

## ***Urip Samadya* Local Wisdom as A Strategy in Facing the Rise of The Hedonism Lifestyle and Global Development**

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### **Abstract**

The emergence of the ASEAN Economic Community (AEC) and international free trade has increased the flow of goods and services between countries. Indonesia has become a potential market for foreign products due to the domestic industry's inability to fully meet consumer demands. This situation is exacerbated by the rise of consumerism and hedonistic lifestyles among certain segments of society, which has weakened public appreciation for local products. This study aims to reexamine the relevance of the Javanese life philosophy *urip samadya* as a solution to the excessive consumption trend. The research employs a descriptive qualitative method with an ethnophilosophical approach. Data were collected through literature studies on Javanese philosophy and current consumption behavior. The results indicate that *urip samadya*, which emphasizes living in moderation and balance, offers a moral foundation for resisting excessive consumption. Living moderately encourages individuals to think rationally and maturely in distinguishing needs from mere desires. Furthermore, the teaching fosters introspective awareness regarding personal consumption patterns. The application of *urip samadya* not only strengthens individual character but also has the potential to revive appreciation for domestic products. This study concludes that revitalizing local wisdom such as *urip samadya* is highly relevant as a cultural strategy to foster conscious, ethical, and sustainable consumption in the face of globalization and the massive influx of imported goods.

**Keywords:** Local Wisdom; *Urip Samadya*; Hedonism Lifestyle

### **Introduction**

Before the era of free trade in Southeast Asia and free trade at the international level, this nation in ancient times was familiar with the world of trade. This is proven by the existence of many ports in the archipelago which are used as stopover places for foreign nations to carry out buying and selling transactions with this nation. This means that in ancient times this nation was open to the entry of goods and services from them. Apart from that, not only goods and services from them are accepted but also thoughts or points of view that can be assimilated into the thoughts of this nation which then creates a culture in this country. Now, even without making trade contacts at ports, this nation can carry out trade transactions and social relations with foreign nations through information and communication technology. Both trade relations and social relations have created a culture of new perspectives in responding to life's needs. However, this new way of looking at the needs of life turns out to be disorienting to the Javanese philosophy of *ngono ya ngono, ning aja ngono*. *Ngono ya ngono, ning aja ngono* if translated literally means doing that, yes, that's it, but don't do that. Of course, this is advice that is difficult to understand without the proper context. Like various noble advices, Javanese society is always full of *pasemon*. In this noble statement, what is actually meant is that we can behave as we please, but don't be too excessive (Sumodiningrat and Wulandari, 2014: 298). This philosophical disorientation is clearly visible from the needs of every person in this modern era. In modern times, everyone can

fulfill their daily needs by using goods and services produced by foreign nations for their welfare. It's okay once in a while but not too often. If it is too frequent and dependent, it can certainly make someone no longer think about life's needs as needed but based on desires, resulting in a culture of consumerism that encourages the influence of a hedonic lifestyle. In modern times, everyone can fulfill their daily needs by using goods and services produced by foreign nations for their welfare. It's okay once in a while but not too often. If it is too frequent and dependent, it can certainly make a person no longer think about life's needs as needed but based on desires, resulting in a culture of consumerism that encourages the influence of a hedonic lifestyle. In modern times, everyone can fulfill their daily needs by using goods and services produced by foreign nations for their welfare. It's okay once in a while but not too often. If it is too frequent and dependent, it can certainly make a person no longer think about life's needs as needed but based on desires, resulting in a culture of consumerism that encourages the influence of a hedonic lifestyle.

Nowadays, with free trade, the rapid flow of information, the development of information technology certainly has implications for the culture of consumerism and hedonistic lifestyles because the influx of goods and services produced from other countries into this country flows rapidly and cannot be stopped. This is a negative impact of free trade because this country is unable to compete with goods and services from other countries, so it will reduce this nation's sense of nationalism towards goods and services produced from its own country. One example is the circulation of food and drinks produced from Thailand, Korea and several foot streets that have flooded this country. This happens because Indonesian food and beverage products are unable to compete both in terms of quality, price and packaging.

