

# JAVANESE PROVERBS IN THE AGE OF TECHNOLOGICAL ADVANCEMENT

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# INTRODUCTION

1. Some of the younger generation of Javanese do not speak Javanese, especially Javanese krama.
2. Lack of understanding of the Javanese language; lack of understanding of Javanese proverbs.
3. Some people are not familiar with the values contained in Javanese proverbs (Prasetya & Junanah, 2018).
4. In this era of technological advancement, the younger generation of Javanese shows their creativity in processing words, for example by changing or adding words in Javanese proverbs to become humorous or joking. The goal is to make jokes to entertain the people around him or his readers.
5. In previous studies, the figures of speech, meaning, and structure contained in proverbs were discussed.
6. This study discusses Javanese proverbs that contain parables and those that do not, as well as Javanese expressions and proverbs that were created wholly or by changing some of the existing Javanese proverbs.

# LITERATURE REVIEW

- Triyono et al. (2015) revealed the characteristics, structure, style, meaning, and messages of Javanese proverbs.
- Javanese proverbs are the result of literary works; the words used are archaic, so sometimes they seem difficult (Hadiatmadja, 2019).
- The values of character education are contained in Javanese proverbs, which contain local wisdom and need to be emulated by the younger generation (Setiyadi & Herawati, 2019).
- Metaphorical forms in proverbs are used in the philosophy of life (Prasetyoningsih et al., 2020).
- Satire in proverbs means that people don't beat themselves up and can change for the better (Irfansyah et al., 2020).
- The values in the unen-unen of the Javanese language can be a means of binding and strengthening the pride of the Javanese people in building relationships through online media in the international world (Rakhmawati & Istiana, 2021).
- The use of the Javanese language hierarchically comes from modifying the language of those in power (Amalo, 2022).

# METHOD

- Research → descriptive-qualitative.
- Sample → some Javanese proverbs or Javanese expressions that are considered representative.
- Data collection → purposive sampling technique.

Data sources come from the book *Kamus Peribahasa Jawa* by Prayitno (2013) and the internet. The data source from the dictionary is used to obtain data on traditional Javanese proverbs. Sources from the internet are used to obtain data on Javanese expressions or proverbs created wholly or partially by the younger generation.

Classification of data → Javanese proverbs that use similes and those that do not use similes, and Javanese expressions or proverbs in the era of technological advancement.

Data analysis: semantic theory of figures of speech and sociolinguistic theory.



# FINDING AND DISCUSSION

Data source: *Kamus Peribahasa Jawa* (Prayitno, 2013).

Data classification and discussion

## 1. Javanese proverb that uses similes

### a. "*Kakehan gludhug kurang udan*"; 'mostly of thunder, but less rain'.

This expression is used to satirize people who promise a lot but don't keep it.

The word *kakehan gludug*, 'mostly thunder, is used as a parable of many sounds. When often heard the sound of thunder, usually not long after the rain came. The purpose of this satire is for people who insinuated, not offended.

### b. "*Urip mung mampir ngombe*," 'life only stops by to drink'.

This Javanese proverb contains advice to remind you that life is only a moment. Say stopping for a drink is analogous to stopping for a moment. This is in accordance with the conditions at the time. In the past, when people drank it, it did not take long or only a moment. Therefore, everyone should do good, act naturally, and not overdo it.

## 2. Javanese proverbs that do not use similes.

In this Javanese proverb, similes are not used, but the proverb still has a figurative meaning.

- a. "*Kalah wirang, menang ora kondhang*," 'lose shame, win does not become famous'. The meaning of this Javanese proverb is that smart people fight stupid people. If the clever person wins, it is only natural. However, if that clever person lost, it would be embarrassing. This Javanese proverb contains advice for people to always maintain harmony with each other.
- b. "*Sapa obah mamah*," 'who moves, chews'. The meaning of the Javanese proverb is that whoever wants to work will get sustenance. This Javanese proverb contains the meaning of encouraging people to want to work.
- c. "*Enggah-enggih ora kepanggih*" 'Said yes, but did not meet'. The meaning of this proverb is to say yes to something but never to do it. This proverb contains satire. Satire is used to avoid conflict. This proverb shows the attitude of the Javanese people, who usually do not like to express things directly.

### 3. Javanese expressions or proverbs in the era of technological advancement

In Javanese expressions or proverbs in this era of technological advancement, there are some that use similes and some that do not. In this era of technological advancement, Javanese language expressions have developed. These Javanese expressions or proverbs are usually created by the younger generation and published through social media. The contents include confusion, prayer, and satire. Some of these Javanese sayings or proverbs are filled with humor. This is in accordance with the soul of the younger generation, which tends to like joking around with their friends.

The following expressions or proverbs are sourced from Nurani (2020) on the page <https://www.merdeka.com/trending/60-kata-bijak-bahasa-jawa-penuh-arti-dan-makna-mendalam-kln.html>.

- a. "*Iso nembang gak iso nyuling, iso nyawang gak iso nyanding*." 'Can sing, can't play the flute, can look, but can't be a companion'. In this expression, the similar sound [-ng] is used at the end of the word, namely in the words *nembang* 'to sing', *nyuling* 'to play the flute or distille', *nyawang* 'to look at', and *nyanding* 'to be a companion', to create a beautiful effect. The phrase contains the expressions of the hearts of people who are unable to marry the person they love.

The data below is sourced from Tysara (2021) on the page <https://www.liputan6.com/hot/read/4554872/90-kata-bijak-bahasa-jawa-kuno-dan-artinya-keren-dan-penuh-makna-mendalam>

- b. "*Berakit-rakit ke hulu berenang-renang ke tepian. Mantan wes neng penghulu, aku iseh kesepian*". 'Raft upstream, swim to shore. My ex-boyfriend is married, I'm still lonely'. In the beginning, the proverb reads "a raft upstream swimming to the shore. Pain first, fun later." The Indonesian proverb was changed by mixing Javanese, which have the same sound, namely *hulu* 'upstream' and *penghulu* 'people who marry', *tepi* 'edge' and *kesepian* 'lonely'. This change causes humor from the aspect of meaning.



# CONCLUSION

In Javanese proverbs, similes are sometimes used and sometimes not. Simile is used to emphasize the meaning of speech. In Javanese proverbs, the meanings include satire, advice, and prohibitions. The values of local wisdom contained in Javanese proverbs include patience, respect for elders, not being arrogant, and being humble. In this era of technological advances, Javanese proverbs contain humor created by the younger generation and published through social media. Some of these Javanese proverbs or expressions were created completely, and some were changed by changing some of the existing Javanese proverbs. The language used in Javanese proverbs tends to be ngoko Javanese.

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