

The Reflection of the Local Cultural Value of Javanese Literature in an Ethno-Pedagogy Context

Octo Dendy Andriyanto

Javanese Language and Literature Education, Universitas Negeri Surabaya, Surabaya, Indonesia

Darni

Javanese Language and Literature Education, Universitas Negeri Surabaya, Surabaya, Indonesia

Heny Subandiyah

Indonesian Language and Literature Education, Universitas Negeri Surabaya, Surabaya, Indonesia

Sukarman

Javanese Language and Literature Education, Universitas Negeri Surabaya, Surabaya, Indonesia

Yohan Susilo

Javanese Language and Literature Education, Universitas Negeri Surabaya, Surabaya, Indonesia

Latif Nur Hasan

Javanese Language and Literature Education, Universitas Negeri Surabaya, Surabaya, Indonesia

Meilita Hardika

German Literature, Universitas Negeri Surabaya, Surabaya, Indonesia

Bahar

English Literature, Universitas Fajar, Makassar, Indonesia

Pensri Panich

School of Political Science and Public Administration, Walailak University, Nakhon Si Thammarat, Thailand

Abstract—This study sought to examine the local Javanese culture and its noble values by examining the literary works of *Serat Piwulang Becik*. The study concentrated on character education, local wisdom values, and how these relate to teaching Javanese in schools. As a means of preserving local identity in the face of globalization, the findings emphasize the importance of teaching local languages and cultural knowledge. The research also highlighted the importance of character education relevant to the globalization of this century. Interviews were conducted with experienced teachers of Javanese literature, and the data analysis followed a thematic model. Reflecting the Javanese cultural values of *Serat Piwulang Becik*, the findings revealed the importance of teacher-student collaboration in fostering a conducive learning environment. The research contributes to formulating educational policies to preserve the Javanese language, literature, and culture. It highlights the importance of exploring local treasures and maximizing the exploration of local wisdom to strengthen local and national identities. The preservation of local cultural values, such as diligence and tenacity, is essential to forming the character and cultural identity of the Javanese people, especially in education and teaching.

Index Terms—reflecting, local culture, value, language literature, pedagogy

I. INTRODUCTION

There have only been a few scholars who have researched the local values of Javanese culture that are reflected in Javanese literature. One of these scholars is Ismawati (2020), whose study focused on describing tribes of the nation, and she cited Javanese literature as her primary source. This study outlines tribes with many inner cultures described in *Sumarah* and *Tirakat*. She explained that the *Sumarah* and *Tirakat* culture is a philosophy found in Javanese society. This philosophy is reflected in Indonesian literature that discusses the culture of the Javanese people. However, this literature only focuses on describing Javanese society, which generally reflects cultural values. Moreover, as a means to

strengthen local wisdom as a cultural value, Istiana et al. (2021) focused on local wisdom to describe and explain the folklore of Ajisaka and *Naga Linglung*, its figures, and its relationships.

Nonetheless, neither of these studies explains how the value of the local Javanese culture contained in Javanese literature reflects on the learning that occurs in the classroom. Komariah et al. (2019) conducted a similar study on local wisdom that has deep meaning in the lives of the Javanese community itself. It is here that Sawitri et al. (2021) emphasized that the value of culture must be held as firmly as a handle on the lives and identity of the Javanese community itself, especially in education as a form of implementing the heritage of the nation's cultural values. However, some studies suggest that Javanese literature's cultural values have not been fully applied in life, especially in education and higher education. This is a primary reason for researchers to explore and integrate important local values of Javanese culture into literature teaching in the classroom. In his research, Ismail (2018) conveyed the same tone, stating that local cultural values can be applied to self-identity through education.

