



Cultural Semantics: Internalization of Javanese Language Local Wisdom to Prevent Moral Degradation Among Students

(Semantik Kultural: Internalisasi Kearifan Lokal Bahasa Jawa untuk Cegah Degradasi Moral di Kalangan Peserta Didik)

Riadi Syafutra Siregar*

Universitas Sebelas Maret, Indonesia
riadisyafutra@staff.uns.ac.id

Dwi Astutik

Universitas Sebelas Maret, Indonesia
dwiastutik@staff.uns.ac.id

Siany Indria Liestyasari

Universitas Sebelas Maret, Indonesia
sianyindria@staff.uns.ac.id

Ghufronuddin

Universitas Sebelas Maret, Indonesia
ghufron.udin@staff.uns.ac.id

Bagas Narendra Parahita

Universitas Sebelas Maret, Indonesia
bagasnarendrap@staff.uns.ac.id

*Corresponding author: Riadi Syafutra Siregar | email: riadisyafutra@staff.uns.ac.id

Article History **Accepted: April 10, 2023** **Revised: October 9, 2023** **Available Online: October 31, 2023**

Abstract: This research is intended to describe the cultural semantics of the Javanese language's local wisdom and to internalize it to prevent moral degradation among students. This research uses the qualitative method with an ethnographic method approach. Data include phrases, sentences, and paragraphs containing information on the meaning, value, and function of local wisdom. Techniques of collecting data used were observation, recording, and in-depth interviews with 7 traditional figures of Javanese native speakers aged 45-60 years, 3 teachers of art and culture subject in Senior High School (SMA), and 5 Senior High School students domiciled in Surakarta. Semantic analysis was used to analyze the data. Data were transcribed, identified, and categorized using semantic relation analysis to be elaborated, then, based on its meaning, value, and context. The result shows that cultural semantics of the Javanese language local wisdom containing behavioral character value is classified into: (1) *tepa selira* (tolerance), (2) *grapyak semanak* (hospitality), (3) *ewuh pakewuh* (mutual respect), (4) *pangerten* (mutual understanding), (5) *wawas dhiri* (self-introspection), (6) *andhap ashor* (virtue), (7) *lembah manah* (humility) and (8) *guyup rukun* (concord). Semantics and its context are codes of conduct constituting ancestral heritage that can prevent moral degradation, control behavior, and shape character, particularly among students. This research offers two forms of implementation in education: (1) actualization in a school environment with extracurricular, co-curricular, and intracurricular activities, and (2) integration it into the learning.

Keywords cultural semantics, javanese languages, local wisdom, moral degradation, students

Abstrak: Penelitian ini dimaksudkan untuk mendeskripsikan semantik budaya kearifan lokal bahasa Jawa dan menginternalisasikannya untuk mencegah degradasi moral di kalangan mahasiswa. Penelitian ini menggunakan metode kualitatif dengan pendekatan metode etnografi. Data meliputi frasa, kalimat, dan paragraf yang berisi informasi makna, nilai, dan fungsi kearifan lokal. Teknik pengumpulan data yang digunakan adalah observasi, rekaman, dan wawancara mendalam dengan 7 tokoh tradisional penutur asli Jawa berusia 45-60 tahun, 3 guru mata pelajaran seni dan budaya di Sekolah Menengah Atas (SMA), dan 5 siswa Sekolah Menengah Atas yang berdomisili di Surakarta. Analisis semantik digunakan untuk menganalisis data. Data ditranskripsi, diidentifikasi, dan dikategorikan menggunakan analisis hubungan semantik untuk diuraikan, kemudian, berdasarkan makna, nilai, dan konteksnya. Hasil penelitian menunjukkan bahwa semantik budaya kearifan lokal bahasa Jawa yang mengandung nilai karakter perilaku diklasifikasikan menjadi: (1) tepa selira (toleransi), (2) grapyak semanak (keramahan), (3) ewuh pakewuh (saling menghormati), (4) pangerten (saling pengertian), (5) wawas dhiri (introspeksi diri), (6) andhap ashor (kebajikan), (7) lembah manah (kerendahan hati) dan (8) guyup rukun (kerukunan). Semantik dan konteksnya adalah kode etik yang merupakan warisan leluhur yang dapat mencegah degradasi moral, perilaku kontrol, dan membentuk karakter, terutama di kalangan siswa. Penelitian ini menawarkan dua bentuk implementasi dalam pendidikan: (1) aktualisasi di lingkungan sekolah dengan kegiatan ekstrakurikuler, kokurikuler, dan intrakurikuler, dan (2) mengintegrasikannya ke dalam pembelajaran.

Kata Kunci semantik budaya, bahasa jawa, kearifan lokal, degradasi moral, mahasiswa

How to Cite Siregar, R. S., Astutik, D., Liestyasari, S. I., Ghufronuddin, G., & Parahita, B. N. (2023). The Cultural Semantics: Internalization of Javanese Language Local Wisdom to prevent Moral Degradation among Students. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 9(2), 455-467. <https://doi.org/10.22219/kembara.v9i2.25790>



Copyright©2023, Riadi Syafutra Siregar, Dwi Astutik, Siany Indria Liestyasari, Ghufronuddin, & Bagas Narendra Parahita

This is an open access article under the [CC-BY-3.0](https://creativecommons.org/licenses/by/3.0/) license



INTRODUCTION

Indonesians are well known for their hospitality, wisdom, prudence, helpfulness, humility, mutual respect, mutual help, tolerance, and other positive behaviors, constituting the high values maintained and becoming their life guidelines (Mislikhah, 2020; Saryono, 2017). Although the values are different in one region and another, basically they have similar essences. Their preservation requires the role of customs, parents, and educational institutions as the good creators of character and morality (Yadi, 2010). However, in the globalization era, the education world is considered to create character and morals flippantly and seems to be indifferent, as indicated by many problems arising among students. Moreover, the incapability to implement moral behaviors such as hospitality, humility, tolerance, courteousness, cooperation, responsibility, social solidarity and harmony, while the students are actors coming into contact with the global era (Suwardani, 2015). The impact is that students' morale is being eroded by the current changing times, due to easy access to technology. (Affandy, 2019). The unanticipated information and communication technology development creates a virtual environment in the form of social networks that can cause immoral actions, criminalities, bullying, free sex, violence, and moral degradation (Pangesti, 2022). Concern about moral degradation among students cannot be underestimated, recalling that they are the nation's next generation (Chairiyah, 2018). If left alone, the students as the next generation will have their character eroded, have a crisis of self-existence, and their morals degraded, resulting in them being unproductive, uncreative and uninnovative. They should be prepared to face the era of globalization through efforts to internalize local wisdom because local wisdom is a way of restoring students' character and morality in facing time development (Ade & Affandi, 2016).

