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Cultural Linguistics Analysis to Examine the Value of Traditional Expressions in the Javanese Culture

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Abstract

Objectives: This study aimed to explore the values of local wisdom embedded in the traditional expressions of Javanese society through a cultural-linguistic analysis. The focus of the research includes (1) character values in traditional expressions, (2) the role of character values in social interactions, and (3) the persistence of character values amid cultural dynamics.

Methods: This study aims to understand the verbal symbols that reflect the community's life philosophy by employing a qualitative approach rooted in the paradigm of cultural linguistics. The study analyzed data holistically to explore the connection between language and culture within a social context.

Results: The findings reveal that traditional expressions encompass character values serving as moral guidelines, regulators of social relationships, and reflections of work ethics. Despite undergoing shifts, these values remain relevant in navigating societal dynamics. Traditional expressions also play a role in transmitting noble values to younger generations while adapting to modern developments. These values function as cultural guidelines for the younger generation and are still relevant in everyday life. These expressions instill individual morality and regulate social relations and work ethics by maintaining and adapting to the social dynamics. The persistence of these character values remains a foundation in people's lives.

Conclusion: Traditional expressions maintain cultural and moral values in society and a modern social context. These expressions role as a medium for transmitting noble values to future generations while adapting to the times. These findings contribute to the discourse on cultural linguistics and offer strategies for integrating local cultural values into educational systems.

Keywords: traditional expressions, character values, societal dynamics, cultural linguistics, Javanese culture

التحليل اللغوي الثقافي للقيم المتضمنة في التعابير التقليدية للثقافة الجاوية

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ملخّص

الأهداف: تهدف هذه الدراسة إلى استكشاف قيم الحكمة المحلية المتجسدة في التعابير التقليدية للمجتمع الجاوي، من خلال تحليل لغوي ثقافي. ويركز البحث على: (1) القيم الشخصية المتضمنة في هذه التعابير، (2) دور هذه القيم في التفاعلات الاجتماعية، و(3) مدى استمراريتها في ظل التحولات الثقافية.

المنهجية: اعتمدت الدراسة منهجاً نوعياً يستند إلى نموذج اللسانيات الثقافية، لفهم الرموز اللفظية التي تعكس فلسفة حياة المجتمع الجاوي. وقد تم تحليل البيانات بشكل شمولي لاستكشاف العلاقة بين اللغة والثقافة في سياقها الاجتماعي.

النتائج: كشفت النتائج أن التعابير التقليدية تتضمن قيماً شخصية تؤدي وظائف توجيهية أخلاقية، وتنظّم العلاقات الاجتماعية، وتعكس أخلاقيات العمل. وعلى الرغم من التحولات التي يشهدها المجتمع، فإن هذه القيم لا تزال تؤدي دوراً حيوياً في التعامل مع الديناميكيات المجتمعية. كما تسهم هذه التعابير في نقل القيم النبيلة إلى الأجيال الجديدة، مع قدرتها على التكيّف مع المتغيرات الحديثة. وتُعد هذه القيم بمثابة مرجع ثقافي يُسهم في تشكيل سلوك الأفراد، وتنظيم العلاقات الاجتماعية، وتعزيز أخلاقيات العمل في ظل تغير السياقات. ويظل ثبات هذه القيم عنصراً أساسياً في حياة المجتمع الجاوي.

الخلاصة: تُسهم التعابير التقليدية في الحفاظ على القيم الثقافية والأخلاقية للمجتمع الجاوي حتى في السياقات الاجتماعية المعاصرة، كما تمثل وسيلة فعالة لنقل القيم الرفيعة إلى الأجيال القادمة، مع التكيّف مع متطلبات العصر الحديث. وتُغني هذه النتائج النقاش في مجال اللسانيات الثقافية، كما تقدم استراتيجيات عملية لإدماج القيم الثقافية المحلية في الأنظمة التعليمية.

الكلمات المفتاحية: التعابير التقليدية، القيم الشخصية، الديناميكيات المجتمعية، اللسانيات الثقافية، الثقافة الجاوية

Introduction

The Javanese society possesses a rich cultural heritage imbued with local wisdom, preserved through various traditions, languages, and social systems. Javanese culture—no different from other cultures — encompasses profound meanings about human relationships with others, the environment, and life itself. Traditions and language serve as mediums for sustaining these values through narrative and interactive approaches (Winarsih, 2023). One prominent form of local wisdom is the traditional expressions in daily social communication, such as *paribasan* [proverbs], *bebasan* [expressions], and *wangsalan* [riddles]. These expressions convey moral values, life philosophies, and social norms passed down across generations.