Social values in Javanese local culture are derived from the reality of a community's social environment. When the community forms a harmonious social life, they support one another in kindness and serve as a reminder that relationships with others are also a key factor in determining one's level of happiness. The Javanese culture of assistance fulfills several crucial requirements. The purpose of culture is to regulate human life, particularly behavior, because social norms and other norms are part of Javanese culture (Darmadi, 2018). This standard guides the behavior of the Javanese people. Therefore, positive cultural values must be able to be reflected formally and non-formally in education. This culture can be used as a philosophy of life in society.

An area or nation will grow if its cultural values are deeply ingrained in the joints of people's lives. This is especially true of the Java region, where culture plays a fundamental and vital role as the main basis in the order of life in society, nation, and state (Retnawati et al., 2018). It is one of the guidelines for human behavior in Javanese society in general, serving as a driving factor for the emergence of thinking patterns in modern society. Moreover, it is also one of the sources of how one should behave to keep order, as in, for example, customary laws and customs, rules regarding manners, including teachings of religiosity, respect for others, patience and sincerity, affection, diligence and tenacity, cooperation, wisdom in seeking peace (*Serat Piwulang Becik*, 1911), ethics when chatting (*Serat Subasita*, 1914), educating children, staying away from worldly things, and wisdom in seeking knowledge (*Serat Madubasa*, 1912). Thus, this is the primary foundation of cultural values that are reflected in the teaching context through the learning process in the classroom as follows.

1. What kinds of local culture value messages of *Serat Piwulang Becik* are reflected in teaching literature?
2. To what extent do the local culture's value messages of *Serat Piwulang Becik* reflect on the teaching and learning of literature in a classroom context?

II. LITERATURE REVIEW

The Javanese language is challenging to understand due to its complicated grammar, extensive vocabulary, and rich cultural background. The Javanese region is home to a wide range of indigenous beliefs and practices that benefit Indonesian people. It is so difficult to understand because it is packed with etiquette and mutual respect for other people. The moral value messages contained in *Serat Piwulang Becik*, *Serat Subasita*, and *Serat Madubasa* are for the Javanese people to follow in their day-to-day lives and include a system of decency. Azimovna (2020) stated that moral values in education are obligated to be implemented in social life.

Javanese cultural locality is widespread in various elements of daily life, including language, literature, art, and cultural activities. The content of Javanese local wisdom is rooted in the strong intelligence of the community, both individually and collectively. In the context of language, for example, Javanese's *undha usuk* (level of speech) represents cognitive intelligence, even effective, because the language contains respect for others. Regarding culture, locality manifests itself in collective activities carried out together, tolerantly and sincerely, through traditional ceremonies routinely carried out in certain events. From a literary point of view, the author contributed to the development of morals and character through teachings and ethical advice that are relevant today. Indeed, culture is a significant element of human life since it implies meanings from various aspects of human existence and is deeply related to values, beliefs, ways of thinking, ways of life, and worldviews adopted by members of society at any given time (Eko & Putranto, 2019).

Education is a center of excellence that prepares students to face the global era by building superior character and encouraging them to do so (Rokhman et al., 2014). The same tone conveyed by Tyas et al. (2020) contended that building character for superior students, starting from the family as the smallest unit of society, will have a significant impact on the future as adults and living in society by equipping children from an early age with the character of honesty, discipline, and noble morals or universal moral values that must be taught to students, and this is part of the local cultural customs or values adopted by the Javanese people, which are the pillars of life and society. Therefore, the local cultural values contained in the teachings of *Serat Piwulang Becik* are the main pillars in the lives of Javanese people in general. Integrity is one of the core values of life that is reflected in Indonesian literary works (Dwijatmoko, 2018). The moral values conveyed in *Serat Piwulang Becik* are conveyed to educate humans in all aspects of their lives so that humans can regulate their behavior to become good humans. Hariyanti and Sudjito (2018) stated that building character through local cultural values is crucial in classroom teaching, so students have virtuous character and behavior.

