

**“PAK ORA” AS CULTURAL DISPOSITION: LANGUAGE, RELIGIOUS ETHICS, AND
NUSANTARA WORLDVIEW IN PEKALONGAN**

*“PAK ORA” SEBAGAI DISPOSISI BUDAYA: BAHASA, ETIKA AGAMA, DAN PANDANGAN
DUNIA NUSANTARA DI PEKALONGAN*

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Abstract: this study aims to explain the implications of nusantara insight and religious values contained in the “Pak Ora” dialect. The method used in this study is a qualitative method with a phenomenological approach. Data were obtained from primary sources through observation and in-depth interviews. Triangulation techniques of sources, techniques, and time were used to maintain the validity and reliability of the data. Data analysis used phenomenological exploration techniques supported by NVivo 12 software to facilitate coding and interpretation. The results of the study indicate that the used of the “Pak Ora” dialect in Pekalongan society reflects the application of the nusantara insight through strengthening the values of unity, tolerance, and social harmony that are manifested in daily communication practices. The “Pak Ora” dialect also contains religious values, which are reflected in attitudes of self-control, avoidance of conflict, and an emphasis on ethics, patience, and respect for others in social interactions. Thus, “Pak Ora” not only functions as a form of local linguistic expression but also as a reflection of national and religious values that are deeply rooted in people’s lives.

Abstrak: kajian ini bertujuan untuk menjelaskan implikasi wawasan nusantara dan nilai-nilai keagamaan yang terkandung dalam dialek “Pak Ora”. Metode yang digunakan dalam kajian ini adalah metode kualitatif dengan pendekatan fenomenologis. Data diperoleh dari sumber primer melalui observasi dan wawancara mendalam. Teknik triangulasi sumber, teknik, dan waktu digunakan untuk menjaga validitas dan reliabilitas data. Analisis data menggunakan teknik eksplorasi fenomenologis yang didukung oleh perangkat lunak NVivo 12 untuk memudahkan pengkodean dan interpretasi. Hasil kajian menunjukkan bahwa penggunaan dialek “Pak Ora” di masyarakat Pekalongan mencerminkan penerapan wawasan nusantara melalui penguatan nilai-nilai persatuan, toleransi, dan harmoni sosial yang diwujudkan dalam praktik komunikasi sehari-hari. Dialek “Pak Ora” juga mengandung nilai-nilai keagamaan, yang tercermin dalam sikap pengendalian diri, menghindari konflik, dan penekanan pada etika, kesabaran, dan rasa hormat terhadap orang lain dalam interaksi sosial.

Dialek “Pak Ora” tidak hanya berfungsi sebagai bentuk ekspresi linguistik lokal tetapi juga sebagai cerminan nilai-nilai nasional dan keagamaan yang berakar kuat dalam kehidupan masyarakat.

INTRODUCTION

Local wisdom is an essential element of Indonesia’s cultural heritage, embodying the collective knowledge, values, beliefs, and practices developed by a community. It serves as a social guideline that strengthens cultural identity and social cohesion while shaping the way communities interact with one another and their environment. Local wisdom is manifested in various forms, including traditions, customs, folklore, arts, rituals, and language (Burhanudin et al., 2025). Among these, language occupies a particularly important position because it functions not only as a medium of communication but also as a means of preserving cultural memory and transmitting moral values from one generation to the next. Therefore, the study of local languages and dialects provides valuable insights into a community’s worldview, social norms, and cultural values.

Indonesia, as a country with a high level of diversity, has very broad social and cultural wealth. Based on the 2010 Central Statistics Agency census, there are 1,340 ethnic groups in Indonesia with diverse cultures and identities (Rafif & Najicha, 2022). Insight into the values of the archipelago as normative values in diversity is a very important topic for the people of Pekalongan. Besides being known as a world class batik city, Pekalongan also boasts a unique dialect. Pekalongan is known as the city of batik, which is not only part of the city’s official logo but also embodied in the city’s slogan, which stands for “clean, safe, orderly, beautiful, and communicative” (Larasati, 2021). Pekalongan is committed to upholding and promoting positive values in everyday life.

