

Revitalization and Actualization of Politeness in Javanese Disclosures and Attitudes to Builds the Nation Character

Pradnya Paramita Hapsari ^{1, *}, Supardjo ²

¹Faculty of Teacher Training and Education, Universitas Bangun Nusantara, Sukoharjo, Indonesia

²University Centre of Excellence Javanology for Javanese Tradition, Universitas Sebelas Maret, Indonesia

*Corresponding author. Email: pradnyaparamitah@yahoo.com

ABSTRACT

The background of this research is a change in values in Javanese society, one of which is caused by the waning understanding of politeness in Javanese expressions and attitudes which contain pedagogical values and are no longer used as a guide in everyday life. The data of this research are politeness in Javanese expressions related to trust, social relations, government, and morality, while Javanese attitudes are respect, politeness, harmony, mutual cooperation, surrender, and sincerity. Data obtained from the people of Surakarta and its surroundings, as well as from *Serat Wedhatama* and *Wulangreh*. This research is descriptive qualitative, so it has succeeded in making an inventory, and identifying hundreds of Javanese expressions of moral value and can be grouped into several forms, including "*bebasan, paribasan, saloka, pepindhan, and isbat*" which is poorly understood, so that it needs revitalization and actualization to be used as a guide in the life of society, nation and state as well as having a good character, polite, and still tolerant of others, life always tries to "*memayu hayuning sasama*".

Keywords: *expressions, Javanese attitudes, revitalization, actualization, and character*

1. INTRODUCTION

Wisdom means a person's ability to use his or her mind to respond to an occurrence, object or situation. Local is something that shows the interaction space where the event or situation occurs. Thus local wisdom is substantially a norm that applies in a society whose truth is believed to be and becomes a reference in daily actions and behavior. Therefore, local wisdom is an entity that greatly determines human dignity in the community [1]. Local wisdom or often can be understood as a human effort by using reason (cognition) to act and behave towards an object or event that occurs in a certain space.

This paper examines and analyzes Javanese expressions and attitudes which according to their content and message are part of local wisdom for Javanese society. Phrases are words or groups of words specifically to express something with a figurative meaning [2]. In this context, an idiom in Javanese, whether it means advice, prohibition, to do or not do something in the hope that it will get the expected results. These expressions are commonly pronounced and become part of Javanese wisdom or aphorisms from the Javanese community, and become part of the behavior guidelines of the Javanese people.

Attitude is an act and so on based on opinions or beliefs [2]. The Javanese attitude that is meant is a behavior, an act for the Javanese people which is generally considered good and worthy of being preserved and developed. It is even maintained as a characteristic or identity that can distinguish Javanese people from others.

Javanese society has a lot of expressions that contain moral teachings. Javanese people educate through subtle expressions so as not to cause displeasure. It is through this expression that people are forced to be able to analyze their own meaning. Phrases that live in Javanese society are pearl words, namely so that Javanese people always remind or act like what is meant in these words. Phrases that contain pedagogical value are now almost extinct, meaning that they no longer hold onto them in everyday life. This is because the Javanese people no longer use, let alone carry out the messages contained in this very valuable expression.

Furthermore, it can be explained that the source of Javanese culture is centered on character education, virtue, main character, courtesy, gentleness, hospitality, patience, accepting what it is. Within the household, Javanese people are always oriented

towards the source of education, then bathing. Based on this source, it is reflected that the norms of morality, good manners, respect for others, both young and older. Javanese people want peace, intimacy and harmony.

In the modern era, there is a process of adjustment in the life of the wider community in relation to efforts to face the future. Communities that have had a high culture and become a source of efforts to face life in the past, are now experiencing changes with the entry of modern culture, even modernity has hegemonized traditional culture [8]. However, some of the people still have a deep longing for the values of the nation's cultural wisdom. For example, there is a people's longing for Javanese cultural values amidst the many older generations who have an understanding of traditional values. This longing is triggered by the condition of modern society, especially the condition of the younger generation who are increasingly distant from the values of the nation's cultural wisdom. Therefore, with the existence of figures who have adequate understanding of the values of local cultural wisdom, efforts need to be made to record, inventory, document and study and disseminate the values of local cultural wisdom to the wider community.