The history and culture of a community are portrayed accurately in literary works because they represent reality (Kurnia, 2021). Javanese literature is one of the forms of Indonesian writing that conveys important lessons about life. Compared to Indonesian literature in general, Javanese literature is said to possess a quality that sets it apart from other forms of Indonesian literature. In most cases, Javanese is employed as the language of composition for works of Javanese literature (Margono, 2021). Some ancient Javanese literary works that contain a lot of ethics, local wisdom, and character education are those written by Ki Padmasusastra, namely *Serat Piwulang Becik* (1911), *Serat Subasita* (1914), and *Serat Madubasa* (1912). *Piwulang Becik* means good advice or teaching; *Subasita* means courtesy or ethics, while *Madubasa* means the essence of language. Most manuscripts published between 1911 and 1914 contain educational values, ethics, insights, local knowledge, intelligence, outlooks on life, and mindsets based on the style of language applied. Therefore, the choice of diction cannot be separated from the strong character education in the literary work. Ki Padmasusastra often uses *Pasemon* language, which requires interpretation but still has aesthetic values that reflect the characteristics of Javanese society.

The content of Javanese literary works is strongly influenced by and cannot be separated from the values, norms, ideologies, and conventions of Javanese people who use the language. As Arniati (2020) posits, the norm of politeness is a norm that comes from society. Norms of politeness themselves are the values that society holds in real situations. This proves that language style plays an important role in Javanese literature. In communicating, language media becomes the most important aspect of culture (Nurgiyantoro, 2015). The language content in Javanese literary works in particular has ethnopedagogical content that is important in shaping the character of the younger generation. In Javanese literary works, respect, good ethics, high religiosity, a sense of harmony, and nobility of character in maintaining social and environmental harmony can be taught through language.

The content of social norms in literary works can positively impact people's lives, both through formal and non-formal education. Social institutions contain cultural values that shape the social norms of society, and these social norms are divided into folkways and moral rules. Folkways have a binding nature. Those who leave or violate it will be subject to social sanctions. Some examples of folkways are politeness, manners of speaking, dressing, visiting, and eating. In comparison, morals are considered the best behavior for meeting human needs (Hadiatmaja, 2009).

Character education is closely related to the community's local wisdom, which strengthens social life, especially in building a strong identity. As collective wealth, local wisdom starts from ideas and knowledge systematized until actualized in cultural activities. The cultural knowledge system in *Serat Piwulang Becik*, *Serat Subasita*, and *Serat Madubasa* is dominated by Javanese knowledge and way of life. The content of meaning in these works is considered good and has benefits for the lives of Javanese people. What is expressed in this literary work is quite dynamic, ranging from social life (worldly)—clothing, food, feelings, creatures around humans, respect, and obedience—to those related to religion (in this case, Islam) as a way of life.

In line with this, the current research aims to reveal the treasures of local Javanese culture, which is full of noble values contained in the three literary works mentioned above. The problems studied focused on the content of local wisdom values and character education and their relevance to Javanese language education in schools. This is important to express because the Indonesian government is obliged to teach character education through local language learning.

In the era of globalization, local identity, including language, is strongly influenced by tourism, immigration, global markets, and global culture, thus creating urgent challenges for society to maintain it (Jamshidian & Pourgiv, 2019). Learning local languages and cultural knowledge is one of the efforts to preserve local languages (Noorashid & McLellan, 2018). Language and literature teaching in the global era is in the form of cognitive transfer and intercultural interaction (Dewi, 2018). Teaching language and literature can be used as a basis for pedagogic strategies and philosophical foundations. The content of character education needs to be given and relevant to the global development of this century (Dewi, 2018). The results of this research are expected to contribute to formulating policies for preserving the Javanese language, literature, and culture through education.

