

# **Relevance of Javanese Unen-Unen "Witing Tresna Jalaran Saka Kulina" in The Digital Era**

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## **Abstract**

*"Witing tresna jalaran saka kulina" is a Javanese proverb that reflects cultural values and philosophies in social relationships, emphasizing how love or emotional attachment grows through repeated interaction and habituation. As communication habits increasingly shift to the virtual realm, this study examines whether the meaning of this proverb persists or undergoes transformation in the modern context. Using Hans Robert Jauss' reception theory, this research analyzes how people, especially the younger generation, understand and reinterpret this proverb in the digital era. Data were collected through a questionnaire and textual analysis of the novel Kadang Suriname Sanak Merapi, which illustrates the proverb's relevance in both traditional and modern contexts. The results show that the proverb is still understood and considered relevant by the wider community, although its meaning has expanded to include digital interactions, such as frequent messaging and video calls, as new forms of "habit". This adaptation demonstrates the flexibility of traditional values in adapting to modern communication patterns. The study concludes that "witing tresna jalaran saka kulina" remains a significant cultural heritage, reflecting universal values about the importance of habit in building emotional closeness, even in the digital age.*

**Keywords:** *witing tresna jalaran saka kulina; Javanese society; digital era.*

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# **Relevansi Unen-Unen Jawa "Witing Tresna Jalaran Saka Kulina" di Era Digital**

## **Abstrak**

"Witing tresna jalaran saka kulina" merupakan peribahasa Jawa yang mencerminkan nilai-nilai budaya dan filosofi dalam hubungan sosial, yang menekankan bagaimana cinta atau keterikatan emosional tumbuh melalui interaksi dan pembiasaan yang berulang. Seiring dengan semakin bergesernya kebiasaan berkomunikasi ke ranah virtual, penelitian ini mengkaji apakah makna peribahasa ini tetap ada atau mengalami transformasi dalam konteks modern. Dengan menggunakan teori resepsi Hans Robert Jauss, penelitian ini menganalisis bagaimana masyarakat, khususnya generasi muda, memahami dan memaknai ulang peribahasa ini di era digital. Data dikumpulkan melalui kuesioner dan analisis tekstual novel Kadang Suriname Sanak Merapi, yang menggambarkan relevansi peribahasa dalam konteks tradisional dan modern. Hasil penelitian menunjukkan bahwa peribahasa tersebut masih dipahami dan dianggap relevan oleh masyarakat luas, meskipun maknanya telah meluas hingga mencakup interaksi digital, seperti seringnya berkirim pesan dan panggilan video, sebagai bentuk baru "kebiasaan". Adaptasi ini menunjukkan fleksibilitas nilai-nilai tradisional dalam beradaptasi dengan pola komunikasi modern. Penelitian ini menyimpulkan bahwa "witing tresna jalaran saka kulina" tetap menjadi warisan budaya yang

penting, yang mencerminkan nilai-nilai universal tentang pentingnya kebiasaan dalam membangun kedekatan emosional, bahkan di era digital.

**Kata kunci:** *witing tresna jalaran saka kulina; masyarakat Jawa; era digital.*

## Introduction

"Witing tresna jalaran saka kulina" is a popular Javanese proverb traditionally used in the context of love stories, especially in describing how love can grow over time through repeated interaction and habituation. In the past, this proverb was often quoted in traditional Javanese literature and cultural narratives to describe the gradual development of romantic relationships. However, in the modern era, especially among millennials and the younger generation, this proverb has also found its place in popular culture, such as in songs, movies and social media content. The paradigm shift of today's youth who are more accustomed to instant and digital interactions has led to the reinterpretation of this proverb. Although the essence of the proverb remains, the medium used to form "habits" has evolved from physical interaction to digital communication, reflecting the changing dynamics of social relationships in the digital era. The phenomenon in love life when someone initially rejects love, but through continuous interaction, the love can be accepted and grows has become something that is considered commonplace, even a habit. Habits that have traditionally been a cultural value orientation need to be studied in line with the development of community culture. Especially in the era of globalization, culture and traditional values often undergo transformation during the era of globalization and rapid technological development. Many aspects of life have

changed because of this, including the way people perceive this proverb. This is in line with (Robby Darwis Nasution 2017) that with the development of information and communication technology, everyone can easily access information around the world, so the influence of technology and communication can change perspectives and social interactions in society, the transformation of traditional cultural values is very important in the era of globalization.