Local wisdom internalization is a formula that should be developed as it shapes the mindset, attitude, behavior, and morality of students very effectively. The internalization of local wisdom values and the character of the moral nation not only delivers theory but also constructs habit or sustainable habituation (Aslan, 2017). The attempts that can be taken are to reintroduce the nation's character and to instill the importance of cultural morality in facing global cultural intervention and rapid time development (Fajarini, 2014).

The previous research emphasizes the importance of local wisdom values as education or character build of students in the global era (Affandy, 2019; Sayekti et al., 2022). Meanwhile, local wisdom is the form of ancestral consensus bequeathed as the guidelines in undertaking social life and can be capital in building civilization and nation character and a filter of global culture. Local wisdom is a set of knowledge produced by a certain ethnic group as a way of facing an event, situation, condition, and ancestral experience useful and functioning as a guideline, and bequeathed to the next generation as the social life construction (Siregar et al., 2019). In addition, local wisdom is a cultural wealth of ethnic communities having the potency to shape the nation's character (Alfian, 2013). The research examines Sundanese local wisdom as a way to increase diverse behavior and the role of Solo Bersymphoni in internalizing the value of tolerance for Surakarta youth as well as the importance of local wisdom for the current generation in facing the era of globalization. Meanwhile, this research is intended to describe the cultural semantics of the Javanese language's local wisdom and to internalize it to prevent moral degradation among students because increase students are experiencing moral degradation. Moreover, the pandemic situation requires the implementation of distance learning, resulting in learning loss which is believed to be one of the causes (Siregar et al., 2022).

Research on distance learning by other researchers focuses on learning loss during the COVID-19 pandemic (Ardiwinata & Ismuniar, 2021; Basar, 2021; Herliandry et al., 2020; Muthmainnah & Rohmah, 2022; Rhamdan et al., 2021; Zulkarnaen, 2022; Yu et al., 2023; Andriani et al., 2021). In addition, several researchers focus on character values of local wisdom in tradition,

discourses, lexicon and folklore [Andriyani, 2022](#); [Almos & Ladyanna, 2021](#); [Busri & Badrih, 2022](#); [Dewi et al., 2022](#); [Sugiart et al., 2022](#); [Fajar et al., 2022](#); [Pickel & Rabern, 2021](#); [Schapper & Koptjevskaja-Tamm, 2022](#); [Sudarsi et al., 2022](#)). While, this study focused on the internalization of Javanese local wisdom contained in the Javanese language and preserved in tradition, custom, philosophy, and language. Internalization can be realized in the presence of certain roles, such as language, proverbs, norms, and cultural values displayed in daily activities and therefore influencing individuals to receive it as social behavior ([Martínez & García, 2008](#)).

This research has novelty to reveal the cultural semantics of Javanese language wisdom that is internalized to prevent moral degradation among students, including *tepa selira* (tolerance), *grapyak semanak* (hospitality), *ewuh pakewuh* (mutual respect), *pangerten* (mutual understanding), *wawas dbiri* (self-introspection), *andhap asbor* (virtue), *lembah manah* (humility) and *guyup rukun* (concord) and In addition, there is a Javanese philosophy that should be instilled to students and young generation, such as *as byung-byung tawon kambu*, meaning never follow something without knowing the purpose. This proverb is appropriate to express the cause of moral degradation encountered by students following time development uncertainly conforming to their cultural construction. It should be the focus of attention, recalling that the number of generations belonging to the student category is 27.94% (74.93 million people) (BPS, 2020). Considering this figure, this study aims to (1) interpret the cultural meaning and local wisdom contained in the Javanese language, (2) examine the suitability of the local wisdom of the Javanese language needed by students in facing the global era, and (3) describe the internalization strategy and implementation of local wisdom values in the Javanese language as character education and its cultural semantics as capital to prevent moral degradation. By knowing the character values contained in the local wisdom of the Javanese language, it is expected that it can become a guide for teachers, parents and the community to be able to actualize it in everyday life. Therefore, this study contributes clearly to the development of science and character education for students.

METHOD

This research uses qualitative with an ethnographic model approach. Qualitative is intended to describe and classify language data acquired and to understand holistically the phenomenon experienced by the subject of research and analyze temporal local cases such as expression and activity in the local community context. Data include the Javanese language used in the social interaction of society. A qualitative method is considered relevant as it is generally implemented using description in the forms of words and language in a natural context and using a variety of scientific methods ([Moleong, 2013](#)). Spradley's ethnographic model (1997) used to obtain lingual data, cultural semantics, local wisdom values, and their application in the local context as internalization to prevent moral degradation among students. This research was also conducted using a semantic analysis approach to interpret cultural meaning contained in the Javanese language ([Spradley, 1997](#)).

Conversation (speaking) method is used to obtain data, the conversation between author and informant; thus, the data is obtained through oral language use. In addition, the author also used recording and listening techniques to support the holistic data obtained. The qualitative research is appropriate to reveal the cultural semantics of the Javanese language's local wisdom because of the typical speech of the local Javanese community in the local context.