Traditional expressions in Javanese society reflect a profound cultural identity. As noted by Rangriz and Harati (2017), linguistic symbols in traditional expressions serve as aesthetic media to convey values of wisdom, social harmony, and morality. This tradition illustrates how the Javanese people integrate the art of language with social understanding to maintain harmonious relationships within their communities. The traditional expressions such as *"Sabaya pati, sabaya mukti."* (Together in death, together in glory.) [The free translated versions are ours.], and *"Becik ketitik, ala ketara."* (Good or bad will eventually appear.) exemplifies the Javanese way of conveying noble values through metaphor and rich symbolism.

Aligned with the Sapir-Whorf hypothesis (in Francis, 2023), language shapes how individuals think, perceive the world, and act within their community (Mei, 2024). The Javanese traditional expressions serve as tools to instill social values and construct cultural identity. Additionally, according to Halliday (1978), language is not merely a means of communication but also a social semiotic system representing cultural realities. Cultural linguistics studies can analyze traditional expressions to uncover social values, cultural structures, and unique communication patterns within Javanese society.

Cultural linguistics analyzes the relationship between language, culture, and society, focusing on how language reflects community values, norms, and worldviews. Ottenheimer (2013) explained that cultural linguistics analyzes the language structure and examines the correlation between language and the social and cultural context. This field of study is relevant in understanding how a community creates, maintains, and transmits its cultural values through language. The approach allows for the revelation of meanings embedded in language symbols, such as metaphors or idioms, commonly used in traditional expressions (Jadou & Ghabra, 2021; Yakin & Totu, 2014).

The analysis of cultural linguistics focuses on analyzing how language is shaped by and shapes social and cultural contexts, as well as how linguistic interactions reflect social structures and cultural identities (Duranti, 1997). The cultural-linguistic approach helps identify the function of expressions as tools for conveying morality, ethics, and worldviews to future generations (Li & Tomasello, 2021). As Geertz (2009) explains, language and culture are deeply interconnected, with language functioning as a medium to transmit cultural values and shape social identity. By studying cultural linguistics, we can identify and interpret the symbolism and meanings embedded in traditional expressions, thereby deepening our appreciation of the rich cultural heritage of Javanese society. For community members, this understanding serves as a foundation for cultural identity formation and reinforcement to apply social values.

In the current era of globalization, traditional expressions as part of local cultural heritage face significant challenges to their survival. The waves of modernization and globalization threaten to erode local values, including the Javanese oral traditions. Yet, traditional expressions remain highly relevant to contemporary social life and serve as a vital source of character education for younger generations. Lubis et al. (2024) emphasize that integrating local cultural values into formal education can be a strategic step in maintaining the relevance and continuity of these traditions. Similarly, Sudartini (2024) asserts that preserving local traditions through education can strengthen cultural identity and foster greater appreciation for them. According to Shih (2024), incorporating local culture into curriculum development is a strategy for enhancing young people's understanding of their cultural heritage.

This study aims to explore the values of local wisdom embedded in the traditional expressions of Javanese society using a cultural linguistics approach. The focus of the research includes (1) the character values inherent in traditional expressions, (2) the role of these values in fostering social relationships and interpersonal interactions within the community, and (3) the

resilience of these character values amidst the ever-evolving cultural dynamics of Javanese society. Through this analysis, the study seeks to elucidate how traditional expressions serve as tools for preserving social values, norms, and cultural identities while simultaneously addressing the challenges posed by globalization.

This research is crucial as it addresses the gap in studies regarding the relationship between traditional expressions and the cultural dynamics of Javanese society. Previous studies, such as those by Masduki (2015), examined how traditional expressions in Sundanese society reflect life values that focus on the role of the expression in strengthening the collective of Sundanese culture. Meanwhile, Mujinem (1993) explored the society's values, vital ideas, and beliefs. Unlike these studies, this research combines a cultural linguistics approach to understand the social values embedded in traditional expressions. With thorough documentation and analysis, this study can serve as a reference for efforts to preserve oral traditions in formal education and promote culture through digital media. This research demonstrates how the values in traditional expressions remain relevant to modern life.

This study potentially enriches the discourse on cultural linguistics, especially in Indonesian society. By adopting this approach, the research can document the noble values contained in traditional expressions and reveal how Javanese society uses language to understand, transmit, and maintain its social and cultural identity. Therefore, this study adds insight into the interaction between language, culture, and social values in Javanese society. It provides empirical evidence on the relevance of cultural linguistics in the study of oral traditions and offers strategies for integrating local cultural values into formal education. Thus, this research is relevant for academics in linguistics and culture and beneficial for education practitioners and cultural policymakers as well, who aim to preserve local cultural heritage amidst the changing times.

The findings of cultural-linguistic research can be applied in education, particularly in introducing local values to younger generations. Integrating local wisdom into the curriculum helps strengthen students' cultural identity (Khusyairin et al., 2024). Furthermore, the findings of cultural linguistics can be used to document cultural heritage in digital formats, such as applications or social media, to address the challenges of globalization (Garing et al., 2023). Therefore, cultural-linguistic studies are relevant in the academic realm and contribute to the broad preservation of culture.