Along with the development in the modern era, the proverb "*witing tresna jalaran saka kulina*" which is usually popular among Javanese people has rarely been heard used among young people. This can be caused by the social interaction of young people today occurs more through digital media and social media, which accelerate the introduction of new things and accelerate the relationship between people without having to interact directly and continuously. According to (Rut Kristina Hutabarat 2023) social media has a negative effect, namely distancing people who are close, and face-to-face interactions tend to decrease. Meanwhile, according to (Hamirul et al. 2022) the emergence of love can occur when you are used to someone's presence. Therefore, "*witing tresna jalaran saka kulina*" may no longer be relevant in the context of relationships built quickly through online interactions that do not require habits or regular physical interactions. The changing patterns of life and social interaction in this modern

era raises a big question mark whether this Javanese proverb is still relevant and understood by the younger generation living today.

Technological advances, changes in the way of communicating, and cultural globalization play a large role in changes in the interaction of young people. Changes in the way of communication can be seen when in this modern era, communication occurs quickly and instantly, communication is usually done through social media so it is often temporary and takes a long time to develop. Of course, this is contrary to the concept of "*witing tresna jalaran saka kulina*" which emphasizes repeated interaction and habituation. In the influence of globalization, global culture brings a variety of new values and norms that may conflict or differ from traditional values as contained in the proverb. In his research, (Fatimah, Reza, and Sutari 2024) explains that as a result of cultural influences, awareness of Indonesian cultural values is decreasing. Similarly, the research (Mahaputra and Yamin 2023) states that access to information, especially the internet, can affect the views, values and life goals of the younger generation. Their perspective can change due to social interaction in the digital era. Compared to in-person and ongoing communication, the study found that social media allows for faster and broader communication. Then, the results show how technology has changed social dynamics, which can have an impact on the meaning and usefulness of the saying "*witing tresna jalaran saka kulina*".

Not apart from the above phenomenon, this research also utilizes a literary sociology approach. Goldmann places literature

as a dynamic historical product (Anwar 2015). This approach is relevant because it examines the relationship between a literary text, such as the novel *Kadang Suriname Sanak Merapi*, and the socio-cultural context that surrounds it. In this case, the expression "*witing tresna jalaran saka kulina*" is analyzed as a representation of social values that reflect the dynamics of human interaction in traditional and modern contexts. This proverb teaches the importance of good relationships between people in everyday life, whether in the family, community, friendship, or work environment. In the context of Javanese culture, the saying "*witing tresna jalaran saka kulina*" reflects how habit and repeated interaction can foster a sense of love or closeness to someone or something. This phenomenon is often found in social life and is in line with that experienced by Trisnah in the novel entitled *Kadang Suriname Sanak Merapi* by Fuji Rieng Prastowo. The novel *Kadang Suriname Sanak Merapi* combines personal, historical, and cultural stories. The novel *Kadang Suriname Sanak Merapi* combines personal, historical, and cultural stories. The novel also tells the story of the Javanese who migrated to Suriname, then settled in the Netherlands and how it influenced the lives and identities of subsequent generations. In the novel, it is told that the main character, namely Trisnah, is a young child of Javanese descent who lives in the Netherlands. He has social pressure, identity conflicts, and bad personal experiences with his own culture, namely Javanese culture, so he rejects Javanese culture. However, after gaining experience working at *Nederlandse Publieke Omroep (NPO)*, a Dutch state

television station, which made him cover various matters related to Javanese culture in the Netherlands, he became often in direct contact with Javanese culture through his work. In addition, he also often interacts with his co-workers who often discuss Javanese culture. This made him begin to realize the beauty and values of his own cultural heritage. The condition that Trisnah passed through reflects the concept in the saying "*witing tresna jalaran saka kulina*", which means that habituation and constant interaction can foster a sense of love for their own culture. The story of Trisnah shows how habits and complicity can change perceptions and foster love despite initial incompatibility or rejection.

Trisnah's character is also in accordance with today's young people who are in the midst of global cultural influences in the modern era, allowing young people to start forgetting their own culture. As explained (Sahid 2019) in his research that the era of globalization can have an impact on the loss of one's own culture or traditional values, local culture has lost its cultural contact or lost communication with the younger generation. In the midst of the era of globalization and the flow of information that continues to spread, many foreign cultures enter and are set as an example by today's young generation, although they may not fit in. Meanwhile, traditional values are often pushed aside, which means they can be lost if they are not studied over time (Hamirul et al. 2022). This study aims to find out how the proverb "*witing tresna jalaran saka kulina*" is understood and relevant by the wider community in the current digital era, as well as to find out the changes in the

meaning of the proverb in the modern era. Researching these proverbs provides insight into the way Indonesian society views relationships, especially in the context of closeness and social interaction.

