

Analysis Of The Meaning And Function Of Character Education Values In Javanese Proverbs: Semantic Study

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A B S T R A C T

Semantics is a branch of linguistics that studies the meaning of language. This study focuses on analyzing the meaning, function, and values of Character Education contained in Javanese proverbs. The objectives of this study are: (1) to describe the values of Character Education contained in Javanese proverbs, (2) to find out the meaning of the values of Character Education contained in Javanese proverbs, (3) to find out the function of the values of Character Education contained in Javanese proverbs. The research method used in this study is the descriptive method. The descriptive method is a method that describes or presents data obtained from researchers. The data for this study comes from a book of Javanese proverbs. The data used in this study is secondary data, because it is in the form of words found in the book of Javanese proverbs. The data collection technique in this study is the listening and recording technique. The data analysis used in this study is interactive data analysis. The method for presenting the results of data analysis in this study uses the informal presentation method. This informal presentation is done by presenting the results using words. From the results of data analysis, it can be seen that the expressions contained in Javanese proverbs have 9 values of character education, including: (1) 5 religious, (2) 5 honest, (3) 2 fond of reading, (4) 4 hard work, (5) 1 independent, (6) 4 love peace, (7) 1 appreciate achievement, (8) 1 tolerance, (9) 2 responsibility. The analysis of semantic meaning in Javanese proverbs includes 52 words of lexical meaning analysis, 27 words of grammatical meaning, and 4 words of non-referential meaning. Therefore, the results of this study are expected to be used as an initial reference for researchers who are interested in deepening more about literary research, especially Javanese Proverbs and Character Education

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Introduction

Semantics is a branch of linguistics that studies the meaning and what is related to the words or sentences that we hear or say and contain meaning (Siregar & Mulyadi, 2021). The meaning in semantics is very diverse, such as: lexical meaning, grammatical meaning, conceptual meaning, referential meaning, non-referential meaning, denotative meaning, connotative meaning, associative meaning, word meaning, term meaning, idiom meaning, and proverb meaning.

A proverb is a combination of several words that have meaning (Safitri et al., 2022). With proverbs, advice or messages that you want to convey are easier and more appropriate to the person you are talking to without offending their feelings. An example of a proverb in Javanese is: "Anak polah bapa kepradhah" (The child who acts, the father who bears the risk) the meaning is: If the child does something bad, the parents also feel the hardship. Therefore, if you want to do or act badly, you should think about it first,

because the parents will definitely be affected. From the example, it can be seen that the function of proverbs is very important. These functions include maintaining cultural heritage that is taught from generation to generation, encouraging language creativity, and most importantly as a means of conveying messages. If we look at the sentence used in the example of the proverb above, it is very concise but in it there is a message that is intended to be conveyed to the person being spoken to using language that is pleasing to the heart. The proverb in the example sentence above can show that people are given advice in a better direction. In Javanese culture, the values of character education are highly regarded by Javanese society because they are ethics and morality so that values become something concrete and real (Yunus, n.d.).

Character education is a teaching that emphasizes values to build character in accordance with Pancasila. Character education aims to form a nation that is resilient, competitive, cooperative, patriotic, noble, moral, and oriented towards science and technology, all based on Pancasila. In addition, he also mentioned that the values of character education are divided into 18 values, including religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly or communicative, peace-loving, fond of reading, environmental care, social care, and responsibility (Juliani & Bastian, 2021).

The results of research conducted by Sawitri, Bengat, R. Adi Deswijaya, and Nurpeni Priyatiningsih show that Javanese proverbs contain several things such as paribasan, bebasan, and saloka, which contain positive character education values (Sawitri et al., 2019).

Research Method

The type of research used in this study is qualitative research with descriptive methods. Qualitative research is research that produces descriptive data in the form of written or spoken words about the nature, condition, symptoms of an individual or group that can be observed specifically (Fadli, 2021). The data and data sources in this study are in the form of a collection of Javanese proverbs, namely in the book (1) a collection of Indonesian proverbs from Aceh to Papua, compiled by Imam Budhi Santosa (Budhi Santosa, 2009) (2) the smart book 1818 Javanese proverbs, compiled by Mohammad Syuropati (Syuropati, 2010) (3) Nusantara proverbs, the spring of national wisdom, compiled by Imam Budhi Santosa (Budhi Santosa, 2016). The data collection technique in this study is the listening and recording technique. This listening technique is carried out because the object being studied is a book of Javanese proverbs. The data analysis used in this study is flow chart analysis (Salamah, 2022). The flow chart analysis technique is an analysis technique that is often carried out in qualitative research and during the research activities it is carried out throughout the research activities (during data collection). The steps in analyzing this data are: Data reduction, data presentation, and drawing conclusions. After the data has been analyzed, the data is presented using informal methods.