Method

Research Design

This study employed a qualitative approach using the paradigm of cultural-linguistic studies to explore and analyze the value of traditional expressions in the dynamics of Javanese society. The qualitative approach allows researchers to interpret data holistically, understand the relationship between language and culture, and highlight the values of expressions in social dynamics (Creswell, 2013; Yin, 2017). As part of anthropological research that studies language in verbal symbols (Duranti, 1997; Halliday, 1978), the research design paid attention to the cultural, social, and linguistic aspects of these expressions by following the principles of cultural linguistics.

As Cultural linguistics analysis, the research began by identifying the objects of study, such as texts, conversations, or traditional expressions. The initial step in cultural-linguistic research involves data collection through observation, interviews, or documentation of oral language (Sharifian, 2017). The next step is analyzing the social and cultural context of the collected data to understand the meanings contained within. This analysis often involves a semiotic approach to identify the language, symbolism, and social functions. In the final step, researchers link linguistic findings to the broader cultural context to explain how language represents local wisdom and social structures.

Researcher Positionality

In studying *Cultural Linguistics Study to Examine the Value of Traditional Expressions in the Cultural Dynamics of Javanese Society*, the researchers' positions play an important role in data interpretation and cultural analysis. The four researchers, all of whom are of Javanese ethnicity, have diverse perspectives based on their age and level of understanding of the Javanese language and traditions. The first and second researchers, over 60 years old, have direct experience with oral traditions and cultural change over a long time, thus providing in-depth insight into traditional expressions' historical value and sustainability. The third researcher, aged 40, is in a transitional position, able to bridge the perspectives of the

older and millennial generations in understanding the dynamics of language and cultural change. Meanwhile, the fourth researcher, a millennial, brings a contemporary perspective and reflection on the relevance and adaptation of traditional expressions in modern society. The variation in the level of understanding of the Javanese language among researchers reflects the spectrum of linguistic continuity and transformation that is the focus of this study, allowing for a more comprehensive analysis of the cultural dynamics occurring in Javanese society.

Data Collection

The data of this study are qualitative in the form of texts and narratives containing traditional expressions of Javanese society in everyday communication. This study collected data on traditional Javanese expressions through document studies. From the book *Ekspresi Tradisional sebagai Sumber Informasi Budaya* 'Traditional Expressions as a Source of Cultural Information', documented at the Central Java Cultural Service, the researcher selected, sorted, and collected various traditional expressions used by most Javanese people in everyday communication. To ensure the validity of the various expressions, the researcher utilized cultural records documented in the book *Pokok Pikiran Kebudayaan Daerah Kabupaten Sleman* 'Principles of Regional Culture of Sleman Regency'. Understanding various traditional expressions and Javanese cultural information from these documents is the initial provision for the researcher to conduct further studies in the community. Thus, when digging up data on the use of expressions, the researcher already has a specific reference on what is being explored from the subject of the study.

The next step, the researcher conducted observations to collect data on the use of traditional expressions in the Javanese community communication. Based on their regions of origin, the researcher conducted participatory observations on Javanese communities in Malang (multicultural society), Solo (Central Javanese society), and Tulungagung (traditional Javanese society) to capture the social context of the use of expressions in everyday conversation of Javanese society. In the observation, when the subject's conversation did not produce expressions, the researcher, based on previous knowledge, provoked the conversation by producing certain expressions to obtain responses from them. In conducting this observation, the researcher has prepared an observation sheet to record findings in the field and a voice recorder to document conversations that involve the use of traditional expressions.

To enrich and ensure the validity of the data, the researcher also conducted interviews with Javanese community elders (TH, 72 years old), cultural experts (MEK, 70 years old), and Javanese cultural figures (MJ, 67 years old) to obtain their views on the meaning, use, and relevance of traditional expressions in their lives. In conducting this interview, the researcher has prepared an interview guide that directs informants to talk about their experiences and understanding of Javanese expressions.

Ethical Considerations

Ethical considerations are crucial in ensuring the research's validity and integrity. Since this research was conducted independently by four researchers who were all Javanese, reflection on cultural bias and subjectivity was a primary concern to ensure the analysis was objective and unaffected by personal assumptions. This study involved document study methods, interviews, and direct observation in the community, so it was important to obtain permission and approval from the interviewed participants, upholding the principle of informed consent and maintaining their anonymity. In addition, since this research examines traditional expressions in cultural dynamics, there is an ethical obligation to represent the community's perspectives accurately, without distorting the meaning or eliminating context that could change the interpretation. Thus, this research seeks to apply an approach that respects local values, maintains the confidentiality of the information obtained, and ensures the meaningfulness of research results.