III. METHODOLOGY

This study used an interview design; the researchers recruited two teachers teaching Javanese Literature in the local language at Universitas Negeri Surabaya in Surabaya, Indonesia. The teachers were selected based on their prior experiences. Approximately ten years were spent teaching Javanese as a local language. This study is concerned with identifying the kinds of local culture's value messages of *Serat Piwulang Becik* reflected in teaching literature and how local culture's value messages reflect the teaching and learning of literature in the classroom context. Participants' identities were concealed before data collection, and informed consent was obtained. The participants were then assigned the respective codes T1 and T2. The data collection method was an unstructured interview conducted in the native language of the participants (Indonesian), and about 45 to 60 minutes were allotted for each interview.

This method ensured that participants provided unrestricted responses regarding local culture's value messages of *Serat Piwulang Becik*. As a result, follow-up questions were included in the interview sessions. Participants' responses were captured audibly and transcribed word-for-word. Our interview questions began with a general inquiry regarding what prevents the participants from using artificial intelligence. Creswell et al. (2017) used a thematic model to analyze most of our data. Before incorporating them into an emerging theme, we read each transcript and meticulously analyzed similar responses. We evaluated the responses of seven participants. Typically, this analysis method is employed to

identify recurrent themes within an interview study. To determine the level of data saturation, we performed member-checking by soliciting participant feedback on the transcripts and analyses.

IV. FINDINGS AND DISCUSSION

In teaching literature, *Serat Piwulang Becik's* types of the local culture's value messages are reflected, such as those below:

A. Religion

The message of cultural values embraced by the Javanese people, such as obedient attitudes and behaviors in carrying out the teachings of the religion adhered to, tolerance of the implementation of worship of other religions, and coexistence with adherents of other religions, characterizes religion as one of the values in character education (Chowdhury, 2018). The same tone was conveyed by informants as follows:

In my opinion, sir, teachers need to provide religious understanding to students when teaching in class so that these cultural values can be used as guidelines for students' virtuous character. Students should be encouraged to tell the truth, obey worship, and improve their behavior to be polite children to teachers in class. (T1)

The data above showed that the message contained in the teachings of *Serat Piwulang Becik* is needed in everyday life because the message contains noble values that, in essence, we believe in God and surrender and ask for his help. This is in line with the message conveyed by Padmasusastra (1911, p. 6) that "*Gusti Allah nitahake urip mung didhawuhi istiyar...*" ("God prescribes life only to be tried...") and "*Dingandêl marang pitulunging Allah, amarga pitulunganmu marang awakmu dhewe ora kêna diandêl.*" ("...trust in God's help, for your help to yourself cannot be trusted"). Believing in God and all His power is also part of one's religiosity (Gall et al., 2011). This belief certainly comes from a person's heart. Religiosity is part of the character that one should fortify oneself with against all things that deviate from one's beliefs or even carry out what one believes. The religious character deserves to be possessed by students, the younger generation, who should have a basis and guidelines for properly managing their lives. Previous studies, such as Ismawati (2020), only focused on describing tribes of the nation. She cited Javanese literature as her primary source, such as *sumarah* and *tirakat*, which are related to strictness in worship. However, she did not explore the relationship in a teaching context. At the same time, this study was concerned with identifying the value of local culture, which *Serat Piwulang Becik* taught in a teaching context. The messages of *Serat Piwulang Becik* contain a lot of meaning pertinent to moral education, which directs students to behave well; there are customs, which refer to steady behavior, and examples, which refer to character qualities. Thus, moral values contained in *Serat Piwulang Becik* cannot be ignored in life, especially in the context of classroom learning. The quality of moral values is a pillar for the younger generation to shape the character of education (Darmadi, 2018).

