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# ISLAMIC EDUCATION VALUES IN JAVANESE PROVERBS

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## Abstract

*Culture is one of media in spreading Islamic teachings in the Archipelago. In this modern era, however, many people are not familiar with their culture – particularly the values embedded in it including the noble values as contained in Javanese proverbs. This study aims to explore the noble values inherited by the Javanese ancestors which essentially contain Islamic education values. This is a library research in which the primary sources are 10 Javanese proverbs whose meanings are studied by means of semiotic analysis technique. The results of the research show that Javanese proverbs contain the values of Islamic education in the form of Aqidah (faith), Syariat (rules or regulation), and Akhlak (moral) values. The contextualization of the Javanese culture values in Islamic education can be reflected in three centers of education: in the family, schools and society at large.*

**Keywords:** *Javanese Proverbs, Islamic Education, Values, Moral*

## A. Introduction

One form of culture that exists in Indonesia is the Javanese culture. Javanese is an ethnic group that has culture and values as well as habits about something, namely the Javanese culture. The Javanese are the

largest ethnic group in Indonesia and their number is more than half of Indonesian citizens. The Javanese people originated from the island of Java and are mainly found in the provinces of Central Java and East Java. In Javanese society there are life values or values of Javanese culture that contain concepts about what is considered valuable and important in life, so that it can function as a way of life for the Javanese people.<sup>1</sup>

The flow of globalization not only has brought positive impacts but also negative effects. The proof is that even though Javanese culture is very rich in noble values, in modern times not many people understand them. In the end, culture that is understood only by few people will slowly fade away and eventually will be lost and replaced by outside culture. This is supported by several studies that suggest that the fate of Indonesian culture, especially those related to language, can become extinct at any time.

Against this background, in this study researchers want to explore thoroughly the values of Islamic education contained in 10 kinds of Javanese proverbs and how we contextualize them in Islamic education.

## **B. Theoretical Framework and Research Method**

Values are something abstract that cannot be seen, touched and limited in scope. Values are very closely related to complex human understandings and activities, so the boundaries are difficult to determine. As to Islamic education, Yusuf Qardhawi defines it as a process of direction and guidance to realize a holistic person, spiritually and physically, as well as morality and skills so that they are ready to live a good life based on the values of Islam.

When the value has been attached to a system, it will reflect the *grand concept* of the system. Therefore, the basic values of Islamic education mean the concepts of education that are built on the teachings of Islam

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1 Dimiyati, "Differences in the Orientation of Achieving Objectives in Learning Physical Education Between Javanese and Chinese Ethnicities," *Journal of Psychology* Vol. 8, no. No. 15 (2003): p. 60–61.

as the moral and operational foundation of education. In addition, the existence of Islamic values also gives it special characteristics compared to other educational models. This has implications for all aspects of the implementation of Islamic education, especially in terms of output that must be able to form individuals who are able to carry out the mission as *abdullah* and *kh alifatullah*.<sup>2</sup> These two missions are then *broken down* into three types of Islamic education namely the value of faith, the value of shari'a and the value of morality.<sup>3</sup>

1) Value of faith

The value of faith is a self-concept that values the belief in the existence of Allah Almighty along with other occult things that are arranged in the pillars of faith. This is part of Islam that is included in the *i'tiqadiyah* domain, that is, the operational part that is limited to the level of belief.<sup>4</sup>

2) The value of shari'a

The value of the Shari'a is a self-concept that values the obedience of worship to Allah Almighty as embodied in a series of pillars of Islam. In Islam, the value of the Shari'ah is included in the *amaliah* aspect, a set of standard religious systems that must be done by every Muslim.<sup>5</sup>

3) The value of morality

Moral value is a self-concept that looks at the precious reflections of good relations between humans and Allah, humans and their fellow humans, and humans with the natural environment. Moral values are included in the *amaliah* aspect that must be done by every Muslim, but not bound to a standard system. So that humans have the opportunity to actively and creatively actualize them.<sup>6</sup>

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2 Harold H. Titus, *Living Issues in Philosophy* (New York: Van Nostrand Company, 1979), p. 103.

