

Exploration of the Revitalization of Javanese Moral Values in the Character Formation of Adolescents Today: A Preliminary Study with a Questionnaire

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Abstract

This study reveals that the results of quantitative analysis show that the three Javanese ethical values—Tepa Selira (3.444), Andhap Asor (3.421), and Gotong Royong (3.404)—fall into the medium to high category among adolescents. However, the application of these values in adolescents' daily behavior in coastal communities is still not entirely consistent. Qualitative analysis shows that the role of parents and community leaders is crucial in instilling and strengthening these values, particularly through example and active involvement in social life. These ethical values have proven to remain relevant and serve as a strong moral foundation for shaping morally upright adolescents amid the challenges of modernization. These findings provide a foundation for designing character education programs based on local wisdom, particularly Javanese ethical values, which can strengthen the cultural and moral identity of the younger generation in coastal communities.

Keywords: *adolescent character, Javanese ethics, coastal communities, value exploration.*

Introduction

The phenomenon of deviant behavior among adolescents that is currently increasingly prevalent is becoming a serious concern in various countries, including Indonesia (Nisar et al., 2015; Widayati et al., 2022). This problem is not limited to a specific group, but occurs in all levels of society, both men and women, in urban and rural areas, as well as in various socioeconomic levels (Steketee & Gruszczy, 2010). This condition needs attention from various parties because it has an impact on the destruction of the future of the young generation in addition, it also has an impact on the development of adolescent individuals which affects social stability and community harmony (Beazley, 2003). Various forms of delinquency such as brawls, sarongs, drug use, liquor consumption (Defoe et al., 2023; Strandberg et al., 2019), and sexual behavior outside of marriage is a fairly serious problem for adolescents today (Eaton K. et al., 2018; Oei et al., 2023). The influence of excessive use of gadgets and lack of involvement in positive activities exacerbates the occurrence of deviant behavior (Mohan & Mahanta, 2022; Salakhova et al., 2019).

Various factors can be the cause of the appearance of deviant behavior in adolescents. One of them is a less supportive social environment, especially an association with peers who have negative tendencies (Slagt et al., 2015). In addition, lack of attention and weak emotional bonds between parents and children (Aljbouir & Al-wraikat, 2022; Gao et al., 2024; Oni, 2017), as well as disharmonious conditions and broken homes in the family (Johnson et al., 2023) also contribute to the increase in deviant behavior. Other factors include low socioeconomic conditions (Heydari et al., 2013), poor imitation of family members, such as imitating parental behavior, and a lack of positive social values. Not only that, the influence of social media (Cheng, 2023), peer pressure (Kelly et al., 2017; Pereira, 2017; Tanner-smith Emily E et al., 2020) involved in negative behaviors as well as unstructured social systems can also worsen the situation (Bernburg & Thorlindsson, 2016; Walters, 2023).

A similar phenomenon occurred in Bandengan Fishing Village, Central Java. Local community leaders revealed that deviant behaviors such as premarital sex, alcohol consumption, theft, and gambling are increasingly prevalent among teenagers. Demographically, the number of adolescents in Bandari reached 1,452 people with an age range of 11-24 years, consisting of 752 adolescent boys and 704 adolescent girls. In this study, the concept of adolescence refers to the opinion of Taylor et al., (2013), who stated that in Indonesia, the adolescent age category is 11-24 years old. At this age range, adolescents are still in a volatile psychological phase and are vulnerable to negative influences from the environment, especially peers. If they do not get the right direction and coaching, teenagers have the potential to commit deviant behavior.

The growth of the adolescent population can lead to an increase in social challenges and deviant behaviors because adolescents generally lack self-control (Meldrum et al., 2012; Vazsonyi & Ksinan Jiskrova, 2018), so that it needs to be balanced with adequate prevention and handling efforts. In the face of the ever-increasing problem of deviant behavior among adolescents, it is important to understand the cultural and social context that affects them (Hanimoğlu, 2018; Markova & Nikitskaya, 2017). Governments, communities, and families need to work together to provide a supportive environment, adequate education, and effective prevention and intervention programs to help adolescents overcome the challenges they face that lead to deviant behavior (Vist, 2016). Without comprehensive and sustained efforts, an increase in the number of adolescents can potentially increase the risk of delinquent behavior and various other social problems.

