

## THE HYPERSEMIOTICS OF JAVANESE PROVERBS IN APPRECIATING THE MORNING AND EVENING TIME IN THE SOCIETY OF PASURUAN CITY

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ARTICLE INFO	ABSTRACT
Received: 04-12-2024 Revised: 24-02-2025 Accepted: 28-02-2025 Published: 04-03-2025 Volume: 9 Issue: 1 DOI: <a href="https://doi.org/10.33019/lire.v9i1.418">https://doi.org/10.33019/lire.v9i1.418</a>	This study focuses on how the people of Pasuruan City apply the values of Javanese <i>pitutur</i> in appreciating the morning and evening as integral parts of daily life. <i>Pitutur Jawa</i> , as a form of local wisdom, not only serves as a moral guide but also influences the habits and behavioral patterns of the community. To understand how the meanings embedded in these <i>pitutur</i> are applied in real life, this research employs a <i>hypersemiotics</i> approach, allowing for an in-depth exploration of signs and symbols within the culture of Pasuruan society. The use of hypersemiotics in this study aims to uncover the meanings behind <i>pitutur</i> expressions related to morning and evening time. By utilizing qualitative methods and descriptive analysis, this research collects data through direct observation and interviews with local communities, including cultural figures and residents who uphold the tradition of Javanese <i>pitutur</i> . The collected data is then analyzed to reveal how the people of Pasuruan City interpret and implement these <i>pitutur</i> values in their lives. The findings indicate that the people of Pasuruan City have a deep understanding of the significance of morning and evening in their daily lives. The morning is perceived as a time to be utilized for productivity and discipline. They believe that the morning is the best time to start work with enthusiasm, as reflected in the <i>pitutur</i> " <i>Esuk-esuk kudu sregep</i> ", which teaches the importance of hard work early in the day. Meanwhile, the evening is seen as a time for rest, gathering with family, and reflecting on the activities carried out throughout the day. This value aligns with <i>pitutur</i> such as " <i>Sore-sore ojo dolanan, mundhak kesambet</i> ", which emphasizes the importance of tranquility and introspection. Thus, this study demonstrates that despite the continuous advancement of modernization, the traditional values embedded in Javanese <i>pitutur</i> remain relevant and are still practiced by the people of Pasuruan City in maintaining a balanced life.
<b>KEYWORDS</b> Hypersemiotics, <i>Pitutur Jawa</i> , Morning and Evening Time, Pasuruan City, Local Culture.	

### 1. INTRODUCTION

In Javanese culture, *pitutur* or wise sayings are part of local wisdom passed down from generation to generation. These *pitutur* not only serve as moral teachings that guide one's attitudes and behavior but also act as a compass for navigating everyday life (Hynson, 2015). The Javanese people believe that the values embedded in *pitutur* help create a harmonious, balanced, and meaningful life. One crucial aspect of *pitutur Jawa* is how society appreciates time, particularly morning and evening, as part of the life cycle with profound significance.



As part of the Javanese cultural sphere, the people of Pasuruan City continue to uphold ancestral traditions and values, including respecting the morning and evening hours. In their daily lives, they practice *pitutur* that emphasize the importance of hard work and productivity in the morning, as well as reflection and tranquility in the evening. This concept is not merely a hereditary custom but also an integral part of the local people's mindset and life philosophy.

In Javanese culture, the morning is often associated with new enthusiasm, hard work, and efforts to earn a livelihood. The people of Pasuruan understand that the morning should be used as effectively as possible for productive activities such as working, trading, or cleaning the house. This aligns with the *pitutur* "*Esuk-esuk kudu sregep*", which means that the morning should be spent diligently and enthusiastically. This belief encourages the people of Pasuruan to be more active and motivated in their morning activities, as they believe that one's success is significantly influenced by how they utilize their morning time (Jannah, Yusuf, & Hadi, 2024).