3 K Buseri, *Student Youth Divine Values* (Yogyakarta: UII Press, 2004), p. 15.

4 Zainuddin, *Complete Tawheed Science* (Jakarta: Rineka Cipta, 1992), p. 26.

5 Zainuddin, p. 26.

6 Zainuddin, p. 26.

**C. Discussion****1. Islamic Education Values in Javanese Proverbs**

Javanese proverbs contain various values. They are not just a result of social and cultural interaction. More than that, they contain spiritual or mystical values. This spiritual or *kebatinan* heritage is realized or not institutionalized in the lives of all supporters of the folk. These values in traditional Javanese expressions need to be kept alive.

Javanese proverb is one of the means in Javanese education. This is because Javanese proverbs have become an important part of fostering noble mind and character. Furthermore, this is because in Javanese proverbs contain moral teachings or character that should and should not be done by Javanese people in particular.

**a. *Ana gula ana semut***

The word *ana* (read: ono) in Indonesian is interpreted as *exist*. Thus, at a glance the proverb of the *sugar and ants* can be interpreted as having sugar with ants. The literal meaning of the discussion itself is a diagram, such as “where there is a source of life, then that’s where people will find work,<sup>7</sup> or it can also be interpreted as “many rich people will approach”.<sup>8</sup>

The philosophical value that emanates from it is that there are laws that apply in this world. One of them is the law of causality or the law of cause and effect. Not even a few, philosophers and scientists say that the law of cause and effect is a law that regulates not only the law on earth, but also in the universe. Some verses related to this include: QS. Yusuf verse 56, QS. Az-Zalzala verse 7, QS. Ar Rahman verse 60, QS. Hud verse 115.

From the verses and hadith above, it is explained that nothing is in vain. All actions done by humans, whether good or bad, will

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7    FS Darmasoetjipta, *Javanese Proverb Dictionary: With Explanation of Words and Understanding* (Yogyakarta: Kanisius, 1985), p. 13.

8    L Mardiwarsito, *Per Maxim and Saloka Jawa* (Jakarta: Ministry of Education and Culture, 1980), 21.

certainly have their respective effects. The consequences of doing good will certainly get good too, while the consequences of bad deeds will also bring badness. From this we can draw the main point that the hidden meaning in the proverb of *ana gula ana semut* is in fact not as simple as its literal meaning.

**b. *Anggenteni watang putung***

The proverb of *anggenteni watang putung* composed of three different words. The word *anggenteni* can be interpreted as “replacing”, while *watang* is a *term* for a spear or handle of a spear and the word *putung* means breaking up. Thus, the meaning of the proverbial expression is the meaning of replacing a broken tomba or replacing a broken stem. This proverb itself can be interpreted as replacing nobles and so forth who has no heirs.<sup>9</sup> In general, it has meaning to replace the position of people who have died, could also be interpreted as replacing workers (employees) who are broken (dead).<sup>10</sup>

Islamic education emphasizes competence and provides special requirements for a leader. This is of course intended to create a conducive community situation. Besides that, philosophically the Javanese seem to truly glorify a leader. What’s more, in the saying of the *anggenteni watang putung*, it is implied that human beings always have to make good life trails so as not to embarrass parents or people who are replaced in the context of office. Some verses that discuss include: QS. An-Khabut verse 8, QS. An-Nisa verse 58, and QS. Al-Ahzaab verse 21.

For a simple level of interpretation, the verse above reminds us of the importance for a person or subordinate to always make a good trace of charity. This is of course aimed so that when a child or subordinate replaces his position as a parent or boss, he can be

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9 Sri Sukesu Adiwimarta and et al, *Dictionary of the Javanese Language Expression* (Jakarta: Ministry of Education and Culture, 1990), 134.

10 Darmasoetjipta, *Javanese Proverb Dictionary...*, p. 17.

seen as capable. Furthermore, from the verses and hadith above, it is explained that occupying a position is not an easy matter. Especially in the professional world, the position carried out should be filled by the best people in their field.