Javanese ethics outline moral and ethical principles that can help shape the character of adolescents and prevent deviant behavior (Fathoni et al., 2024; Utari et al., 2024). The implementation of these values can strengthen the positive influence on adolescent behavior and preserve local cultural values in the midst of changing times (Hairus Salikin et al., 2021). Values such as politeness, respect for parents and teachers, do not do evil, and the importance of good association are relevant to shaping adolescent character (Halstead & Taylor, 2000; Prayitno et al., 2022). This culture-based approach tends to be more readily accepted by people because it is rooted in their traditions. These teachings provide easy-to-understand guidelines for adolescents on how to behave and act in society, so that they can reduce deviant behaviors such as fights, alcohol abuse, premarital sex and other antisocial behaviors (Halstead, 2007).

Javanese ethical interventions not only aim to overcome the problem of momentary deviant behavior, but also to form the personality of adolescents who obey state rules in a sustainable manner (Suprihatiningsih et al., 2024). By internalizing ethical values as a guideline for adolescent behavior, it is hoped that adolescents in Bandari Fishing Village can have a solid moral foundation, which can lead them to become more responsible individuals in the future. The application of Javanese ethical values among adolescents can strengthen social ties in the community (Harmadi et al., 2022). By prioritizing values such as respect, cooperation, and mutual care, adolescents will be more aware of the importance of peace and cooperation in community life (McKnight & Schubotz, 2017). This not only has an impact on changing individual behavior, but also has the potential to create a more harmonious environment within the family and society as a whole (Handoyo et al., 2025). In the long run, these values can help shape a

young generation that is not only wise in action, but also has a high awareness of their social responsibilities (Hermino & Arifin, 2020).

This research aims to explore the relevance and application of Javanese ethical values in the formation of the character of today's adolescents, especially in overcoming deviant behavior that is increasingly prevalent among adolescents. In Bandengan Fishing Village, the application of ethical values can be one of the solutions to reduce negative behavior that often occurs among teenagers. The values contained in Javanese ethics, such as politeness, cooperation, respect, and peace in living together, can be a strong moral foundation for adolescents to maintain their behavior in daily life. The implementation of these values, if done consistently, will not only reduce deviant behavior but will also provide positive provisions for them to face future challenges.

Methods

Research Approach

This study uses a mixed methods approach with an exploratory quantitative design supported by qualitative data through in-depth interviews (Ghasempour et. al., 2014). This approach aims to explore the extent to which Javanese ethical values still play a role in shaping the character of today's adolescents, as well as to understand the obstacles and dynamics that occur in the field. The quantitative stage was carried out through the distribution of questionnaires to a number of teenagers who have a Javanese cultural background. The questionnaire instrument is designed to explore the extent to which the understanding, appreciation, and application of values such as good manners, *tepa slira*, mutual cooperation, and respect for parents are still relevant and applied in daily life. The results of the questionnaire were analyzed descriptively to find out the general patterns and trends that occurred. Meanwhile, qualitative data was obtained from in-depth interviews with three groups of informants: parents, community leaders, and adolescents. The interview aims to delve deeper into the experiences, views, and challenges faced in instilling and maintaining Javanese ethical values. With a mixed method approach, quantitative data provides an overview of adolescents' character conditions related to ethical values, while qualitative data provides depth of analysis through real narratives from the parties directly involved (Creswell & Plano Clark, 2007). The combination of the two makes the results of the research not only numerical, but also able to represent the socio-cultural dynamics that are taking place in the lives of Javanese teenagers today.

Research Preparation

The preparation of the research began with the preparation of a questionnaire designed to measure adolescents' perception and acceptance of Javanese ethical values, such as *tepa selira*, *andhap asor*, and *gotong royong*. These values were chosen because they are considered important in shaping character and preventing deviant behavior among adolescents. The questionnaire that has been prepared is tested first to ensure that the questions asked are valid and reliable. This trial process is important to ensure that the data collected can accurately portray adolescents' perceptions of the application of ethical values in daily life.

Participants and Sampling Techniques

This study involved 57 participants consisting of adolescents, parents, and community leaders in Bandari Fishing Village, Central Java, Indonesia. Participant selection was carried out using the purposive sampling technique, which is selecting individuals based on certain criteria relevant to the research objectives. The selected adolescents were those between the ages of 11 and 24, according to the adolescent age category (Weir et al., 2011). Parents who participate are those who have adolescent children, while community leaders are selected based on their active role in fostering social and cultural life in the community, such as village heads, village midwives, and religious leaders. With this purposive sampling

technique, the data obtained can provide a more accurate picture of the perception and acceptance of Javanese ethical values in the local environment.