Meanwhile, the evening in Javanese culture is often associated with tranquility, introspection, and togetherness. The people of Pasuruan recognize that after working hard all day, one needs time to rest, reflect on their actions, and spend quality time with family. The *pitutur* "*Sore-sore ojo dolanan, mundhak kesambet*" teaches that the evening is not the appropriate time for playing or engaging in unproductive activities but rather a moment for contemplation and preparation for the next day. This tradition remains deeply rooted in Pasuruan society, as seen in their habit of gathering with family in the evening, engaging in conversations, or simply enjoying a more relaxed atmosphere.

By understanding and practicing the values within *pitutur Jawa*, the people of Pasuruan City demonstrate that they still appreciate local wisdom as part of their cultural identity. These values are not only relevant in traditional life but also remain essential in addressing the challenges of the modern era. Despite the rapid advancements in modernization and technology, the people of Pasuruan continue to uphold the tradition of valuing morning and evening as part of life's balance.

This study aims to analyze how the people of Pasuruan City apply *pitutur Jawa* values in their lives, particularly in appreciating morning and evening time. By understanding how these *pitutur* influence social behavior and daily habits, this research provides deeper insights into how traditional cultural values persist and remain relevant amidst changing times. Additionally, this study serves as evidence that local cultural values continue to play a crucial role in shaping the character and mindset of society, providing a foundation for future generations to maintain balance in their lives.

## 2. LITERATURE REVIEW

To understand how the people of Pasuruan City apply the values of *pitutur Jawa* in appreciating morning and evening time, it is essential to examine semiotic theory as the primary analytical tool. Semiotics in local culture helps identify and interpret signs, symbols, and meanings embedded in various oral traditions and social practices (Nursalam, Santoso, Agus Basuki, Laia, Buena Sinamo, Prastio, 2024). This study will further explore how semiotic theory provides a deeper understanding of local culture, particularly in the context of *pitutur Jawa*.



Moreover, the meanings in *pitutur* Jawa can be understood not only denotatively (literal meaning) but also connotatively (implied meaning influenced by social and cultural contexts). Denotative meaning explains the explicit message within *pitutur*, while connotative meaning uncovers the hidden values behind these expressions. Understanding both layers of meaning is key to interpreting how society perceives and implements *pitutur* in their daily lives.

The hypersemiotic approach is employed in this study to explore the multiple layers of meaning within *pitutur* Jawa. Hypersemiotics allows for a broader analysis by considering the relationship between signs and social systems, as well as how meaning evolves over time (Hagijanto, 2024). Through this approach, this study examines how *pitutur* not only serves as a moral guide but also functions as a social tool that shapes the behavioral patterns of the people of Pasuruan.

## 2.1 Semiotics in Local Culture

Semiotics is the study of signs and meanings, playing a crucial role in understanding culture. (Sebeok, 2001) in *Semiotics and Local Culture* explains that semiotics can be used to analyze culture by identifying various types of signs, such as iconic, indexical, and symbolic signs in cultural communication. In the context of Javanese culture, these signs often appear in the form of *pitutur* or wise sayings that are passed down through generations. The people of Pasuruan City, who continue to uphold Javanese traditions, use *pitutur* as a guide in their daily lives, including in valuing morning and evening time.

Iconic signs in *pitutur Jawa* usually take the form of metaphors that have a direct resemblance to the objects they refer to. For example, in the *pitutur* "*Esuk-esuk kudu sregep*" (Mornings must be spent diligently), there is a clear depiction of the importance of starting the day with enthusiasm and hard work. Indexical signs in Javanese culture can be seen in the causal relationship between an event and its meaning, such as the habit of waking up early being associated with smooth fortune. Meanwhile, symbolic signs in *pitutur* are more complex and often carry deep philosophical meanings, such as the concept of *sangkan paraning dumadi*, which teaches the balance between human effort and destiny.

By understanding these categories of signs, this study can uncover how the people of Pasuruan City interpret and apply *pitutur* values in their lives. This analysis also helps to understand how local culture shapes people's mindset and behavior in valuing morning and evening time.