*c. Bacin-bacin yen iwak*

The proverb of *bacin-bacin yen iwak* is simply interpreted as “although it smells foul (but) the fish (meat) still tastes good”. However, the general meaning that is often used for this proverb is that “even though it is still a bad brother of relatives, of course there is a difference.”<sup>11</sup> Or it can also be interpreted as “a brother, however bad he is, is still your brother”.<sup>12</sup> From this understanding it can be described that, however bad is our brother, he remains our brother. This cannot be denied. In addition, in the story above it is also told that if there is a problem, the cost must be settled properly. Therefore, the proverbial *bacin-bacin yen iwak* contain several values of Islamic education including: QS: Al Hujurat verse 9, QS: Al Hujurat verse 10, HR. Bukhari (“...will not enter heaven the one who breaks the relationship”)<sup>13</sup>

The proverbs *bacin-bacin yen iwak* also implies that blood relations cannot be erased by anything. Even though there is a big problem, a brother should still be good and not break the relationship with his brothers and sisters.

*d. Belo melu seton*

The term *belo melu seton* in general can be interpreted as a person who participates in the actions of others but does not know the purpose of his action.<sup>14</sup> From this understanding, a little more is illustrated that the actual behavior that only follows along has a negative side. In religion, the behavior of joining in is very

11 Mardiwarsito, *Per Maxim and Saloka Jawa*, p. 30.

12 Darmasoetjipta, *Javanese Proverb Dictionary...*, p. 25.

13 Abu Abdullah Muhammad ibn Ismail al-Bukhari, *Shahih Al-Bukhari*, trans. Subhan Abdullah and Idris (Jakarta: Almahira, 2012), p. 526.

14 Darmasoetjipta, *Javanese Proverb Dictionary...*, p. 29.

dangerous. This is because in charity Muslims are ordered not only with a right intention, but also demanded by being based on good knowledge. This is in accordance with the warnings of Allah and His Prophet, as below: QS: An-Nisa verse 123, QS: Al-An'am verse 116, HR. Muslims (*Anyone who invites to the truth, then he gets a reward like the reward of the person who did it without the slightest reduction. And whoever invites to heresy, then he gets a sin like the person who did it without the slightest reduction*)<sup>15</sup>

From the explanation above it can be concluded that the proverb *belo melu seton* contains several values of Islamic education. In Islamic teachings the attitude of following up without knowing the purpose is prohibited. This is because it can plunge yourself and even other people into evil if what they do turns out to be something wrong.

e. ***Cina craki***

The proverb *Cina craki* in terms of food is a term for people who are very stingy who do not want to give a single donation.<sup>16</sup> In Islamic education, the proverb *Cina craki* is close to the term *hunks*. Some verses and hadiths that discuss these *haughty* words include: QS: Al-Isra verse 29, QS: Al-Isra verse 100, QS: Ali-Imran verse 180.

From the explanation above it can be described that in fact in Islamic Education teaches us avoid the nature or behavior like *Cina craki*. Indeed, whatever is acquired by humans in the world is entrusted from God. Therefore, it is fitting for people to share with each other, because in their possessions there are always rights for people in need.

f. ***Jarit lawas ing sampiran***

The proverb *Jarit lawas ing sampiran* has some meanings. Among

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15 Imam An-Nawawi, *Riyadh Ash-Shalihin*, trans. Achmad Sunarto (Jakarta: Reader Amani, 2013), p. 172.

16 Mardiwarsito, *Per Maxim and Saloka Jawa*, p. 40.

others, it can be interpreted as lost intelligence because it was never used.<sup>17</sup> In addition there are also opinions that interpret it as someone who is smart but does not use it or gets a job.<sup>18</sup> In Islamic education, every devotee is obliged to always endeavor to fulfill his world life. One of them is certainly by learning as high as possible. Nevertheless, Islam also teaches that having diligent attitudes and behavior, hard work, abstinence is also an attitude that Muslims must have in living their world lives. Some verses that mention it include: QS: Ar-Radu verse 1 1, QS: Al-Jumua verse 10, QS: Al-Insyirah verse 7.

Islamic education is not only concerned with ritual worship, but also guidance in life. Islam highly respects and upholds knowledge. Even the first verse revealed to the Prophet Muhammad is a verse related to science. Science here is not only limited to cognitive knowledge, but also spiritual, and social knowledge.