Data Analysis

(1) Data transcription and classification

The researcher transcribed interview recordings about the meaning of traditional Javanese expressions and their use in conversations in the Javanese community. The transcription results were compared with observation notes to find the correlation between interview data and the reality in the field that was in line with the focus of the research.

(2) Data reduction and coding

The researcher reduced data on traditional Javanese expressions sourced from documents based on interview data and observation notes to find character values in traditional Javanese expressions, the role of character values in traditional expressions in the Javanese community communication, and the expressions' persistence in the dynamics of Javanese society. In this reduction, traditional Javanese expressions data were classified based on cultural themes, functions, and their existence in society.

(3) Semantic analysis

In conducting this semantic analysis, the researcher carefully read the language of traditional expressions spoken in the local language according to the classification of the themes of the expressions. By utilizing information from interviews and observation notes, the researcher gained insight into the meaning of the expressions to uncover character values in traditional Javanese expressions.

(4) Contextual analysis

The researcher analyzed the character values in traditional expressions based on the Javanese social and cultural context to identify the function and sustainability of these character values used in the dynamics of Javanese society.

(5) Interpretation and drawing conclusions

The researcher interpreted the meaning of traditional Javanese expressions that have been grouped into theme units according to the focus of the study, based on the Javanese perspective and context of social-cultural dynamics in the Javanese community. In this interpretation, the researcher puts forward the Javanese community's view of character values and discusses the meaning through relevant theoretical studies. Based on the findings and discussions, the researcher concludes the values, functions, and sustainability of values in these expressions in the context of the dynamics of Javanese society.

Results

This section describes the findings of the cultural-linguistic study on traditional expressions, which include (1) the character values of Javanese society in traditional expressions, (2) the function of the character values of Javanese society in traditional expressions, and (3) the persistence of the character values of traditional expressions in the dynamics of Javanese society.

Character Values in Traditional Expressions

At the semantic and contextual analysis stages, the cultural-linguistic study found character values in traditional texts based on their theme units. Table 1 below briefly presents an overview of the character values in traditional expressions.

Table 1. Character Values in Traditional Expressions

Num	Themes	Traditional Expressions	Meanings	Character Values
1	Personality	1. *Becik ketitik, ala ketara* 'Good or bad deeds will eventually appear'	Individual behavior, good or bad, will eventually become visible.	Honesty
		2. *Gajah alingan suket teki* 'The elephant is not visible because the nutsedge blocks it'	What was done was not under his inner feelings	Honesty
		3. *Anak polah, bapa kepradah* 'Children make mistakes, parents suffer the consequences'	A child's actions have an impact on his parents	Responsibility

Num	Themes	Traditional Expressions	Meanings	Character Values
		4. *Emban cindhé, emban siladan* 'Favorite and unfair attitude'	The attitude of an individual who always shows favoritism towards friends	Responsibility
		5. *Ana adulaté ora ana begjané* 'There is hope, but no success'	People who work hard but never get lucky	Wisdom
		6. *Angon mangsa* 'Taking action based on the right time'	A person who conveys words or performs an action based on the right time	Wisdom
2	Social Relations	7. *Aja cedhak cèlèng boloten* 'Don't go near wild boars that are very dirty'	Look for good friends, don't choose friends who behave badly	Friendship
		8. *Sabaya pati, sabaya mukti* 'Together in suffering, together in prosperity'	People who promise to work together in joy and sorrow	Harmony
		9. *Car-cor kaya kurang janganan* 'Continuous pouring of water is like a lack of broth'	A person who talks a lot without considering the conditions and situations	Openness
3	Work Ethic	10.*Digarokaké dilukokaké* 'ploughing and plowing the rice field'	A person who has worked hard to help complete other people's work	Hard Work
		11.*Embaté-embat celarat* 'The way it works, like working in a disaster'	A person who is always careful in doing something because they know the consequences of that action.	Precision

Table 1 presents the results of interviews related to character values in traditional expressions. These character values include personality, social relations, and work ethic. The character values of the personality include the values of honesty, responsibility, and wisdom. Those reflect the life philosophy of the Javanese people, who prioritize harmony and morality in everyday life. The theme of social relations instills the values of friendship, harmony, and openness in Javanese people. These values reflect the Javanese outlook on healthy and sustainable social relations. Meanwhile, the theme of work ethic emphasizes the hard work and precision values, which are the foundation of success in Javanese culture. These values are relevant in the modern era, especially in work and education.

When conducting interviews, researchers recorded information conveyed by informants related to character values in traditional expressions in the context of Javanese culture. Table 2 below presents a summary of the findings from the interview notes.