In accordance with current conditions, oral traditions such as traditional expressions which are the target of this study are divided into 3 conditions, namely those that are threatened with extinction, which are changing or in the form of transformation, and which can be developed for various positive interests (character education and character development nation). In relation to these 3 conditions, it is imperative that the following three things be carried out, namely Protection, Maintenance and Revitalization. The initial stage, namely protection which includes inventory, classification and documentation activities. The second stage is Maintenance activities which include documentation and description, assessment and actualization in various ways. The final stage, namely Revitalization activities that can only be carried out with special requirements, as long as the owner community still wants the tradition to function for them and as long as the researcher observes it, it can be concluded that certain oral traditions (traditional expressions) have a longer and wider life force. its public area.

Javanese traditional expressions as part of the oral and written traditions constitute the intellectual property of the nation. As the intellectual property of the nation, traditional expressions contain a lot of cultural, moral and ethical values which are very useful for efforts to build the nation's character (character development). In addition, traditional

expressions are local wisdom which is very important to be researched, studied and utilized for cultural resistance efforts in the midst of globalization flash floods.

These expressions include proverbs and language that categorize cultural reality [3] and contain cultural values in Javanese society which serve as guidelines and general principles in acting and behaving. Of course, positive expressions. The values contained in these expressions consist of conceptions that live in the minds of the people and are considered very noble because they are also considered to be guides in attitude, speech and behavior.

2. THEORETICAL REVIEW

Value is something that is about good and bad. Pepper [4] states that value boundaries refer to interests, preferences, choices, duties, obligations, religion, needs, security, desires, reluctance, attractions, feelings, and selection orientation. Therefore, everything that is good and bad can be called a value. The value system, including cultural values, is a guideline adopted by every member of society, especially in attitude and behavior, as well as a benchmark for assessing and observing how individuals and groups act and behave. So, the value system can be said to be the standard norm in social life.

Djajasudarma et al. [4] argues that the value system is so pervasive and rooted in the psyche of society that it is difficult to replace or change in a short time. From the quotation above, language is a medium for displaying cultural meanings that contain values. By definition, values are something abstract, used as guidelines and general principles in acting and behaving. The attachment of a person or group to values according to Theodore is relatively strong and even emotional. Therefore, values can be seen as guidelines for action and at the same time as the goal of human life itself.

According to Koentjaraningrat [5], cultural values consist of conceptions that live in the minds of most of the people regarding things that they consider to be very noble. The value system that exists in a society is used as orientation and reference in action. Therefore, the cultural value that a person has influences him in determining the alternatives, means, tools, and goals of available actions [6].

Furthermore, Kluckkohn [6] said that cultural values are a general organized conception, affecting behavior related to nature, human position in nature, people's relationships with people and things that are wanted and unwanted which may be related to the relationship between people and the environment and

others. human. There are five main problems of human life in every culture that can be found universally. According to Kluckhohn [6], the five main problems are (1) the nature of life, (2) the nature of human work, (3) the nature of human position, (4) the nature of human relations with the environment and (5) the nature of human-human relations. each other.

The concept of value in the expression serves to describe the culture that holds the people together in a unity of activities in the form of suggestions, prohibitions, guidelines for action that should be defended because they have a positive role in determining life attitudes [9]. Apart from that, there is also a meaning of an expression that fades in value because it is not good to do in certain situations. In the expression there is also a generic value, meaning that it is generally accepted that it does not concern good or bad guidelines, for example the description of a person who always obeys someone, depicted in Indonesian "Like a buffalo with its nose on it." Phrases that include proverbs, saloka, and liberation are part of the communication of the cultural system.

These expressions include proverbs and language that categorize cultural reality [3] and contain cultural values in Javanese society which serve as guidelines and general principles in acting and behaving. Of course, positive expressions. The values contained in these expressions consist of conceptions that live in the minds of the people and are considered very noble because they are also considered to be guides in attitude, speech and behavior.

Language represents a classification system that can be used to trace cultural practices in a society. The cultural models referred to include work mentality, perceptions, attitudes, behavior, ethics and morals. Culture determines language, meaning that all human behavior in a society will determine the language used. All creations, feelings, intentions, and works of society can determine the sound, vocabulary, sentence structure, rhetoric, or expressions and phrases. So far, there is a view that Javanese people do not like to hurt or humiliate others in front of the crowd, do not like to show themselves off, and so on. As a result, the Javanese language is very rich with expressions and proverbs in which criticism, prohibitions, advice, and many utterances are passive.