## 2.2 Denotative and Connotative Meanings in *Pitutur Jawa*

In semiotic studies, (Bouzida, 2014) in *Elements of Semiology* explains that meaning is not only denotative but also connotative. Denotative meaning is the direct or literal meaning that can be understood explicitly, while connotative meaning is the implied meaning influenced by social and cultural contexts. In *pitutur Jawa*, denotative meaning often appears simple, but its connotative meaning is deeper and rich with philosophical values.



For example, the *pitutur* "*Sore-sore ojo dolanan, mundhak kesambet*" (Do not play in the evening, or you might get harmed) has a denotative meaning that children should not play in the evening to avoid danger. However, connotatively, this *pitutur* teaches the importance of using the evening for rest, reflecting on the day's activities, and preparing for the next day. This value reflects the principle of balance in Javanese culture, where hard work in the morning must be balanced with tranquility in the evening.

Furthermore, the concept of the morning as a time for productivity and the evening as a time for reflection also has a broader connotative meaning in the social life of Pasuruan residents. The morning is not only interpreted as the start of the day in a physical sense but also symbolizes enthusiasm, hope, and efforts to achieve life goals. Conversely, the evening symbolizes maturity, wisdom, and introspection on life's journey. Thus, the people of Pasuruan City do not only perceive *pitutur* as practical advice but also as a guide to leading a balanced life.

By employing a hypersemiotic approach, this study can explore more deeply how the people of Pasuruan City understand and apply the meanings embedded in *pitutur Jawa*. This approach enables an exploration of various layers of meaning hidden behind the symbols and signs used in local culture, providing a more comprehensive understanding of the role of *pitutur* in society.

### 2.3 Hypersemiotics as an Analytical Approach

The hypersemiotic approach in this study aims to delve deeper into the meanings of signs and symbols in *pitutur Jawa*, particularly in the context of valuing morning and evening time in Pasuruan City. Hypersemiotics does not only focus on individual signs but also considers the historical, social, and cultural contexts in meaning-making (Mustansyir, 2017). Thus, hypersemiotics enables a richer, multi-dimensional analysis in understanding how *pitutur* functions in society.

In the context of Pasuruan City, hypersemiotics is used to examine how the values of *pitutur Jawa* are applied in modern life. Although society today lives in a fast-paced era with strong modernization influences, many traditional values persist. Through interviews and observations, this study explores how people still use *pitutur* as a guide in managing their time. For example, even though economic and social activities in Pasuruan City have undergone significant changes, values such as morning discipline and evening togetherness remain upheld. Workers and traders still start their activities early in the morning, showing that the principle of hard work in the morning remains relevant. Meanwhile, in the evening, many families spend time together at home or in public spaces, reflecting the values of reflection and togetherness taught in *pitutur Jawa*.

By applying hypersemiotic analysis, this study can uncover not only how people understand *pitutur* but also how these values adapt to changing times. This shows that culture is not static but continues to evolve along with social and technological changes. However, the



essence of *pitutur* values is preserved, indicating that the people of Pasuruan City still respect and appreciate their cultural heritage.

## 2.4 The Relevance of Semiotics in Pasuruan Society

The relevance of semiotics in understanding the culture of Pasuruan City is not limited to analyzing signs and meanings in *pitutur* but also reflects how local culture remains alive in the dynamics of modern life. By using semiotic theory, this study explains how the people of Pasuruan City construct and interpret the meanings of symbols found in *pitutur Jawa*.

For example, in daily life, the appreciation of morning and evening time is understood not only individually but also collectively in social life. This is evident in how people structure their activities based on inherited traditions (Scott, 2009). Awareness of the importance of morning and evening time is not only ingrained in individual mindsets but also forms part of the social structure that shapes the rhythm of life in Pasuruan City.

Thus, this study affirms that semiotics is not just an analytical tool but also an approach that helps understand how local culture continues to persist and evolve under various social and economic conditions. Through this approach, the study provides deeper insights into how traditional cultural values remain relevant and adaptable in modern life and how the people of Pasuruan City continue to preserve and sustain their cultural heritage through the interpretation of morning and evening time.