Table 2. Character Values in Cultural Context

Num	Traditional Expressions	Interview Notes	Character Values in Cultural Context
1	Expressions 1	Javanese people often use this expression to remind someone to be honest and avoid lying.	It teaches the importance of honesty; it is used to remind people not to lie.
2	Expressions 2	Javanese people use this expression to teach harmony between words and heart, which is the basis for building trust in social relationships.	It emphasizes harmony between words and heart as the basis of social trust.
3	Expressions 3	Javanese people often use this expression to remind parents to educate their children not to deviate from community norms.	It demonstrates the moral responsibility of parents towards children's behavior; used to advise parents.
4	Expressions 4	Javanese people must behave as they do in the family and wider community.	It implies the importance of being fair and responsible in the family and society.
5	Expressions 5	Javanese people to prioritize hard work rather than hoping for uncertain profits. The informant stated that Javanese people often use this expression in education to motivate the younger generation to work hard.	It encourages hard work and avoids empty hopes; often used to motivate the younger generation.
6	Expressions 6	Javanese people use this expression to plan events and other activities.	It teaches the importance of making decisions at the right time, used in planning activities.
7	Expressions 7	This expression with the value of constructive friendship because a person's character depends on their environment.	It emphasizes the importance of choosing a positive social environment; forms character through the environment.
8	Expressions 8	The expression encourages togetherness in the family, especially when facing difficulties or trials in life.	It encourages a spirit of togetherness in the family, especially in the face of difficulties.
9	Expressions 9	Javanese people often address this expression to the younger generation to instill the attitude of thinking before speaking.	It teaches manners and thinking before speaking; often directed at the younger generation.
10	Expressions 10	Javanese people often use this expression to instill awareness of individual responsibility towards society.	It values hard work and individual responsibility towards society.
11	Expressions 11	The expression illustrates the importance of precision in work, especially in jobs that require precision and full attention.	It emphasizes the importance of being thorough in work; relevant for jobs that require high concentration.

Function of Character Values in Social Interaction of Javanese Society

This study highlights the function of character values in traditional expressions in the Javanese social interaction. Table 3 below briefly presents an overview of the functions.

Table 3. Functions of Character Values in Traditional Expressions in Javanese Social Interaction

Num	Traditional Expression	Character Value	Function	Function Explanation
1	*Becik ketitik, ala ketara*	Honesty, Responsibility	Controller and Benchmark of Speech and Action	Becoming a controller of behavior and ethical standards, motivating society to behave according to cultural norms.
2	*Tekèk mati ing uloné*	Carefulness in Speaking	Controller and Benchmark of Speech and Action	Reminding the importance of guarding speech to avoid problems, as a moral benchmark in communication.
3	*Anak polah, bapa kepradhah*	Responsibility	Formation of Morals and Ethics	Fostering parental responsibility for the formation of children's character; instilling ethical values.
4	*Emban cindhé, emban siladan*	Justice	Formation of Morals and Ethics	Teaching fairness in attitudes and treatment; forming an ethical and fair personality.
5	*Angon mangsa*	Wisdom	Life Principal Expressions	Becoming a guideline for life in acting at the right time, reflecting Javanese cultural identity.
6	*Sabar sarèh mesthi bakal pikolèh*	Patience	Life Principal Expressions	Teaching the values of patience and optimism, forming a positive and consistent outlook on life.
7	*Jer basuki mawa béa*	Hard Work	Projection of Community Hopes and Ideals	Instilling a spirit of hard work to achieve success and encouraging society to achieve better conditions.
8	*Ana adulaté ora ana begjané*	Perseverance	Projection of Community Hopes and Ideals	Teaching not to give up easily; conveying hopes between generations.
9	*Dhandhang diunèkké kuntul*	Honesty (Criticism of Lies)	Means of Delivering Criticism	Symbolically conveying criticism of lies, avoiding direct conflict, and encouraging self-awareness.
10	*Car-cor kaya kurang janganan*	Politeness	Means of Delivering Criticism	Criticizing the habit of speaking without thinking and conveying social messages indirectly for behavioral change.

Table 3 shows the functions of character values in traditional expressions in the Javanese social interaction. The several functions are as follows.

1) Controller and Benchmark for Speech and Action

Traditional expression emphasizes honesty and responsibility to remind people to guard their words. This function limits behavior to be in line with moral values, provides motivation to behave following cultural norms, and becomes a standard of assessment in community life.

2) Formation of Morals and Ethics

The traditional expressions teach parents responsibility in shaping their children's character and instill the value of justice. This expression forms a good individual character and can differentiate between good and bad deeds, internalize noble values such as honesty and politeness, and apply morality in everyday life.

3) Life Principal Expression

The expression emphasizes wisdom in acting and instills the character of patience. This function includes life guidance, passing on values across generations, and reflecting the cultural identity of the Javanese people.

4) Projection of Community Hopes and Ideals

The expression teaches hard work and the spirit of never giving up. This function directs society to achieve better conditions, provides encouragement, and transmits hope to the next generation.