3. METHODS

Sources of data in this study are politeness in Javanese expressions that have to do with issues of trust, social society, governance, morality, and noble Javanese attitudes, namely respect, courtesy, harmony, mutual cooperation, nrima, legawa, and so on. The data analysis technique used is the interactive and

descriptive qualitative analysis technique. Interactive analysis is the interaction of three main components which include data reduction, data presentation, and drawing conclusions and verification [7]. Meanwhile, qualitative descriptive analysis is meant to describe all the data findings as a research problem, analyze according to the classification, then interpret the existing data and draw conclusions.

4. RESULTS AND DISCUSSIONS

4.1. Revitalization and Actualization of Pragmatic Functions of Javanese Expressions in Religious Life

Javanese people make religion as a way of life and a tool to control behavior. The real evidence found in society is the existence of Javanese expressions that contain religious values. An example is the phrase *wis lemah-lemah teles, Gusti Allah sing bales*. This expression shows the surrender and sincerity of a person's heart who is treated unfairly or badly by others then does not reply to it and leaves everything to His Power. This shows the belief in God that all actions will definitely get a reward from Him. What is planted is what it will harvest in the future. Some Javanese expressions that contain religious values and are found in society include the following:

Sangkan paraning dumadi = the origin and end or purpose of our life is solely for Him, to serve and worship God. Life in this world was created by His will. There is a Creator (Creator), there must also be a creation (creature). Humans as creatures deserve to serve and worship God. Always give thanks for all His gifts. And remember that the purpose of life in this world is solely because of God. The expression *sangkan paraning dumadi* is evidence that the Javanese people, even before religion entered Java, believed in God. Everything that was done by the Javanese community at that time was intended for God. So that when they experience either distress or joy they still hold *bancakan*, *wilujengan* or thanksgiving as a form of prayer and gratitude to God. Not only that, but the most essential thing is that the word *sangka* means origin, *paran* means goal. So what is meant is that the Javanese man is aware of his origin from Allah, the Almighty God, and the goal of life is simply to be able to return to God. This is in line with the belief of the Islamic Religion "Ina lillahi wa ina ilaihi roji'un" that all people in this world are from God, so it is only natural that one day they have to return to God.

Gusti Allah ora sare = God does not sleep, so God will reward everything we do. The concept of the attitude of believing that God is Just. Everything that His servants do will be seen and will be rewarded accordingly. When doing good, even though it is only

as heavy as a mustard seed, God will surely reward him with even greater goodness. Whereas evil, even if it is only as heavy as a grain of dust, will definitely get a reply.

Hindus believe in the law of karma, so they don't dare to do bad things such as insulting others, stealing, or hurting others. They believe that every action will receive a reward sooner or later. With this understanding, it makes someone to be careful in acting and not violating applicable norms. This will make life safe, comfortable, serene, and peaceful.

Golekana tapake kontul nglayang = a person who seeks the essence of God. Humans are getting more mature; they will definitely look for their identity. Likewise, with his thoughts about God, in the mind must be wondering about the nature of God. The essence of God is in our belief, even though his form cannot be grasped by the senses. An expression in this kind of isbat category cannot be interpreted only literally or as it is. To be able to know the meaning and nature referred to, it requires mental taste and practice, because what is cultivated is not the plain of thought, but rather something that is internal.

Manunggaling Kawula Gusti = man as a servant who has reached the closest place to God because of the *laku* he has done, so that he has a high sense of feeling for what will happen. The concept of the highest level of human relations with God in Javanese society. In this case, man has been very close to God. This is due to being concerned about carrying out the 4 stages of *sembah*, namely *sembah raga*, *sembah cipta*, *sembah jiwa* dan *sembah rasa*. If these four practices of worship can be in line with the teachings of Sufism, namely starting from the lowest to the highest stages, *sarekat*, *tarekat*, essence, to *makrifat*. By controlling lust such as behaving well, fasting, to meditation. With this practice, the person has a clean and holy heart, and is able to recognize the authenticity of life and the essence of God.