Result and Discussion

Result

1. Results of data analysis in the Javanese proverb dictionary

The results of this study produced 25 Javanese proverbs which contain character education values. The explanation is as follows.

Table 1. Semantic Meanings

Word	Meaning	Analysis
Abot	Lexical	The word (abot) means heavy
Sanggane	Lexical	The word (sangane) means the burden or the baggage.
Ana	Lexical	The word (ana) means there is
Dina	Lexical	The word (dina) means day
Ana	Lexical	The word (ana) means there
Upa	Lexical	The word (upa) means rice
Becik	Lexical	The word (becik) means good
Ketitik	Lexical	The word (ketitik) means little
Ala	Lexical	The word (ala) means bad
ketara	Lexical	The word (ketara) means visible
Anak	Lexical	The word (anak) means someone who is still young, either male or female.
Pola	Grammatical	The word (pola) means acting (there is the affix ber- from the root word tingkah)
Bapak	Lexical	The word (father) means male parent
Kepradhah	Lexical	The word (kepradah) means responsibility or taking all risks.
Wani	Lexical	The word (wani) means courage
Ngalah	Grammatical	The word (ngalah) means to give in (there is the affix me- from the root word kalah)
Luhur	Lexical	The word (luhur) means noble
wekasane	Grammatical	The word (wekasane) means later (there is an affix -nya at the end of the sentence and from the base word later)
Rukun	Lexical	The word (rukun) means to respect and love each other.

Agawe	Grammatical	The word (agawe) means to create (there is the affix mem- from the base word buat)
Santosa	Lexical	The word (santosa) means safe and secure.
Crah	Grammatical	The word (crah) means to fight (there is the affix ber- from the root word tengkar)
Agawe	Grammatical	The word (agawe) means to create (there is the affix mem- from the root word buat)
bubrah	Grammatical	The word (bubrah) destruction (there are affixes ke-, -an from the base word destroyed)
Gusti	Lexical	The word (gusti) which means God or the creator
Ora	Lexical	The word (ora) which means no
sare	Lexical	The word (sare) which means to sleep
Jengkang-jengking	Grammatical	The word (jengkang-jengking) means rising and standing repeatedly
Ora	Lexical	The word (ora) means no
Nyebut	Grammatical	The word (nyebut) means to mention or state the name of something (there is a me- affix from the word sebut)
Dudu	Lexical	The word (dudu) means not
Sanak	Lexical	The word (sanak) means brother
Dudu	Lexical	The word (dudu) means not
Kadang	Lexical	The word (sometimes) means relative
Yen	Nonreferential	The word (yen) means When, the word aims as a connecting word before and after.

Mati	Lexical	The word (mati) means to die or to have gone home to God.
Melu	Lexical	The word (melu) means to participate
Kelangan	Grammatical	The word (kelangan) means loss (there is an affix ke-, -an from the root word hilang)
Dawa	Lexical	The word (dawa) means long
Ususe	Grammatical	The word (ususe) means the intestines
Wani	Lexical	The word (wani) means courage or one's ability to face fear and overcome obstacles with a positive attitude.
Getih	Grammatical	The word (bloody) means bloody (there is an affix ber- from the root word blood)
Bakal	Nonreferential	The word (bakal) means will, the word aims as a connecting word before and after.
Mikoleh	Grammatical	The word (mikoleh) means to obtain (there is the affix mem- from the base word by)
Wis	Lexical	The word (wis) means already
genah	Lexical	The word (genah) means clear
Wis	Lexical	The word (wis) means already
Tanah	Grammatical	The word (tanah) means one's character
Sinau	Lexical	The word (sinau) means learning
Maca	Grammatical	The word (maca) means reading (there is the affix me- from the root word baca)
Mawi	Nonreferential	The word (mawi) means with, the word aims as a connecting word before and after.
Kaca	Lexical	The word (kaca) means mirror
Sinau	Lexical	The word (sinau) means learning

