

INTERNALIZATION OF THE *NRIMO ING PANDUM* VALUE AMONG THE YOUNGER GENERATION OF JAVANESE ETHNICITY IN TEMBUNG VILLAGE

Nabila Syaquir¹, Rosramadhana²

¹Universitas Negeri Medan, Indonesia

²Universitas Negeri Medan, Indonesia

Corresponden E-mail: nabila.syaqir@mh.unimed.ac.id

ARTICLE INFO	ABSTRACT
Diterima: 05 September 2025 Direvisi: 10 September 2025 Disetujui: 18 September 2025 Tersedia Daring: 29 Agustus 2026 Keywords: Internalization, <i>Nrimo ing pandum</i>, Interpersonal communication, Young Generation, Javanese ethnicity	<i>This study aims to examine the process of internalizing the value of nrimo ing pandum among the younger generation of Javanese ethnicity in Tembung Village. This research used qualitative methods with an ethnographic approach through observation, interviews, and documentation. The results show that the internalization of the value of nrimo ing pandum occurs within the family and community environment. Within the family, these values are introduced through daily habits, parental advice, and interactions between parents and children, instilling attitudes such as ojo ngeluh (not complaining), legowo (humility and sincerity), and acceptance of life's circumstances. Within the community, the transmission of these values occurs through various Javanese traditions, including sungkeman (respectful gathering), selamatan (traditional community ceremony), kenduri (community gathering), and rewangan (mutual assistance). The younger generation understands nrimo ing pandum as the ability to sincerely accept life's results after effort, rather than simply giving up without taking action. Applying this value contributes to the development of patience, emotional control, reducing complaints, and providing a way to cope with life's stresses. Furthermore, nrimo ing pandum encourages gratitude, simplicity, and the maintenance of positive social relationships in everyday life.</i>

© 2026
This Is An Open Access Article Under CC-BY License



1. INTRODUCTION

The family is the primary social environment that plays a crucial role in shaping an individual's character and identity. In Indonesian society, the family serves not only as a place to meet basic needs but also as a space for transmitting cultural values, norms, and customs. The family is the starting point for individuals to learn values such as respect, mutual cooperation, responsibility, and other social values that are passed down from generation to generation (Allifa & Nurwardani, 2023). The transmission of cultural values within the family occurs through advice, rules, habits, and parental role models in daily life (Ardiansyah & Yulya, 2022). This process of cultural inheritance then develops into internalization, which is when individuals not only understand values cognitively but also accept and apply them as part of their personality. Internalization is the process of instilling values, norms, and beliefs through ongoing social experiences until they

become guidelines for daily behavior (Kluckhohn, 2020) This process is not only related to cognitive understanding but also involves internalization and application of values in real life (Daffa et al., 2023).

One group with strong cultural values is the Javanese ethnic group. Javanese people are known for their outlook on life that emphasizes balance, harmony, patience, and inner peace. One of the values that guide Javanese life is *nrimo ing pandum*. This value is simply understood as an attitude of accepting everything received with sincerity and gratitude (Etikawati et al., 2019). However, *nrimo ing pandum* does not mean giving up without trying, but rather an attitude of accepting the results after maximum effort. The value of *nrimo ing pandum* is closely related to the concept of *makaryo inyoto*, which means working earnestly and sincerely. These two values complement each other because humans are still required to strive but also accept the results with an open heart (Farid, 2025). This value plays a crucial role in shaping the character of the younger generation, especially in facing the pressures of modern life filled with demands for achievement and competition (Halimatussyadiah & Andrian, 2024).

Today, the value of *nrimo ing pandum* faces challenges due to technological developments, modernization, and changes in the mindset of the younger generation. Some young people have begun to misunderstand this value as a form of resignation or a lack of ambition. In fact, its true meaning is the ability to accept circumstances while maintaining the spirit of growth. (Hasyim et al., 2023) explain that the transmission of Javanese cultural values faces challenges in the digital era due to lifestyle changes, a lack of understanding of cultural philosophy, and the diminishing role of the family as a role model.