4.2. Revitalization and Actualization of Pragmatic Functions of Javanese Expressions in Social Life

Aja dumeh = in the song Wirangrong (Wulangreh, Pakoeboewono IV), the message of Sinuhun to our children and grandchildren (all of us) is clearly written: *den samya marsudeng budi, weweka dipun waspaos, aja dumeh dumeh bisa muwus, yen tan pantes ugi, sanajan mung sakecap, yen tan pantes prenatalira*. The meaning of this song is that you are clever to take care of yourself, don't just talk, without thinking about the consequences. Even if just a word, if it is inappropriate, dirty, will endanger ourselves. *Aja dumeh* attitude should be avoided wherever we

are, in the office, in a neighborhood with neighbors, etc. A person who has been successful in his life, is obliged to continue to respect others with warmth, courtesy, simple talk and pleasing to all parties. The phrase *aja dumeh* needs to be avoided and shunned so that we don't forget its origins.

Tepa slira = in a simple sense. This attitude is the behavior of someone who is able to understand the feelings of others. Thus, people who have *tepa slira* will not act arbitrarily. If the pinch hurts, then don't pinch it. Basically, someone who has a sense of *tepa slira* will not rush to conclusions to blame others. "Tepa slira" can also mean that everyone is obliged to respect human rights and respect the opinions of others. *Aja rumangsa bisa nanging sing bisa rumangsa* = don't be arrogant, feel that everyone can do it, but instead you have to be humble. The phrase is very simple, if seen and spoken without being deeply felt it is clearly only a phrase that is reversed, but if it is deeply understood it will have a meaning that is reversed one hundred and eighty degrees. The first phrase *rumangsa* can show an arrogant, arrogant character, if you have a desire without caring about important ethics it can be achieved, even though it must apply and take a very despicable path. Whereas for the second phrase *sing bisa rumangsa* means that all behavior that is carried out and everything that is accepted, it will always be realized that all of it is not solely its own success. Every behavior always puts forward a wise character, and will always feel a sin if the action is detrimental to another party. In Indonesian it means grace.

Nrima ing pandum = virtuousness is one's behavior to always do the best of all goodness. In principle, we must try not to do evil and to always abstain from *srei* and *drengki*. *Srei* is greedy, that is, he wants to control everything, while *drengki* is jealous of the success of others. A person who is virtuous will always be oriented towards the interests of others, like to help those who are in trouble. There is an expression *lonely ing pamrih rame ing gawe*, which means helping others without expecting anything in return. Noble virtue also means being willing to sacrifice for others, especially those who are in trouble. Actually all the bad actions of a person stems from greed and jealousy. From that starting point, a person will forget himself, cannot control himself, as a result he will fall into negative actions. However, a virtuous person will be able to control himself and be freed from the shackles of greed and jealousy, he will always *nrima ing pandum*, which means that he can accept what God has given after doing his utmost to be able to achieve it. Here it does not mean just accepting and surrendering, even giving up, but limiting ourselves to doing something outside

the rules just so that we can get more and even be excessive.

Tata Krama = manners or ethics are the norms for regulating behavior in order to be polite. What is regulated except behavior is speech. As a source of teaching, it can come from parents, family, environment, and also from experience. Manners in Javanese society include: Related to attitudes or behaviors, for example: *Yen lungguh, dhengkul kudu rapet (tumrap wanita), Ora pareng mangan neng tengah lawang, Ora pareng sangga uwang, Ora ilok lungguh neng bantal, Ora pareng jigrang, sing bisa manjing ajur ajer, Aja adigang, adigung, adihguna (Gambuh in Serat Wulangreh: Ana pocapanipun, adiguna adigang adigung, pan adigang kidang adigung pan esthi, adiguna ula iku, telu pisan mati sampyoh)*. "Aja gumunan, lan aja kagetan. If the Javanese people in speaking, behaving, always pay attention and put forward their feelings, it can be ascertained that in this social life will be filled with wisdom and virtue, so that life is full of harmony.

Ajining dhiri gumantung ing lathi = this expression has the meaning that a person's self-esteem depends on what he says, it means that speaking is not just talking, but what he says must be considered carefully. When we speak it should be in words that are polite, respectful, as far as possible not to offend, and if necessary be able to please others. What is clear is that people will be rewarded for their kind, consistent and consistent words, namely only words and deeds. Avoid words that are dirty, dirty, hurt the feelings of others, so that there is no conflict.