Maos	Grammatical	The word (maos) means reading (there is the affix me- from the root word baca)
Mawi	Nonreferential	The word (mawi) means with, the word aims as a connecting word before and after.
raos	Lexical	The word (raos) means taste or feeling
Gliyak-gliyak	Grammatical	The word (gliyak-gliyak) means slow or slow down.
tumindak	Lexical	The word (tumindak) means road
Sujana	Lexical	The word (sujana) means smart
Paramarta	Lexical	The word (paramarta) means good or noble
Bumi	Lexical	Kata (bumi) means earth or universe
Pinendhem	Grammatical	The word (pinendhem) means buried (there is a ter- affix from the root word pendam)
Pecah	Lexical	The word (pecah) means broken
Nalare	Grammatical	The word (nalare) means intellect
Utha-uthu	Grammatical	The word (utha-uthu) means here and there
Nggoleki	Grammatical	The word (nggoleki) means to search
Selane	Lexical	The word (selane) means gap
garu	Lexical	The word (garu) means plow
Padhang	Lexical	The word (padhang) means light
Atapa	Grammatical	The word (atapa) means to meditate or seek inner peace
Sumur	Lexical	The word (well) means an artificial water source
Lumaku	Grammatical	The word (lumaku) means to walk
Tinimba	Grammatical	The word (tinimba) means to be drawn.
Tanpa	Lexical	The word (without) means without

Tedheng	Grammatical	The word (tedheng) means to use or explain something
Aling-aling	Lexical	The word (aling-aling) means matter
Suku	Lexical	The word (suku) means foot or limb
Jaja	Lexical	The word (jaja) means chest or limbs
Teken	Lexical	The word (teken) means a stick
Janggut	Lexical	The word (beard) means chin
Sapa	Lexical	The word (sapa) means who or asking for someone
Obah	Grammatical	The word (obah) means to move or make an effort
Mamah	Lexical	The word (mamah) eat

Based on the analysis of semantic meaning above which includes the analysis of grammatical, lexical and nonreferential meaning, it can be seen that Javanese proverbs have 52 words of lexical meaning, 27 words of grammatical meaning and 4 words of nonreferential meaning. the meaning that is often found in Javanese proverbs is lexical meaning with a total of 52 words. this is because many Javanese proverbs use the original meaning or meaning in accordance with the KBBI dictionary and in accordance with the results of human sensory observations, for example such as words: "sanak" (brother), and "glass" (glass or mirror). If interpreted and interpreted, the two words have the original meaning or in accordance with the KBBI dictionary without any affixes. In addition, there are also grammatical meanings characterized by the process of affixation and reduplication, for example the words "Nalare" and "utha- uthu". If interpreted and interpreted, the two words experience the process of affixation and reduplication. The last meaning found is nonreferential meaning. Nonreferential meaning is the meaning in which there are only prepositions, for example as in "mawi" (with), and "yen" (When). Like these two examples, both have prepositions or words to complete the sentence

Discussion

Based on the results of data analysis, it can be described that Javanese proverbs contain character education values. The results of the research that has been conducted will automatically clarify the character education values that are the center of the study in the expression of Javanese proverbs. From the results of the data analysis, it can be seen that the expressions contained in Javanese proverbs have several character education values, including:

1. Religious

God is the creator of all things. He created humans in the most perfect form and gave them an honorable position among His other creations. This

position is characterized by the provision of thinking power, creative ability, and moral awareness. With this potential, humans can carry out the role of khalifah, which is to carry out the heavy mandate that Allah offers to His creatures. As servants of Allah, humans must obey His commands. Therefore, humans must maintain their moral awareness so as not to fall into a low position. In human life as God's creation, There are two patterns of human relationship with Him, namely as the khalifah of Allah and as a servant of Allah. The religious value contained in the expression of Javanese proverbs can be seen from the following quotation.

a) "Gusti ora sare"

means: God does not sleep.

The proverbial expression above in Javanese society is used when there are people who surrender all their lives to the decree of Allah SWT.

No matter how much effort and results are done by humans, if Allah allows it, everything will be smooth. People who understand the meaning of this proverb will believe that God is all-seeing, all-loving, all-giving, and all-wise. God does not sleep; He is always awake and He always sees everything that His servants do. Through this proverb, man will always be careful and not rash in his actions. Even if a man falls because he is rash or unable to resist the will of his superiors, then the man will not lose hope, because the man not only knows but believes that Gusti ora sare.

b) "Ana dina, ana upa"

Meaning: there is day, there is rice.