Apart from that, another effect is the flood of other commodities in this country, both those that are needed and those that are not. Expected commodities usually occur because the country cannot produce the required goods and services themselves or can also produce them themselves but with low quality. Meanwhile, commodities that are not expected are the opposite. If this continues continuously, strong countries will dominate weak countries, resulting in homogenization of goods and services. If this is not addressed, in the long term, many of the goods and services this nation will produce will be produced by other nations. Even though they consume goods and services from other nations not always in accordance with the values, norms, customs, ethics, morals and manners of the nation. For this reason, there must be strengthening efforts to increase and appreciate the production of goods and services from our own nation so that this nation is not re-branded as an Inlander nation like during the Dutch colonial era in Indonesia. Therefore, it is necessary to strengthen the morals of this nation through local wisdom, *urip samadya* as a strategy in facing the flow of globalization.

Based on the problem identification above, it can be concluded that steps to maintain the existence of this country from the influence of globalization need to be carried out through the local wisdom of *urip samadya* in Javanese society. This research seeks a solution to the problems above, with an effort to revive the local wisdom of *urip samadya* which is relevant to the dynamics of changing times, accompanied by examples that can be applied easily. The discussion in this paper will focus on: How can the local wisdom of *urip samadya* be used as a means of fostering this nation's nationalism, especially in facing contemporary developments that can be applied in everyday life?

## Method

This study is a qualitative research with a descriptive approach aimed at examining the strategy of utilizing the local wisdom of *Urip Samadya* in addressing

hedonistic lifestyles and the challenges of global development. The data sources consist of key informants who understand the values of *Urip Samadya*, such as traditional leaders, religious figures, educators, and community members who apply these principles in their daily lives. Informants are selected using purposive sampling based on their involvement and knowledge related to the topic. The research instruments used include interview guidelines and non-participatory observation sheets. Data are collected through in-depth interviews, field observations, and documentation of community activities that reflect *Urip Samadya* values. The collected data are analyzed interactively through data reduction, data display, and conclusion drawing to formulate applicable strategies based on local values to counter the influence of consumerist lifestyles and strengthen ethical and sustainable development.

## Results and Discussion

### 1. Understanding *Urip Samadya*

*Urip samadya* is a phrase consisting of two words, namely the word *urip* and the word *samadya*. The word *urip* has the literal meaning

of life, while the word *samadya* has the meaning of necessity. In the midst of modern life does not mean eliminating the teachings of society that have been passed down from generation to generation. However, these teachings can be valuable lessons. In this modern life we can act as the Javanese proverb says "urip prasojo lan sak madyo". *Urip prasojo* means "living in simplicity" and *sak madyo* means "enough".

Gesta Bayuadhy in the book *Jaman Edan & Kasunyatan* (2014) says *sak madya* with the meaning as necessary, as much as possible, according to ability, or as is. The word *intermediate* itself means the middle, just right, the right amount, no more or less, or it can also be interpreted according to ability. In the everyday meaning of Javanese society, *sak madya* is simply defined according to a person's abilities.

Meanwhile, someone who has ambitions that are too high, not commensurate with his abilities (*ora sak madya*), in a Javanese proverb it can be said *si cebol nggayuh lintang* (the pungguk misses the moon) or *cecak nguntal cagak* (the lizard swallows the house pole). How could there be a lizard capable of swallowing a house? This proverb describes how impossible someone's ambitious ambitions are.

The purpose of this writing is to understand and interpret the diversity of local wisdom as the character of Indonesian citizens. The research method, qualitative approach, with communication ethnography as a tradition. The results of the study show that the diversity of local wisdom still exists in various regions in the archipelago; Local wisdom exists and is a guideline for life in certain indigenous communities; The majority of the younger generation no longer understands local wisdom; Local wisdom is considered a conservative culture; Pop culture is more popular with the younger generation than local culture based on local wisdom; Recommendations, the importance of strengthening the policies of bureaucratic elites and community leaders in supervising and managing local wisdom massively and sustainably; The development of digital media is very important in managing local wisdom as a national character, such as in Cultural Studies; Social Anthropology and Intercultural Communication; as local wisdom that is practical and can be a guideline for living in society.