In Javanese society, the process of inheriting cultural values occurs through enculturation, namely the process in which individuals learn and understand the cultural values that apply in their social environment (Haviland et al., 2020). This is still seen in the lives of the people of Tembung Village, Percut Sei Tuan District, Deli Serdang Regency. As an area with a Javanese ethnic population, Tembung Village still maintains various traditions and cultural values, despite experiencing social changes due to globalization and technological developments. Several researchers have previously conducted research on the value of *nrimo ing pandum*. Etikawati et al. (Hidayat et al., 2021) explained that the transmission of Javanese cultural values faces challenges in the digital era due to changes in the younger generation's understanding of traditional values. However, further research on the process of internalizing the value of *nrimo ing pandum* and its influence on the character of the younger generation still requires further study (Husain & Fathiyah, 2022). Therefore, research on the internalization of the value of *nrimo ing pandum* in the younger generation of Javanese ethnicity in Tembung Village is important to observe how this value is inherited, understood, and applied in everyday life. The value of *nrimo ing pandum* needs to be understood in a balanced way.

2. METHOD

This study employs a qualitative research method using an ethnographic approach. The ethnographic approach is applied to explore and understand the life patterns,

traditions, and cultural values of a community through field-based research (Jati, 2023). This approach was selected to analyze the process of internalizing the value of *nrimo ing pandum* among the younger generation of Javanese people in Tembung Village. The ethnographic description in this study is developed based on field research findings obtained through observation, interviews, documentation, and field notes to gain a comprehensive understanding of the community's social and cultural life (Koentjaraningrat, 2020).

This research was carried out in Tembung Village, Percut Sei Tuan District, Deli Serdang Regency, as the community continues to preserve Javanese cultural values and traditions, including the principle of *nrimo ing pandum*. The research informants were selected based on their knowledge, experiences, and involvement in maintaining the cultural practices being studied. The informants consisted of Javanese youth, parents, community leaders, and community members who continue to apply the values of *nrimo ing pandum* in their daily lives (Meilawati et al., 2026).

Data collection techniques included participant observation, in-depth interviews, and documentation. Participant observation was conducted to identify how cultural values are practiced within the community, while in-depth interviews were carried out to explore the experiences, interpretations, and understanding of the younger generation regarding the meaning of *nrimo ing pandum* (Miftachul'Ilmi, 2022). Documentation and field notes were used as complementary sources to support and strengthen the research findings. Through these methods, this study describes the process of internalizing *nrimo ing pandum*, its meaning, and its impact on the lives of Javanese youth in Tembung Village.

3. RESULTS AND DISCUSSION

Internalization of the Value of *Nrimo Ing Pandum* among the Young Generation of Javanese Ethnicity

The internalization of the values of *nrimo ing pandum* among the younger generation of Javanese ethnicity in Tembung Village occurs within the family and community. These values are not only understood as cultural concepts but also serve as guidelines for daily life. Internalization of these values occurs through a gradual process through social interactions, life experiences, and ongoing cultural practices. The values of *nrimo ing pandum* are instilled in the younger generation so that they can face various life circumstances with an attitude of acceptance, patience, and persistence in achieving goals. Within the family environment, the internalization of the values of *nrimo ing pandum* occurs through habituation, interpersonal communication, and parental role models (Mutia et al., 2023). The family is the first place for the younger generation to learn and understand life values. Through daily activities, parents gradually instill these values through actions and words. Habituation is achieved by teaching the younger generation to face various situations calmly, not easily complain, and accept what has been achieved through effort (Nurhasanah et al., 2021).

Habit formation is an important process because values are not only instilled through advice, but also through consistent behavior. In everyday life, young people are accustomed to helping with household chores, respecting their parents, maintaining polite behavior, and being responsible for assigned tasks. These habits gradually shape the mindset that life does not always go as expected, so one must have the ability to accept circumstances without losing the spirit of effort. Attitudes such as *not complaining*, being patient, and being patient are part of the values instilled in family life. In addition to habit formation, interpersonal communication between parents and children is also an important part of the internalization process. This communication occurs through daily conversations, advice, and guidance given when children face problems. Parents play a role in providing understanding on how to deal with failure, academic pressure, social problems, and personal issues. Through this communication, young people are guided not to view problems as something to be excessively regretted, but as part of the life process that must be lived with patience and sincerity (Praditha & Wibisana, 2024).