**g. *Kacang mangsa tinggalan lanjutan***

The proverb *kacang mangsa tinggalan lanjutan* is a proverb that is composed of four basic words. Epistemologically, the word *kacang* has the same meaning as the word bean in Indonesian. The word *mangsa* can be interpreted as cooking, while the word *tinggalan* can be interpreted as leaving.<sup>19</sup> The word *lanjaran* has several meanings, such as lord, propagation,<sup>20</sup> or the stem spreads.<sup>21</sup> Thus linguistically, the proverb *kacang mangsa tinggalan lanjutan* can be interpreted as peanuts certainly not going to leave the path of .... Therefore, if viewed in terms of terminology, it can be interpreted as a child who has similarities with his father or mother.

Ki Hajar Dewantara stated that family education is one of the three education centers, in addition to school education and education

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17 Mardiwarsito, 40.

18 Mardiwarsito, 161.

19 Darmasoetjipta, *Javanese Proverb Dictionary...*, p. 40.

20 Mardiwarsito, *Per Maxim and Saloka Jawa*, p. 65.

21 Darmasoetjipta, *Javanese Proverb Dictionary...*, p. 72.



in the community.<sup>22</sup> In Islamic education, there is also direction for the people to pay attention to education in their families. This can be implied in several verses of the Quran such as: QS. Al-Furqon verse 74, QS. At-Tahrim verse 6.

Based on the above verse, Islamic education is so concerned about education in the family. Things that must be considered include choosing a future wife or husband who will be a future father and mother to his/her child, giving a good name, and teaching him various sciences. In its implementation, it is also important to always provide good examples for children. Thus, to expect a child to pray, then the first thing that must be taken by parents is to become a prayer first. This is because good parents will produce children who are good too.

#### ***h. Kakehan gludhuk kurang udan***

The proverb of *kakehan gludhuk kurang udan* can be interpreted as saying too much with less evidence. This proverb is mostly aimed at people who are only good at words but lacking in practice in the field. Or it can also be interpreted as a person who indulges in promises but little that he keeps.<sup>23</sup> However, in fact this proverb also implies other values, namely like not to be arrogant and to always behave according to his words (being consistent).

In Islamic education, matters related to the values of the proverb of *kakehan galudhuk kurang udan* are also discussed, both in the Quran and in the hadith, including: QS: Ash-Shaff sha ff verse 2-3, QS: Al-Baqarah verse 44, HR: Bukhari (“Allah will not look at people who pull their sarong cloth proudly, later on the Day of Judgment”).

From the explanation above, it can be concluded that in fact there are broad implicit values from the proverb of *kakehan galudhuk*

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22 Machful Indra Kurniawan, “Tri Education Center as a Character Education Facility for Primary School Children,” *Pedagogia Journal* Vol. 4, no. No. 1 (February 2015): p. 44.

23 Mardiwarsito, *Per Maxim and Saloka Jawa*, p. 66.

*kurang udan*. It is particularly related to the teachings about avoiding arrogant and hypocritical behavior (words and deeds are not the same) which are also taught in Islamic education.

**i. *Kegedhen endhas kurang utek***

Linguistically, the proverbs *kegedhen endhas less utek* can be interpreted as follows: *kegedhen* (oversized or too large), *endhas* (head), *less utek* (lack of brain). Thus, the proverb *kegedhen endhas is less utek* can mean as a person who lacks knowledge or thought, or also refers to someone who is arrogant, under-calculated, lacking in manners, arrogant who cannot place himself.<sup>24</sup>

In Islamic education, Allah and the Almighty and the Messenger of Allāh have actually warned the people to always be able to place themselves according to the situation and conditions. Some verses and hadith that discuss them include: QS. Al-Hujurat verse 11, QS. Al-Azhab verse 58, HR. Ad-Dailami (“*Whoever guarantees me (keeping) what is between the two jaw bones (ie oral), and what is between two legs (pubic), surely I bear it with heaven.*”)

From the verses and the hadith above, it can be concluded that in the proverb *kegedhen endhas kurang utek* there are implied values of Islamic education. One of the most prominent is advice to humans to always maintain behavior, both speech and actions so that they can put themselves in the midst of society well.