Local languages or dialects are also an important symbol of Pekalongan city’s identity. The Pekalongan dialect has distinctive features that set it apart from other dialects in the surrounding areas and Indonesia in general. Certain local dialects or terms can represent local culture or folksy wisdom, carrying moral messages and values upheld by the community (Rahmad et al., 2022). The Pekalongan dialect has unique features in pronunciation, vocabulary, and sentence structure. One of the characteristics

of the Pekalongan dialect is the use of the word “ra” at the end of a sentence as a dialect marker, such as in the sentence “*ora gelem mangan ra*” which means “I don’t want to eat at all”. The Pekalongan dialect not only functions as a means of communication, but also as a means of preserving cultural identity and instilling local wisdom values.

Additionally, the Pekalongan dialect is influenced by the local culture and traditions of the city. The use of local vernacular, traditional expressions, and a relaxed and friendly communication style are integral parts of the Pekalongan linguistic identity. This local dialect not only serves as a symbol of identity for the residents of Pekalongan but also as part of the cultural richness and traditional heritage preserved and highly regarded by the local community. This underscores the importance of language as part of a city’s or region’s identity and how a local dialect can enrich Indonesia’s cultural diversity. The dual interpretations of “Pak Ora” reflect the complexity of social norms and values. On one hand, it reflects a steadfast commitment to what is considered right or positive, demonstrating a firm resolve to uphold valued principles. On the other hand, it may signify a stubborn or apathetic attitude, characterized by a reluctance to heed others’ advice and a personal attachment to individual beliefs.

The “Pak Ora” phenomenon is not merely a linguistic or cultural artifact, but rather an expression of meaning internalized in everyday social experiences. The “Pak Ora” dialect is formed through intersubjective encounters, customary practices, and shared horizons of understanding within the community. In this context, “Pak Ora” is no longer understood as a fading remnant of a dialect, but as a way of experiencing life that enables its speakers to negotiate identity, authority, and locality amidst broader sociolinguistic changes (Jala, Idayanti, & Kusuma, 2025). This suggests that language shift occurs not only at the level of policy and demographic change, but also at the level of lived experience, as speakers internalize the hierarchy of linguistic values through everyday

interactions. Efforts to preserve dialects cannot be reduced solely to language revitalization programs, but consider how speakers perceive the legitimacy and emotional resonance of local language forms amidst changing social contexts.

Language issues in Pekalongan are not merely a symbol of identity and loyalty but also reflect the character of people regarding their language. Language also serves as a strong ethnic identity, often reflecting ethnic differences within a region. In Indonesia, a multiethnic country, this phenomenon is particularly evident. Various mother tongues and ethnic dialects characterize the richness of cultural heritage. Language phenomena are very interesting to study because they are related to the linguistic, social, and cultural aspects of society (Adyana, 2020). In the context of Pekalongan's diverse community life, the interaction between the Nusantara perspective and the character of "Pak Ora" is very significant. Several studies have been conducted in Pekalongan, but their focus is still limited to aspects of tourism, the creative economy, and the philosophy of batik (Resmanti et al., 2022; Rosidin, 2017; Syarief et al., 2022; Rozin & Sabardila, 2022). This study aims to discuss (1) the implications of the nusantara insight in the "Pak Ora" dialect and (2) the religious values contained in the "Pak Ora" dialect."