Informants were selected purposively with the following criteria: (1) seven traditional figures as Javanese native speakers aged 45-60 years, (2) three teachers in art and culture subject in Senior High School (SMA), and (3) five Senior High School students (either experiencing or not experiencing moral degradation). Data collection is conducted using observation, in-depth interviews, and *Simak Bebas Libat Cakap* (SLBC or in English: free listening, participation, and conversation) methods. SLBC is done by listening freely to the language used, either spoken or written and being the listener focusing on what is said ([Mahsun, 2005](#)). Observation was conducted by observing the language application by students to the social interaction of society, in-depth interviews with teachers to find out of internalization model of Javanese language and SLBC with traditional figures to find out cultural semantics and local wisdom on Javanese language. Then, a recording method is needed to record

language speaking to facilitate data analysis. This method is followed with *simak libat cakap* (listening, participation, conversation), *bebas cakap* (free conversation), *simak bebas libat cakap* (free listening, participation, and conversation) and *catat* (recording) techniques (Mahsun, 2005). The recording method is an activity of recording language conversation to be classified and transcribed easily into relevant findings.

Semantic analysis, according to Riemer (2010), is used to represent the meaning of the text (Rafiek & Effendi, 2022), data of the Javanese language is transcribed and classified using (1) classification, (2) matching the meaning, (3) analyzing the meaning, and (4) drawing conclusions based on the result of data analysis (Sudaryanto, 1993). Classification to local vocabulary, then matching and analyzing the meaning of culture and local wisdom, and finally, concluding to find cultural semantics of Javanese language.

RESULTS AND DISCUSSION

This section explains the findings of the study related to the meaning, function, and local wisdom value of the Javanese language, its cultural semantics, behavioral pattern, and morality conforming to the local context of Javanese culture, and the means of internalizing them as an attempt of providing character education to students to prevent moral degradation due to global era development.

Cultural Semantics of Javanese Language Local Wisdom

Javanese ethnic has a variety of local wisdom spreading in some regions, but this research focuses on the Surakarta (Solo) region. Considering the data found, Javanese language believed to contain character, attitude, and behavior development concept includes: *tepa selira* (tolerance), *grapyak semanak* (hospitality), *ewuh pakewuh* (mutual respect), *pangerten* (mutual understanding), *wawas dhiri* (self-introspection), *andhap ashor* (virtue), *lembah manah* (humility) and *guyup rukun* (concord). All of these concepts show the characteristics of Javanese people and successfully prevent moral degradation by internalizing it into social life.

Tepa selira (tolerance)

Javanese language *tepa selira* (tolerance) can be a means of preventing moral degradation among students, because of the meaning and function concept contained in it. Javanese people's interpretation of *tepa selira* concept refers to a parable "Something done to others will turn to oneself". *Tepa selira* measures or sees everything based on an individual's self-point of view. Thus, the character value contained in *tepa selira* means how an individual behaves to others, implying something that should be taken into account if the thing is applied to himself. For example, "when we talk about another's disgrace, we should also take into account what if our disgrace becomes another's topic of speaking, how do we feel?" It, of course, will hurt us and make us upset and angry and therefore it should underlie our attitude to others and we cannot treat others haphazardly.

The finding of the field study shows that the meaning of Javanese local wisdom has subjective and objective dimensions. The subjective dimension is related to the actors' self-perception of behavior while the objective dimension is related to the perception of the behavior interpreted by people surrounding them (Champollion, 2015; Moltmann, 2021). Subjective and objective dimensions indicate that cultural semantic *tepa selira* is a social reality that should be internalized into individuals. The reality in society is dialectic between both of them. When the *tepa salira* process experiences a dialectic process, it can be an appropriate guideline for behaving. The meaning of *tepa selira* as the character should pass through subjective and objective dialectics so that the development of cultural semantic *tepa selira* can broadly construct the function of *tepa salira* as the solution to moral degradation problems encountered by students.

Using the semantic dialectic of *tepa selira* containing behavioral patterns and guidelines, the modal degradation problem among students can be solved. For that reason, the values of *tepa selira* should be internalized and cultivated continuously in every attitude and code of conduct in society

life. The internalization and cultivation of *tepa selira* is something that should be endeavored using cultural, preventive, and socialization approaches. The internalization of *tepa selira* values can be implemented in formal, informal, and non-formal education. The three education models need dialectic concepts between educators, students and the setting of the teaching-learning process such as opening and closing the learning session, and dialogue when providing learning motivation. They also explain the learning process, because not only the educator's point of view but also the students' need for learning should be taken into account.

Similarly, dialog between educator and student in both implementing or habituating cultural semantics in interaction. Semantic knowledge facilitates the selection and the use of words with appropriate meaning in delivering information to the public (Schapper, 2022). Students should know and be aware of attitude and behavior because the presence of *tepa selira* in social space will bring peace and generate tolerance, mutual interest, and mutual acceptance, the impact of which can be felt together. In contrast, if the *tepa selira* value is ignored, it will generate selfishness, disrespect, self-interest rather than mutual-interested, in turn leading to dispute and moral degradation, particularly among students.

Grapyak semanak (hospitality)

Grapyak semanak is hospitality in English, in which this concept leads to an attitude of easy greeting and associating with others easily. If this characteristic is inside oneself, it will generate dispute or quarrel, because so far it is caused by arrogance and arbitrariness in students' interaction space. Attitude of greeting and associating easily is shown to everyone to create or to establish a harmonious social relation, to strengthen kinship and to generate solidarity (Mawardi et al., 2022). The field data explains that if an individual has *grapyak semanak* attitude (hospitality), it will be seen from how they treat elders or his peers, he will prefer using polite language, particularly Javanese language having language politeness levels. In semantic analysis, language is unique and closely related to its speech community's culture. The result of the analysis on a language cannot be used to analyze another language (Schapper & Koptjevskaja-tamm, 2022; Tyler & Kastner, 2022). Javanese language politeness is reflected in the context of *kromo inggil* language. The language is different from ordinary Javanese people's daily language because it is often used in certain events such as rituals and interactions with older ones.

In interacting with others, an individual should not be silent because he will be considered as "haughty" and automatically abandoned by others. At least, say a good greeting orally or smile, please. It is reflected on a piece of Javanese song (kidung jawa) "*kayata grapyak semanak kang luwih ramah tamah, luwih ke unggah ungguh wong enom marang wong tuo, ananging nilai nilai liyane kerep nyambung siji lan sijine*". It means that *grapyak semanak* refers more to how an individual chooses language in respecting and speaking with others. Using polite language, people will appreciate more the communication process. *Grapyak semanak* itself has cultural semantics: (1) hospitality or friendliness in communicating, (2) attitude of appreciating fellows and parents using speech, (3) speaking politely by prioritizing *keromo inggil*, and (4) being familiar to everyone. Every student should have such cultural semantics inside as a means of undertaking social life.