**j. *Klenthing wadhah masin***

Proverb *klenthing wadhah masin* consists of three words, namely, *klenthing* (stoneware for *spraying* water), *wadhah* (place), *masin* (salty). Thus, linguistically it can be interpreted as pottery place for salt water. In terms of proverb, *klenthing wadhah masin* is interpreted as a person who commits an evil deed, even though he is converted but still seems to be traces of his past actions.<sup>25</sup>

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24 Darmasoetjipta, *Javanese Proverb Dictionary...*, p. 89.

25 Darmasoetjipta, p. 94.

The proverb of *klenthing wadhah* is not only addressed to people who have committed criminal acts, but more broadly this proverb also implies a message related to character education. Education is a long process of humanity in its mission to be a better person from time to time. Character education in the Indonesian education system has begun to become a reference with the Republic of Indonesia’s Presidential Decree No. 1 of 2010. In character education there are three important components, namely: *moral knowing, moral feeling, and moral action*.<sup>26</sup>

Prior to the existence of theories and education experts on character education, in the history of Islamic education it was practiced much earlier by the risk bearer, namely the Prophet Muhammad. The Prophet is a true example of a character called a human being who must act and behave. Some verses and hadiths that discuss the importance of character education, including: QS. Al-Ahzab verse 21, QS. Luqman verse 12-14, HR. Muslims (“... *Virtue is good manners, while sin (evil) is something that troubles the heart, and you are not happy if it is known to others*”)<sup>27</sup>

From the above, the values of Islamic education contained in the 10 Javanese proverbs above can be summarized in the list of matrices below:

NO	JAVANESE PROVERBS	ISLAMIC EDUCATIONAL VALUES
1	<i>Ana gula ana semut</i>	All deeds are reciprocated
2	<i>Anggenteni watang putung</i>	Do good to parents
3	<i>Bacin-bacin yen iwak</i>	Maintain brotherly relationships
4	<i>Belo melu seton</i>	Shun prejudice
5	<i>Cina craki</i>	Steer clear of miserly behavior

26 Mansur Muslich, *Character Education* (Jakarta: Bumi Aksara, 2011), p. 75.

27 An-Nawawi, *Riyadh Ash-Shalihin*, p. 492.

6	<i>Jarit lawas ing sampiran</i>	Work hard
7	<i>Kacang mangsa tinggalan lanjaran</i>	Educate the family
8	<i>Kakehan gludhuk kurang udan</i>	Steer clear of arrogance
9	<i>Kegedhen endhas kurang utek</i>	Stay away from arrogance ( <i>ujub</i> )
10	<i>Klenthing wadhah masin</i>	Good moral formation

The matrix above shows that these proverbs keep the values of Islamic education in the form of *aqidah* values, *syariah* values, and moral values. However, indeed in the Javanese proverb above, moral values dominate. Even though this does not mean negating other values.

## 2. Contextualization Values of Javanese proverb nature of Islamic Education

Speaking about education in Indonesia, it cannot be separated from the name Ki Hajar Dewantara. One of the educational concepts from Ki Hajar Dewantara is the concept of the Three Education Centers. The three centers of education referred to by Ki Hajar Dewantara, namely education in the family, education in schools, and education in the community. Therefore, in contextualizing the values of Islamic education in Javanese Proverbs it is expected to be applied to these three places.

### a. Education in the Family

Family is the smallest unit of a society. If the family is in a calm and happy state, then indirectly life in a society will be in a calm and happy state too.<sup>28</sup> The word *keluarga* (family) linguistically is a combination of two words, namely the word *kawula* and *warga*. The word *kawula* is a synonym for servants which can be

28 Abuddin Nata, *Islamic Education* (Jakarta: Kencana, 2010), p. 299.

interpreted as a servant while the words of the *warga* themselves are interpreted as members.<sup>29</sup> The term family is defined as the smallest unit in society consisting of husband or husband and wife and child or father and child or mother and child, or family in a straight line up or down to the third degree.<sup>30</sup>