4.3. Revitalization and Actualization of Pragmatic Functions of Javanese Expressions in the World of Work / Productive Activities

From the study of the data regarding Javanese expressions, there are Javanese expressions that contain values that are very useful for the development and cultivation of the work ethic of the community. Cultivating a work ethic that is sourced from local wisdom as in the Javanese expression will provide added value, namely developing the work ethic of the community without losing one's identity. The Javanese expressions contain the following work ethic.

Obah Mamah, Ana Dina Ana Upa = a moral message from the phrase *Obah mamah, ana dina ana upa* is relevant given as advice to someone when in a pinch or economic downturn. For example, when someone is terminated, it makes it difficult for someone to fulfill even the most basic necessities of life. Of course, in such a difficult and tight situation,

mental endurance is needed so as not to give up. It is in this context that advice is needed that is able to build the spirit of that person's life. This advice is not entertaining or just a lure, but advice so that someone will rise up and fight for life so that they can survive, do not become discouraged and do not give up. Whoever *obah* (works) whatever the job, must be *mamah* (can eat). People who want to move their body to heal by working, of course, will be able to eat. Therefore, people should not give up, give up, give up in life. The Javanese expression *obah mamah* encourages people to remain passionate and enthusiastic in facing life.

The second part of the above expression, namely *ana dina ana upa* (there is a day there is rice) has the same context as the first part of the expression. In contrast to the situation of a rich person, of course it will be guaranteed to meet the needs of life. For the poor, needy, sometimes there is no guarantee that tomorrow they will be able to eat. Poor people do not have supplies of basic necessities. Living with such uncertain conditions causes people to easily become discouraged and give up. They face life's problems all the time, all day long. Therefore it requires mental endurance so as not to fall into an attitude of despair. In connection with this problem, Javanese society and culture have very wise and wise advice for people who are afflicted with unfortunate fate - who are experiencing difficulties in life, economic difficulties, especially in meeting their food needs. Javanese ancestors taught anyone who was stricken with poverty through the expression *ana dina ana upa*. One is encouraged to have faith that tomorrow there must be a way, there is sustenance, there is food. We have to believe and believe that God must provide food as long as it is accompanied by *obah* (work). In this case, it is emphasized that there is a resilience of the heart to continue to be enthusiastic about doing whatever works as a way to get good fortune. This advice is also useful for strengthening one's faith, that it is best to always *sumendhe* "leaning" on the power and permission of God in living life.

Kalah Cacak Menang Cacak = this expression is still often heard in the daily interactions of the Javanese people. This expression shows a sense of self-confidence and enthusiasm in doing a job. The expression consists of the words *kalah*, which means fail, *cacak* which means try, *menang* 'succeed' and *cacak* 'to be tried'. The literal meaning of the expression *Kalah Cacak Menang Cacak* can be interpreted as that failure or success in a job needs to be tried. This expression motivates someone to dare to act with all the risks. A job is said to be successful or failed after being done. If you haven't tried to do it, you certainly won't know whether it's successful or not. This expression has a sense of optimism, getting rid of

pessimism, so that people do not have fear and worry about failing before doing a job. Thus, this expression has a driving force for society to carry out tasks that are dedicated to others not only for its own sake. The phrase "lose randomly wins random" contains advice for people who are troubled by doubts, uncertain about their choices and the work that must be done immediately.

Tuna Satak Bathi Sanak = work ethic in the trade sector can be seen in the expression: tuna satak bathi relatives. In the past, this expression was often heard in the merchant community in Javanese traditional markets. This expression was heard in the middle of the buying and selling process between traders and buyers. The word strands in the expression *tuna satak bathi sanak* consist of the word *tuna* 'loss', *satak* 'money', *bathi* 'profit', and *sanak* 'kinsman'. For Javanese traders (*bakul*) profit in the form of money was not the only form of profit. However, increasing brotherhood with buyers or customers can also be counted as a form of profit. The increase in customers or buyers is an advantage, namely *bathi sanak*. So, for Javanese traders, even if they have to reduce prices and mean taking a little profit, it is not a problem as long as there are many buyers and become customers. In other words, let me make a small profit but increase sales turnover because many customers buy. Thus the expression *tuna satak bathi sanak* for Javanese traders is an effective marketing strategy, namely to attract buyers and increase sales turnover and expand the network of trade relations. Buyers or consumers also like to get attractive prices (relatively cheap), get humble or humble service, *grapyak sumanak* (friendly), and are considered to be a relative. With the motto of *tuna satak bathi sanak*, close trade relations are established, know each other and trust each other. This expression also contains a message that if you are trading, don't get "nuthuk rega, aji mumpung" which can result in buyers being disappointed or feeling cheated. If so, of course there will be no customers and there will be no repeat orders.