The proverbial expression above in Javanese society teaches about a strong enough stance and belief about sustenance for someone will always be there, as long as the day exists. When viewed religiously, this is a good teaching, because it involves the belief and faith that God is all-loving and merciful, which means that as long as God still creates days in this world, God will create sustenance for daily life. This proverb is often misinterpreted by the general public because the proverb "Ana dina, ana upa" if interpreted outwardly means that even though we do not work, as long as there is a day, God will provide sustenance. This opinion is wrong, the proverbial expression should encourage us to work hard. The word "upa" means that rice or sustenance will not come by itself. The sustenance will come if we want to try as long as the day is still there.

c) Pageran kuwasa, manungsa bisa

Meaning: God is all-powerful while humans can only act on God's power. This proverbial expression in Javanese society means that God is also called "the One" or maha Esa. In this expression, it is said that God is powerful, meaning that he is above everything. Because of the almighty power of God, Javanese people believe that God is the one who determines everything in human life. The relationship between God and humans is often described as a puppeteer and his puppet. Just as a puppeteer moves his puppet, so does God move His servant. Therefore, Javanese people believe that all conditions that occur in this world are the will of God. The almighty God can change any situation that is not described by the human mind.

d) Wastra lungset ing sampiran

Meaning: cloth crumpled in the sampaian

This proverbial expression, if associated with educational values, includes religious values because as believers in God, we must believe that we have been given talents (baat, cleverness) according to the situation of each talent of God's gift to use. must always be accountable to God again. Therefore, humans as God's people must be active in utilizing these gifts. An active attitude in utilizing the gift for the welfare of others. So it can be concluded that this proverbial expression is really useful as a reminder for us, to be aware of our responsibility to God, nation and homeland.

e) Wong kesed dadi bantaling setan

Meaning: a lazy person becomes the devil's pillow.

This proverb is usually used by Javanese people, especially parents, as a medium for moral education to young people. Parents hope that young people will be diligent in worship and work diligently so that they can become role models for future generations. In addition, this proverbial expression if in the school environment is often used by teachers to be diligent in prayer, so as not to be tempted by the misleading persuasion of Setan.

2. Hard Work

Hard work is the maximum effort to fulfill the needs of life in this world and in the hereafter accompanied by an optimistic attitude. Everyone must make maximum efforts to fulfill the needs of life in this world and the hereafter. The needs of human life both physically and spiritually must be met. Physical needs include food, clothing and shelter while spiritual needs include knowledge and advice. These needs will be obtained on condition that if humans are willing to work hard and pray then Allah will certainly provide His favors and sustenance. The value of hard work contained in Javanese proverbs can be seen from the following quotation.

a) Pangan tumampang gawe ora tumampang lambe

This proverb means: people have to work to get sustenance or eat This proverb in Javanese society believes that work is necessary. Work is an effort to fulfill obligations to meet all needs (clothing, food, shelter). So people must work hard to fulfill their primary and secondary needs.

According to the Javanese, there is a separate happiness that God gives a job. So it can be concluded that living people must work hard to build themselves and build society.

b) Utha-uthu nggoleki selane garu

Meaning: here and there looking for gaps in plowed fields

This Javanese proverb means a person who is not tired of looking for a job to make a living. As this proverb says, it is not easy to find a job. Therefore, for those who need a job, they must first struggle to find one. So it can be concluded that having a job is the same as having a handle on daily life.

c) Ngulir budi

Meaning: turning the mind

This Javanese proverb means as a warning to always think about something seriously so as not to regret it in the future.

d) Teken janggut, suku jaja

Meaning: chin stick, chest leg

This expression comes from the song "sinom" in Serat Wedhatama, which contains a mandate to anyone who wants to achieve the ideals that are The noble must strive hard and work hard. It is as if a person walks not using his feet but using his chest, while his staff is his chin. It all illustrates a determination and a blazing spirit for everyone who wants to achieve his high ideals or wants to achieve high achievements during his life. So people should not be afraid to face hardship, we must work hard and enthusiastically. So, it can be concluded that people must be enthusiastic in their efforts and in their work and not be afraid of the obstacles that exist must be overcome even though the road is winding.