Based on the definition above, it seems that Gesta wants to describe the current living conditions of Indonesian people who are immersed in crazy times who tend to have grandiose ambitions but do not match their abilities. For example, officials in this country have been staying in free hotels for a long time due to corruption cases. What they did was actually beyond their financial capabilities so they corrupted state money. The main cause of corruption among officials is usually due to the modernization of consumerist

and hedonistic lifestyles as a response to lifestyle trends. In fact, the standard of living for officials is higher than that of ordinary people, because what they earn is in accordance with their abilities. In this case, the context of *urip samadya* is the context of a standard of living that is appropriate to its place (*empan papan*). So it is natural that the lives of officials are in higher conditions than ordinary people. However, if it is interpreted that way, it means that it is still in the shallow sense of *urip samadya*. Because people tend to balance expenses with income in response to dynamic life trends. If this continues for a long time, it will become a habit that ultimately destroys your mindset about the simplicity of life. That is why someone can fall into corruption because they always respond to changes in life, especially modern lifestyles.

## 2. Teachings About *Urip Samadya*

Centhini fiber has provided an overview of human behavior in everyday life. This image is embodied in animal tales, namely the *uler jedhung*, *ula sawa*, and *manuk urang-urangan*. These three animals have different ways of life which can give us a "*kaca benggala*" on human life. These three can be "reasonable arguments" for people who want to hone land heping, thought *landheping pikir anuju kasampurnan*.

The first is the life of the *uler jedhung*, from birth to adulthood, the *uler jedhung* always indulges in his appetite (*nafsu lauwamah*) without caring who he eats, nor does he care that what he does is detrimental to the farmers. Every day he just eats and eats until his stomach bulges (*rina pantaran ratri kang denudi muhung tuwuke wadhuk, mbledhunge padharan*). But the positive side of this animal's example, when the time comes for him to repent, *cegah dhahar lan guling* or fasting is what will later turn him into an *enthung* or cocoon. In a matter of days, this *enthung* will become a butterfly with a beautiful shape and color. The beauty of its shape and color ultimately makes many people attracted to it. Scholars often use this metamorphosis process as a parable and reminder for people who are still *ngawulo dunyo* to immediately repent. In conclusion, "*ngupadia laku prihatin amrih bisa malik wujud dadi makhluk kang endah ing warna*".

The second image is *ula sawa*. The *ula sawa* is a snake that has deadly venom. His life is just to showoff and rely on his supernatural powers. The poison that is relied on is very dangerous for other creatures. Apart from being poisonous, its large form can also scare its enemies. That is the description of the life of *ula sawa*, the longer it lives, the more its form becomes stronger and the more powerful its venom becomes.

According to their life cycle, all snakes, including the *ula sawa*, will undergo a process of *nglungsungi* or changing their skin. However, even though he has changed his skin many times, this *ula sawa* has not experienced the slightest change in morals. That is the picture of a person who always glorifies himself in every way so that he can live a noble life and have sufficient wealth. This kind of human thinks as if they will live forever, relying on their abilities and strengths. But unfortunately, his big name, wealth, abilities and advantages did not bring blessings or goodness to his fellow men. Like the *ula sawa*, the death of a person who *nyembah kamulyan donya* like this will only leave behind poison. Lastly, a picture of the life of a *manuk urang-urangan* whose life is filled with simplicity, and does not have any excess power. Every day this bird only perches on twigs or branches of trees that grow around lakes, lakes or rivers. Every day he always "examines" his own hair that grows all over his body. If the fur feels sloppy, quickly style it so it looks neat again. This *manuk urang-urangan* also always reflects and introspects itself from the reflection of the clear water beneath it. His life is also always maintained so that it can be organized. How does he find food every day? What you are looking for is just enough fish or shrimp, you are not too eager to collect as much as you can, you are not *ngangsa* or *ngaya* because your life is *prasaja*.