METHODS

This study uses a qualitative method with a phenomenological approach to examine the lived experiences and perceptions of the Pekalongan community regarding the "Pak Ora" dialect. Data were obtained from primary sources through observation and in-depth interviews with eight informants representing diverse gender, generational, and professional backgrounds, as well as from secondary sources such as documentation and historical records. The informants consisted of civil servants, teachers, traders, entrepreneurs, and students from various generations who were selected to provide diverse perspectives and a more comprehensive understanding (Muhadjir, 1991). To ensure validity and reliability, triangulation of sources, techniques, and time was employed by comparing information from interviews, observations, and documents (Miles & Huberman, 1992). The data were then analyzed

using phenomenological exploration, which involved describing participants' perceptions and contextualizing them within the socio-cultural setting of Pekalongan (Kaplan & Manners, 2002). NVivo 12 software was utilized to organize and code the interview data, while historical documents were examined to support the interpretation of the "Pak Ora" dialect in its broader cultural and historical context.

RESULTS AND DISCUSSION

The Implications of The Nusantara Insight in The "Pak Ora" Dialect

Nusantara insight is the fundamental national concept of the Indonesian nation. Nusantara insight it is one of the political conceptions in statehood built on the nation's geopolitical views (Mulyati, 2020). Based on historical records, the concept of nusantara insight was first introduced through the Territorial Declaration on December 13, 1957. The declaration, later known as the Djuanda Declaration, was the government's effort at that time to address urgent issues related to territorial sovereignty. Like the conditions for the establishment of a state, its territory and boundaries are integral elements inseparable from its people and the state's ideology (Purwoko, 2020). This declaration was not only intended as a protective boundary line of national sovereignty but also as a concrete political step to safeguard its natural resources.

National consciousness and statehood must be possessed by all Indonesian citizens. High nationalism will lead Indonesian citizens to always prioritize the nation's interests above personal or group interests and always be prepared to face any potential threats that could disrupt Indonesia's territorial stability (Ilyasa et al., 2021). Insight describes an individual's perspective or way of seeing things. Nusantara is a term used to describe the unity of maritime territories and clusters of islands located between two continents Asia and Australia and between two oceans Indian and Pacific. According to the National Resilience Institute in 1999, nusantara insight is the Indonesian nation's perspective and attitude towards its diverse and strategically valuable environment, emphasizing national unity and territorial integrity in organizing societal, national, and state life to achieve national goals. Because of this definition, nusantara insight serves as the geopolitical foundation of Indonesia.

Nusantara insight comprises three fundamental elements that underpin its concept that is container, content, and conduct. The container refers to nusantara insight as the space where societal, national, and state life unfolds, encompassing the entire territory of Indonesia with its natural resources, population size, and cultural diversity. This illustrates the vast and diverse nature of Nusantara as a unified entity. On the other hand, content describes the aspirations of the nation growing within society, the ideals, and the national goals enshrined in the preamble of the 1945 Constitution. This includes the spirit and vision firmly held by all Indonesian citizens, reflecting the collective hope for a better future for the nation. Together, these three elements form the foundation of nusantara insight in achieving national unity and common goals.

The interaction between the container and content results in conduct, which is divided into two types that is internal conduct and external conduct. Internal conduct reflects the soul, spirit, and positive mentality of the Indonesian nation. It embodies an inner attitude filled with optimism, solidarity, and sincerity in every action. Meanwhile, external conduct is evident in tangible actions, deeds, and everyday behaviors of Indonesians, demonstrating hard work, integrity, and exemplary behavior in societal and national life. Both types of conduct together shape the identity and personality of the nation based on familial and communal values. They reflect great pride and love for the nation and homeland, which in turn fosters high nationalism in all aspects of national life. Thus, nusantara insight serves not only as a guide to maintaining territorial unity and integrity but also to strengthening the character and national spirit of the Indonesian people.

The direction of nusantara insight can be divided into two main dimensions: internal and external. Internally, Indonesia must remain vigilant in preventing factors that may lead to national disintegration and in maintaining national unity and integrity. Strong unity and social cohesion are essential for ensuring national stability and sustainable development. To strengthen nationalism and prevent disintegration, several strategies are emphasized, including promoting nationalism, enhancing economic development, and eliminating discrimination against minority

groups. National integration and nationalism are closely interconnected, as both serve as fundamental pillars for maintaining unity and supporting continuous national development in Indonesia's diverse society (Mulyati, 2020). These principles form the basis for strengthening national unity through local cultural values.