## Literature Review

"*Witing tresna jalaran saka kulina*" has been widely used in various contexts, from traditional Javanese literature to modern popular culture. As in the novel *Kadang Suriname Sanak Merapi* by Fuji Riag Prastowo, this proverb is used to describe the protagonist's fondness for Javanese culture through repeated interactions and exposure. This reflects the proverb, where love or attachment grows through continuous habituation. In addition, in the lyrics of Javanese pop songs, such as "*Ora Ngganteng*" by Didi Kempot, this proverb is used to describe the process of falling in love through repeated encounters and shared experiences.

In contemporary popular culture, this proverb has also made its way into modern media. This proverb is also found in the song "*Tresnomu Jalaran Soko Kulino*" sung by Jilta Ozora. Similarly, on social media platforms, these proverbs are often used in content about relationships, especially those that develop through digital interactions. For example, the #witingtresno hashtag on TikTok has been used in more than 100 videos, where users use this proverb to explain their feelings or share experiences. Also, in modern movies, such as "*Purple Hearts*" aired on Netflix and directed by Elizabeth Allen Rosenbaum, which tells the story of Cassie and Luke who both don't love each other but are involved in a fake

marriage, then over time, they come to truly love each other. These examples show how this proverb remains relevant in the context of modern relationships, where <habits> are not only formed through physical encounters, but also through intense and consistent interactions, both direct and indirect. While not all examples involve digital communication, the essence of this proverb is still evident in various forms of interaction, both traditional and modern.

The principle that habit and constant interaction can foster a sense of attachment is also found in various cultures in Indonesia. This shows that this expression has universal value as part of cultural heritage in social communication. For example, in Sundanese culture there is the proverb "*Asa jadi rasa, rasa jadi tresna*", which describes how togetherness can foster a sense of comfort and then develop into love or emotional attachment. Also, in Minangkabau, there is the proverb "*Alah bisa karena biasa*", which emphasizes the importance of habit in shaping ability and attachment to something. A similar concept is also found in Bugis/Makassar culture with the principle of "*Sipakatau, sipakalebbi, sipakainge*", which emphasizes how the habit of respecting, honoring and reminding each other can create close social relationships. Meanwhile, in Indonesian itself there is the proverb "*Tak kenal maka tak sayang*", which has a similar meaning to "*witing tresna jalaran saka kulina*" namely that love or attachment arises through constant interaction.

This research will also provide insight into how Javanese culture remains relevant and can synergize with other cultures in Indonesia. The diversity of responses or

responses of a person in the understanding of reading this literary work will be born the diversity of the reader's knowledge. Then, the relationship of the proverb "*witing tresna jalaran saka kulina*" with literary works was also revealed in the research (Afifah and Sari 2022) described as the bitterness of the main character in living the destiny of the character's life in the novel *Hati Sinden*, while this proverb is also used in the novel *Hati Suhita* to describe the despair and patience of the main character in facing domestic problems. Then in the research (Setyorini and Pramudiyanto 2023), culture can be in various ways, one of which is to study and explore Javanese idioms through *Cerkak "Kidung Tresna"* which has various expressions that can be implemented in everyday situations and life, one of which is *paribasan (witing tresna jalaran saka kulina)*. In addition, research (Day and Wieringa 2024) in *Philological Encounters* shows how Javanese literature can be analysed with contemporary theoretical approaches, highlighting the relevance and transformation of the proverb meanings in a modern context, especially in the face of social and cultural changes in the digital era. Another study by (Widodo et al. 2023) also examined how virtual interaction plays a role in maintaining local cultural values, showing that despite the shift in communication media, traditional values can still thrive through contextual adaptation in the digital era. In addition, research by (Dewi 2024) examines the practice of 'sambat' among Javanese youth, a verbal act of jokingly sharing grievances that has become increasingly visible in recent years. This practice involves the use of Javanese language mixed with



non-linguistic comedic touches to express collective identity, demonstrating how traditional elements can adapt and remain relevant in contemporary cultural dynamics

Meanwhile, research by (Intang 2023) highlighted the representation of the form and value of local wisdom in the pantun seloka of the West Kotawaringin community using Roland Barthes' semiotic theory. The findings show that traditional cultural values are still maintained even though the medium of delivery has changed. This research is similar to that conducted by (Yenrizal and Sirozi 2024), who explored environmental wisdom in Uluan pantun from the perspective of symbolic interactionism. Both studies show how oral traditions remain relevant in modern society, even though the social context has changed.