Interpersonal communication also helps clarify the understanding of the meaning of *nrimo ing pandum*. Some people often understand this concept as an attitude of accepting without effort, while in Javanese society, *nrimo ing pandum* is an attitude of accepting results after maximum effort. The younger generation is taught that one must still have goals, work hard, and strive to achieve desires, but when the results obtained are not as expected, one must be able to accept it with an open heart. This understanding makes the value of *nrimo ing pandum* not a barrier to motivation, but rather a way to maintain balance in facing life. Parental examples also play an important role in the internalization of the value of *nrimo ing pandum*. The younger generation tends to learn through what they observe in everyday life. The attitude of parents who are able to face difficulties calmly, do not complain easily, continue to fight, and accept the situation becomes a real example for children. When parents' words and actions are in harmony, these values are easier for the younger generation to understand and apply (Pratama & Yunanto, 2024). Role models are a form of learning that is not only theoretical but directly visible in real life. In addition to family factors, life experiences also play an important role in strengthening the internalization of the value of *nrimo ing pandum*. Young people learn values not only through parental teachings, but also through their own experiences. Various circumstances, such as educational failure, economic constraints, social pressures, and personal problems, shape their perspective on life. In facing these situations, the value of *nrimo ing pandum* helps young people to remain calm, control their emotions, and be persistent. This life experience allows the value of *nrimo ing pandum* to function as a stress-coping mechanism in the face of various pressures. Young people who understand this value tend to be better able to accept reality, reduce excessive disappointment, and find solutions to the problems they face. Thus, life experiences provide space for young people to apply the values they have learned from their families and social environments.

The community also plays an important role in the internalization of the values of *nrimo ing pandum*. In Javanese society, cultural values are passed down through social

interactions and various communal traditional practices. The younger generation learns life values through direct involvement in community activities. Cultural practices serve as a medium of social learning, ensuring the continuity of the values of *nrimo ing pandum* and passing them on to the next generation. One form of internalization of values in society is seen through traditions such as *kenduri* (celebration), *selamatan* (celebration), *sungkeman* (celebration), and *rewangan* (celebration). These traditions are not only cultural activities but also contain moral values related to gratitude, respect for others, maintaining social relationships, and accepting life's circumstances. Through the traditions of *kenduri* and *selamatan* (celebration), the younger generation learns the importance of togetherness, gratitude, and the awareness that each individual has their own role and path in life. Thus, the internalization of the value of *nrimo ing pandum* among the younger generation of Javanese ethnicity in Tembung Village occurs through a complex process involving family, community, and life experiences (Prayekti, 2019). This value is passed down through habituation, communication, role models, and ongoing cultural practices. *Nrimo ing pandum* is understood not as a form of resignation, but rather as an attitude of sincerely accepting the results of life after trying. These values have a positive impact on shaping the personality of the younger generation to be calmer, more modest, able to cope with pressure, and remain enthusiastic in living life (Pratomo et al., 2020).

The meaning of the value of *nrimo ing pandum* in the young generation of Javanese ethnicity

The value of *nrimo ing pandum* among the younger generation of Javanese society is understood as an attitude of accepting life with patience, sincerity, and gratitude after trying. This value is not interpreted as a form of resignation without action, but rather as an individual's ability to control oneself and accept the results of life with an open heart. This attitude shows the continuity of Javanese cultural values that remain despite the development of modernization. The meaning of patience in the value of *nrimo ing pandum* is related to an individual's ability to control emotions, lust, and excessive desires. Patience helps the younger generation face various life challenges such as failure, social pressure, and personal problems more calmly. In everyday life, patience is a form of self-control that helps maintain emotional balance and reduce stress in dealing with problems (Purnama & Pujihartati, 2024).

In addition to patience, the value of *nrimo ing pandum* also contains the meaning of sincerity. This attitude is understood as the ability to accept life's circumstances with the awareness that each individual has their own path and destiny. Sincerity does not mean giving up on trying, but accepting the results after maximum effort. This attitude helps the younger generation reduce disappointment, anxiety, and negative thoughts when facing circumstances that do not meet expectations. Another meaning of the value of *nrimo ing pandum* is gratitude. Javanese people understand gratitude as the ability to appreciate what they have without constantly comparing themselves to others. In the lives of the younger generation, this value is very important because the development of social media often encourages the tendency to compare life achievements. By applying

the value of *nrimo ing pandum*, the younger generation is guided to be more self-accepting, appreciate the process, and focus on their own efforts (Rakhmawati, 2022).