Data Analysis Techniques

This study uses a mixed-methods approach with a triangulation model, which combines quantitative and qualitative analysis in a complementary manner. Quantitative data obtained through questionnaires were analyzed using descriptive statistics to calculate frequency, percentage, and mean values, with the aim of describing adolescents' perception of Javanese ethical values in character formation. Meanwhile, qualitative data sourced from open-ended interview questions were analyzed using thematic analysis techniques. This process is carried out through the stages of coding, categorization, and identification of the main themes that are relevant, such as the value of *tepa selira*, *andhap asor*, and *gotong royong*. To increase the validity and strengthen the interpretation of the results, data triangulation was carried out by comparing and relating findings from various data sources (questionnaires and interviews). This approach is able to obtain a more holistic picture of the influence of Javanese ethical values on adolescent character and the challenges in internalizing them in the modern era.

Results

Participant Characteristics

Participants in the study were divided into three main groups: adolescents, parents, and community leaders. Adolescents were selected based on the criteria of age 11–24 years who lived in Bandengan Fishing Village, because this age group was the main focus in examining the acceptance of Javanese ethical values. Parents who are participants are those who have adolescent children and are actively involved in the parenting process in the family environment. Meanwhile, community leaders are selected from individuals who have social influence in the community, such as RW chairmen, religious leaders, village midwives, and traditional leaders, who play an important role in guiding social values and norms in their environment. Demographic data of participants is presented in Table 1.

Table 1. Participant Frequency Distribution

	Mean	Std. Deviation	Variance	Frequency	Percent	Valid Percent	Cumulative Percent
Gender							
Female	1.61	.491	.241	22	38.6	38.6	38.6
Male				35	61.4	61.4	100.0
Category							
Adolescent	1.32	.686	.491	46	80.7	80.7	80.7
Public Figure				4	7.0	7.0	87.7
Parent				7	12.3	12.3	100.0
Age							
11-14 years	2.16	1.333	1.778	24	42.1	42.1	42.1
15-18 years				17	29.8	29.8	71.9
19-24 years				4	7.0	7.0	78.9
25-40 years				7	12.3	12.3	91.2
< 40years				5	8.8	8.8	100.0
Work							
Middle school students	2.23	1.488	2.215	24	42.1	42.1	42.1
High school students				17	29.8	29.8	71.9

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Undergraduate Students				4	7.0	7.0	78.9
Fisherman				6	10.5	10.5	89.5
Midwife				3	5.3	5.3	94.7
Trader				3	5.3	5.3	100.0
Total				57	100.0	100.0	100.0

This study involved three main groups of participants, namely adolescents, parents, and community leaders, each of which provided an important perspective on the acceptance of Javanese ethical values. Most of the participants came from the adolescent group (80.7%), with an age range of 11–24 years, which was the main focus of the study. This group consists of junior high school students (42.1%) and high school students (29.8%), who are in an important developmental phase in character building. A small proportion of the participants were college students (7.0%), which provided a more mature perspective on the acceptance and application of cultural values. In addition, parents (12.3%) who have adolescents play an important role in supporting the parenting and character formation of children, although they face challenges in instilling ethical values due to differences in understanding between generations.

Community leaders (7.0%), such as RW chairmen, religious leaders, village midwives, and traditional leaders, provided views from the community side who play a role in transmitting social values in the community. In terms of gender, the majority of participants were male (61.4%), which showed a larger proportion in the study. In terms of work, participants also have diverse backgrounds, ranging from fishermen (10.5%), midwives (5.3%), to traders (5.3%), who show diverse perspectives on the acceptance and application of ethical values in the work environment and daily life. With a varied distribution of participants, the research can delve deeper into how Javanese ethical values are accepted and applied in various social contexts.

The Acceptance Rate of Adolescents to Javanese Ethical Values

The results of the research conducted through a questionnaire with adolescents in Bandari Fishing Village were tested with descriptive statistical analysis to illustrate the level of acceptance of Javanese ethical values, such as *Tepa Selira*, *Andhap Asor*, and *Gotong Royong* contained in 22 statement items in the questionnaire. In addition, validity and reliability tests were used to ensure that the questionnaires used were able to accurately measure adolescent perceptions. Validity tests are performed to assess the extent to which the items in the questionnaire reflect the concepts to be measured, while reliability is tested using Cronbach's Alpha to ensure the internal consistency of the questionnaire. Complete statistical analysis data is presented in Table 2.