Furthermore, research by (Oktiana 2015) discussed the theme of love in Javanese *cerkak* with a structural approach. Although the study discusses social relationships in Javanese literature, its approach is different from this research on the proverb 'witing tresna jalaran saka kulina', which uses Hans Robert Jauss' reception theory to explore how modern readers understand and reinterpret the proverb witing tresna jalaran saka kulina in the digital era.

These studies show that cultural values and local wisdom can survive despite changes in the way messages are communicated and delivered. However, these studies still focus on structural or semiotic analyses, without addressing how today's young generation understands and reinterprets proverbs in the digital era. Therefore, this study fills the gap by using a

reception theory approach to examine how the meaning of the proverb witing tresna jalaran saka kulina evolves with changes in communication media and social interaction patterns of modern society.

This study uses Hans Robert Jauss' reception theory to analyse readers' responses to literary texts. Reception theory discusses how the reader receives a literary work after reading (Jannah and Nugroho 2021). As Jauss thought, literary works are not objects that stand alone offer the same view to every reader in every period. This reader response according to Jauss can be studied from the perspective of the horizon of hope. The true Horizon of Hope only talks about how a literary work should be valued and interpreted when it appears, but it does not end with the establishment of its meaning. This theory emphasizes the importance of social and historical context in understanding the meaning of the text (Rusdi 2023). Social elements in literary works often describe economic, political, and social issues related to the daily life of the reader. This theory also pays attention to how the text has meaning to the reader and in what situations the text is meaningful to the reader (Iser 1987). Thus, this study will analyze the *Kadang Suriname Sanak Merapi* to reveal how the story reflects the social and cultural dynamics of modern society.

## Research Methods

This study uses qualitative methods and a sociology of literature approach to analyze the relationship between literary texts and the socio-cultural context surrounding them. According to (Irma 2017), the sociology of literature approach

can be used to consider, understand, and assess social issues in literary texts. Specifically, this approach is used to examine how the novel *Kadang Suriname Sanak Merapi* reflects the dynamics of human interaction in both traditional and modern contexts, particularly in the digital era. By focusing on the proverb *«witing tresna jalaran saka kulina»*, this research explores how social values and cultural norms are represented and reinterpreted in the novel. Novels are literary works that directly show various aspects of social structure, family relationships, class conflicts, and so on (Purnamasari 2021).

The data were analyzed using Hans Robert Jauss's reception theory, which emphasizes the role of the reader's experience and social context in interpreting literary texts. This approach allowed us to explore how the younger generation understands and reinterprets the proverb *«witing tresna jalaran saka kulina»* in the context of digital interactions. By focusing on the *«horizon of expectations»*, we examined how respondents' personal experiences and social backgrounds influenced their interpretation of the proverb, particularly in relation to modern communication patterns such as social media, instant messaging, and video calls.

The data in this study were collected through a questionnaire distributed to 50 respondents, consisting of 87.7% female and 12.3% male participants, aged between 18 and 40 years. As many as 76.9% of respondents came from Javanese cultural backgrounds, while the rest came from outside Javanese culture. Respondents are students, workers, and college students who actively use social media, making it relevant

to the research context in the digital era. The questionnaire included open-ended questions designed to explore respondents' understanding and interpretation of the proverb *«witing tresna jalaran saka kulina»* in the context of modern relationships and digital interactions. Additionally, textual analysis was conducted on the novel *Kadang Suriname Sanak Merapi* to examine how the proverb is represented and how it reflects social and cultural dynamics.

## Results and Discussion

This research uses Hans Robert Jauss's theory of reception to explore and examine how the proverb *«witing tresna jalaran saka kulina»* is understood and interpreted by the wider community, especially the younger generation, in an evolving social and cultural context. Jauss (1982) in his book *Toward an Aesthetic of Reception* explains the urgency of the reader's experience and social context in understanding a text. The following is an analysis of the proverb *«witing tresna jalaran saka kulina»* using Jauss theory of reception by looking at how the background of social change, culture, and technological advances affect perception and meaning;

### Understanding and Relevance of The Proverb

Responses related to understanding related to the saying *«witing tresna jalaran saka kulina»* based on the results of the questionnaire showed that 92% of respondents had heard or read the saying *«witing tresna jalaran saka kulina»*. Not much different, 86% of respondents understood the meaning of the saying *«witing tresna*