Culturally, *nrimo ing pandum* is part of Javanese values passed down through family and social circles. This value encourages a simple lifestyle, maintaining social relationships, respecting others, and fostering harmony in society. Through cultural customs and practices such as parental advice, family traditions, and social interactions, the younger generation learns the importance of living harmoniously and in moderation (Hermawati et al., 2025). Beyond its cultural aspect, *nrimo ing pandum* also has religious significance, as it is related to the belief that humans have a life path determined by God. Accepting circumstances is understood as a form of trust in God, accompanied by effort and prayer. This value teaches that every test in life can be a learning process that must be undertaken with patience and sincerity (Spradley & Elizabeth, 2016). Psychologically, the value of *nrimo ing pandum* plays a role in helping the younger generation manage the pressures of life. Calm acceptance of circumstances can be a coping mechanism in dealing with stress, failure, and the demands of modern life. This value helps individuals control emotions, reduce envy, accept reality, and build inner peace. Thus, *nrimo ing pandum* is not only a cultural value but also a life guideline that helps the younger generation face various changes and challenges in life (Sari & Kurniawan, 2021).

The Impact of Internalization of the Value of *nrimo ing pandum* on the Young Generation of Javanese Ethnicity

The process of internalizing the value of *nrimo ing pandum* among the younger generation of Javanese ethnicity in Tembung Village influences their mindset, attitudes, and behavior in daily life (Mairani, 2020). The value of *nrimo ing pandum*, which is passed down through family, community customs, parental advice, and social interactions, teaches young people to accept life's circumstances with patience, sincerity, and gratitude. This value is not only part of Javanese culture but also plays a role in shaping the character of the younger generation. Research shows that the positive impact of internalizing the value of *nrimo ing pandum* is seen in the ability of the younger generation to control emotions and face life's challenges more calmly (Sawitri et al., 2022). Young people who understand this value tend to complain less often, are less easily offended when facing failure, and are able to accept circumstances without blaming the situation. This attitude helps individuals cope with the pressures of the social environment, education, work, and modern life more stably (Sudarsih, 2019).

Furthermore, the value of *nrimo ing pandum* also fosters gratitude and self-acceptance. Young people who embrace this value tend to focus more on their own life journey and are less likely to compare themselves to others (Zakiya & Hariyadi, 2022). This is crucial because the rise of social media often leads to pressure stemming from social comparison. By cultivating an attitude of acceptance and gratitude, individuals are better able to appreciate their own achievements and reduce envy of others' success. From a psychological perspective, the value of *nrimo ing pandum* functions as a form of stress management in dealing with life's pressures. Calmly accepting circumstances helps young people manage disappointment, anxiety, and emotional distress. This value

teaches that humans cannot control all circumstances, but they can control how they respond to each event that occurs in life (Sukriyah et al., 2024). Another positive impact is seen in young people's social relationships. The value of *nrimo ing pandum* fosters humility, respect for others, maintaining good manners, and avoiding conflict in social life. In Javanese culture, social harmony is very important, so young people are taught to control themselves and maintain good relationships with those around them. This creates more harmonious social relationships and fosters a sense of togetherness (Wijayanti, 2021).

However, research also shows that the value of *nrimo ing pandum* can have negative consequences if understood unbalanced. Some young people may interpret this value as an attitude of resignation without effort, resulting in a lack of motivation to develop and seize opportunities. This misunderstanding can cause individuals to quickly become satisfied, fear change, and choose to remain in the same situation without trying to improve their quality of life. Furthermore, an attitude of over-acceptance can also cause some young people to bottle up problems more often and have difficulty expressing their emotions (Wahyuningsih, 2018). In Javanese culture, people are often taught to be patient and not complain too much. While this is intended to build resilience, if done excessively, it can cause emotional distress as individuals bottle up problems without seeking support from others (Trisnawati & Fauziah, 2019). *Accepting the importance of respect* can also lead individuals to become overly passive in social relationships. Maintaining harmony is important, but if overdone, it can discourage young people from expressing their opinions or standing up for their own desires. Therefore, the value of *accepting the importance of respect* needs to be understood holistically (Suryawan et al., 2022).

Balanced to prevent it from turning into passivity. Amidst changing times, the value of *nrimo ing pandum* remains relevant in the lives of young people. This value can help individuals maintain inner peace, reduce stress due to social change, and develop a wiser outlook on life. However, its application must be accompanied by a spirit of effort and development (Widianto & Lutfiana, 2021). Accepting the situation does not mean giving up in the struggle, but rather the ability to accept the results after maximum effort (Meilawati et al., 2026). Therefore, the internalization of the value of *nrimo ing pandum* among Javanese youth in Tembung Village has an impact on character development and psychological well-being.