5) Means of Delivering Criticism

The expression criticizes dishonesty, while the second criticizes the habit of speaking without thinking. This function conveys criticism symbolically and implicitly to avoid direct conflict, build awareness, and encourage behavioral change.

The Resilience of Javanese Character Values in Social Dynamics

The character values of Javanese society contained in traditional expressions show continuity and change along with social dynamics. The following are findings related to values that persist and those that have shifted. Table 4 below briefly presents an overview of the Javanese character values that persist in Social Dynamics in Javanese social interaction. Meanwhile, Table 5 briefly presents an overview of the Javanese character values that experience shifts in Social Dynamics in Javanese social interaction.

Table 4. Javanese Character Values that Still Persist in Social Dynamics

Num.	Character Values	Traditional Expression	Forms of Actualization in Social Life
1	Cooperation	• *Sabaya pati, sabaya mukti* • *Satru mungguhing cangklakan*	Cooperation, village social activities, and helping each other between neighbors
2	Politeness	• *Car-cor kaya kurang janganan* • *Idu didilat menèh*	Respecting parents, speaking politely, and entertaining guests according to tradition
3	Patience and Perseverance	• *Sabar sarèh mesthi bakal pikoleh* • *Angon mangsa*	Perseverance of farmers and home industry players, steadfastness in the long process of life
4	Family Responsibility	• *Anak polah, bapa kepradhah* • *Kacang ora ninggal kajang*	Attention to children's education, responsibility towards parents, and moral education in the family

Table 4 displays the character values found in traditional expressions that persist in Javanese culture. These values include cooperation, politeness, patience, perseverance, and familial responsibility. These cooperative values are still practiced in social activities such as community service, traditional celebrations, and assisting neighbors, demonstrating that cooperation remains the cornerstone of social harmony. The politeness is still alive in everyday practices, such as respecting parents, speaking ethically, and welcoming guests according to tradition. The values of patience and perseverance are evident in the lives of farmers and home industries, and the long processes and high dedication require perseverance. Meanwhile, responsibility in the family is evident in parents' attention to their children's education and concern for elderly parents.

Table 5. Javanese Community Character Values that Experience Shifts in Social Dynamics

Num.	Character Values	Traditional Expression	Forms of Actualization in Social Life
1	Hierarchy and Obedience	•Yoga anyangga yogi	The younger generation is more egalitarian, starting to have decreasing respect for parents or senior figures
2	Obedience to Tradition	•Becik ketitik, ala ketara	The younger generation is more individualistic and pragmatic, traditional values are starting to be neglected
3	Loyalty to Social Status	•Kacang ora ninggal kajang •Jer basuki mawa béa	Increasing social mobility based on education/work, the expression "béa" is misinterpreted as the practice of bribery or nepotism
4	Simplicity	•Rupa nggéndhong rega •Yitna yuwana mati léna	Consumer culture and luxurious lifestyles replace the principle of simple living in modern society

Table 5 presents the character values in traditional expression that have shifted in Javanese culture today. The values of hierarchy and obedience change because the younger generation is more egalitarian and reduces respect for parents or senior figures. The conformity to tradition has begun to fade in today's era because the younger generation tends to be individualistic and prioritizes pragmatism. They ignore the concern for maintaining ethical values in social interactions. Loyalty to social status has changed because the younger generation is more open to social mobility based on education or work. Furthermore, simplicity has changed because consumer culture and luxurious lifestyles have shifted the value of simplicity in society.

Observation results show that the value of cooperation is still alive in social activities, such as community service (*gotong royong*, *sambatan*, or *biada*) in the village. However, interviews with several informants revealed concerns that these values are fading among the younger generation. In addition, politeness and family responsibility are still highly respected in daily interactions. Informants from among teachers and community leaders stated that they instill these values through examples in the family and educational institutions. However, a shift is visible in customary traditions and social hierarchies. The younger generation often chooses not to be tied to old norms because it is irrelevant in modern life. For example, some families prefer modern celebrations over local traditions such as *selamatan*. This finding highlights the importance of revitalizing traditional values so that they remain relevant without losing their essence in the lives of modern Javanese society.

Discussion

The Traditional Expressions in Javanese Society

Traditional expressions in Javanese society are verbal expressions passed down from generation to generation as a form of local wisdom. These expressions function as a means of moral education, social control, and preservation of cultural values. For example, the expression "*Sabar sarèh mesthi bakal pikolèh*" emphasizes the importance of patience in facing life's challenges. In line with Yule's view (2020), language plays a crucial role in shaping social norms and transmitting cultural values to the next generation. Therefore, traditional Javanese expressions are not only a reflection of culture but also shape people's mindsets in understanding life.

In addition to their educational function, traditional expressions are also an effective means of symbolic communication in subtly conveying social criticism. This function supports Hall (1989) in cross-cultural communication theory, which states that high-context societies such as Java tend to use implicit communication that is full of meaning. Traditional expressions, with their rich meaning, are cultural artifacts and dynamic tools of social transformation. Thus, these

expressions play a role in maintaining social harmony amidst changing times.