B. Respecting Other People

Respect is a fundamental aspect of human interaction, such as between teachers and students, that requires us to treat others as we want to be treated. It is about respecting the opinions, beliefs, and emotions of others, even if we disagree with them (Robertson, 2018). In teaching, teachers should not show intimidation when students cannot answer a question in class, but teachers should respect students' opinions even if they are not quite right. When we respect others, we foster an environment of trust and mutual understanding conducive to developing healthy relationships. Respect can take many forms, including considering others' time, listening actively when teachers speak, and refraining from judgment or criticism (Hargreaves, 2017). It is an essential element of effective communication and helps to build strong connections between people, like that which the teachers who participated in this study expressed:

As educators, we must teach students how to behave well, respect parents and teachers, and not underestimate others. (T1)

Teachers must be able to build harmonious relationships with students in class to be peaceful and tolerant, work together, be independent, and build a good relationship with the creator. (T2)

The data above showed that respect is important because it promotes positive interactions between individuals and groups, such as teachers and students, leading to greater understanding and cooperation. When one shows respect to others, they are more likely to reciprocate, creating a cycle of mutual respect and consideration. Furthermore, respect is crucial for building healthy relationships, whether in personal or professional contexts. Without respect, conflicts can arise, and misunderstandings can occur, leading to damaged relationships and adverse outcomes (Dutton & Ragins, 2017). This is the important point conveyed in local value *Serat Piwulang Becik*: "*Aja sok dhêmên ngrêmèhake wong, mundhak gênti dirêmèhake*" (Do not underestimate other people) (Padmasusastra, 1911, p. 9). In a previous study, Komariah et al. (2019) conducted research on local values and found that local wisdom has a deep meaning in the lives of Javanese people that must be upheld in life but did not explain how the moral values contained in the Javanese literature *Serat Piwulang Becik* are reflected in classroom teaching. This is a primary point in this study.

C. Patience and Sincerity

Patience and sincerity are two essential qualities that every teacher must possess to be effective in their role. These two qualities go hand in hand and are crucial in creating a positive and productive learning environment for students

(Bastemeijer et al., 2017). This is part of the meaning of *Serat Piwulang Becik* implied in the teachings of local Javanese culture, which is a pillar for the life of the Javanese people and is used as a foundation in teaching in class, as conveyed by the participant as follows:

Yes, teachers have to be patient with students who have different personalities. Sometimes, they are naughty and like to be late for class. These are all challenges for teachers to be able to provide guidance so that students become disciplined. (T1)

From the data above, it is clear that a teacher's patience in dealing with students' attitudes and behaviors is very important. If teachers do not have patience, the goals of learning and teaching activities will not be achieved properly. Elttayef and Hussein (2017) stated that teachers should have patience when teaching in the classroom and know what students need so that the students can build positive emotions with the teachers.

The same tone is conveyed by another participant:

As a Javanese, I understand that the local cultural values of patience and sincerity are applied in everyday life, especially when teaching. Teachers should protect students by showing empathy instead of excessive power in class. (T2)

The data above demonstrates that teachers need to be patient and sincere so that the students they teach feel comfortable learning. This makes it easier for students to understand the lessons delivered by the teacher and will give them a deep impression so that they have the motivation to learn both independently and in groups.

This is an important point in the local cultural values of Javanese people who, as figureheads and educators, must have patience and sincerely guide their students on how the messages conveyed by *Serat Piwulang Becik* can be applied not only in daily life but also in teaching, especially Javanese literature as a local language. Hidayati et al. (2020) emphasize that local cultural values must be preserved by the community or teachers when teaching. In previous studies, Ismail (2018) focused on local cultural values, but the results of his research showed that local culture is an identity in an area. This research is not only about identity but also about how the implementation of local cultural values can contribute to learning in the classroom.

D. Diligent and Tenacious

Teachers are required to have tenacity and top-notch performance to improve the quality of teaching. Teacher performance is one of the main factors determining the success of the educational process on campus (Ali & Ahmad, 2011). Increasing teacher competence in carrying out their work as teachers is part of the teaching of *Serat Piwulang Becik*, which states that teachers must be diligent and tenacious in carrying out their duties as educators who encourage students to instill character as their identity. This idea is conveyed by the following participant:

I think as an educator who is diligent and tenacious, educative-informative in the learning process by always conveying the values of Javanese language, literature, and cultural philosophy. This is important for cultivating student character in line with the community's social institutions. Cultural values in literature can guide students in developing their identity by not leaving their cultural treasures. (T1)