Table 1. Internalisation Of Values

No	Positive impact	No	Negative impact
1.	Forming a patient attitude in facing life	1.	Gives rise to an attitude of being too resigned to life's circumstances
2.	Helping the younger generation to be calmer and less emotional	2.	Reduced motivation to develop and try new things
3.	Cultivating a Sense of Gratitude	3.	Makes it difficult for individuals to express their opinions due to fear of conflict
4.	Reduce envy and the habit of comparing yourself with others	4.	Gives rise to a passive mindset if understood incorrectly
5.	Forming an attitude of politeness and respect for parents		
6.	As a stress coping strategy in facing a problem		

4. CONCLUSION

Nrimo ing pandum values among the young generation of Javanese in Tembung Village occurs through two main environments: family and society. These two environments play a complementary role in instilling, strengthening, and maintaining the values of *nrimo ing pandum* in the younger generation . The family is the primary environment and the main agent in the internalization of *nrimo ing pandum* values. From an early age, the younger generation is introduced to these values through various forms of parenting provided by parents. The internalization process occurs through advice, examples, habits, and daily life experiences given to children. Parents teach the importance of being grateful for what they have, being patient in the face of difficulties, not easily complaining about circumstances, and accepting the results of every effort.

Through continuous interaction within the family environment, the values of *nrimo ing pandum* are gradually understood and instilled in the younger generation as a guideline for life. In addition to the family, society also plays an important role in strengthening the internalization of the values of *nrimo ing pandum* . The community environment becomes a social space for the younger generation to learn to understand and apply Javanese cultural values in everyday life. Through interactions with neighbors, relatives, community leaders, and various social activities that occur in the surrounding environment, the younger generation gains experience and learns about the importance of maintaining patience, humility, respecting others, and accepting various life circumstances wisely. Social life that still adheres to Javanese cultural values also influences the formation of attitudes and behavior of the younger generation in

understanding these values. The internalization process that occurs within the family and society shows that the values of *nrimo ing pandum* are not passed down through formal learning, but through a natural enculturation process that occurs in everyday life.

Suggestion

Based on the results of the research that has been conducted, the author provides several suggestions as follows:

1.For family

For families, who are the direct inheritors of Javanese cultural values, understanding *nrimo* needs to be continuously strengthened through daily practices that instill an attitude of gratitude, sincerity, and constructive acceptance. The value of *nrimo* should not be understood as a form of weakness or blind resignation, but rather as an inner strength that enables individuals to face the dynamics of life with emotional balance and wisdom. Parents have a strategic position in shaping a proper understanding of *nrimo* in children through role modeling, open dialogue, and familiarizing themselves with the values in real-life contexts, so that *nrimo* can be understood as a moral foundation that supports the growth of mature and responsible individuals.

2.For the younger generation

The younger generation is expected to maintain and apply the values of *nrimo ing pandum* in their daily lives without diminishing their enthusiasm for striving and achieving their goals. The value of *nrimo ing pandum* should be understood as an attitude of accepting the results after maximum effort, not as an excuse to give up or stop fighting. In this way, the younger generation can maintain high motivation and maintain inner peace in facing life's various challenges.

3.For the Community

The community is expected to continue playing an active role in preserving and safeguarding Javanese cultural values through various social and cultural activities involving the younger generation. Cultural activities, deliberations, mutual cooperation, and positive social interactions can serve as a means to strengthen the younger generation's understanding of local cultural values inherited from their ancestors.

4.For Government and Educational Institutions

The government and educational institutions are expected to pay greater attention to preserving local cultural values, particularly the value of *nrimo ing pandum*. These efforts can be achieved through character education activities, strengthening local cultural content, and programs that encourage the younger generation to recognize and understand their own regional culture.