Table 2. Descriptive Statistics and Questionnaire Validity-Reliability Test

Item	p-value	Cronbach's Alpha	Mean	Std. Deviation	Variance	Range	Valid
R1	< .001	0.754	3.281	1.278	1.634	5.000	57
R2	< .001	0.718	3.368	1.144	1.308	4.000	57
R3	0.023	0.865	3.561	1.102	1.215	4.000	57
R4	0.014	0.840	3.263	1.203	1.447	4.000	57
R5	0.035	0.756	3.772	1.195	1.429	4.000	57
R6	0.042	0.704	3.298	1.336	1.784	5.000	57
R7	0.014	0.768	3.614	1.278	1.634	4.000	57
R8	0.035	0.825	3.368	1.277	1.630	4.000	57
R9	< .001	0.860	3.281	1.320	1.741	4.000	57

R10	< .001	0.726	3.175	1.255	1.576	4.000	57
R11	0.035	0.794	3.281	1.346	1.813	4.000	57
R12	< .001	0.714	3.456	1.310	1.717	4.000	57
R13	< .001	0.712	3.333	1.286	1.655	4.000	57
R14	< .001	0.845	3.439	1.225	1.501	4.000	57
R15	< .001	0.790	3.316	1.198	1.434	4.000	57
R16	< .001	0.771	3.439	0.945	0.893	4.000	57
R17	< .001	0.746	3.404	1.033	1.066	4.000	57
R18	0.042	0.768	2.947	1.093	1.194	4.000	57
R19	0.014	0.855	3.175	0.782	0.612	3.000	57
R20	0.035	0.790	3.421	0.778	0.605	4.000	57
R21	< .001	0.956	3.474	0.928	0.861	4.000	57
R22	< .001	0.804	3.175	1.002	1.004	4.000	57

Based on the results of descriptive statistical analysis and validity-reliability tests on 22 statement items in the questionnaire, a fairly strong picture was obtained of the level of adolescent acceptance of Javanese ethical values in Bandengan Fishing Village. The average score (mean) of each item ranged from 2,947 to 3,772, which shows that most respondents have a fairly high level of acceptance of values such as *tepa selira*, *andhap asor*, and *gotong royong*. The varying standard deviation values (between 0.778 and 1.346) reflect the diversity in the answers given by respondents, but remain within the limits of reasonableness. In terms of validity, most items have a p-value below 0.05, even the majority show a value of <.001, which indicates that these items are statistically significant in measuring the construct in question. This shows that the statements in the questionnaire successfully reflect the concept of ethical values being studied. Reliability tests using Cronbach's Alpha showed adequate results, with most items having values above 0.7, some even reaching more than 0.8, which means the questionnaire has a strong and reliable internal consistency. Overall, these findings reinforce that the instruments used are suitable for measuring adolescents' perceptions of Javanese ethical values, and that acceptance of these values is relatively high. This indicates that even though adolescents live in a modern era with various global influences, traditional values such as *Tepa Selira*, *Andhap Asor*, and *Gotong Royong* are still relevant and accepted in their social life.

The next analysis is Descriptive Statistics data on the level of adolescent acceptance of the three Javanese ethical values, namely *Tepa Selira*, *Andhap Asor*, and *Gotong Royong*, it can be concluded several things related to how these values are received by adolescents in Bandari Fishing Village through the data in Table 3.

Table 3. Descriptive Statistics of Javanese Moral Value Variables						
	Valid	Mean	Std. Deviation	Variance	Range	
<i>Tepa Selira</i>	57	3.404	0.865	0.749	3.667	
<i>Andhap Asor</i>	57	3.444	0.970	0.942	3.667	
<i>Gotong Royong</i>	57	3.421	0.879	0.772	3.667	

The *Tepa Selira* value, which reflects the attitude of mutual respect and caring for the feelings of others, has a mean of 3.404, with a standard deviation (SD) of 0.865 and a variance of 0.749. This score shows that most adolescents have a moderate acceptance rate, but there is still variation in terms of acceptance of

these grades. The range of 3,667 points indicates that although most adolescents tend to accept these grades, there is a difference in the intensity of their acceptance. This may be due to differences in the influence of the social environment and the individual's perception of the importance of respect in daily life. For the *Andhap Asor* value, which means humble or not arrogant, a mean of 3.444 was obtained, with a standard deviation of 0.970 and a variance of 0.942. This shows that acceptance of this value is slightly higher compared to *Tepa Selira*, although it is still at a moderate level. A higher value of *Andhap Asor* can be interpreted as a teenager who recognizes the importance of humility in their social relationships. However, a greater variance (0.942) suggests that there are a number of adolescents who still lack acceptance or application of these values in their lives, perhaps due to the strong influence of modern lifestyles and incompatibility with more individualistic values.