Maintaining social harmony and encouraging mutual cooperation across ethnic, religious, racial, and societal differences are essential principles of nusantara insight, as these values strengthen national integration, reinforce nationalism, and help create a harmonious society that respects Indonesia's cultural diversity while working together to achieve national goals. In this context, local cultural expressions play an important role in preserving these values in everyday life, one of which is the "Pak Ora" dialect used by the people of Pekalongan. The term "Pak Ora" holds a profound meaning, reflecting a unique blend of acceptance and indifference toward external opinions or responses. Originating from Javanese culture, "Pak Ora" signifies a calm and relaxed attitude that enables individuals to remain true to their beliefs while responding wisely to different viewpoints. This expression illustrates how the Pekalongan community balances the preservation of inherited traditions with adaptation to external influences, making "Pak Ora" a reflection of local wisdom that emphasizes steadfastness in maintaining cultural values while remaining flexible in facing social change.

The use of the term "Pak Ora" in everyday communication in Pekalongan is based on spontaneity. The term "Pak Ora" frequently emerges spontaneously in everyday conversations and communication among the people of Pekalongan. The phrase "Pak Ora" is deeply embedded in the daily communication practices of the Pekalongan people. It is generally understood to mean "whatever" or "let it be," reflecting an indifferent or relaxed attitude in social interactions. The phrase is often used spontaneously by anyone as part of everyday conversation, demonstrating its habitual and widespread nature. Most people in Pekalongan recognize "Pak Ora" as an integral element of local communication, essentially conveying meanings such as "whatever" or "it's up to me." Together, these perspectives highlight that "Pak Ora" is not merely a linguistic expression but

also a cultural marker signifying a collective worldview embedded in Pekalongan society.

Furthermore, the term “Pak Ora” in the Pekalongan dialect has a similar connotation to the Indonesian expression “*ya sudahlah*” or “*bikin saja*” which in everyday use can also be equated with “*bikin aja*.” This phrase is usually used to convey an attitude of letting something go as it is or showing indifference, very similar to informal Indonesian expressions such as “let it go” or “*terserah*.” The use of Pak Ora shows that language marginalization is not only influenced by differences in linguistic structure, but also by the social experiences that accompany its use (Imbang et al., 2025). Most informants, based on interviews conducted, stated that the term “Pak Ora” is an informal form of language and is usually used spontaneously in various contexts of everyday conversation. This expression is often used to indicate indifference or lack of attention to something, similar to similar expressions found in informal or colloquial Indonesian.

One of the meanings of the nusantara insight identified in this study relates to cultural identity and community diversity. The dialect “Pak Ora” is identified as a distinctive linguistic feature that represents the southern part of Pekalongan, particularly in areas such as Buaran and Pekajangan. The use of this term has gradually spread beyond Pekalongan to neighboring regions, including Batang and several districts in eastern Pemalang. This expansion reflects the dynamic nature of language diffusion, which is strongly influenced by frequent social interactions among communities in adjacent areas. Meanwhile, Aris Supriyanto emphasized that within Pekalongan itself, the use of “Pak Ora” has become a common and familiar aspect of everyday communication. However, when the expression is used with individuals who are not native to Pekalongan, it can sometimes lead to misunderstanding, as outsiders may perceive it as an expression of attitude or disagreement rather than as a habitual phrase in local speech.