*jalaran saka kulina*"as "love grows out of habit". Furthermore, the explanation of the respondents about the meaning of "*witing tresna jalaran saka kulina*" is related to the relevance of this proverb to their lives in the modern era. When asked to rate the relevance of this saying in the digital era, respondents indicated a diversity of responses. In Jauss's thinking, the diversity of responses or reader responses to literary works is what is called the aesthetic of reception. Therefore, it is not surprising that there are various responses that produce different perspectives on certain phenomena, showing how each reader gives new meanings according to their respective experiences and contexts (Erwhintiana and Fitriani 2021). About 60% of respondents feel this saying is still relevant to their lives in this modern era, while the rest feel it is less relevant to the current context. This can be seen from the statements of several respondents, namely Halimah, Azizah, and Nicholas, among others, as follows;

*"In an arranged marriage or a relationship that begins with an introduction through family or friends, love may not appear immediately. However, after often being together and understanding each other, love can develop"*

*"In a family context, a person may feel that love for family members grows over time, due to the habit of supporting each other and being close to each other."*

*"Very relevant. I feel closer to my friends because we often hang out and do chores together."*

The responses of the respondents above show that the relevance of the saying «*witing tresna jalaran saka kulina*» greatly affects a person in living their daily lives in various aspects. This saying is not only relevant to the love life between individuals, but also the feeling of love for something like the statement of Ananda and Naufal as respondents:

*"Relevant, I have experienced love because I am accustomed to a subject at school, namely sports lessons."*

*"At first I was not very interested in some activities, such as cooking, writing, or gardening. However, after doing it regularly, I was able to start loving the activity."*

Interest and liking can be one of the benchmarks to increase one's motivation in doing an activity with a sense of pleasure. In addition, some respondents gave reasons in detail that the saying «*witing tresna jalaran saka kulina*» is not relevant to everyday life. Of all the irrelevant answers, there was only one respondent who gave reasons why the saying is irrelevant to everyday life.

Furthermore, some respondents responded that the saying «*witing tresna jalaran saka kulina*» is still relevant. Although forms of social interaction have shifted towards digital, the basic principle that habits or frequency of interaction can foster love still holds true. One of the respondents, Zevran, stated:

*"Although we often communicate through social media, the intensity and frequency of communication can build closeness and foster feelings of love, just like the habit of meeting physically in the past."*

This view suggests that although the media and forms of communication are



changing, the basic principles associated with habit and repetition in shaping the feeling of love are preserved. Familiarity built through repeated interactions on digital platforms can foster feelings of emotional attachment, similar to hands-on experience in an offline context.

*"Because witing tresna consequences of kulina knows no time limits and can happen to anyone."*

Based on the above quote, one of the respondents, Yuli, supported Zevran's statement that relationships can change quickly, but for those who are able to maintain a routine and habit of communicating, love can grow stronger. Later, the understanding of young people in interpreting the saying *"witing tresna jalaran saka kulina"* also experienced a deepening of views. This can be seen through the statement of Marshanda, which is as follows:

*"I find the phrase <witing tresna jalaran saka kulina> hugely relevant to the novel (Kadang Suriname Sanak Merapi). A love story that develops not from a short meeting, but from habits and daily routine. Gradually, the feeling of love for Culture emerged because they often talked about Javanese culture and shared experiences."*

Basically, every human being has different views, feelings, and experiences. The following is a response from one of the respondents, Fendi, related to the saying *"witing tresna jalaran saka kulina"* which is not relevant to everyday life:

*"It's irrelevant, because I've never experienced that. I get bored easily when doing something, so the <habit> often*

*makes me bored and want to finish it immediately."*

Generational differences also affect how a person views the understanding of things. Based on Jauss's view, every reader's reading from time to time will experience changes in the horizon of his expectations in a literary work. However, the useful horizon of hope Awakens the reader's old memory both the old and fixed horizon of hope and the horizon of hope that changes according to the period of his day.