The value of *Gotong Royong*, which reflects cooperation and mutual help in society, has a mean of 3.421, with a standard deviation of 0.879 and a variance of 0.772. Acceptance of this value is at a level similar to that of *Tepa Selira* and *Andhap Asor*, but slightly higher. This figure suggests that although adolescents accept the concept of cooperation, they may find it difficult to implement it, given the many personal activities that are more interesting to them. In addition, the low standard deviation (0.879) indicates that most adolescents have a relatively uniform level of acceptance of the *Gotong Royong* value, although there is a small difference in the intensity of its application.

Perception of Deviant Behavior and Its Prevention

Most teens agree that deviant behaviors such as fights, drug use, and promiscuous sex need to be avoided. More than 70% of adolescents believe that the application of Javanese ethical values can be a moral fortress to prevent them from such negative behavior. Complete data related to the perception of adolescent deviant behavior is presented in Table 4.

Table 4. Acceptance Rate of Javanese Moral Values

Criterion	<i>Tepa Selira</i> (Mutual respect)		<i>Andhap Asor</i> (Humble)		<i>Gotong Royong</i> (Cooperation)	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Strongly Disagree	6	10.345	7	12.069	9	15.517
Disagree	9	15.517	5	8.621	4	6.897
Neutral	24	41.379	21	36.207	20	34.483
Agree	5	8.621	10	17.241	10	17.241
Strongly Agree	13	22.414	14	24.138	14	24.138
Total	57	100.00	57	100.00	57	100.00

Based on the data in Table 4, it can be concluded that adolescents in Bandari Fishing Village show a fairly positive perception of Javanese ethical values in relation to the prevention of deviant behavior. For the value of *Tepa Selira* (mutual respect), the majority of respondents were in a neutral position (41.38%), but there were also 31.03% of respondents who said they agreed and strongly agreed with the importance of this value. The same can be seen in the value of *Andhap Asor* (humility), where as many as 41.38% of respondents were in the category of agree and strongly agree, indicating that humility is considered to have a role in shaping positive behavior. Meanwhile, the value of *Gotong Royong* (cooperation) received relatively high acceptance, with 41.38% of respondents stating that they agreed and strongly agreed, showing that the spirit of togetherness is considered important in preventing deviant behavior.

Although there is a relatively small proportion of respondents who are in the neutral category, the number of respondents who disagree or strongly disagree with these three values is relatively small. The fact that more than 70% of adolescents believe these values are capable of being moral bulwarks suggests that they still recognize the relevance of local culture in modern life, including as a social protection mechanism against deviances such as brawls, drugs, and promiscuous sex. These findings indicate that strengthening character education based on local values has great potential in shaping the moral resilience of adolescents in coastal communities.

The Challenge of Implementing Ethical Values

The results of in-depth interviews and analysis of open-ended answers revealed a number of significant challenges in the application of Javanese ethical values among adolescents. One of the main challenges is the strong influence of social media, which often encourages individualistic and hedonistic lifestyles. This has a direct impact on the decline in the practice of values such as *Gotong Royong* (cooperation) and *Andhap Asor* (humility) in the daily lives of adolescents. In addition, the lack of role models from adults, both in the family and community environment, is also a serious obstacle. When adolescents do not see real examples of the application of these values from the people around them, the internalization of values becomes difficult to achieve. Another challenge is the weak strengthening of cultural values in schools. Although character education has become part of the curriculum, its implementation still tends to emphasize the fulfillment of formal rules rather than the cultivation and appreciation of traditional values such as *Tepa Selira*, *Gotong Royong*, and *Andhap Asor*. As a result, the noble values of Javanese culture that should be the moral foundation are actually marginalized in the educational and social dynamics of today's adolescents.

To provide a clearer picture of adolescents' perceptions of the challenge of Javanese ethical values, the following is shown a bar graph showing the distribution of the frequency of responses to three main values: *Tepa Selira*, *Andhap Asor*, and *Gotong Royong* presented in Figure 1.