3. Honest

Honesty is the attitude or character of someone who states something truly and as it is, neither added nor subtracted. This honest nature must be possessed by every human being, because this nature and attitude are the basic principles of a reflection of one's character. Honesty can also be a reflection of one's personality and even the personality of the nation. That is why honesty is of high value in human life.

a) Becik ketitik ala ketara

Meaning: Good deeds will be seen; bad deeds will be exposed This Javanese proverb in Javanese society means teaching that one should be honest. Because the teaching explains that honest people or good people will certainly be seen in time. Conversely, if a person harbors rottenness or ugliness, in time it will also be discovered. In everyday life, this kind of nature is rarely realized by some people. This can be proven that in the system of life people are still happy to do bad things as long as the action is profitable for them.

b) Wis genah wis tanah

Meaning: clear and original

This Javanese proverb is used for people who are really good and have an honest nature.

c) Sujana paramata

Meaning: smart people are fair

This Javanese proverb is used for knowledgeable people who are virtuous, practice virtue and call for justice.

d) Padhang atapa

Meaning: meditating in a bright place

This Javanese proverb is used for people who behave politely and have an honest nature in their community.

e) Bumi pinendhem

Meaning: without the use of protective screens

This Javanese proverb means a person who explains a matter frankly, without fear, and without hiding anything and not thinking about the consequences.

4. Independent

Independent is an attitude and behavior that does not easily depend on others in completing tasks. Examples of independent living in everyday life can be seen in a child who is taught from an early age by his parents to make his bed after he wakes up. A toddler can also be taught to be independent to put his toys away.

Washing and ironing school uniforms that are done by yourself by a child can also be used as an example to be independent. The independent value contained in the expression of Javanese proverbs is as follows.

a) Pecah nalare

Meaning: broken in mind

This Javanese proverb is intended for children who have reached adulthood, so that their minds begin to develop and have the ability to live independently.

5. Love of peace

Attitudes, words, and actions that cause others to feel happy and safe in their presence. The value of pacifism in Javanese proverbs is as follows:

a) Wani ngalah luhur wekasane

Meaning: the courage to give in ends in victory

This Javanese proverb is used when someone in a certain matter should just give in (not lose) which is ultimately to achieve excellence. This expression also teaches noble character, humble and not arrogant. In addition, this expression is an advice to someone so that someone who is in the middle of facing a big matter, should ease their emotions, because if their emotions are not controlled, then an argument will occur.

b) Rukun agawe santosa, crah agawe bubrah

Meaning: Unity makes strength, quarreling makes brokenness

This proverb teaches about harmony. To everyone, to realize that harmony is very important and has great benefits compared to fighting. Especially in this day and age, we must be able to discard personal interests and prioritize common interests. If this teaching successfully develops in society, then nation building will easily succeed for the glory of Indonesia.

c) Dawa ususe

Meaning: the length of the intestine

This Javanese proverb is for people who have a patient nature.

d) Pinendhem bumi

Meaning: a humble person

This proverb means that Javanese people have different levels of socialization. A positive disposition is a disposition that pays attention to what it is, without having to emphasize oneself. Therefore, Javanese people are advised to be humble. The humble attitude does not only arise from socialization, but mostly arises from the basis of the family environment. From the family will form a character.

6. Valuing achievement

Attitudes and actions that encourage themselves to produce something useful for society, and recognize and respect the success of others. The value of appreciating achievement in Javanese proverbs is as follows:

a) Sumur lumaku tinimba

Meaning: the well runs to draw water

This Javanese proverb is used for people who voluntarily offer themselves with their skills in order to benefit others.

7. Tolerance

Tolerance is a fair and objective attitude towards all people who have different ideas, races, or beliefs with us (Lickona, 2013: 65). Examples of

tolerant behavior in everyday life are respecting differences between religious communities, not mocking activities or activities carried out by other religions, even though in our view it is not right (not in agreement). The value of tolerance in Javanese proverbs is as follows:

- a) Dudu sanak dudu kadang, yen mati melu kelangan
 Meaning: not a brother is not a friend, if you die you lose it
 This Javanese proverb is used for married couples. Between husband and wife there is usually no blood relationship, even in Javanese society there is a prohibition against marriage between two people who are still related "nak dulur". So marriage in Javanese society is better if the two bride and groom are not related. Between husband and wife, although previously they were completely unknown (other people), after marriage between the two there is a strong inner bond. The bond seems to be inseparable. A situation like this is often described in the phrase as long as we both live, as fated as one another. All of this illustrates that although initially there was no relationship between the two, after becoming husband and wife, the relationship becomes very close. This traditional expression is not only applied to husband and wife.