### Change of meaning and adaptation in the context of the younger generation

The younger generation tends to adapt the meaning of *"witing tresna jalaran saka kulina"* according to their reality and experience in the digital era. Based on the questionnaire data, the younger generation sees this maxim more in the context of digital interactions. As many as 75% of respondents under the age of 30 associate this saying with frequent and intense online interaction habits, such as sending messages every day or making regular video calls. It is considered a new form of "habit" that can foster love or attachment. One respondent, Qaswari, revealed that:

*"Relationships in the digital era are built more from the habit of communicating online. Despite not meeting in person, frequent communication makes feelings even deeper."*

The saying *"witing tresna jalaran saka kulina"* has expanded its meaning from a physical habit to a digital habit, demonstrating the flexibility of

interpretation based on a changing social context. Jauss's approach of the reader's expectation horizon is particularly relevant here. The younger generation has different expectations of relationships and love. As the opinion of one of the respondents, Earlene, the following:

*"There is a shift in meaning, I think. In the past, <custom> meant meeting and interacting directly. But now, digital interactions such as likes, comments, or replies on social media are already considered a form of habit that can foster likes, even love."*

Based on the above quote, it can be analyzed that the younger generation may see that habits no longer have to be physical meetings, but habits of interacting consistently, such as texting each other every day, commenting on social media, or playing online games together. For them, love can still grow from repetitive routines and interactions, it's just that the medium has changed. Similarly, what was expressed by Qaswari as a respondent:

*"Yes, the younger generation interprets this expression in a digital way. They feel close through online communication, not just from in-person meetings."*

The quote above explains that the younger generation interprets "*witing tresna jalaran saka kulina*" no longer in the context of physical encounters, but through the digital experiences they live. The younger generation sees <*witing tresna jalaran saka kulina*> in a digital context. This change in meaning also has an impact on the adaptation of the younger generation from frequent online interactions as important as

the habit of meeting in person. Pramudya, one of the respondents, said:

*"It seems that yes, because my 12-year-old sister thought that the phrase had the meaning "if it is love, then it will get used to it""*

Based on the above quote, this change in meaning also occurs in understanding the meaning of the proverb "*witing tresna jalaran saka kulina*" itself. Sometimes the younger generation expands the meaning other than due to lack of knowledge related to language but also makes it easier for the meaning to be more instant to be implemented. Not only that, the media that bridges one's acquaintance with other strangers is also facilitated by technological advances to be completely online, this can be seen from the statements of Endang and Marshanda who are respondents, including the following:

*"The use of dating apps like Tinder or Bumble, where two people can get to know each other and interact intensely for a few days or weeks, then decide to meet in person. In this context, "kulina" is created quickly through intense digital interaction."*

*"The younger generation now tends to be more pragmatic. The expression <witing tresna caussana saka kulina> is often considered old-fashioned because they are used to more instant and fast relationships. For example, many young people who start a relationship from dating apps and in a short time they feel fit, without the need for regular interactions for a long time."*

From the above statement, all interactions carried out by the younger generation are almost entirely turned into online. The younger generation knows that interest and liking can come from usually meeting and chatting in online media, but without taking a long time to change the habit of communicating online into liking. This is in line with Jaus's view that the reader's experience and social context influence their interpretation of the text. In this case, "*witing tresna jalaran saka kulina*" is reinterpreted in the context of social media, where "need" is interpreted as repeated digital interactions. The younger generation tends to be able to understand "kulina" as an interaction that occurs in the digital world.

### Transformation of cultural values and relevance

In addition to the context of romance, the saying "*witing tresna jalaran saka kulina*" is also found relevant in the cultural context. Based on the results of the questionnaire, 65% of respondents indicated that they are aware of the cultural values contained in this saying, especially in terms of appreciating and loving their own culture after being constantly involved or exposed to it. For example, some respondents admitted that they began to love Javanese culture after being frequently involved in cultural activities or exposed to cultural elements. Some respondents shared their experiences related to changes in views or love for culture after continuous contact with culture. As Zevran and Ananda put it:

*"At first I didn't really love my culture, but after participating in events a lot and*

*understanding more deeply, I began to love her."*

*"Ever, I used to be hard to practice karawitan, but the more I practiced and lived I became in love with karawitan."*

Based on the quote above, a sense of reluctance and indifference that is done continuously will foster interest and a sense of liking subconsciously because it has been accustomed. This is in accordance with the story of the character Trisnah in the novel *Kadang Suriname Sanak Merapi* by Fuji Riag Prastowo, Trisnah is the main character in the novel who is described as a woman of Surinamese descent who lives in the Netherlands and uses Western style for her daily life, initially she hates her own culture, Javanese culture, because it is considered *laun* began to appreciate Javanese culture after repeatedly interacting with him through his work and environment. The following is an excerpt from the novel *Kadang Suriname Sanak Merapi* by Fuji Riag Prastowo related to changes in views or love for culture after continuously intersecting with Javanese culture:

*Alon-alon aku bisa seneng karo kanca-kanca kang seneng guyon lan grapyak tenan karo kabeh wong. Sanajan kabeh lair lan gedhe neng Walanda, aku ora ngrasa kerja karo wong Landa. Iki kapisan aku ngrasa kaya ngene. Wong Landa iku dhasare ora nyenengake, galak, pokil, lan ora duwe subasita. Aku kaget menawa Renske lan Frank kang duwe getih Landa luwih akeh, pawakane ya jan tus Landa ananging atine luwih kaya wong Jawa. Aku isin amarga aku wong Jawa nanging wis lali Jawane. Aditya is also very nice. She was also friendly even though I was bitter with her. I can now love my work.*

*Ing jero atiku, aku wis niyat temenan menawa bisa mulih Jawa kanggo gawe pawarta bab kabudayan Jawa. Simbah Soedinah, mesthine seneng ora eram."*

The above quote is in line with Jauss' theory, which emphasizes that readers' understanding of text is strongly influenced by social context and their personal experiences. In this case, although the medium of interaction has changed from physical to digital, the value of habit in cultivating love persists. The responses of respondents who have read the novel *Kadang Suriname Sanak Merapi* by Fuji Riag Prastowo also strengthen the understanding related to the saying "*witing tresna jalaran saka kulina*", expressed by Mufida and Sawuka as follows:

*"I find the phrase <witing tresna causa saka kulina> hugely relevant to the novel. A sense of love that develops not from a short meeting, but from habits and daily routine. Gradually, the feeling of love arises because Trisnah often interacts and intersects with Javanese culture."*

*"I have read the novel. The story in the novel is about the closeness that develops because of the habit in line with the phrase <witing tresna kasalan saka kulina."*

Based on the explanation and elaboration, it can be concluded that each reader has a different impression of the novel he is reading. Of course, in this case, it is influenced by the aesthetic distance possessed by the reader. Readers who have read the novel receive a well-related understanding of the proverb "*witing tresna jalaran saka kulina*" which is closely related to Javanese culture.

Moreover, this proverb is not only relevant in the context of romantic relationships, but also in how a person can love and appreciate his own culture after constant exposure to it. Other experiences are also shared by Sahrul and Dian:

*"Yes ever. I used to not like The Song Song Song because I think it's less cool, but after hearing it often, now I like it because every song has a good meaning and the tone is also beautiful."*

*"My friend who at first was not too interested in Javanese culture may gradually start to like the culture because he is often involved in Javanese cultural events, listening to gamelan music, or even learning Javanese."*

The quotes above can be concluded that if someone has been involved in the learning process or often watch cultural performances, they can begin to understand the beauty and philosophy contained in the art, and eventually fall in love with the culture itself. A similar thing was also found in one of the respondents, Endang, among others as follows:

*"After I constantly heard and used the Javanese language in everyday communication in the family or community, I began to realize the beauty and tenderness in speaking Javanese, especially in polite and respectful interactions."*

Based on the data above, along with frequently communicating with family or environment that uses Javanese, someone may begin to like and appreciate the uniqueness and richness of vocabulary in the language. Gradually, the younger generation began to use Javanese more often in conversation and feel more



connected to their cultural identity and values.

### Digital interaction as a new form of "Kulina"

Most of the respondents by 75% of the results of the questionnaire identified that digital interaction can be considered a new form of "kulina" or a habit capable of cultivating love. In this context, "kulina" which originally referred to the habit of repeated physical encounters is now reinterpreted in the form of intense and continuous digital interactions. Respondents noted that although there are no physical encounters, the frequency and intensity of digital communications, such as chats, video calls, and instant messaging, can create feelings of attachment and even love. One of the respondents, Halimah, explained:

*"In the digital era, <kulina> can mean communicating frequently online. Despite not meeting in person, a sense of love can grow from this digital habit."*

This statement shows that habits in the digital context retain the same essence as physical habits, namely fostering emotional closeness through repeated interactions. Although the medium of interaction has changed from face-to-face meetings to digital communication, the principle that the habit of cultivating love remains. A similar response from one of the respondents, Hamizah, was as follows:

*"I tend to interpret "kulina" or habit as the frequency of digital interaction. They may feel closer or fall in love faster because of frequent communication through social media, chat, or video calls, without the need to meet in person often. This expression remains relevant, but the habitual medium has changed from*

*physical to digital."*

The concept of "concretization" in the reception theory of Hans Robert Jauss provides an in-depth explanation of this phenomenon. "Concretization" refers to the process by which readers or users interpret and fill in the meaning of a text or proverb based on their personal experience and social context. In this case, the saying "*witing tresna jalaran saka kulina*" is adapted by the younger generation who are more familiar with digital technology, where the habit of interacting online has become an integral part of their social life.