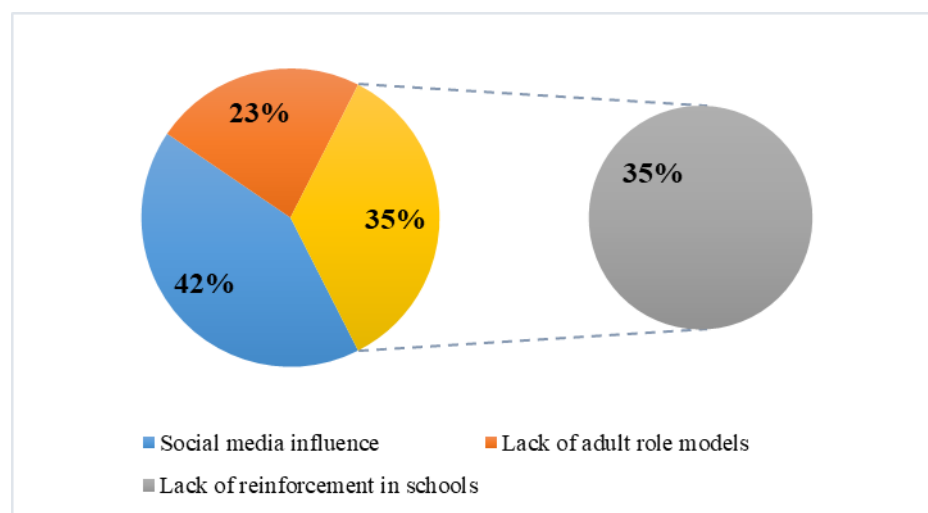


Figure 1. Adolescents' Perception of the Challenge of Javanese Ethical Values

Based on the pie chart in Figure 1., it can be concluded that there are three main challenges in the application of Javanese ethical values to adolescents in Bandengan Fishing Village. The biggest challenge comes from the influence of social media which reaches 42%. Social media tends to form an individualistic, hedonistic, and permissive mindset that is contrary to noble values such as interpersonal

communication, mutual cooperation, and humility. In addition, 35% of respondents stated that the lack of strengthening cultural values in schools is a significant obstacle. Character education applied in schools emphasizes formal aspects such as discipline and discipline, without touching the depth of traditional values applicatively and contextually. The third challenge that is also important is the lack of role models from adults (23%), both in the family and community environment. When adult figures do not become role models in daily behavior, adolescents lose reference figures to understand and emulate ethical values. These three factors show that efforts to preserve cultural values need to be carried out collaboratively, with synergy between families, schools, and communities so that the internalization of ethical values can run sustainably in adolescent lives.

The Role of Parents and Community Leaders

The results of the interviews show that although parents and community leaders in Bandari Fishing Village try to instill Javanese ethical values, in practice they face great challenges. One of the informants said:

"Actually, since we were children, we have accustomed ourselves to respect our parents and mutual cooperation. But now, many children are busier playing mobile phones, hanging out, sometimes even forgetting manners. If they are reprimanded, they will fight back." (P1, parents, January 16, 2025)

This statement reflects the gap between the values taught and the social realities that adolescents face today. The influence of technology, declining social ties, and the lack of space for dialogue between generations are real challenges for the sustainability of cultural values. Therefore, more adaptive strategies, such as the integration of cultural values in digital media or community activities, are needed so that the role of parents and community leaders remains effective in shaping adolescent character (Azizi & Anam, 2023). The results of the coding of interview transcripts with parents, identified three main themes that reflect the dynamics and challenges in instilling Javanese ethical values in adolescents, are presented in Table 5.

Table 5. Coding Transcript of Interviews with Parents

Code	Theme	Description
C1	Efforts to Instill Ethical Values	Parents try to instill ethical values from childhood, but are hampered by the changing habits of teenagers.
C2	Adolescent Deviant Behavior	Teenagers are more interested in modern entertainment (cellphones, hangouts), so manners and manners are neglected.
C4	Coaching Limitations	Parents find it difficult to guide teenagers due to outside influences and their limited time.

The first theme (C1) shows that parents have a strong commitment to instilling moral and cultural values from an early age, such as respect, mutual cooperation, and good manners. However, these efforts often do not run optimally due to changes in adolescent behavior patterns that are more exposed to modern entertainment content and social activities outside the home (C2). Adolescents' interest in gadgets, social media, and popular culture often marginalizes traditional values often marginalized, even considered them outdated.

Furthermore, the C4 theme highlights the limitations of coaching experienced by parents. Many of them find it difficult to guide their children intensively due to limited time, economic pressures, or incompatible approaches between generations. External factors such as the social environment and digital

media also affect adolescents' mindsets and behaviors, so parents' advice is often ignored. This condition illustrates the urgent need to build a more collaborative character development ecosystem, not only involving families, but also schools, communities, and the use of digital media that are friendly to cultural values. This approach can bridge the generation gap and re-strengthen cultural roots in the lives of today's teenagers.

Data from parents was reinforced by the results of interviews with local community leaders, which also highlighted the depletion of the appreciation of ethical values among adolescents. A community leader conveyed:

"We often hold recitations and village events, but the young people rarely want to participate. If they are invited to do community service, many people have a reason to be busy. Manners are now much less than they used to be." (P2, Village Head, January 16, 2025).

