwun sewu*". The lesson from manners taken is that young people must respect their parents. The way to eat and drink in Javanese culture is also studied, for example eating

and drinking are not allowed to make a sound. This means that when you eat while talking, you will choke which will endanger your health. Likewise, when you eat, you shouldn't eat too much. This implies that human life should not be greedy. When sitting is also arranged, it is not allowed to lift your feet on the chair because it is considered impolite. In speaking, Javanese culture teaches respect for people who are talking, not interrupting people when they are talking because they are considered impolite. Another etiquette of Javanese people is that when you meet neighbors you should say hello, this is the characteristic that Indonesians are friendly. From the description of manners above there is a lot of moral education about the good and bad of actions starting from talking, eating, associating with others and with older people.

From the research above, we can conclude that Javanese culture can form moral or moral values for children. Of the various kinds of Javanese culture that exist, among them there are moral values that can be taken. Like a hereditary culture that is very attached to people's lives, is manners. An extraordinary culture and very necessary especially for children. Manners are taught from an early age so that children have good manners and respect for elders and fellow friends. This culture will continue to be preserved and cared for by parents to great-grandchildren so that later children can develop and socialize well in society. It is hoped that the existence of moral values in Javanese culture can make the millennial generation more moral and have good personalities. And can be preserved and developed properly. For the millennial generation, it is hoped that this culture can be passed on to their children and grandchildren later so that this Javanese culture will not disappear.

RESEARCH METHODS

This study uses a qualitative descriptive analysis method. The approach used is the library research approach or the library method. The library method is a method that uses data collection. This library method is carried out by collecting some reading material sourced from reference books, journals, and some teaching materials. As for the method of collecting data through literature review in accordance with the problem to be studied, if statistics-facts have been obtained then record important points in a notebook at prepare. Furthermore, by using the descriptive method the data is analyzed according to the problems studied. The purpose of this research is to reveal again the Javanese culture which has moral values in life.

RESULTS AND DISCUSSION

Javanese Cultural Values

Javanese culture, which was originally animistic and Hinduistic, began to change color since the kewalen era (walian, the era of the guardians). Even though there were changes in style and content, the substance of Javanese mysticism and ethics continued to exist in the 19th century, even the Wali were not confrontational towards the existing local culture. The main features developed in Javanese Islamic mysticism are tashawuf-akhlaqiyah and mysticism practices (Bakri, 2014). Culture is a habit or custom since the time of our ancestors that cannot be changed and continues to exist until later. Local culture is a culture that grows and develops and is owned and recognized by the local ethnic community (Purwaningrum & Ismail, 2019). Humans have elements of cultural potential, namely thoughts, feelings, wills and works. The results of these four cultural potentials are called culture. In other words, culture is the result of creativity, taste, initiative and work of humans in meeting their needs (Putu Budiayasa, 2018).

Javanese culture are concepts about what lives in the minds of most people regarding what is considered valuable, valuable and important in life, so that it can function as a way of life for Javanese people. (Rachim & Nashori, 2007). If we return to history, of course, Javanese culture is not far from Hindu-Buddhist influences, animism and dynamism. Where all traditions, customs, ceremonies, and others contain elements of belief in spirits, sacred objects and others. Javanese traditions and actions always hold on to two things. First, on the philosophy of religious and mystical life. Second, the ethics of life that upholds morals and degrees of life (Inscription, 2020). No wonder the Javanese people have their own characteristics.

Some Javanese people still use several Javanese ceremonies or traditions in certain events. Even the belief of some people in a ceremony or tradition that contains elements of dynamism or animism still exists. At first glance, Javanese culture contains elements of dynamism and animism, even contrary to Islamic law and has no good value in it. So there is no need to do it again. This is what makes some people no longer apply and abandon Javanese culture which is considered ancient. But in Java itself, especially in rural or inland areas, the people are still thick with Javanese culture. In every day of his life he is not far from Javanese culture, starting from clothes, houses, ancient equipment, and so on. Javanese people still maintain the characteristics of Javanese culture through

the language they use, namely Javanese. Apart from that, we can still find historical objects and stories from Java today. Myths and other beliefs are still often heard in our ears.