The dialect “Pak Ora” has become an integral part of the culture and identity of the Pekalongan community. The use of this dialect fosters familiarity and solidarity among native speakers. However, when used in interactions with individuals who are not native to Pekalongan, there is a potential for misperception. Outsiders

may interpret the use of “Pak Ora” as an indication of disagreement or misunderstanding. This indicates that the “Pak Ora” dialect serves not only as a means of communication but also as a marker of strong social identity and a tool for distinguishing social groups. These findings imply that the “Pak Ora” dialect plays a crucial role in shaping the social and cultural identity of the Pekalongan community. Its usage not only reflects local linguistic heritage but also enhances social cohesion among native speakers. There are potential impacts from cross-cultural interactions that can lead to misperceptions and social tensions. Therefore, a deep understanding of this dialect is important to support effective communication strategies and social harmonization in multicultural areas.

From a Nusantara perspective, the Pekalongan dialect of “Pak Ora” can be seen as a social behavior that is understood as a reflection of national values that shape social and cultural life. The meaning of “Pak Ora” can be interpreted positively or negatively, depending on the context and how it is used. For example, when expressed as “*Pak Ora o sekarep ku o*,” with the addition of the prefix “*o*,” the phrase often conveys negative connotations, indicating indifference or lack of concern. On the other hand, in more positive situations, “Pak Ora” can indicate an accepting and calm attitude, reflecting a willingness to let things run their course without unnecessary interference. The use of “Pak Ora” in response to disturbance or provocation embodies key values in the Nusantara worldview, including calmness, self-control, and tolerance. When someone responds with the phrase “*yo Pak Ora*” after being teased or ridiculed, it serves as a strategy to calm oneself, prevent emotional temptation, and avoid negative streaming. Such a response reflects not only emotional maturity but also an awareness of the importance of maintaining social harmony.

In the Indonesian context, the behavior reflected through the use of the “Pak Ora” dialect encompasses several important values, including calmness, self-control, tolerance, patience, and acceptance. The use of “Pak Ora” to calm oneself in provocative situations reflects national values that emphasize emotional maturity and mental resilience. The act of not retaliating when teased or provoked signifies tolerance and patience to

avoid conflict in accordance with the principles of the Indonesian perspective, which emphasizes unity and social cohesion. Furthermore, the expression “let it go, no need to bother” reflects an attitude of acceptance or resignation, where individuals are able to understand and accept reality without feeling anxious or envious of what others have. Similarly, the expression “let it go, I accept it”, used in response to experiences such as deception, depicts sincerity and acceptance, although its meaning can vary depending on the context of everyday communication. The “Pak Ora” dialect is not only a linguistic expression but also a reflection of moral values and social behaviors that support harmony, emotional resilience, and peaceful coexistence.

In the context of commerce, the term “Pak Ora” is also commonly used. For example, during negotiations in the market between sellers and buyers. Respecting the privacy and rights of others, while not wanting to interfere too much, also reflects respect for the privacy and rights of others, which is part of social ethics from the Indonesian perspective. Therefore, the use of the “Pak Ora” dialect serves not only as a means of communication but also as a reflection of behavior that aligns with the values of the Indonesian perspective. Pak Ora is not explicitly seen as a cultural heritage, but still functions as a moral and social guideline in local community interactions (Burhanuddin et al., 2025). This study shows that understanding and implementing behavioral norms through local dialects can strengthen national awareness and maintain social harmony in a multicultural society like Pekalongan.

Indonesia’s national vision, as embodied in the Pancasila and the 1945 Constitution, emphasizes the values of equality, togetherness, and national unity. The findings of this study indicate that the “Pak Ora” dialect reflects these values and plays a significant role in shaping the social identity of the Pekalongan community. Unlike communities in some other regions where social stratification is more prominent, the coastal communities of Pekalongan tend to uphold the values of equality, viewing all individuals as equal regardless of their social status. This is reflected in the widespread use of the “Pak Ora” dialect across various social groups, including religious leaders and ordinary citizens, making it an inclusive linguistic

expression accepted throughout society. The frequent use of “Pak Ora” in daily interactions also strengthens interpersonal relationships by fostering mutual understanding, togetherness, and social solidarity through a relaxed and non-confrontational communication style. Therefore, the “Pak Ora” dialect serves not only as a local linguistic expression but also as a representation of Indonesia’s national vision, reinforcing equality, inclusivity, and unity as essential foundations for building a harmonious society.