The description of life from this *manuk urang-urangan* can at least be a reflection that life is only what is necessary and sufficient. In Javanese unen-unen it is said to be mungguh urip iku samadya wae. There is no point in excessively following the world's desires, there is no point in being a powerful person if you have personal interests, there is no point in being rich in wealth but only in following the evil desires of anger. It's better that in life we can always reflect on ourselves (*tansah ngilo marang githoke dhewe*), no need to look for other people's mistakes but don't try to find our own. On the contrary, we must continue to introspect ourselves because in reality there are still many shortcomings within us, and we are far from perfect. Apart from that, in seeking worldly treasures only enough, as necessary, and as strong as possible (read the article about "Ajaran Ki Ageng Suryamentaram"). Don't force yourself, let alone *nyahak wewenanging liyan* (Nuhoni Latu Adi, 2011).

Based on the description above, it is implied that the *Urip Samadya* teaching is a teaching that invites you to always be wise in managing your life. This teaching also requires an attitude of life that is not *ngaya* in meeting life's needs, because *yen ngaya nggolek wah, mengko dadi owah* (if you are passionate about looking for luxury, then you can change). The saying about just *nggolek wah, mengko dadi owah* also has a close correlation with the Hindu teachings known as *Panca Yama Brata* (five self-controls that must be exercised without exception). This is found in the fifth self-control, namely *aparigraha* or abstinence from luxury; reject unnecessary gifts, live simply and not be greedy (Patanjali Yoga Sutra II.38).

Everything that a person obtains by means of *ngaya* to obtain luxury will definitely change, especially the traits that are most dominant to change. A person's nature will become greedy and greedy, so that he becomes a slave to his desires in the pursuit of material possessions, especially in this modern era which requires everyone to follow a modern lifestyle. Of course, if you don't have the strength to put the brakes on today's lifestyle, it can make you miserable. But if someone is able to follow a modern lifestyle according to their financial capacity and abilities, then they can become consumptive and hedonistic. This consumptive and hedonistic person is described by Pakubuwana IV in Cipto Waskitha, the relationship between the microcosm and the macrocosm, as follows:

*Jembaring samodragung Tanpa tepi anglangut kadulu*

*Supradene maksih gung manungsa iki Alas jurang kali gunung*

*Neng raganira wus katon.*

This means that the vastness of the ocean is endless as far as the eye can see. But this area cannot be compared with human existence. Because the ravines of rivers and mountains are all within humans. This represents that the human self contains everything. We actually have the potential to control the universe (Endraswara, 2014).

In accordance with the translation above, it is clear that the human self contains everything, including rivers and mountains. This means that people who leave *urip samadya* and choose consumerism to realize their hedonism have the potential to contain all the luxuries in this world to the point that they can potentially dominate nature. And if it is likened to a mountain of gold, not even a single mountain of gold can fulfill one human desire.

### 3. *Urip Samadya* Profile

An exemplary *urip samadya* lesson is through the life story of Ki Ageng Suryomentaram as described by Daldiyono Hardjodisastro and Wistodiyono Hardjodisastro in the book *Ilmu Slamet* (2010). The story is as follows:

Ki Ageng Suryomentaram, a prince who chose to live as a farmer, left the palace. One day, Ki Ageng took the train from Yogyakarta to Surakarta. He was happy and sorry to see the farmers in the rice fields and the workers in the sugar factory working hard. Several times he asked his father for permission to leave the Palace, but was not allowed. His desire to become a commoner was finally realized by leaving the palace secretly, disguising himself as a batik trader. His father, Sri Sultan Hamengkubuwono VII, deployed *Telik Sandi* (intelligence) soldiers to look for Ki Ageng, who was finally found digging a well for a resident in Banyumas. Apparently, while he was wandering, apart from trading batik, he also worked as a daily laborer. After being found by his father, Ki Ageng was called home and brought back to the Palace. And when his father died, Ki Ageng accompanied him and even carried the body, but did not want to wear the regalia of a prince, but instead wore shabby and even patched clothes. On his way home from the tomb, Ki Ageng snacked on pecel and sat on the floor with the common people. The other princes felt humiliated, and then mocked that Ki Ageng had gone crazy. However, because of that, the people actually respected him, so Ki Ageng was considered a guardian. Ki Ageng snacked on pecel and sat on the floor with the common people. The other princes felt humiliated, and then mocked that Ki Ageng had gone crazy. However, because of that, the people actually respected him, so Ki Ageng was considered a guardian. Ki Ageng snacked on pecel and sat on the floor with the common people. The other princes felt humiliated, and then mocked that Ki Ageng had gone crazy. However, because of that, the people actually respected him, so Ki Ageng was considered a guardian.