Ewuh Pakewuh (mutual appreciation)

Etymologically, *ewuh pakewuh* derives from Sanskrit meaning "being displeased" and epistemologically, it refers to the behavior of respecting others' attitudes and accepting dissenting opinions. Its cultural semantics is an individual's way of positioning himself in society's environment. In other words, a saying or deed considered incorrect by the community should be avoided and corrected. In this context, incorrectness refers to following modern culture uncertainly conforming to self-characteristics and avoiding self (local) culture while it is very important. The birth of local (Javanese) cultural stereotype as the left behind one is the reason found most frequently, it can be seen from the data found indicating an individual (a student)'s incapability of positioning himself in

interaction that will result in gossip. For example, an individual who views *Karang Taruna*'s activity often held by a group of adolescents to talk about anything related to problem-solving as less modern and out-of-date so that he reluctantly attends any meetings while being affiliated with it, will be abandoned, be the topic of gossip, and not be considered as a member of either Karang Taruna or community. As a result, when he holds such activities as customs, thanksgiving or wedding ceremonies, Karang Taruna will give no aid at all and he will be left to hold the activities successfully alone.

To prevent moral degradation occurring today, the internalization of language meaning, value, and function of *ewuh pekewuh* can be a formula as it can restore the students' awareness, particularly of its importance through *kidung serat kalatidha* by Raden Mas Ngabehi Ronggowarsito:

Amenangi jaman edan (Living in crazy times)
Ewuh aya ing pambudi (does not feel good)
Milu edan nora taban (following it is in contradiction with the heart)
Yen tan milu anglakoni (not following means getting nothing)
Boya kaduman melik (ending up starving)
Kaliren wekasanipun (It is indeed)
Ndilalah karsa Allah (God's will)
Begja-begjane kang lali (Although the forgetting people are happy)
Luwih begja kang eling (the remembering ones will be happier).

Semantic knowledge facilitates the selection and the use of words with appropriate meaning in delivering information to the public (Mastop, 2012). The semantics of the *kidung* is teaching bequeathed to the Javanese young generation, implying that the present time is the crazy one (like the proverb “*buah simalakama* in Indonesian or between Scylla and Charybdis in English”), following it makes the feeling not good, not following gets nothing. The present times also facilitate people to get temporary happiness such as free sex, narcotics, pornography and sexual abuse, which in turn will give misery such as social and legal sanctions. It is unlike the remembering people (who can position themselves appropriately) who will get real happiness, peace of mind and public respect.

Pangerten (mutual understanding)

In Indonesian, *pangerten* means *pengertian* and in English it means understanding, the application of which can understand others' condition as a form of mutual appreciation in living within society. In this case, semantics can be used to analyze linguistic units. Furthermore, cultural semantics can be a means of expressing the meaning of language existing in its speech community (Kaloci, 2018; Yu et al., 2023). Mutual appreciation here is sincere and not expecting a reward from others. Living within society, an individual should pay attention to others, for example, when a neighbor is in distress, according to *pangerten* value, we should help them materially or immaterially. In addition, when an event or activity is held without involving “catering”, we should help make the event run successfully.

The context of the Javanese language's local wisdom contained in the word *pangerten* can be seen from the interpretation of some Javanese songs (*kidung*). Based on the field data, the song is always performed in both customary and social activities, such as a *kidung macapatan megatrub* cited as follows:

Nalikane mripat iki wis ketutup (When these eyes have been closed)
Nana sing bisa nulungi (Nothing can help)
Kajaba laku kang luhur (But virtues)
Kang ditampi marang Gusti (received by God)
Aja ngibadah kang awon (Never do bad deeds).

From the *kidung macapatan megatrub* cited, it can be concluded that every Javanese individual, particularly the young generation (student) should remember that good deeds can help them when

they die. Good deeds are represented as the ones that can relieve others' burdens so that people benefiting from the deeds will pray for them. In addition, respecting and understanding others' condition are also a deed that can be memorized, for example: when a neighbor is sick, we should visit him to leave good memories inside the neighbor's heart. Similarly, in social life, for example, when seeing others in distress such as a motorcycle tire or gasoline run out, the students should offer them help, despite different schools, as a means of establishing good relations (*silaturahmi*) and generating *pangerten* attitude in the future.

Wawas dhiri (Self-introspection)

In Indonesian, there is pronunciation error in pronouncing *mawas dhiri* with *mawas diri*, while the finding shows that the correct pronunciation is "wawas". *Wawas dhiri* is translated into self-introspection or its semantics studies or analyzes the motive of the deed to be done, either saying or behavior (Incurvati, 2022). The importance of studying oneself is an action pattern for Javanese people, as it can result in harmony and soul tranquility. *Wawas dhiri* has cultural semantics of understanding oneself consciously to do acceptable and understandable deeds to others. It is confirmed with Javanese proverb "*Lamun sira durung wikan alamira pribadi, mara takona marang wong kang nus wikan*". If you do not understand yourself yet, you should ask the one understanding". The importance of understanding oneself is a strong social capital to socialize. When it is not understood, it should be done to be humble to others to give oneself an understanding.

Javanese language local wisdom contained in *wawas dhiri* can be seen from the proverb "*urip iku urup*" semantically meaning that living should be useful and never make others restless. The context can be exemplified as follows: when sending a short message using a chat application on a cellular phone but the one to whom the message is sent does not respond to it, we should never conclude that the one is arrogant or haughty. However, we should first do self-introspection, whether or not our message hurts him and makes him not respond to the interaction we do.