*"Couples who are in different cities or countries can still maintain their relationship with a high intensity of digital communication, such as video calls every day or chats throughout the day. They interpret "kulina" in this digital form as the basis of their relationship."*

The quote above is a response from Dean as a respondent. Based on the above quote, the younger generation tends to fill in the meaning of the proverb "*witing tresna jalaran saka kulina*" through their digital experience, the respondents indicate that the principle of habit as the basis for the formation of feelings of love remains relevant, although the form of the habit has changed. In addition to digital experiences, the interaction of the younger generation online also has an impact on how social interactions are. Here is the opinion of Naufal as one of the respondents:

*"There are young people who interpret "kulina" in the context of a community or social group. The habit of gathering in a particular community can foster a sense*



*of love, not only for the individual, but also towards the same goal or mission."*

This shift from physical to digital mediumship reflects ongoing cultural and social adaptation. Social interaction is no longer limited to physical spaces but extends to digital spaces, where the intensity and frequency of digital communication can play an equally important role in building emotional connections.

*"Although "kulina" here no longer means the habit of meeting in person, but the habit of communicating online can still grow love."*

The quote above is a response from Halimah as a respondent. Despite changes in the way habits are formed and practiced, the essence that habits can foster love is maintained. This adaptation demonstrates the flexibility of the concept of "kulina" in the face of changing times and technologies, and how traditional values can transform to remain relevant in a modern context. It also reflects that, regardless of the medium used, emotional closeness and deep attachment are still highly dependent on the intensity and habits of the interaction, whether in physical or digital form.

### Global cultural influences and social dynamics

Respondents also said that globalization and social media have brought new values that sometimes conflict with traditional values such as those contained in "*witing tresna jalaran saka kulina*". Some respondents felt that although social media accelerated relationships, the depth and quality of relationships remained dependent on repetitive habits

and routines. This suggests that, despite the influence of global culture and technology, the basic values of social interaction and habits remain important in building meaningful relationships. For example, the responses from Victor and Fia, who are the respondents, include the following;

*"Although social relationships are often initiated and nurtured through social media, but to cultivate deep feelings, communication and interaction habits are still necessary."*

*"Social relationships by meeting in person will still be needed to foster mutual affection. But communicating through social media can temporarily replace it."*

This shows that even though technology introduces new ways of interacting, the basic principles of "*witing tresna jalaran saka kulina*" are still relevant. In the context of Jauss's reception theory, this suggests that readers (or social media users) continue to reinterpret texts (or traditional maxims) in their own social context and experience, generating new meanings relevant to their reality. The speed of technology also affects the younger generation, all things become faster and easier.

*"I see that the younger generation may pay less attention to habits in relationships, they prefer speed to developed closeness."*

The quote above is a statement from Ardhana who is one of the respondents. It can be seen that instant and fast relationships dull the sensitivity of the younger generation regarding the intensity and quality in a relationship and interaction that is woven among individuals. Because in essence, even though the world is

developing but in terms of Social must understand deeply or get used to the person, so that direct interaction will foster positive responses.

## END OFN

The proverb "*witing tresna jalaran saka kulina*" plays an important role in Javanese communication and social interaction. It is a reflection of a philosophy of life that emphasizes the importance of habit and repeated interaction in building emotional attachment.

This research shows that the Javanese proverb "*witing tresna jalaran saka kulina*" remains relevant in the digital era, although it has undergone a transformation in meaning. Through Hans Robert Jauss' reception theory, it is shown that the younger generation adapts the meaning of the proverb in the context of digital interaction, where habits and repeated interactions through social media such as the use of short messages and video calls can build emotional closeness.

"*Witing tresna jalaran saka kulina*" has an important function in human communication in Java, not only as a guardian of cultural values, but also as a guide in building deep social relationships. The proverb contributes to various fields, from education to media, by conveying moral messages and a rich philosophy of life.

Overall, this research shows that "*witing tresna jalaran saka kulina*" remains viable and relevant in the digital era. The transformation of its meaning shows the ability of local culture to adapt to the times without losing the essence of the values it

contains. This proverb not only survives as a cultural heritage, but also as a reflection of universal values about the importance of habits in building closeness and love.

Thus, this research reinforces the importance of maintaining and adapting traditional values in a modern context, while still respecting the essence of the proverbs.

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