Every culture in Java certainly has its own meaning and value. Both implicit and explicit meaning, real or unseen. Every Javanese culture also has its own history. The following are some Javanese cultures that are still used by the community today: First, Slametan, namely Slametan is a ritual of thanksgiving and respect for the ancestors. Usually during the slametan someone will invite family, relatives and neighbors to pray together. On the one hand, they acknowledge the truth that is inferred from Islamic teachings and practice them as ordered or prohibited. On the other hand, they still believe in things related to the traditions of their ancestral Hindu-Buddhist culture.(Kholil, 2009)The slametan tradition by Javanese people is usually in commemoration of an event such as birth, death, marriage, or other celebrations. At first this tradition existed due to Hindu-Buddhist influence who believed in the existence of living spirits around the community, so that the Javanese carried out the slametan ritual to pray for these spirits and ask for hope for good in the future. However, since the advent of Islam, this tradition has been associated as an expression of gratitude for what Allah SWT has given to his servant. However, this tradition does not eliminate its authenticity. Second, the Culture of Manners consists of local wisdom values of Javanese culture concerning various aspects of life, such as leadership values, tolerance, nationalism, justice, truth, honesty, perfection, and so on.(Darmoko, 2016). Some Javanese culture of manners that need to be applied daily: 1. Excuse me or nyuwun sewu culture. This can be seen by the presence of someone walking in front of an older person, so they have to bow their body while saying "nyuwun sewu or excuse me". This culture of politeness is interpreted as a request for permission to pass in front of parents. It seems trivial but this has a big effect on one's morals. Most Javanese people teach this culture to their children in order to teach them to always respect their parents. 2. Thank you culture or thank you, that is, if we get or are given something from our parents, family or other people, we have to say "thank you or thank you" this greeting as an attitude of respect for the person who gave or gratitude for the gift of people to us. 3. Mentioning a call for someone who is older when asked or speaking, for example "nggeh sir/ma'am" or "yes bude/pakde" *mba, mas kaka* and so on. 4. Don't talk while eating, 5. Don't sit up when there are parents sitting below.

Furthermore, wayang is a Javanese culture that still exists today. Even now wayang is well known in various countries. Wayang is divided into 2, namely wayang golek and wayang kulit. Wayang golek is a 3-dimensional puppet made of wood. Wayang golek itself tells stories related to Islamic teachings and Javanese traditions. While wayang kulit is a puppet made of cow or buffalo leather. Wayang kulit usually presents stories related to Hindu-Buddhism and Islam. This wayang kulit has long been used by the Javanese people in wayang performances. In fact, the art of wayang kulit became a means of spreading Islam in Java, which was initiated by the Wali Songo, namely Sunan Kalijaga. He uses shadow puppets to preach so that the Javanese people can easily understand Islamic teachings by telling stories related to Islam. First, Tedhak Siten, Tedhak siten means the word Tedhak which means to set foot, and Siten comes from the word siti which means land or earth.(Djaya, 2020). This event is held when babies start learning to walk. This tradition is held as an expression of gratitude for the child's health so that they can show their feet. For the Javanese, this tradition has become a hereditary tradition that will continue to be carried out, although not all people know the true meaning or purpose of tedak siten. The deficiency in the tedhak siten tradition is the existence of ritual symbols that are actualized by the Javanese people, containing the influence of assimilation between Hindu-Javanese, Buddhist-Javanese, and Javanese-Islamic which are united in a mystical cultural discourse.(Hafidzi, 2020). Second, Tingkeban, which is a 7 monthly event for pregnant women. This event was held to pray that mothers and prospective children are always healthy and given smoothness until the birth of the child. The community believes that this event is very influential for the health and safety of mothers and children in the womb. This is a simple tingkeban ritual commonly performed by Javanese people who have contact with Islam. Traditionally, this ritual fulfills the requirements. While complete procedures are usually still carried out in the palaces and Javanese people who still hold strong traditions(Adriana, 2011). Third, Bank Wetonis a birthday commemoration based on Saptawara and Pancawara, which is a community tradition that is carried out on birthdays based on the Javanese calendar which rotates for 35 days. This means that the commemoration of the birthday of Javanese people is done every 35 days(Sukmawan Wisnu Pradanta, Sudardi Bani, 2015). Fourth, namely kEris is a very ancient Javanese traditional weapon. The keris itself has a unique shape and varies in every region of Java. Made of two layers of metal and very sharp. Fifth, Javanese or Unggah-Ungguh is the language commonly used by Javanese people to communicate and

interact. Manners are a real form of ethics or can be called a practical ethics. In the order of life of the Javanese people who are finally often referred to as *unggah-ungguh* (Princess & Nasyiithoh, 2019). *Unggah* and *ungguh* is related to the manner of speaking and behavior of a person towards others. *Unggah* language can also be said as a communication rule so that communication runs smoothly without causing unpleasant feelings due to misunderstandings in terms of communication behavior or misunderstanding of the content being communicated (Arafik & Rumidjan, 2016).