Through *wawas dhiri*, we will know the impact of our deeds and try to learn to behave according to cultural norms. The internalization of it into societal elements, particularly students, is very important because the lost concept of *mawas dhiri* results in deviant acts and behavior. For example, the increasing cases of free sex results in pregnancy rates at the school level, leading to early-age marriage and even murder. Do the perpetrator study his act to know whether or not his act harm himself leading to financial unpreparedness to support his family's need and in turn resulting in poverty or imprisonment as the punishment for his act? Every individual should have *wawas dhiri* as a foundation to build character and integrity embodying a strong, honest, and self-confident person.

Andhap ashor (virtues)

The semantics of *andhap ashor* refers to behaving humbly, lexically it is similar to *lembah manah*, but the difference in its cultural semantic lies in the application of speech to the older ones. It can be concluded that *andhap ashor* is the politeness in communicating with older ones, in which Javanese grammar has some levels of politeness: *keromo inggil*, *keromo madio/andhap* dan *keromo ngoko*. In addition, in spoken speech the addition of a single letter like "i" or "no" is a paralinguistic expression uttered by seeing the context of conversation. The environment is very influential in the context of interacting, such as text and context in dynamic speech, where the speech partner must understand the intention implied in the speech activity.

The way of strengthening the concept of *andhap ashor* in global era is, among others, to include *andhap ashor* into the verses of *mocopat* song (kidung) as follows: "Mijil Dedalane guna lawan sekti kudu andhap asor wani ngalah luhur wekasane tumungkula yen dipundukani bapang densimpangi ana catur mungkur" (Sayekti et al., 2022). Semantically, it means that a smart powerful person should be humble, dare to give in, virtuous, and finally be subjected to advice, avoiding hindrance and gossip. Furthermore, a piece of Javanese song about the interpretation of *andhap ashor* confirms:

Tutur bener puniku (Correct utterance or good advice)
Sayektine apantes tiniru (deserves to be followed)
Nadyan metu saking (Although it is said)
Wong sudra papeki (by the one coming from low-class of society)
Lamun becik nggone muruk (if it teaches goodness)
Iku pantes siro anggo (it should be followed)

In its cultural semantics, the Javanese phrase *andhap asbor* is the concept of code of conduct that should be applied to social interaction, moreover in the students' personality, because in the interacting process, we should not make others feel intimidated with our power (intelligence), we should advise them rather than to act as a teacher for them. In addition, we may not see the one advising from his social class, but we should see the meaning of his advice.

Lembah manab (humility)

The Javanese language phrase *lembah manab* represents Javanese people's life attitude made a concept in maintaining social relations with others. Etymologically, this phrase is composed of two words: *lembah* (low) and *manab* (heart), *manab* is the Javanese *krono* language. As a permanent lexicon (maton), it is uncommon to change it into *ngoko* form, such as *lembah ati* or *cendhek ati*, as it does not match the actual meaning. Cultural semantic *lembah manab* is believed as the manifestation of the importance of Javanese people's humility reflected in their attitude and sayings. Attitude is related to polite behavior while saying relates to polite language. The life attitude of *lembah manab* (humility) is an important aspect that the student should have as the nation's generation because it teaches an individual the ethics to avoid arrogance or haughtiness.

The finding shows some idioms strengthening the meaning of *lembah manab*: *adigang, adigung, adiguna* (never boasting position, power, intelligence), *ngerti eman papan* (understanding our place and position), *aja seneng lamun ginunggung* (never being happy with praise), *ora serik lamun diina* (never being angry with an insult), *ngalah ora ateges kalah* (giving up does not mean losing). Arrogance or haughtiness is valued negatively by Javanese people, as it is viewed as modal degradation and, thereby should be avoided to prevent from being gossip. The impact of the absence of *lembah manab* on the students can be seen in the rampant cases of brawls and quarrels because one (student) group feels more powerful than another.

Cultural semantics of *lembah manab* (humility) may not see the background of an individual faced (social class), because humility should be performed by anyone. Just like a leader who respects his subordinates, subordinates should respect their leader. A child should respect his parents and parents should appreciate their child, a friend should appreciate another. That reflects *lembah manab* (humility). In addition, the reflection of *lembah manab* can be connected to expression semantics, in which facial expression, intonation, and body language can represent something being thought and felt in interaction (Morrill, 2017; Scontras, 2022). Therefore, in doing activities, *lembah manab* (humility) should be instilled to enable everyone met to feel humility attitude and to avoid conflict or dispute ending up with brawl between schools.

Guyub Rukun (concord)

The Javanese phrase *guyub rukun* etymologically consists of the words *guyup* means togetherness and *rukun* means peace. In Javanese cultural semantics, *guyub rukun* is peace (concord) in the community with no conflict or dispute in a social environment. A human being is a social creature that cannot live alone so he needs others in his life. In interaction, peace should be generated and therefore lead to togetherness and in turn welfare. To Javanese people, local wisdom contained in *guyub rukun* is used as a guideline to remind the community about the importance of concord to avoid conflict between villages or between tribes, just like that occurring in certain regions of Indonesia. Poor awareness of *guyub rukun* is due to high selfishness inside oneself and underestimating others thereby affecting the behavioral pattern in the community.

The internalization of *guyub rukun* can be realized when the awareness that we cannot live alone without others begins to be preserved and to achieve mutual objective based on the community's moral (Champollion, 2015; Jerro, 2023; Morrill, 2017; Peters & Westerståhl, 2022; Scontras, 2022). The attempt to be taken, considering the findings, is to compose local poetries containing *guyub rukun* value and to distribute them through media or customary activities. Never distribute romantic poetries as it can activate micro-immoral acts, moreover among students. The increasing cases of immoral acts today are due to rampant vulgar poetries indoctrinating an individual to do what they say, even the young generation (students) are more familiar with the poetries than with their own culture. The cultural value should be internalized first to filter cultural contact beginning to enter a personal privacy room. The poetries distributed, based on the field data, are as follows:

Para siswa gatekno bab kang utomo (Students should make the school a priority)
Pisan sholat lan ngaji (just like shalat (pray) and Quran study)
Ngabekti wong tuwa (be dutiful to parents)
Kang rukun marang kanca (get along well with friends)
Sabar nalika di uji (facing any trial patiently)
Tansab nerimo (and accepting anything given)
Nuju mulyane urip (to go to life glory).