Contextualizing the values of Javanese proverbs in the process of Islamic education in the family can be done in several simple activities. Simple activities that can be done in the family include educating children to respect their parents. It can begin to get used to using good language when talking to parents. In Javanese culture, Javanese used generally have level of speech: polite level, *middle level* and *ngoko level*<sup>31</sup>

## **b. School Education**

Schools is linguistically defined as buildings or institutions for learning and teaching as well as places to receive and give lessons (according to their level); time or meeting when students are given a lesson; effort to demand intelligence (science); lesson.<sup>32</sup> Terminologically, there are several definitions of schools. One of them is to consider school education as a formal social institution established by either the state or the government or by certain foundations that aim to educate the life of the nation. On the other hand school education is a structured and tiered educational path consisting of basic education, secondary education and higher education. The school has a goal to guide, direct and educate so that the institution requires the presence of certain age groups in classrooms led by teachers to study the multilevel curriculum.<sup>33</sup>

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29 Abu Ahmadi and Nur Uhbiyati, *Education Sciences* (Jakarta: Rineka Cipta, 1991), p. 176.

30 "U Nandang Act No. 2 of 3 Years 20 02 on Child Protection" (President, 2002), p. 2.

31 Sudirman Wiliam, "Levels of Speech in Sasak Language and Javanese Language," *Journal of Discourse* Vol. 8, no. No. 1 (2006): p. 34–35.

32 "Language Center of the Ministry of National Education," in *Indonesian Language Dictionary* (Jakarta: National Education Department Language Center, 2008), 1382.

33 Kurniawan, "Tri Education Center as a Character Education Facility for Primary School Children," p. 45.

In the implementation of religious education in schools, especially Islamic education, innovation is needed. One of them certainly combines the noble values found in Javanese proverbs in the implementation of Islamic education in schools. In general, the values of Javanese proverbs talk a lot about morals, the soul of the nation, even social criticism.<sup>34</sup> In addition, contextualizing the values of Javanese proverbs in Islamic education can be done with a variety of simple activities aimed at arousing unconscious emotion from school members, especially students. One of them is by starting to socialize it by using small banners containing wise advice from Javanese proverbs in several strategic locations in the school environment.

### **c. Community Education**

Law No. 20/2003 concerning the National Education System paragraph 27 states that a community is a non-governmental Indonesian citizen group that has a concern and role in the education sector.<sup>35</sup> Thus, the actualization of new national education implies that education responsibility is no longer borne only by the government, but also borne by the community.

In the mission of creating unity and harmony between humans, its implementation must use ways that are also frivolous. One of them is of course by accommodating cultural values that exist in society. Therefore, the existing Javanese proverbs can certainly be a way to spread Islamic education. This is because in Javanese proverbs, there are many values of life that are in line with the values of Islamic education. One way that can be done in the community is by creating a *social movement*.

In addition, the contextualization of Javanese proverbs in Islamic education can be done with a variety of simple activities such as

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34 Siti Parwati Sumarto, *Digging Javanese Folklore for Masyarakatkan* (Malang: Airlangga University, 1996), p. 2.

35 "U Ndang Act No. 2 of 3 Years 20 02 on Child Protection," p. 3.

increasing community activities with the surrounding community, increasing the cultural agenda that has noble religious values such as *kenduri*, *maulidan*, and so on.

#### **D. Conclusion**

Based on the previous discussion it can be concluded that:

1. Javanese proverbs generally contain many very noble values ranging from ethics and manners in the home to courtesy in the public sphere. Therefore, there are various values found in Javanese proverbs which in fact go hand in hand with the values that exist in Islamic education. Among them are the values of reward and punishment, doing good to parents, maintaining brotherly relationships, avoiding prejudice, avoiding miserly behavior, working hard, educating families, avoiding arrogant attitudes, maintaining friendship, believing in *qodo* and *qadar*, warning to cooperate in ugliness, maintaining trust, help, building brotherhood, growing up the spirit of mutual cooperation.
2. Contextualization of the values contained in Javanese proverbs in Islamic education can be done at the three centres of education in Indonesia. The contextualization can be done in a variety of simple activities, such as applying manners to older people, inserting cultural values on the school agenda, social activities such as mutual cooperation and so on.

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