## 3. METHODOLOGY

This study employs a qualitative method with a descriptive approach to explore in depth how the people of Pasuruan City apply the values of *pitutur Jawa* in appreciating morning and evening time. This method is chosen because it captures the complexity of cultural phenomena that cannot be explained quantitatively (Mahoney, & Goertz, 2006). Thus, this study focuses not only on empirical data but also on interpreting the hidden meanings behind the behaviors and cultural practices of the local community.

### 3.1. Qualitative Approach with Descriptive Analysis

The qualitative approach aims to understand the experiences, perspectives, and social practices of the people of Pasuruan City in perceiving morning and evening time based on *pitutur Jawa*. The data collected includes narratives, descriptions of behavior, and collective community understanding, which are interpreted through semiotic and hypersemiotic theories.

The descriptive approach is used to provide a systematic depiction of the observed phenomenon, specifically how people implement *pitutur* values in their daily lives (Nugrohadi, Tulipa, & Ardhanari, 2022). Through rich descriptions, this study illustrates thought patterns, habits, and meanings embedded in cultural practices related to the appreciation of morning and evening time.

### 3.2. Data Collection Techniques

The data in this study is collected through several techniques, namely:



### 3.2.1. Direct Observation

Direct observation is conducted to examine how the people of Pasuruan City engage in morning and evening activities and how *pitutur* Jawa values are reflected in their daily routines. This technique enables the researcher to capture the natural behaviors of the community without direct intervention.

Observations take place in various locations, such as households, workplaces, and public spaces like town squares or markets. Several aspects observed include: Morning routines, such as preparation for work, household activities, and spiritual practices; Evening activities, including social interactions, rest periods, and reflections on the day's activities; The use of language in daily conversations that reflect *pitutur* Jawa values, such as expressions containing advice on time management.

### 3.2.2. Interviews with Community Leaders and Cultural Practitioners

Interviews are conducted with community leaders, village elders, cultural experts, and individuals with deep knowledge of *pitutur* Jawa. These figures are selected as informants due to their authority in understanding and preserving cultural values.

Semi-structured interviews allow flexibility in exploring deeper meanings behind the responses given by the informants. Some of the key questions include: How do the people of Pasuruan City perceive morning and evening time in Javanese traditions?; What *pitutur* are commonly used to instill values of discipline and reflection in daily life?; How has modernization influenced the application of *pitutur* in contemporary Pasuruan society?

The interview results are analyzed to identify patterns of understanding within the community, both from a traditional perspective and in the context of modern life.

## 3.3. Data Analysis Techniques Using a Hypersemiotic Approach

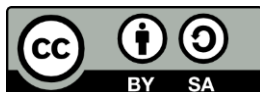
The data obtained from observations and interviews are analyzed using a hypersemiotic approach, which explores deeper meanings behind the signs and symbols in *pitutur* Jawa. This technique is used to identify multiple layers of meaning in the community's perception of morning and evening time (Snowden, 2002).

The analysis is conducted through several stages:

### 3.3.1. Literal Meaning Analysis

At this stage, the signs and symbols in *pitutur* Jawa are analyzed based on their literal or denotative meaning. Literal meaning refers to the direct meaning understood without additional interpretation.

For example, the *pitutur* "Esuk-esuk kudu sregep" (One must be diligent in the morning) has a literal meaning that people should utilize the morning time to work hard. This meaning is explicit and easily understood by the community.



### 3.3.2. Contextual Meaning Analysis

The next stage is contextual or connotative meaning analysis, which explores hidden meanings influenced by the social and cultural aspects of Pasuruan society. Contextual meaning relates to how *pitutur* is applied in daily life.