Javanese socio-cultural values reflected in traditional expressions show the moral richness of Javanese society. For example, the expression "*Becik ketitik, ala ketara*" teaches the importance of integrity and strengthens collective norms that support social order. This view emphasizes that traditional expressions are an effective informal moral education mechanism (Geertz, 1996). Values such as honesty, responsibility, and sincerity are the foundation of Javanese social interaction, creating harmony according to the philosophy of *kawula-Gusti*, namely the relationship between humans and God and each other. In social interaction, Javanese society emphasizes harmony and self-control, as reflected in the concept of *tepa selira* or tolerance, which means "applying to oneself". This principle teaches individuals to consider the feelings of others as if they were themselves so that social relationships remain harmonious. This is because Javanese culture upholds social norms that involve respect for others (Jawahir et al., 2024). Expressions such as "*Aja dumèh*" remind us not to be arrogant even though we are in a superior position.

However, violations of traditional values can have social consequences. For example, individuals who do not respect their parents or others are often stigmatized as "*Ora ngerti paha-ungguh*" (not knowing manners). Phrases such as "*Anak polah, bapa kepradhah*" indicate collective responsibility, where one person's bad behavior can affect the family's good name. Hofstede & Hofstede (2004) assert that collectivist cultures such as Java reinforce group responsibility so that violations of norms are considered a threat to social harmony.

Javanese culture also provides space for reflection and recovery to improve themselves after realizing their mistakes. This process often involves advice from community leaders or mediation by traditional leaders. Phrases such as "*Sabar sarèh mesthi bakal pikolèh*" not only motivate them to be patient but also instill the importance of introspection as an initial step in self-improvement and optimism because (surely) they will get (good) results. In addition, the concept of *pangapura* (forgiveness) plays a role in maintaining harmonious social relationships. The guilty party is encouraged to admit their mistake, while the injured party can apologize. This process is relevant to Geertz's view, which emphasizes that Javanese society has a social system based on dialogue and shared understanding. Conflict resolution in Javanese culture is often carried out through peaceful communication, thus creating a new balance in social relations. Thus, traditional expressions function as moral guidelines and peaceful conflict resolution mechanisms, demonstrating their relevance in maintaining social harmony in the past and modern contexts (Andayani & Faturochman, 2019).

Character Values in Javanese Culture

Javanese culture contains various character values such as cooperation, politeness, patience, and responsibility that are the foundations for building the social order of society. The value, for example, is reflected in the expression "*Sabaya pati, sabaya mukti*," which teaches solidarity in facing the joys and sorrows of life together. The value emphasizes the importance of group solidarity in Eastern culture , functioning as a moral guide and strengthening interpersonal relationships through harmony and openness.

In addition to being fundamental, these character values are also adaptive to changes. In the era of globalization, the reinterpretation of traditional values remains relevant. Schwartz (2006) stated that cultural values tend to change when interacting with global values. The younger generation is more flexible in expressing these values than previous generations.

Traditional expressions in Javanese culture play a central role as ethical guides and social norms that help create harmony in social interactions. The philosophy in expressions such as "*Sabaya pati, sabaya mukti*" is rooted in agrarian life that demands group cooperation for survival. This expression teaches values such as tolerance, harmony, and collaboration. According to Mulder (1996), they are the foundation of social stability in Javanese society. In Javanese culture, conflict tends to be avoided or resolved through mediation and wise communication to maintain harmony.

In addition to creating harmony, traditional expressions also function as a means of social control. For example, the "*Aja cedhak cèlèng boloten*" expression reminds individuals to choose friends because a social environment can affect moral integrity. Goffman's theory (in Rorong, 2018) explains that cultural symbols, including traditional expressions, define the norms of social interaction and maintain the balance of interpersonal relationships. Thus, traditional expressions are not

only a reflection of cultural values but also an effective mechanism of social discipline.

Traditional expressions in Javanese culture have been internalized in the daily lives of society, becoming a part of defining the role of individuals in their communities. This expression conveys advice without offending because this form is rich in meaning. Hofstede & Hofstede (2004) emphasize that collectivist societies such as Java people use cultural symbols to strengthen group unity and social identity. Thus, violations of the values contained in traditional expressions can harm social harmony. For example, the violations of the solidarity value can trigger interpersonal conflict or group disintegration. Hasanadi (2019) states that cultural norms violations often cause collective shame that can affect the reputation of the family or community. In addition, individuals who do not comply with these cultural norms are at risk of social isolation. Therefore, Javanese people tend to adhere to traditional expressions as a guideline for behavior to maintain good social relationships.