REFERENCES

Allifa, A. M., & Nurwardani, M. (2023). *Nrimo Ing Pandum: A Positive Energy in Organizational Change*. Dalam *International Conference of Psychology: International Conference on Indigenous Treatment and Contemporary Psychology (ICOP 2022)* (hlm. 737–15). https://doi.org/10.2991/978-2-38476-080-0_3

- Ardiansyah, M. F., & Yulya, N. M. (2022). Pelestarian budaya lokal melalui pembiasaan bahasa Jawa krama di Madrasah Ibtidaiyah. *Al-Mihnah: Jurnal Pendidikan Islam dan Keguruan*, 1(1), 68–88.
- Daffa, R. Z., Susanti, N., Pranita, M., Jannah, M. M., Zahra, M. U., Saragih, P. A., & Wijaya, M. A. (2023). Hubungan antara pola makan dan stres terhadap kejadian penyakit gastritis di Desa Tembung Kecamatan Percut Sei Tuan. *Jurnal Keperawatan dan Kesehatan Masyarakat Cendekia Utama*, 12(2), 133–141. <https://doi.org/10.31596/jcu.v12i2.1603>
- Etikawati, A. I., Siregar, J. R., Jatnika, R., & Widjaja, H. (2019). Pengembangan instrumen pengasuhan berbasis nilai budaya Jawa. *Jurnal Ilmu Keluarga dan Konsumen*. <https://doi.org/10.24156/jikk.2019.12.3.208>
- Farid, D. A. M. (2025). Efektivitas model bimbingan kelompok menggunakan nilai luhur “Nrimo Ing Pandum” untuk meningkatkan empati. *Nusantara of Research: Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri*, 12(1), 35–46.
- Halimatussyadiah, H., & Andrian, F. D. (2024). Harmoni keluarga: Integrasi kasih sayang, komunikasi efektif, dan keseimbangan hidup dalam perspektif Islam dan psikologi keluarga. *Familia: Jurnal Hukum Keluarga*, 5(1), 37–53. <https://doi.org/10.24239/familia.v5i1.213>
- Hasyim, F. F., Cinnong, S., Amar, N. N., & Pirri, J. T. (2023). Nilai kerukunan etnis Jawa terhadap motivasi berperilaku masyarakat Jawa: Perspektif psikologi budaya. *Jurnal Ilmu Budaya*, 11(1), 27–35.
- Haviland, W. A., Prins, H. E. L., Walrath, D., & McBride, B. (2020). *Cultural Anthropology: The Human Challenge* (12th ed.). Wadsworth Publishing.
- Hermawati, R., Rosramadhana, Dwiatmini, S., Aliffiati, Nirmala, L. W., Adijaya, S., Koodoh, E. E., Jalil, A., Arlinah, Nasution, A. A., Nurti, Y., Tahara, T., Ilham, I., Setyobudi, I., & Hajar, S. (2025). *Metode Etnografi: Bunga Rampai Antropologi*. Pustaka Larasan.
- Hidayat, M. R., Mumtazah, D., Anshori, A. H., & Fauziati, E. (2021). Internalisasi karakter disiplin pada ekstrakurikuler drum band di MI Muhammadiyah Karangduren Sawit Boyolali. *Jurnal Varidika*, 33(1), 21–37.
- Husain, H., & Fathiyah, F. (2022). Pewarisan nilai-nilai ajaran Islam pada keluarga etnis Mandar. *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, 7(1), 13–29.
- Jati, W. R. (2023). “Narimo Ing Pandum”: How Highlander Women Perceive Poverty as a Destiny in Gunungkidul, Yogyakarta. *Masyarakat: Jurnal Sosiologi*, 28(1).
- Kluckhohn, C. (2020). *Antropología*. Fondo de Cultura Económica.
- Koentjaraningrat. (2020). *Pengantar Ilmu Antropologi*. Aksara Baru.
- Mairani, E. (2020). *Menulis Etnografi: Belajar Menulis Tentang Kehidupan Sosial Budaya Berbagai Etnis*. Yayasan Kita Menulis.
- Meilawati, B. M., Ardanawinata, P. S., Putri, N. D. P., Melandry, M. T., & Wulandari, A. (2026). Nrimo Ing Pandum: Integrasi nilai kearifan lokal pada intervensi gratitude bagi Generasi Z. Dalam *Prosiding Konseling Kearifan Nusantara (KKN)* (Vol. 5, hlm. 646–665).