For instance, the *pitutur* "Sore dudu wektu dolanan, sore wektu sinau" (Evening is not a time for play but for study) not only teaches discipline but also reflects the values of responsibility and preparation for the future. In Pasuruan City, this principle is applied in modern life through the habit of children studying in the evening and adults reflecting after a day's work.

### 3.3.3. Social and Ideological Implications Analysis

Beyond meaning analysis, this study also examines how *pitutur* Jawa holds social and ideological implications in the lives of Pasuruan City's residents. **Social implications:** *Pitutur* serves as a tool to shape collective behavioral patterns that uphold the values of discipline and life balance. By regulating how morning and evening time is utilized, the community develops a shared awareness of living in an orderly manner. **Ideological implications:** The values embedded in *pitutur* function not only as practical guidelines but also as part of Javanese cultural ideology, which emphasizes harmony and balance between work and rest, as well as between material and spiritual life. By understanding these implications, this study demonstrates that *pitutur* remains relevant in modern-day Pasuruan City.

### 3.4. Data Validation

To ensure the validity and reliability of the data, this study employs triangulation techniques by comparing data from various sources and methods (Natow, 2020). **Source triangulation:** Data obtained from observations are compared with interview findings to assess the consistency of the results. If discrepancies arise between community members and cultural experts, further analysis is conducted to understand the factors influencing these differences. **Method triangulation:** A combination of observation, interviews, and semiotic analysis is used to obtain more comprehensive results. This approach enables the study to capture multiple dimensions of meaning embedded in *pitutur* Jawa regarding morning and evening time.

## 4. RESULTS AND DISCUSSION

The values of *pitutur* Jawa remain an essential part of the daily lives of the people of Pasuruan City, particularly in how they appreciate morning and evening time. This tradition not only serves as a normative guideline but also shapes collective behavioral patterns that reflect local wisdom (Morris, Hon, Chiu, & Liu, 2015). The morning is perceived as a time for productivity and discipline, where individuals embody principles of hard work and mental preparedness to face the day. Conversely, the evening serves as a moment for reflection and togetherness, allowing



individuals to evaluate their day's journey and strengthen their bonds with family and the community. More than just a routine, the respect for morning and evening time also reflects the cycle of life and human harmony with nature, as manifested in various *pitutur* and social practices within the Pasuruan community.

#### 4.1. The Implementation of *Pitutur* Jawa Values in the Lives of Pasuruan City's Society

Research findings indicate that the people of Pasuruan City continue to uphold and apply the values of *pitutur* Jawa in their daily lives, particularly in how they appreciate morning and evening time. These values are not only normative but also shape collective behavioral patterns that reflect local wisdom. This implementation is evident in three key practices: discipline and productivity in the morning, prayer and reflection in the evening, and an understanding of life cycles in harmony with nature.

##### 4.1.1. Discipline and Productivity in the Morning

In Javanese tradition, the morning holds significant meaning. It is viewed as the beginning of one's struggle in life, where individuals must demonstrate diligence and readiness to face the challenges of the day. The people of Pasuruan City apply this concept in various aspects of life, as reflected in the *pitutur* Jawa "*Esuk-esuk kudu sregep*", meaning that the morning should be filled with hard work and determination. **Starting the Day with a Hard-Working Spirit.** One manifestation of this value is the habit of waking up early and beginning activities as soon as possible. For the people of Pasuruan City, morning is not merely a time to rise from sleep but a symbol of mental and physical preparedness to engage in a productive day. Many community members start their work early, whether in agriculture, trade, or other sectors. For example, market vendors begin their activities before dawn, ensuring that their goods are ready before customers arrive. Similarly, workers and employees leave home early to avoid tardiness and demonstrate discipline at work. **Cleaning Activities as a Symbol of Readiness for the Day.** Beyond hard work, the morning is also marked by the habit of cleaning the home and surroundings. This activity is not just a routine but carries symbolic meaning. In Javanese tradition, cleaning the house in the morning symbolizes readiness to welcome fortune and prosperity. A clean home represents a clear mind and a heart prepared to receive blessings. In this context, *pitutur* such as "*Esuk-esuk resik, rejeki apik*" (a clean morning brings good fortune) is often taught to children to instill the habit of cleanliness and discipline from an early age.