Ki Ageng's reason for leaving the palace was: "In the palace he felt like he never met anyone." Ki Ageng asked the new king, Sri Sultan Hamengkunuwono VIII, for permission to leave the palace and be graduated with a pension as a prince. The pension money is from Sri Sultan; Ki Ageng did not want to receive pension money from the Dutch government because he felt he had never worked for the Dutch government. All his property was sold; the money from the sale of the car was given to the driver, and the money from the sale of the horse was given to the servant who had been looking after the horse.

Ki Ageng left the palace with minimal money, bought land in Beringin Village, Salatiga, and lived as an ordinary farmer. Even though he lived as a farmer, Ki Ageng still held Javanese workshops with nine other princes: Ki Hajar Dewantoro, Ki Sutopo Wonoboyo, Ki Prono Widagdo, Ki Prawiro Wirowo, Ki Suryodirjo, Ki Sujamto, and Ki Suryoputro. The nine princes shared the duties. The task of educating young people was handed over to Ki Hajar Dewantoro who then founded the Taman Siswa College, while Ki Ageng was given the task of educating adults. Ki Ageng's teachings are called *Kawruh Bejo* (The Science of Happiness), which has been published by Idayu Publishers in three series of Ki Oto Swastika's writings (*Ajaran Kejawen: Filosofi dan Perilaku*, Penerbit Yayasan Idayu, 2002).

Based on the explanation above, it is clear that the *urip samadya* carried out by Ki Ageng Suryomentaram is living in the right or balanced conditions, neither excessive nor deficient, it could be said to be sufficient. In terms of material, what Ki Ageng Suryomentaram has is indeed in sufficient condition or could be said to be excessive, however, having sufficient material alone does not make him feel sufficient because there is no social relationship with the community around the palace. A palace full of all the luxuries is in fact unable to make a person happy. Because the palace building is surrounded by high walls, it is unable to create close social relations between the residents of the palace and the surrounding community. That's why Ki Ageng prefers to leave the palace and live simply or simply because in the palace he feels like he never meets anyone.

In fact, the essence of *urip samadya* is the essence of life which contains the old Hindu philosophy that is firmly held in the archipelago, namely the principle of "*Tri Hita Karana*", which emphasizes tridimensional linkages, namely harmony between humans and the Almighty Creator, harmony between humans and the natural environment, and harmony between humans and fellow creatures. So this concept requires humans to live in a condition of balanced proportions (*samadyane wong urip*), namely sufficient relationships with God, nature and each other, not excessive or one-sided. It is impossible for a person to live only by building a relationship with God without building a relationship with nature or others. Because God's existence is tangible and intangible. This means that the form of God's existence can be seen clearly through the eyes and unseeably without the eyes. This intangible form is expressed through the spirit, while the tangible form is expressed through concrete objects, namely the nature around us and each other. Therefore, there is a need for *urip samadya* in order to be able to regulate relationships, both with God, nature and each other appropriately.

#### 4. Implementation of Urip Samadya

*Urip samadya* the same as living simply. Living simply means freeing yourself from all unnecessary ties. In contrast to poverty, simplicity is a choice, a decision to live a life that focuses on what is truly meaningful (Al-Muhasibi, 2006). Of course a simple life is not as simple as you think. Because simple life is relative. A simple life does not mean a life that is stingy or stingy and does not like excessive effort. However, a simple life is a life that is adjusted to one's needs and does not overuse existing possessions. Simple places more emphasis on lifestyle aspects, not the efforts a person makes. This means that efforts to achieve success must not be simple, but must be done as hard as possible. This suggests that a simple life is using the results that have been tried to the maximum in a simple way according to existing needs.