Sepi Ing Pamrih Rame Ing Gawe = The phrase *sepi ing pamrih rame ing gawe* contains the value of a good work ethic. *Sepi ing pamrih* can be interpreted as not highlighting personal ambitions or not accentuating personal interests. *Rame ing gawe* means working hard, diligently and diligently. This work ethic is idealized by the Javanese people. In a private company or government office, it is expected that the workers or employees can work hard, diligently and diligently and do not attach importance to personal interests. Work is certainly not alone but in a team work in accordance with the tasks that must be carried out. If in a team work or task force the members can work hard, diligently and diligently, of course it will be productive and easy to realize work targets and

succeed. However, if many of the members emphasize their ambitions or personal interests, it is likely that they will fail or be less productive due to unfair competition.

The phrase *sepi ing pamrih rame ing gawe* as a work ethic emphasizes the spirit of dedication. Sincere devotion in doing a job. *Sepi ing pamrih rame ing gawe* is actually a warrior's work ethic. The fighters in fighting for and defending independence, carried out without personal strings but for the sake of the nation and state. They are brave and willing to sacrifice for the common good as a nation. So, the work ethic contained in the expression *sepi ing pamrih rame ing gawe* emphasizes the attitude of working or doing something sincerely, daring to sacrifice, working hard, being diligent, diligent, emphasizing cooperation and getting rid of personal ambitions. This work ethic is believed to be a reliable work ethic and is highly idealized by the Javanese.

Ngono ya ngono ning aja ngono = that is so but don't be so, is a very popular expression among Javanese society. This expression contains advice to prevent people from committing outrageous acts, actions that violate moral norms, social norms, legal norms and religious norms. So, this expression can be applied in various contexts and purposes. With this expression the Javanese ancestors had the intention that people could maintain harmony in dealing with other people, people with their communities. The expression *ngono ya ngono ning aja ngono* also has a meaning as a reminder and to make people aware of self-control, self-control so that they do not take actions that can harm themselves or harm others, harm society, the nation and the state.

As a work ethic, the expression *ngono ya ngono ning aja ngono* can be applied, for example, to an official, judge or teacher. An official with the authority of his power has the potential to enrich himself and he has the opportunity to do that. However, by remembering the phrase *ngono ya ngono ning aja ngono*, the official is expected not to commit irregularities because it is not in accordance with the mandate attached to the position he holds. A judge, for example, with his authority can impose penalties on the perpetrators of crimes that are not in accordance with the mistakes he committed. Whereas the judge's duty is to give justice. In this case the Javanese expression *ngono ya ngono ning aja ngono* can remind the judge not to make arbitrary legal decisions. The same goes for teachers, for example. Teachers with their authority can give grades that are not in accordance with the competencies possessed by students; students who are disliked are given poor grades even though the students are smart, and give good grades to students who are liked even though

they are stupid. With 'ngono ya ngono ning aja ngono' the teacher is reminded that his actions were inappropriate because they were not in accordance with the mandate to educate the nation's life which must be based on the value of honesty, including in giving values to students.

5. CONCLUSION

Based on the research that have been carried out, the results of this study are as follows.

Javanese expressions can be inventoried and identified in the hundreds of moral values obtained from oral and written data which can be grouped into several forms, including expressions in the form of 'bebasan, paribasan, saloka, pepindhan, and isbat' which are still recognized. and used as guidance in the life of society, nation and state.

The importance of revitalization and actualization of politeness in expressions, both those with religious values, moral values for social life, as well as work ethics in modern times, progress, remain cultured, have character and have an identity.

AUTHORS' CONTRIBUTIONS

All authors contribute to the content of the paper from the beginning to the end of writing the paper.

ACKNOWLEDGMENTS

Acknowledgements and appreciation to University Centre of Excellence Javanologi for Javanese Traditions, Universitas Sebelas Maret.

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