This statement emphasizes the shift in values in adolescents' social interactions, especially in the aspect of politeness and concern for the surrounding environment. Community leaders see this change as adolescents become increasingly dependent on technology and less direct interaction between individuals in the community. In addition, community leaders also said that traditional forums such as village arisan, community service, and recitation that used to be an effective means of instilling the value of mutual cooperation and andhap asor are now rarely followed by the younger generation. The lack of involvement of adolescents in socio-cultural activities indicates a decrease in value transfer from the old to the young generation. In Table 6. Encoding interview transcripts, some of the code that emerges further illustrates this dynamic.

Table 6. Coding Transcript interviews with community leaders

Code	Theme	Description
C1	Efforts to Instill Ethical Values	Community leaders held events to instill ethical values, but teenagers were not enthusiastic about participating.
C2	Adolescent Deviant Behavior	Adolescents show a lack of interest in social activities, such as community service and recitation.
C3	Influence of the Modern Environment	Adolescents are more influenced by personal busyness and modern lifestyles, neglecting social and traditional activities.

In the transcript of interviews with community leaders, several codes that appear describe the dynamics of changes in adolescent behavior that are greatly influenced by the development of the times. Code C1 (Efforts to Instill Ethical Values) shows that although community leaders try to instill ethical values through certain events, the participation of adolescents is minimal. This reflects a lack of interest or indifference to the values being taught, which may be due to differences in perceptions between the older and younger generations regarding the importance of such activities. Furthermore, the C2 code (Adolescent Deviant Behavior) reveals a tendency for deviant behavior in adolescents, where they are less concerned about social activities such as community service or study. This reflects a shift in priorities in the lives of teenagers, who are now more focused on personal interests or activities that are more relevant to modern lifestyles. Finally, the C3 code (Modern Environmental Influence) describes the significant influence of technological developments and modern lifestyles on adolescent behavior. Reliance on technology leads to a reduction in direct interaction between individuals, where adolescents prefer to spend time in cyberspace, such as playing social media or watching digital content, rather than participating in social activities that teach the values of togetherness (George & Odgers, 2015). This shows

a significant shift in adolescent values and behaviors that are increasingly moving away from existing social traditions.

In summary, the results of interviews with parents and community leaders are presented in Table 7.

Table 7. Summary of Interview Results: The Role of Parents and Community Leaders

Sources	Key Statement	Interpretation
Parent 1	<i>"We have always taught our children to respect others and work together, but now it is difficult due to the influence of social media."</i>	Parents find it difficult to teach traditional values due to the strong influence of social media.
Parent 2	<i>"In the past, our children used to be involved in social activities, but now they spend more time at home or with their phones."</i>	Parents are aware that lifestyle changes and technological advances make adolescents less likely to participate in social activities.
Public Figures 1	<i>"We often hold mutual cooperation or recitation activities, but the teenagers are often not interested or do not come."</i>	Community leaders feel that despite efforts to involve adolescents in positive activities, their interest is lacking.
Public Figures 2	<i>"The biggest challenge is bridging the differences of views between generations of parents and adolescents in traditional values."</i>	Community leaders admit that it is difficult to understand the needs and views of adolescents that are different from those of their parents.
Parent 3	<i>"We always remind children to do good, but they listen to their peers more than their parents."</i>	Parents feel that the influence of peers is very large in determining the attitudes and behaviors of adolescents.

Based on the results of interviews with parents and community leaders in Bandengan Fishing Village, several important findings were found related to the role of parents and community leaders in instilling Javanese ethical values and the challenges faced in these efforts. Parents in Bandari Fishing Village strive to instill values such as good manners, mutual cooperation, and mutual respect in their children from an early age. However, despite these efforts, major challenges arise with the changing times, especially the strong influence of social media on adolescent behavior. Many teens are more interested in modern entertainment, such as playing on their phones or hanging out, which reduces their attention to the values taught by their parents. Parents also expressed difficulties in exploring their children's world, feeling that there was a widening gap between their generation and the younger generation. On the other hand, community leaders, such as village heads, play an important role in fostering the character of adolescents through social activities such as recitation and community service.

However, despite efforts to involve adolescents in these activities, their participation is minimal, as many adolescents prefer to spend time with their peers or engage in activities that do not involve traditional values. The main challenge faced by parents and community leaders in instilling ethical values is the strong influence of modern technology and lifestyles, which causes adolescents to be more interested in digital entertainment and often ignore social or traditional activities. In addition, there are difficulties in bridging understanding between generations of parents and adolescents, who often have different views on what is considered important in life.