- Miftachul'Ilmi, A. (2022). Memaknai kehidupan melalui konseling eksistensialisme berbasis nilai budaya Nrimo Ing Pandum untuk meningkatkan self esteem siswa remaja berstatus sosial ekonomi bawah. Dalam *Prosiding Seminar Nasional Bimbingan dan Konseling Universitas Negeri Malang* (hlm. 1–15).
- Mutia, F., Andari, N. P., & Khairunnisa, N. S. (2023). Pemaknaan konsep Nrimo Ing Pandum pada pedagang tradisional di Pasar Legi Surakarta. *Jurnal Ilmu Budaya*, 11(1), 75–81.
- Nurhasanah, L., Siburian, B. P., & Fitriana, J. A. (2021). Pengaruh globalisasi terhadap minat generasi muda dalam melestarikan kesenian tradisional Indonesia. *Jurnal Global Citizen*, 10(2), 31–39.
- Praditha, D. G. E., & Wibisana, I. M. B. (2024). Hukum kearifan lokal: Tradisi, nilai, dan transformasi dalam konteks kepemilikan warisan budaya. *Jurnal Yusthima*, 4(1), 207–214.
- Pratama, D. Y., & Yunanto, T. A. R. (2024). Konsep penerimaan diri orang Jawa ditinjau dari konsep Narima Ing Pandum: Pendekatan indigenous psikologi. *Journal Diversita*, 10(1), 11–19.
- Pratomo, A. I., Pranawa, S., & Liestyasari, S. I. (2020). Internalisasi tata krama Jawa melalui karawitan di SMA Negeri 1 Boyolali. *Indonesian Journal of Sociology, Education, and Development*.
- Prayekti, P. (2019). Konseptualisme dan validasi instrumen Narimo Ing Pandum (studi pada SMK Jetis Perguruan Tamansiswa Yogyakarta). *JBTI: Jurnal Bisnis Teori dan Implementasi*.
- Rakhmawati, S. M. (2022). Nrimo Ing Pandum dan etos kerja orang Jawa: Tinjauan sila Ketuhanan Yang Maha Esa. *Jurnal Pancasila*, 3(1), 7–19.
- Sari, R. R., & Kurniawan, D. A. (2021). Pemaknaan konsep Nrimo Ing Pandum dalam kehidupan abdi dalem Kraton Kasunanan Surakarta. *Candi: Jurnal Pendidikan dan Penelitian Sejarah*, 21(2), 29–45.
- Sawitri, S. M., Pujiyana, P., S. W., Y., Priyatiningsih, N., & Septiari, W. D. (2022). Tantangan budaya Jawa pada era 5.0 bagi pendidikan generasi penerus bangsa. *Sentri: Jurnal Riset Ilmiah*.
- Spradley, J. P., & Elizabeth, M. Z. (2016). *Metode Etnografi*.
- Sudarsih, S. (2019). Pentingnya membangun karakter generasi muda di era global. *Harmoni: Jurnal Pengabdian Kepada Masyarakat*, 3(2), 55–59.
- Sukriyah, E., Sapri, S., & Syukri, M. (2024). Internalisasi nilai-nilai pendidikan agama Islam bagi remaja di lingkungan keluarga di Kota Subulussalam. *Jurnal Education: Jurnal Pendidikan Indonesia*, 10(1), 48–63.
- Suryawan, I. P. P., Sutajaya, I. M., & Suja, I. W. (2022). Tri Hita Karana sebagai kearifan lokal dalam pengembangan pendidikan karakter. *Jurnal Pendidikan Multikultural Indonesia*, 5(2), 50–65.
- Trisnawati, W., & Fauziah, P. (2019). Penanaman nilai karakter melalui pembiasaan berbahasa Jawa pada anak usia dini di Desa Tanggeran Kabupaten Banyumas. *Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini*, 10(2), 93–100.

- Wahyuningsih, S. K. (2018). Perubahan bahasa dan budaya Jawa di Yogyakarta pada era globalisasi. *Jurnal As-Salam*. <https://doi.org/10.37249/as-salam.v2i2.33>
- Widianto, A. A., & Lutfiana, R. F. (2021). Kearifan lokal Kabumi: Media internalisasi nilai-nilai karakter masyarakat Tuban Jawa Timur. *Satwika: Kajian Ilmu Budaya dan Perubahan Sosial*, 5(1), 118–130.
- Wijayanti, I. (2021). Kemerosotan nilai moral yang terjadi pada generasi muda di era modern. *Sustainability (Switzerland)*, 11, 1–14.
- Zakiya, N., & Hariyadi, S. (2022). Nilai budaya kolektivisme dan perilaku asertif pada suku Jawa. *Journal of Social and Industrial Psychology*, 11(2), 62–71.