Javanese culture has its own characteristics and values. Among all Javanese culture, some of them have moral values that can be taken, namely: 1. Slametan; In this tradition as described above. The moral values that can be taken are gratitude. As a servant of Allah SWT, having gratitude is very important, both the blessings and misfortunes that Allah SWT has given us. With gratitude Allah SWT will be pleased and send down His grace upon us. No matter how small it is, the gratitude we express is very valuable before Allah SWT. 2. Manners; The culture of manners is certainly no stranger to Indonesian society. Even this culture continues to be passed down from generation to generation and becomes the most important culture in educating children. The Javanese people have a soft and gentle character and they even uphold the values of politeness and respect. The moral values of this culture are of course clear. This culture makes a person have an attitude of courtesy, friendliness, and high respect. So do not be surprised if the culture of manners is still very much needed today. 3. Puppet; Through wayang, there are various figures that represent the personal uniqueness of the Javanese people. This can be seen, for example, in the figure of Yudhistira, who is a symbol of a wise king with the holy talisman Kalimasadha; Arjuna as a symbol of a gentle and strong-willed knight; Bima as a brave knight who is merciless towards his enemies but has a commitment to honesty and loyalty; Baladeva The moral values of this culture are of course clear. This culture makes a person have an attitude of courtesy, friendliness, and high respect. So do not be surprised if the culture of manners is still very much needed today. 3. Puppet; Through wayang, there are various figures that represent the personal uniqueness of the Javanese people. This can be seen, for example, in the figure of Yudhistira, who is a symbol of a wise king with the holy talisman Kalimasadha; Arjuna as a symbol of a gentle and strong-willed knight; Bima as a brave knight who is merciless towards his enemies but has a commitment to honesty and loyalty; Baladeva The moral values of this culture are of course clear. This culture makes a person have an attitude of courtesy, friendliness, and high respect. So do not be

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Javanese Cultural Contextualization of Moral Education

Character education based on local wisdom of Javanese culture is important to teach because the cultural elements in it are able to withstand foreign cultures, have the ability to accommodate foreign cultural elements, have the ability to integrate foreign cultural elements into native culture, have the ability to control, and are able to give direction to cultural development (Anggrayni, 2016). As an educator who determines students' basic understanding of values and norms, teachers are required to be able to provide examples of values and manners, both Islamically and those related to Javanese culture. (Huda, 2020). Educating children at an early age is not easy, because children at that age do not understand many things. But if educated from an early age, in the future the child will find it easier and understand the rules of good and bad and right and wrong.

The moral formation of a child starts from the role of parents in educating. If parents know how to educate the right way and in educating children well, then the child will get used to it and good things will be reflected in him. Parents are the first example for children to behave, children will copy or imitate everything that parents do. Moreover, young children, aged 1-5 years, will find it easier to imitate and record what they see, including the behavior or morals of their parents. Therefore, behavioral education and parental education must be able to make children have good morals. Furthermore, parents can send their children to school so that they can help in educating their children. Where in school the child will be the responsibility of the teacher who will certainly help direct his students better. The role of the teacher is not only to make students intellectually intelligent, but also to be morally good. This is where the teacher also helps parents in guiding their children to show goodness and truth.

Every child needs to be educated not only in his thoughts but also in his morals. For parents of Javanese descent, of course, they already have provisions in educating their children through Javanese culture. This is what needs to be applied and maintained by every parent in educating children's morals. Apart from introducing Javanese culture to children. Parents have invited their children to maintain Javanese culture through the moral values of Javanese culture. Coupled with the development of the times that are not yet known how it will be. In the current modern era, many Javanese cultures have been forgotten, including moral values. How will it be in 5 or 10 years. Javanese culture, including moral values in it, could become extinct. If our children are not included in the current millennial generation, who else will preserve the moral values of Javanese culture. So therefore,

CONCLUSION

From the results and discussion above, it can be concluded that Javanese culture has its own values and philosophy. The Moral Values of Javanese Culture Javanese culture, which was initially animistic and Hinduistic, began to change color since the kewalen era (walian, the era of the guardians). At first glance, Javanese culture contains elements of dynamism and animism, even contrary to Islamic law and has no good value in it. This is what makes some people no longer apply and abandon Javanese culture which is considered ancient. Javanese people still maintain the characteristics of Javanese culture through the language they use, namely Javanese.

Of all the Javanese culture apart from having historical values, there are some that have moral values in them. The moral values of this culture need to be maintained and preserved. Applying character education through Javanese culture, we have preserved Javanese culture and practiced moral values in it in everyday life. Just as the culture of manners that has been passed down from generation to generation is taught by parents so that children have an attitude of courtesy, friendliness, tolerance and high respect. Therefore, the need for Javanese cultural moral values in every child will continue to maintain the beauty of culture and manners in our beloved country, Indonesia.

This research has the advantage of providing an overview of the moral values of Javanese culture that need to be preserved and applied in life. This research also has drawbacks, namely the incomplete writing and explanation regarding Javanese culture itself. The existence of this research is expected to be able to make the millennial generation participate in preserving moral values in Javanese culture and can be applied in everyday life.

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