Discussion

The results of this study show that adolescents in Bandari Fishing Village have a fairly high level of acceptance of Javanese ethical values, although there are variations in the level of acceptance between

individuals. Values such as *Tepa Selira* (mutual respect), *Andhap Asor* (humility), and *Gotong Royong* (cooperation), which are part of the Javanese philosophy of ethics, remain relevant for teenagers even though they live in a modern era influenced by global technology and culture. This research is in line with the findings of Waite et al., (2023), who stated that local cultural values are still accepted and appreciated by the younger generation despite being exposed to various outside influences. Based on the results of descriptive statistical analysis, the *Tepa Selira* value received good acceptance, although there were significant variations between individuals. This can be influenced by the social and cultural background of each teenager's family. Similarly, the values of *Andhap Asor* and *Gotong Royong* are also quite well received, but the greater variance in *Andhap Asor* suggests that there are groups of adolescents who find it more difficult to accept the value of humility, which may be due to the drive for individualism that develops in modern culture (Kajonius & Dãderman, 2014).

The level of acceptance of these three values also shows that although adolescents recognize the importance of these values, there are great challenges in their application in daily life. One of the main challenges is the influence of social media that prioritizes hedonistic and individualistic lifestyles. These findings are consistent with the research of Mills Blossfeld & Hans-Peter, (2013) who stated that social media plays a significant role in shaping adolescents' attitudes and behaviors, often eroding traditional values that are more collective and mutually beneficial.

In addition, although adolescents in Bandari Fishing Village consider that the application of these values can prevent deviant behaviors such as fights and drug use, the biggest challenge remains the implementation of these values in their surrounding environment, both at home and at school. Character education in schools, although it has been implemented, is often not able to instill a deep understanding of these values. Character education that is too formal and rules-oriented is sometimes not enough to instill moral values that are cultural and applicable (Han, 2014; Zandi et al., 2024).

The findings of this study have several important implications, both for the development of character education and for efforts to preserve local culture among adolescents. First, character education based on traditional values such as *Tepa Selira*, *Andhap Asor*, and *Gotong Royong* needs to be integrated more deeply into the educational curriculum, especially in schools. This is important to strengthen adolescents' moral resilience in the face of social pressures and global influences that often conflict with local values. Strengthening contextual and applicative character education, which not only emphasizes the fulfillment of formal rules but also on understanding and appreciating cultural values, must be the focus in education in schools. Ariyatun et al., (2025) emphasized that the application of local values in education can strengthen the nation's cultural identity and positive character, which is very important in the midst of globalization.

In addition, the role of adults, be it parents, teachers, or community leaders, in providing a good example is very important for the process of internalizing Javanese ethical values. The example of adults will provide a real example for adolescents in their daily lives, which is much more effective than just theories or rules applied in schools (MacCallum et al., 2002). Finally, by paying attention to the dominance of social media influence, it is important to have a firmer policy in directing the use of social media by adolescents. For example, by encouraging learning that integrates technology with local cultural values, adolescents can learn about the importance of *Gotong Royong* and *Andhap Asor* in the context of the wider digital world.

Conclusion

This study revealed that Javanese ethical values such as *Tepa Selira* (tolerance), *Andhap Asor* (humility), and *Gotong Royong* (cooperation) are still alive and well received by adolescents in Bandengan Fishing Village. Quantitative data shows that the three scores have a fairly high average score, respectively *Tepa Selira* (3,444), *Andhap Asor* (3,421), and *Gotong Royong* (3,404). All values are in the medium to high category, which indicates the internalization of local cultural values in the social life of adolescents. The

results of the validity and reliability test also showed that the questionnaire instrument was valid and reliable (Cronbach's Alpha > 0.7).

Strengthened by qualitative data through interviews and observations, it was found that adolescents in the environment expressed cultural values not only as a form of manners, but also as a foundation in maintaining the harmony of social life. One of the informants stated that the value of *Tepa Selira* helps them avoid conflicts and better understand the differences between individuals. In practice, *Gotong Royong* can be seen in environmental cleanliness activities, the preparation of religious events, and solidarity when there are families affected by disasters. The value of *Andhap Asor* is reflected in the way of speaking and being polite to parents, teachers, and neighbors. The combination of quantitative and qualitative data shows that Javanese ethical values still have relevance and important functions in shaping the character of today's adolescents. These values serve as a moral foundation in facing the challenges of the times, such as promiscuity, individualism, and the influence of social media. Therefore, the preservation and strengthening of local wisdom values need to continue to be carried out through culture-based character education, both in the family, school, and community environment.

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Conflict of interest

The authors reported no potential conflicts of interest.

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