8. Love to read

The habit of providing time to read various readings that provide virtues for him. The value of being fond of reading in Javanese proverbs is as follows:

- a) Sinau maca mawi kaca, sinau maos mawi raos
 Meaning: learn to read with a mirror, learn to read with taste This Javanese proverb is used as a reminder that our hearts also function as mirrors to reflect others. While learning to read using taste is learning to find a broader meaning of life.
- b) Wong pinter keblinget, wong rotten ketekuk
 Meaning: A clever man is lost because of his cleverness, and a fool is wretched because of his folly.
 This Javanese proverb means that both the clever and the foolish are doomed. The clever one is wretched in terms of misapplying his cleverness while the stupid one is wretched because of his stupidity. A person who has extensive and high knowledge can be called "master of the world", because he controls almost all the world's problems. Therefore, we must try our best to master science as much as possible. Nowadays, knowledge is one of the absolute requirements for human life.

9. Responsibility

Responsibility is an extension of respect. If we respect others, we value them. If we respect them, we feel a certain responsibility towards their well-being. The value of responsibility in Javanese proverbs is as follows:

- a) Anak polah bapak kepradhah
 Meaning: When children do bad things, parents must take responsibility. This proverbial expression means that someone who has become a parent will be dragged or suffer the consequences as a result of the actions or behavior that has been carried out by his child. In the world of education, children's education is actually shaped by 3 factors, namely: environmental, family and school factors. Although there are 3 influencing factors, the heavy point of responsibility still falls on parents, because a lot

of time occupies children's lives precisely in the family environment.

The Function of Javanese Proverbs in Javanese Society

The functions of Javanese proverbs are the same as those of folklore. According to Bascom, the function of proverbs is the same as the function of oral folklore, the functions are as follows: (a) as a projection system, (b) as a means of justifying a society, (c) as a means of protesting justice, (d) providing direction to the community so that they can criticize others, (e) as a tool that is fun and provides entertainment (**Zamroni et al., 2023**). The functions of Javanese proverbs obtained in this study are mostly used by Javanese people as a tool to give advice, warnings, warnings, insinuations, praise, etc.

Conclusion

Based on the results of the data analysis and discussion contained in the previous chapter, the researcher can draw a conclusion that there are nine-character education values contained in Javanese proverbs. The nine character education values include: (1) 5 values of religion, (2) 4 values of hard work, (3) 5 values of honesty, (4) 1 value of independence, (5) 4 values of hard work, (5) 5 values of honesty, values of peace love, (6) 1 value of respect for achievement, (7) 1 value of tolerance, (8) 2 love to read, (9) 2 responsibilities. In religious values, there is a value of believing and believing that God exists, and He created humans in the most perfect form. In addition, the value of hard work was found because it contains a value where everyone is obliged to make every effort as much as possible to meet the needs of daily life. Furthermore, the value of honesty, a value that reflects the nature of a person who says what he is without anything added or subtracted. Independent value, a value that reflects behavior that does not easily depend on others. The value of peace, a value that reflects attitudes, words, and actions that cause others to feel happy and safe in their presence. Respect for achievement, a value that reflects a person who volunteers to help others so that his life is beneficial to others. Tolerance, a value that reflects a fair and objective attitude towards all people who have different ideas, races, or beliefs. The value of reading, a value that reflects the habit of people to take the time to learn. And the last value is responsibility, a value that reflects people who do not leave their responsibilities.

The semantic meanings contained in Javanese proverbs include: (1) 52 lexical meanings, (2) 27 grammatical meanings, (3) 4 non-preferential meanings. Lexical meaning is the actual meaning or in accordance with the KBBI. While grammatical meaning is the meaning in which there is a process of affixation and reduplication.

In addition, there is a non-referential meaning. Referential, which is a meaning in which there are only prepositions or words to complete the sentence. The function of Javanese proverbs in Javanese society is as a form of advice, praise, reprimand, warning etc. there are 3 forms of functions contained in Javanese proverbs, among others: (1) 13 forms of advice, (2) 5 forms of warning, (3) 5 forms of praise.

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