The Role of Cultural Values in Community Life

Cultural values in Javanese society function as guidelines for life that maintain a balance between individuals and communities. Expressions such as "*Car-cor kaya kurang janganan*" teach the importance of speaking ethically to maintain social harmony. These cultural values are the basis for the formation of harmonious social relations. Trompenaars & Hampden-Turner (2011) have said cultural values are the glue that strengthens relationships in a collective society.

More than that, cultural values support social cohesion and character-building in society. In a broader context, these values are a tool to deal with social dynamics. Giddens (2013) has stated that culture is an adaptive structure that allows society to survive amidst change. Thus, cultural values are not only a legacy of the past but also a strategic asset for building social resilience in the modern era.

This study shows that traditional expressions remain relevant despite social changes due to technological developments. Expressions such as "*Jer basuki mawa béa*," which emphasize the importance of sacrifice to achieve success, continue to be used as guidelines for work ethic, even in the context of community empowerment programs. Traditional expressions are part of the cultural heritage strengthened through formal and informal education to remain relevant to the demands of the times (Agustinus Gulo, 2023). The dynamics of the use of traditional expressions reflect the ability of society to adapt local culture to the demands of globalization. Levin & Mamlok (2021) have also stated that culture adapts relevant core values to the next generation. For example, the community uses digital media to revitalize traditional expressions through social media platforms, accessing local values for the younger generation. This transformation shows that social change does not erase local values but provides an opportunity to renew their relevance.

However, modernization brings new challenges that affect the sustainability of cultural values. Values such as individualism and pragmatism introduced by modernization can conflict with collective traditions, weakening social harmony. Hymes (2010) emphasized the importance of cultural-linguistic education in preserving local values amidst external influences. Revitalizing traditional expressions through educational curricula is an effective strategy to maintain local cultural identity. In addition, traditional expressions function as moral bulwarks to ward off the negative influences of global culture. For example, expressions such as "*Aja dumèh*" [do not be arrogant or look down on others] can be a strong moral guide in facing consumerism and unhealthy competition. This expression encourages people to continue to uphold local values amidst the dynamics of modernization. Thus, traditional expressions survive and play a role in preserving cultural identity and harmony amidst global challenges.

Preservation of Cultural Values in Social Dynamics

Javanese society preserved cultural values through creative adaptation to changes in the times. One example is the value of patience in the phrase "*Sabar sarèh mesthi bakal pikolèh*", which remains relevant in modern contexts, such as education and the world of work. This adaptation process supports Inglehart's view, which emphasizes the importance of revitalizing local culture as a response to modernization (Inglehart, 2018). Through this adaptation, traditional values can survive without losing their essence. However, cultural values preservation faces challenges of globalization influence, which

brings new values. De Zoysa & Appadurai (1998) explain that globalization creates cultural disruption that has the potential to erode local values if there are no strategic efforts to preserve them.

Traditional expressions play a role in maintaining local cultural values amidst social dynamics. For example, expressions such as "*Becik ketitik ala ketara*" and "*Anak polah bapa kepradhah*" reflect moral values such as honesty and responsibility that are the foundation of social harmony (Geertz, 2009). In the era of globalization, these values face the pressure of modernization that tends to shift society's orientation towards individualism. However, cultural-linguistic studies show that these expressions are representations of cultural identity and relevant moral education tools. Adaptation through digital media or educational curriculum can be a strategy to reach the younger generation (Sneddon, 2003).

Traditional expressions contribute to building a positive work ethic. For example, "*Jer basuki mawa béa*" emphasizes the importance of effort as a prerequisite for success, which remains relevant in modern society (Anwar et al., 2024). Strengthening the sustainability of this value needs synergy between society, academics, and the government. One strategic step is to utilize digital technology to archive and disseminate traditional expressions to attract the younger generation to understand and apply them in everyday life. Therefore, maintaining cultural values in Javanese society requires an adaptive approach involving various parties. Revitalization efforts through education, technology, and social activities protect local values from global disruption and renew their relevance amidst changing times.

Conclusion

This study concludes that traditional Javanese expressions contain character values such as honesty, responsibility, wisdom, and hard work that persist in social interactions. The functions of these expressions include controlling behavior, forming ethics, life principles, social expectations, and means of criticism that are conveyed symbolically. However, certain values have shifted due to social dynamics, such as changes in hierarchy, adherence to tradition, and the younger generation's tendency towards individualism and pragmatism. These values function as cultural guidelines for the younger generation and are still relevant in everyday life. These expressions instill individual morality and regulate social relations and work ethics by maintaining and adapting to the social dynamics. The persistence of these character values remains a foundation in people's lives. These findings indicate that traditional expressions maintain cultural and moral values in society and a modern social context. This study underlines the role of expressions as a medium for transmitting noble values to future generations while adapting to the times. This finding contributes to the preservation of character values in traditional expressions to instill moral education for the younger generation and provide a reference in building social ethics in the dynamics of modern society.

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