The cultural semantics contained in the song (poetry) is something the students should have, because its context teaches that: (1) school should be a priority as it provides education and knowledge for life sustainability, (2) back to religious norms as the form of spiritual maturity that can influence an individual in taking action, (3) dutiful to parents is the form of life harmony, (4) getting along well with a friend is the concept of togetherness in socialization, (5) facing any trial patiently as a result of peace, and (5) bringing glory is the end of the internalization of *guyub rukun* into society life.

Here is a display of data on the cultural semantics in the Javanese language's local wisdom and character education values based on the results of this study.

Tabel 1
The Cultural Semantic in Javanese Language Local Wisdom and Character Education Values

No	Javanese Language	Cultural Semantic	Value of Character	Local Wisdom
1	Tepa selira	Tolerance	Religiuous Diversity Orderly Helpful Obidient	Peacefull Welfare Solidarity
2	Grapyak semanak	Hospitality	Friendly Honesty Emphaty Polite speaking	Concern Gratitude
3	Ewuh pakewuh	Mutual respect	Earthy Environment care Learned Democratic	Love of motherland Order
4	Pangerten	Mutual understanding	Affection Orderly Trust Selfless	Responsibility Regularity Obidience
5	Wawas dhiri	Self-introspection	Independently Hard work Responsibility Diligently	Self-control Self-care

			No corruption	
6	Andhap ashor	Virtue	Disipline Hard work Critical thinking Intelligent Sprit	Religious Innovative Sustainability of life
7	Lembah manah	Humility	Not arrogant Creative Commitment Integrity	Trusted Justice
8	Guyup rukun	Concord	Solidarity Cooperative Peace-loving Social caring Nationality	Citizenship Deliberation Concensus

Implementation in Education

This study on Javanese language local wisdom has implementation form in the education field. This study departs from the finding of various moral degradation encountered by students relevant to its prevention and the attempt to grow an awareness importance of a nation's character values based on language. It means that the Javanese language can be a foundation to prevent moral degradation through providing education. The author offers the form of language implementation in education.

Actualization in School Environment

The model of local wisdom-based character education in school has been implemented well by schools in Surakarta (Solo) based on the policy made by the government through the Ministry of Education and Culture. The policy focuses on the nation's character education that requires operationalization and contextualization to create acceptability in the school environment. The use of the Javanese language in the form of the song (*kidung*), lexicon, adage, advice proverb, and tradition is the manifestation of a national character corresponding to the school's social-cultural context. The actualization is conducted using: (1) intra-curricular development involving contextual learning and group discussion teaching *guyup rukun* (concord), *tepa selira* (tolerance), *ewuh pakewuh* (mutual respect), *pangerten* (mutual respect) and *wawas dhiri* (self-introspection), (2) co-curricular school activity such as scientific learning teaching *adhap ashor* (virtue), *grapyak semanak* (hospitality), *ewuh pakewuh* (mutual respect) *lembah manah* (humility), and *guyup rukun* (concord), (3) extracurricular school activities such as *karawitan*, opera, *kidung*, poetry and *pantun* teaching character values contained in Javanese language local wisdom.

This use exerts a positive impact on and strengthens the morality of students, as indicated by: (a) the increasing implementation of local content in the school, (b) the strengthened meaning of national character education among school citizens, particularly teachers and students, and (d) the opened channel to bequeath the high values of local wisdom. Javanese language in Solo has begun to be internalized in several schools using the concept of *adipangastuti* initiated by solo bersimponi. *Adipangastuti* is the school actualization program in upholding cultural values contained in *hasthalaku*. This term popularized by solo bersimponi consisted of two words: *bastha* meaning eight (8) and *laku* meaning behavior as the character Solo City's teenagers (Sayekti et al., 2022). In addition, this organization creates *hasthalaku* as a guidance and millennial programs such as millennial *kethoprak*, *ngomel* (millennial chatting), talkshow SB, *Hasthalaku* on the street etc. as a means of introducing character values based on local wisdom of Javanese language.

Integration Into The Teaching

The internalization of the Javanese language's local wisdom into learning focuses first on educators, in which the educator is the figure that should be made a role model and adjusted with the term "Guru (Teacher)". In several local myths such as Javanese myths, the term "Guru" always goes hand in hand with Batara, a god believed to have power in organizing revelation, gift, and knowledge, and in giving life to its creature. It means that a guru should be a role model in providing knowledge and life (character) to his

disciples. It can be implemented by making a guru an agent of culture and integrating teaching material delivered into actual cases occurring in the surrounding environment. Then, the solution is analyzed using language local wisdom, and thereby giving psychotherapy or suggestions related to the importance of self-adaptation to society's behavior pattern. In addition, scheduling the teacher to be the ceremonial coach in the flag-waving ceremony in turn, and in its ceremonial speech the items of language local wisdom contained character value are socialized and integrated into problem-solving.

CONCLUSION

Considering the result and discussion using the cultural semantic approach, it can be concluded that there are eight expressions in the Javanese language containing local wisdom in behaving and playing an important role in solving the problems of moral degradation encountered by students. The internalization generates the potentially increasing awareness of the importance of adopting a code of conduct to the social environment of society. This study can be a reference to study language local wisdom and cultural semantics as a way of revealing its relation to cultural context.

This study has explored the moral reality existing today and the strategies are taken to grow awareness of the importance of morality among the students, to maintain socially balanced relations through education and community, and to filter the language-based global culture. The result provides Javanese people with a deep understanding related to cultural semantics of *tepa selira* (tolerance), *lembah manah* (humility), *grapyak semanak* (hospitality), *ewuh pakewuh* (mutual respect), *pangerten* (mutual understanding), *wawas dhiri* (self-introspection), *andhap asbor* (virtue) and *guyup rukun* (concord). Further research is recommended to see the contribution of language to character education and its preservation and inheritance to the next generation.

ACKNOWLEDGMENTS

The researchers expressed their appreciation to Sebelas Maret University as an affiliate of the writers and LPPM UNS who had provided research funding and publication. In addition, for the informants in this study, the researchers expressed their gratitude.