The same tone was conveyed by another informant:

From this point of view, exploring the local treasures of the past Javanese people can be done by revealing the wisdom of the Javanese language and literature through education. Optimizing local wisdom exploration can be done with the carrying capacity of various parties, none other than strengthening the identity of local and national communities. (T2)

The data above shows that the local cultural value of *Serat Piwulang Becik*, which has a diligent and tenacious meaning, needs to be preserved in life, especially in the field of education and teaching, because moral messages can shape the character that becomes the cultural identity of the Javanese people themselves. Prahmana and Istiandaru (2021) stated that local values need to be kept, and it was implemented in the teaching and learning process. The same tone was conveyed by Padmasusastra (1911) in his teachings on working, especially in teaching, saying it is necessary to be persevering and sincere, which is the cultural identity of the Javanese, which is reflected in the teaching and learning process.

E. Mutual Cooperation

Creating a pleasant atmosphere in the teaching and learning process at school requires the cooperation of all parties, both teachers and students. Placing students as the subject of the learning process is expected to lead students to a more adaptive way of thinking; not only that, but also teachers must be polite and respectful to their students (Dörnyei & Muir, 2019). Students are allowed to explore their ability to solve a problem, as conveyed by the informant as follows:

I think teachers should be able to create a conducive learning atmosphere with good cooperation with students in the classroom. Teachers prioritize polite attitudes and behaviors toward students so that they feel comfortable. The polite attitude of the teacher reflects Javanese cultural values called *Serat Piwulang Becik*. (T1)

Informant T2 conveys the same tone: teachers and students need to have a reciprocal relationship to achieve learning objectives.

In my opinion, the main requirement for the teaching and learning process is that the teacher establish a reciprocal relationship with students. Success in teaching and learning activities can be seen from the results, but the process must still be considered. (T2)

Thus, good cooperation between teachers and students in the classroom during the learning process reflects local culture, especially Javanese people, who need to persevere in life. When students give opinions, they must be given appreciation and motivation without discrimination; this cooperation usually occurs during discussions, and students are allowed to talk more without being limited by the teacher. Therefore, teachers as facilitators in the classroom must be able to direct and realize a sense of solidarity, which reflects local culture (*Serat Piwulang Becik*).

V. CONCLUSION

The findings of this study, which are presented through the literary work of *Serat Piwulang Becik*, seek to investigate the indigenous Javanese culture and the high values that it upholds. The significance of the content of local wisdom values, character education, and their relationship to the teaching of Javanese in schools is the primary focus of the research being conducted. The findings emphasize the importance of teaching local languages and cultural knowledge to preserve local identity in the face of globalization. This can be accomplished by teaching local languages and cultural knowledge. The study sheds light on the significance of character education in this century's globalization context. These findings, which reflect the Javanese cultural values of *Serat Piwulang Becik*, highlight the significance of collaboration between teachers and students in creating an atmosphere conducive to learning. The findings of this research also provide input for the development of educational policies that support the maintenance of the Javanese language, literature, and culture. This demonstrates the significance of discovering local wealth and making the most of opportunities to discover local wisdom to fortify local and national identities. It is essential to form the character and cultural identity of the Javanese people, especially in education and teaching, so that local cultural values, such as perseverance and tenacity, are preserved for future generations to learn and practice.

ACKNOWLEDGMENTS

The authors also thank the Research and Community Service Institute (LPPM) and Faculty of Languages and Arts, Universitas Negeri Surabaya, for supporting the research.