##### 4.2. Prayer and Reflection in the Evening

If the morning is a time for work and struggle, then the evening for the people of Pasuruan City is a time for reflection, introspection, and togetherness with family. The evening is seen as a transitional moment from busyness to tranquility, making *pitutur* values associated with this time focus on contemplation and balance in life.



#### 4.2.1. Evening as a Time for Reflection and Introspection

In Javanese culture, the evening is considered an ideal time to evaluate the day's actions. This concept is reflected in the *pitutur* "*Sore-sore ojo dolanan, mundhak kesambet*", meaning that evening is not the time to play excessively, as it may lead to negative consequences. The contextual meaning of this *pitutur* is not merely a prohibition against playing in the evening but also an emphasis on the importance of pausing to reflect on one's deeds.

The people of Pasuruan City continue to uphold this value in modern life. Many families spend their evenings having relaxed conversations on their porches, discussing their day's experiences, and exchanging advice. In some communities, evening time is also used for religious activities such as prayer, Quran recitation, or attending communal religious gatherings.

#### 4.2.2. Togetherness with Family and Community

In addition to reflection, the evening also serves as a moment of togetherness for the people of Pasuruan City. Many families use the evening as an opportunity to gather and converse before nightfall. This activity reflects the strong sense of togetherness in Javanese culture, where social interactions with family and neighbors remain highly valued.

In some neighborhoods, particularly in villages, residents often gather at local food stalls or community halls to discuss various topics, from economic matters to social events. This tradition reflects the Javanese philosophy of maintaining harmonious social relationships.

#### 4.3. Life Cycles and Harmony with Nature

Beyond its practical function in daily life, *pitutur* Jawa also embodies profound philosophy regarding life balance. The people of Pasuruan City understand that morning and evening are not merely divisions of the day but also representations of the human life cycle and the relationship between humans and nature.

##### 4.3.1. Morning as a Symbol of Life's Struggles

For the Javanese, the morning symbolizes youth and the beginning of life's journey. This phase is when individuals must work hard, develop skills, and build their future. Therefore, values such as discipline, perseverance, and mental preparedness are highly emphasized in *pitutur* related to the morning.

This value is evident in the lifestyle of the people of Pasuruan City, who strive to make the most of their mornings for productive activities. This practice aligns with the principle that hard work in the early stages of life will yield positive outcomes in the future.

##### 4.3.2. Evening as a Time for Contemplation and Transition

Conversely, the evening symbolizes maturity and the phase of reflection. Just as the sun begins to set, the evening reminds individuals of the importance of evaluating their achievements and preparing for the days ahead. In this context, the people of Pasuruan City practice the value of balance, recognizing that life is not only about hard work but also about finding harmony between activity and rest.



This philosophy aligns with the concept of "*Cipta, Rasa, Karsa*", where individuals are taught not only to use intellect (*cipta*) in their work but also emotions (*rasa*) and willpower (*karsa*) to create a balanced life.

## 5. CONCLUSION

Based on the findings of this study, it can be concluded that the people of Pasuruan City continue to uphold and apply the values of *pitutur* Jawa in appreciating morning and evening time. The morning is understood as a period of productivity and discipline, during which individuals must work hard and prepare for the future. Meanwhile, the evening is utilized for reflection, introspection, and togetherness with family.

The hypersemiotic approach reveals that the meaning embedded in *pitutur* Jawa is not merely literal but also carries deeper contextual and ideological dimensions. These meanings contribute to shaping social behavioral patterns that emphasize balance between work and rest while reinforcing cultural identity amid changing times.

These findings also indicate that despite ongoing modernization, traditional cultural values still hold a significant place in society. By preserving and adapting *pitutur* Jawa values in a broader context, the people of Pasuruan City demonstrate that culture is not static but continuously evolves in response to contemporary dynamics.

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