REFERENCE

- Ade, V., & Affandi, I. (2016). Implementasi Nilai-Nilai Kearifan Lokal dalam Mengembangkan Keterampilan Kewarganegaraan (Studi Deskriptif Analitik pada Masyarakat Talang Mamak Kec. Rakit Kulim, Kab. Indragiri Hulu Provinsi Riau). *Jurnal Pendidikan Ilmu Sosial*, 25(1), 77-85. <https://doi.org/10.17509/jpis.v25i1.3671>
- Affandy, S. (2019). Penanaman Nilai-Nilai Kearifan Lokal dalam Meningkatkan Perilaku Keberagaman Peserta Didik. *Atthulab: Islamic Religion Teaching and Learning Journal*, 2(2), 69-93. <https://doi.org/10.15575/ath.v2i2.3391>
- Andriani, W., Subandowo, M., Karyono, H., & Gunawan, W. (2021, August). Learning loss dalam pembelajaran daring di masa pandemi corona. In *Seminar Nasional Teknologi Pembelajaran* (Vol. 1, No. 1, pp. 484-501).
- Andriyani, A. A. A. D. (2022). Kesantunan dalam bergosip pedagang di pasar tradisional. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 131-142. <https://doi.org/10.22219/kembara.v8i1.20340>
- Alfian, M. (2013). Potensi Kearifan Lokal dalam Pembentukan Jati Diri dan karakter Bangsa. *Prosiding The 5th International Conference on Indonesian Studies: "Ethnicity and Globalization,"* 424-435.
- Almos, R., & Ladyanna, S. (2021). Leksikon Klasik pada Permainan Anak di Masyarakat Budaya Minangkabau. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 23(2), 230-242. <https://doi.org/10.25077/jantro.v23.n2.p230-239.2021>
- Ardiwinata, E., & Ismuniar, C. (2021). Kemampuan Komunikasi Orangtua dalam Mitigasi Learning Loss pada Anak di Kota Tarakan. *Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia*, 7(3), 93-103. <https://doi.org/10.31602/jmbkan.v7i3.5805>
- Aslan, A. (2017). Nilai-Nilai Kearifan Lokal dalam Budaya Pantang Larang Suku Melayu Sambas. *Jurnal Ilmu Ushuluddin*, 16(1), 11-23. <https://doi.org/10.18592/jiu.v16i1.1438>

- Basar, A. M. (2021). Problematika Pembelajaran Jarak Jauh Pada Masa Pandemi Covid-19. *Edunesia: Jurnal Ilmiah Pendidikan*, 2(1), 208–218. <https://doi.org/10.51276/edu.v2i1.112>
- Busri, H. ., & Badrih, M. . (2022). Representation of Linguistic Characteristics in Mass Media. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 1–14. <https://doi.org/10.22219/kembara.v8i1.19324>
- Chairiyah, C. (2018). Implementasi Pendidikan Karakter Melalui Nilai-Nilai Kearifan Lokal di SD Tamansiswa Jetis Yogyakarta. *Tribayu: Jurnal Pendidikan Ke-SD-an*, 4(1). <https://doi.org/10.30738/trihayu.v4i1.2116>
- Champollion, L. (2015). The interaction of Compositional Semantics and Event Semantics. *Linguistics and Philosophy*, 38, 31–66. <https://doi.org/10.1007/s10988-014-9162-8>
- Dewi, R., Anastasia Baan, Roberto Salu Situru, Roni La'biran, & Engel Gelong. (2022). Need Analysis of Learning Local Content of Bahasa Toraja in Elementary School Students. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(2), 376–390. <https://doi.org/10.22219/kembara.v8i2.21940>
- Fajar, J. K., Sallam, M., Soegiarto, G., Sugiri, Y. J., Anshory, M., Wulandari, L., & Harapan, H. (2022). Global prevalence and potential influencing factors of COVID-19 vaccination hesitancy: A meta-analysis. *Vaccines*, 10(8), 1356. <https://doi.org/10.3390/vaccines10081356>
- Herliandry, L. D., Nurhasanah, Suban, M. E., & Kuswanto, H. (2020). Pembelajaran pada Masa Pandemi Covid-19 (Lessons Learned During the Covid-19 Pandemic). *Jurnal Teknologi Pendidikan*, 22(1), 65–70. <https://doi.org/10.21009/jtp.v22i1.15286>
- Incurvati, L. (2022). *Update rules and semantic universals*. In *Linguistics and Philosophy*. Springer Netherlands.
- Jerro, K. (2023). The semantics of applicativization in Kinyarwanda. *Natural Language & Linguistic Theory*, 8(3), 1–40. <https://doi.org/10.1007/s11049-023-09569-2>
- Kaloci, D. & Godziszewski, M. T. (2018). Semantics of the Barwise sentence: insights from expressiveness, complexity and inference. *Linguistics and Philosophy*, 41, 423–455. <https://doi.org/10.1007/s10988-018-9231-5>
- Mahsun. 2005. *Metode Penelitian Bahasa*. Jakarta: PT Raja Grafindo Persada.
- Martínez I., & García JF. (2008). Internalization of Values and Self-Esteem Among Brazilian Teenagers from Authoritative, Indulgent, Authoritarian, and Neglectful Homes. *Adolescence-San Diego*, 43(169), 13–23. [10.1111/obr.12497](https://doi.org/10.1111/obr.12497).
- Mastop, R. (2012). Imperatives as Semantic Primitives. *Linguistics and Philosophy*, 34(3), 305–340. <https://doi.org/10.1007/s10988-011-9101-x>
- Mawardi, I. ., Laeliya Hikmawati, L. H., Warsana, B. ., & Iqbal, N. M. . (2022). Philosophy of Java Grapyak, Semanak Ora Nranyak as an Effort to Build The Character of Students at SMP Kartika XII-1 Mertoyudan Kab. Magelang. *Jurnal Mantik*, 6(1), 756–762.
- Mislikhah, S. (2020). Pendidikan Karakter Berbasis Kearifan Lokal. *FALASIFA: Jurnal Studi Keislaman*, 11(2), 17–34. <https://doi.org/10.36835/falasifa.v11i2.368>
- Muthmainnah, A., & Rohmah, S. (2022). Learning Loss: Analisis Pembelajaran Jarak Jauh. *Jurnal Kewarganegaraan*, 6(1), 969–975. <https://doi.org/10.31316/jk.v6i1.2662>
- Moleong, Lexy J. 2013. *Metode Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.
- Moltmann, F. (2021). Situations, Alternatives, and the Semantics of Cases. *Linguistics and Philosophy*, 44, 153–193. <https://doi.org/10.1007/s10988-019-09282-7>
- Morrill, G. (2017). Grammar Logicised: Relativisation. *Linguistics and Philosophy*, 40(2), 119–163. <https://doi.org/10.1007/s10988-016-9197-0>
- Pickel, B., & Rabern, B. (2021). The Myth of Occurrence-Based Semantics. *Linguistics and Philosophy*, 44(4), 813–837. <https://doi.org/10.1007/s10988-020-09302-x>
- Peters, S., & Westerståhl, D. (2022). *The semantics of exceptives*. In *Linguistics and Philosophy*. Springer Netherlands.
- Rafiek, M., & Effendi, H. R. (2022). A Semantic Analysis of the Fishery Vocabulary of the Hulu Dialect of Banjarese. *Studies in English Language and Education*, 9(3), 1256–1282. <https://doi.org/10.24815/siele.v9i3.24750>