Maximizing the use of results with a simple attitude is what is known as the application of *urip samadya*. And of course each person's implementation of *urip samadya* is different. Because everyone has a benchmark for simplicity in meeting their daily needs. However, there are several general benchmarks that are easy for everyone to apply. One of them is in the food sector.

In accordance with economic principles, humans need food first before they need clothing and shelter to survive. Therefore, eating becomes an absolute need for humans. In accordance with ethics, each person needs to eat a maximum of three times a day. If it's less, that's fine, but if it's more, that's not allowed. Because if someone eats more than three times a day it will certainly waste their shopping budget. Besides that, it is also not good for your health.

In apart from that, in the food sector, even bad things have a reasonable limit remain in a balanced or sufficient condition that can benefit the body. For example, when it comes to drinking alcohol. As expressed by Sucipto Hadi Purnomo in Suara Merdeka (03/03/2008) as follows.

*Nanging perkara "ngombe" wae, Jawa ya nduwe angger-angger. Ora sasenenge, ora sakuwate. Ana ukuran lan takerane sing bisa dilacak saka pratelan candrane wong ngombe. Upamane, yen ngombene mung sasloki, arane eka padma sari. Yen rong sloki, dwi amartani. Tegese isih ing tataran kang bisa diarani "apik tur murakabi awak".*

*Nanging yen wis luwih saka kuwi, apa maneh yen wis kliwat takeran, bakal ora becik kedadeane. Upamane yen nganti sepuluh sloki, bakal kaya wangkene yaksa, dasa yaksa wangke. Sing apik? Ya samadya wae.*

Meaning the paragraph above, whether as an illustration in describing samadya behavior or indeed explaining even the bad things, is actually useful if under sufficient conditions it ultimately leads to the conclusion that by behaving in samadya everything will be balanced and beneficial in life.

Furthermore, *urip samadya* was also explained by Sucipto Hadi Purnomo by coining the term "*aluwung mikul dhawet nanging sinambi ura-ura than numpak mercy nanging karo mbrebes mili*". If you look closely, this term is actually meant to remind this nation to be careful and not get caught up in a hedonistic life that tends to look for luxury and pleasure on the outside but inside there is sadness. For example, someone whose salary is barely enough for daily food and not enough to buy a mercy car but still buys it with debt without careful calculations can cause them to "*mbrebes mili*" or "cry" inside because they are unable to pay their debts. So it is better to carry "*dhawet sinambi ura-ura*". What this means is that it is better to carry a light burden by singing because it can complete the burden so that it can make one's mind happy. So this sentence implies that life doesn't have to *ngaya* because it will be *rekasa*. In fact, people may achieve material things by owning a mercy car, but can they still sing by owning one? If you can sing, it means that your inner and outer conditions are harmonious or harmonious. Thus it can be said to live in a state of samadya. The condition of samadya is a condition where the outer and inner feelings are balanced. No overlap. However, this condition is difficult for everyone to achieve, and those who usually find it difficult to achieve this condition are women. Because women are easily attached to material things which makes them consumptive. Therefore, women need to practice samadya as taught by Ki Ageng Suryomentaram. This is found in the fifth Pancadan in Dumadi's Pancadan of Perfection, namely women *kedah gemi, nastiti, surti, ngati-ati*, which means women must be good at saving, not excessively consumptive, careful in saving their husband's income, and good at preparing budgets (Sastroatmodjo, 2006:61).

Reason why do women have to apply *urip samadya* because women are synonymous with shopping. This means that it is easy for women to spend the money they earn to buy luxury goods to satisfy their desires in the midst of this modern lifestyle.

## Conclusion

*Urip Samadya* is a teaching that contains spiritual values. Because it teaches you to process the mind and mind in making the right decisions in determining life's needs. If the mind and mind are able to process in determining life's needs, then the consumerist and hedonistic lifestyle can be avoided. Apart from that, the teachings of *urip samadya* also remind us that life in this world is only short, which is known as "*urip iku mung mampir mangan lan ngombe*" so that in life humans should only not chase material things that are ephemeral or temporary

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