REFERENCES

- [1] Ali, A., & Ahmad, I. (2011). Key factors for determining student satisfaction in distance learning courses: A study of Allama Iqbal Open University. *Contemporary Educational Technology*, 2(2), 118–134.
- [2] Arniati, I. A. K. (2020). Moral and religious values in the Geguritan Dharma Prawerti song in Bali. *International Journal of Innovation, Creativity and Change*, 12(1), 432-446.
- [3] Azimovna, F. M. (2020). Formation of spiritual and moral values of pupils in physical education lessons. *Asian Journal of Multidimensional Research (AJMR)*, 9(11), 99-103.
- [4] Bastemeijer, C. M., Voogt, L., van Ewijk, J. P., & Hazelzet, J. A. (2017). What do patient values and preferences mean? A taxonomy based on a systematic review of qualitative papers. *Patient Education and Counseling*, 100(5), 871-881.
- [5] Creswell, C., Violato, M., Fairbanks, H., White, E., Parkinson, M., Abitabile, G., & Cooper, P. J. (2017). Clinical outcomes and cost-effectiveness of brief guided parent-delivered cognitive behavioral therapy and solution-focused brief therapy for treatment of childhood anxiety disorders: A randomised controlled trial. *Lancet Psychiatry*, 4, 529–539.
- [6] Chowdhury, M. (2018). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: Malaysian Online Journal of Educational Sciences*, 4(2), 1–16.
- [7] Darmadi, H. (2018). Educational management based on local wisdom (descriptive-analytical studies of the culture of local wisdom in west Kalimantan). *Journal of Education, Teaching and Learning*, 3(1), 135-145.
- [8] Dewi, W. S. et al. (2018). Pengaruh tingkat adopsi budidaya padi organik terhadap keberlanjutan budidaya padi organik di Kabupaten Boyolali. *Caraka Tani: Journal of Sustainable Agriculture*, 33(2), 153–168.
- [9] Dörnyei, Z., & Muir, C. (2019). Creating a motivating classroom environment. In *Second handbook of English language teaching* (pp. 719-736). Springer.
- [10] Dutton, J. E., & Ragins, B. R. (Eds.). (2017). *Exploring positive relationships at work: Building a theoretical and research foundation*. Psychology Press.
- [11] Dwijatmoko, Benedictus Bherman. (2018). Honesty in Indonesian Literature: Its Social and Cultural Factors. *GEMA Online® Journal of Language Studies*, 18(4), 95-105. <http://doi.org/10.17576/gema-2018-1804-07>
- [12] Eko, B. S., & Putranto, H. (2019). The role of intercultural competence and local wisdom in building intercultural and inter-religious tolerance. *Journal of Intercultural Communication Research*, 48(4), 341-369.
- [13] Elttayef, A. I., & Hussein, N. O. (2017). Arab learners' problems in learning English language: A teacher perspective. *Journal of Literature, Languages and Linguistics*, 40, 1-6.
- [14] Gall, T. L., Malette, J., & Guirguis-Younger, M. (2011). Spirituality and religiousness: A diversity of definitions. *Journal of Spirituality in Mental Health*, 13(3), 158-181.
- [15] Hargreaves, D. H. (2017). *Interpersonal relations and education*. Routledge.
- [16] Hariyanti, T., & Sudjito, S. (2018). Sustained character building through literature for college students in Indonesia. *Jurnal Dinamika Hukum*, 18(1), 109-122.