- Pangesti, C. R. N., Markhamah, M., & Rahmawati, L. E. . (2022). Muatan Pendidikan Karakter dalam Wacana Humor Covid-19. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 97–110. <https://doi.org/10.22219/kembara.v8i1.19932>
- Pickel, B., & Rabern, B. (2021). The myth of occurrence-based semantics. *Linguistics and Philosophy*, 44, 813-837.
- Riemer, N. (2010). *Introducing semantics*. Cambridge University Press.
- Rhamdan, D., Kule, A., & Al Wahid, S. M. (2021). Analisis Pemanfaatan e-Learning di Masa Pandemi (Studi Kepustakaan: Learning Loss pada Peserta Didik). *Jurnal Pendidikan dan Kewirausahaan*, 9(2), 432–446. <https://doi.org/10.47668/pkwu.v9i2.263>
- Saryono, D. (2017). Model Pendidikan Karakter Bangsa Berbasis Kearifan Lokal di Sekolah di Provinsi Jawa Timur. *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 1(1), 137–148. <https://doi.org/10.21776/ub.waskita.2017.001.01.9>
- Sayekti, L. B., Rejekiningsih, T., & Triastuti, R. (2022). Internalization of the Tolerance Values in Adolescents through the Komunitas Solo Bersimfoni. *BIRCI Journal*, 5(1), 5975–5986. <https://doi.org/10.33258/birci.v5i1.4305>
- Schapper, A., & Koptjevskaja-Tamm, Maria. (2022). Introduction to special issue on areal typology of lexico-semantics. *Linguistic Typology*, 26(2), 199-209. <https://doi.org/10.1515/lingty-2021-2087>
- Scontras, G. (2022). On the semantics of number morphology. In *Linguistics and Philosophy* (Vol. 45, Issue 5). Springer Netherlands.
- Siregar, R S, Baiduri, R., & Sibarani, R. (2019). Model Revitalisasi Kearifan Lokal Tradisi Markusip dalam Membentuk Karakter Remaja Etnis Mandailing. *Jurnal Antropologi Sumatera*, 17(1), 43–47. <https://jurnal.unimed.ac.id/2012/index.php/jas/article/view/20024>
- Siregar, R. S., Astutik, D., & Parahita, B. N. (2022). Peranan Orang Tua dalam Mitigasi Learning Loss di Era Digital. *Jurnal Anufa*, 3(1), 275–281. <https://doi.org/10.31960/caradde.v5i2.1720>
- Sudarsi, E. T., Taula'bi, N., & Allo, M. D. G. (2022). Representation of character education values in the tradition of “sikarume” Toraja. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 25-36. <https://doi.org/10.22219/kembara.v8i1.18098>
- Sudaryanto. 1993. *Metode dan Aneka Teknik Analisis Bahasa (Pengantar Penelitian Wabana Kebudayaan Secara Linguistik)*. Yogyakarta: Duta Wacana University Press.
- Sugiarti, S., Andalas, E. F., & Bhakti, A. D. P. (2022). Representasi maskulinitas laki-laki dalam cerita rakyat nusantara. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 181–196. <https://doi.org/10.22219/kembara.v8i1.18245>
- Suwardani, N. (2015). Pewarisan Nilai-Nilai Kearifan Lokal untuk Memproteksi Masyarakat Bali dari Dampak Negatif Globalisasi. *Jurnal Kajian Bali*, 5(2), 247-264.
- Spradley, P. J. 1997. *Metode Etnografi*. Yogyakarta: Tiara Wacana
- Tyler, M., & Kastner, I. (2022). Serial Verb Constructions and the Syntax-Prosody Interface. *Natural Language & Linguistic Theory*, 5(3), 1-22. <https://doi.org/10.1007/s11049-021-09507-0>
- Yadi, R. (2010). Model Pendidikan Karakter Berbasis Kearifan Budaya Lokal (Penelitian terhadap Masyarakat Adat Kampung Benda Kerep Cirebon Provinsi Jawa Barat untuk Pengembangan Pendidikan Karakter di Sekolah). *Proceedings of The 4th International Conference on Teacher Education: Join Conference UPI & UPSI, November*, 576–594.
- Yu, J., Ausensi, J., & Walter, R. (2023). States and Changes-of-State in the Semantics of Result Roots: Evidence from Resultative Constructions. *Natural Language & Linguistic Theory*, 5(5), 1-40. <https://doi.org/10.1007/s11049-023-09570-9>
- Zulkarnaen, M. (2022). Pendidikan Karakter Berbasis Kearifan Lokal di Era Milenial. *AL MA'ARIEF: Jurnal Pendidikan Sosial dan Budaya*, 4(1), 1-11. <https://doi.org/10.35905/almaarief.v4i1.2518>