- [17] Hidayati, N. A., Waluyo, H. J., & Winarni, R. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198.
- [18] Istiana, R. N., Rakhmawati, A., & Wardani, N. E. (2021, December). Strengthening Local Wisdom Through Stories Ajisaka and Naga Linglung's Odyssey in Java. In *The 2nd International Conference of Linguistics and Culture (ICLC-2)* (pp. 44-48). Atlantis Press.
- [19] Ismail, I. (2018). Parental Involvement in Fostering the Character of Children's Discipline at Elementary School. *Jurnal Pendidikan progresif*, 8(2), 53-67.
- [20] Ismawati, E. (2020). The culture sumarah and tirakat in Indonesian literature of local color of Java: Ethnography study. *Kasetsart Journal of Social Sciences*, 41(3), 507-512.
- [21] Jamshidian, S., & Pourgiv, F. (2019). Local Heritage/Global Forces: Hybrid Identities in Le Guin's The Telling. *Gema Online Journal of Language Studies*, 19(4), 96-110.
- [22] Komariah, S., & Asyahidda, F. N. (2019, June). Local Wisdom as Educational Tourism: A Study from Kampong Dukuh West Java Indonesia. In *3rd International Seminar on Tourism (ISOT 2018)* (pp. 288-292). Atlantis Press.
- [23] Kurnia, Nandy I. (2021). The Othering of Majority and Minority Groups in Lessing and Ajidarma's Literary Works: A Postcolonial Analysis. *GEMA Online® Journal of Language Studies*, 21(1), 76-88. <http://doi.org/10.17576/gema-2021-2101-05>
- [24] Margono-Slamet, Y. B. (2021). Socio-Political Engagement of Contemporary Javanese Literature. *GEMA Online® Journal of Language Studies*, 21(3), 215-230. <http://doi.org/10.17576/gema-2021-2103-12>
- [25] Noorashid, N., & McLellan, J. (2018). Teaching and Learning an Ethnic Minority Language at University Level: The Case of Dusun in Brunei. *GEMA Online Journal of Language Studies*, 18(1), 217-233.
- [26] Nurgiyantoro, Burhan. (2015). Stilistika Kultural. *Widyaparwa*, 43(1), 1-13.
- [27] Padmasusastra. (2021). *The novel in Javanese* (Vol. 148). Brill.
- [28] Prahmana, R. C. I., & Istiandaru, A. (2021). Learning sets theory using shadow puppet: A study of Javanese ethnomathematics. *Mathematics*, 9(22), 1-16.
- [29] Retnawati, H., Arlinwibowo, J., & Apino, E. (2018). Strategy and implementation of character education in senior and vocational high schools. *Journal of Social Studies Education Research*, 9(3), 370-397.
- [30] Robertson, R. (2018). Social theory, cultural relativity, and the problem of globality. In *Sociology of Globalization* (pp. 61-67). Routledge.
- [31] Rokhman, Fathur, Syaifudin, Ahmad, & Yuliati. (2014). Character Education for Golden Generation 2045 (National Character Building for Indonesian Golden Years). *Procedia - Social and Behavioral Sciences*, 141(2014), 1161-1165.
- [32] Sawitri, S., Rahayu, N. T., Fatmawati, E., Zaelani, M., Elihami, E., & Arif, M. (2021). Implementation of Java cultural education in elementary school in Yogyakarta. *Linguistics and Culture Review*, 5(S3), 1285-1298.
- [33] Tyas, E. H., Sunarto, S., & Naibaho, L. (2020). Building superior human resources through character education. *TEST Engineering & Management*, 83, 11864-11873.

Octo Dendy Andriyanto is a lecture of Javanese Language and Literature Education at the Universitas Negeri Surabaya in Surabaya, Indonesia.

Darni is a professor of Javanese Language and Literature Education at the Universitas Negeri Surabaya in Surabaya, Indonesia.

Heny Subandiyah is a lecture of Indonesian Language and Literature Education at the Universitas Negeri Surabaya, Surabaya, Indonesia.

Sukarman is a lecture of Javanese Language and Literature Education at the Universitas Negeri Surabaya in Surabaya, Indonesia.

Yohan Susilo is a lecture of Javanese Language and Literature Education at the Universitas Negeri Surabaya in Surabaya, Indonesia.

Latif Nur Hasan is a lecture of Javanese Language and Literature Education at the Universitas Negeri Surabaya in Surabaya, Indonesia.

Meilita Hardika is a lecture of German Literature at the Universitas Negeri Surabaya in Surabaya, Indonesia.

Bahar is a lecture of English Literature at Universitas Fajar in Makassar, Indonesia.

Pensri Panich is a lecture at the School of Political Science and Public Administration, Walailak University, Nakhon Si Thammarat, Thailand.