The Religious Values Contained in The “Pak Ora” Dialect

Pekalongan, as a city rich in cultural heritage, also possesses a unique and distinctive dialect that sets it apart. A prominent example is the use of the suffix “*ra*” in daily language. An example of its usage is in the phrase *ojo koyo kui ra*, which means “don’t be like that.” Furthermore, further south, the dialect is influenced by southern dialects, where sentences often end with the word *ndean*. There are also unique words in the daily language of Pekalongan society, such as *Cok-e*, which roughly translates to perhaps. Alongside this, there is also the term *pak ora si*, meaning let it be (Mulyati, 2020). Pekalongan culture, also known as the *City of Santri*, is closely associated with the Islamic community’s adherence to norms and traditions. This phenomenon reflects a society deeply rooted in religious values and local customs.

In the Kedungwuni area, there is an intriguing term, *jare basan*. This term is often interpreted as *pak basan*, generally referring to someone very knowledgeable. However, *jare basan* carries a deeper meaning, encompassing concepts of proverbial wisdom or sagacity. This illustrates the complexity of language and culture in the daily lives of Pekalongan society, rich with nuances and meanings embedded within. The diversity of language choices used by the multi-ethnic population in Pekalongan, especially in the context of trade. These language choices include monolingual use, code-switching, and code-mixing, adapted to the needs of speakers and conversational partners (Adyana, 2020). In this context, the heterogeneous ethnic and linguistic community of Pekalongan City needs to be wise in using language choices during trade interactions.

A related study on the “Pak Ora” phenomenon highlights that the Madurese way of life is

closely intertwined with the religious values embraced by the community. As the majority of the Madurese population adheres to Islam, religious commitment has become an essential aspect of their cultural identity, which is reflected in both their language and everyday behavior (Rahmad et al., 2022). Similarly, the Pekalongan community possesses its own distinctive characteristics, particularly in terms of local dialect and cultural expressions. One prominent example is the term “Pak Ora,” which reflects the worldview, attitudes, and local wisdom of the Pekalongan people. The expression also demonstrates the community’s commitment to preserving local values and cultural traditions amid social change. Thus, the “Pak Ora” dialect reflects the integration of religion and culture in Pekalongan society.

Religion and culture are symbols of complete unity, even though there is a common view that religion shapes culture. On the other hand, religious values also shape the way of life in society. The approach to religion through culture does not mean that social life imposes certain religious values, but rather it represents an effort to integrate religion into the life of the community. The practice of serving religious interests and spreading religious values through the surrounding culture is carried out by understanding and experiencing morals and noble values. Culture reflects norms, which are values considered true by the community and represented through words and actions agreed upon by the community members (Rahmad et al., 2022). Therefore, culture becomes a medium for conveying messages or values that provide knowledge and teaching, one of which is religious values.

Religious values can be understood through several dimensions. One sociologist, named Coutinho, argues that religious values can be divided into five aspects that is ideology, worship, behavior, social, and religious experience (Coutinho, 2016). These five aspects of religious values can serve as a reference in shaping religious attitudes or daily behaviors that instill religious values in society. These aspects are elaborated into specific indicators of religious values for each dimension. For example, in the dimension of attitudes and behaviors, the indicator is involvement in social and religious aspects. This indicator can be further

elaborated in terms of religiosity aspects, such as adherence to religious teachings, tolerance towards the worship practices of other religions, and harmonious living with followers of other religions. Adherence to religious teachings can be broken down into more specific indicators, such as performing congregational prayers on schedule, participating in social religious activities like study groups and other religious programs.

The worldview of the Pekalongan community cannot be separated from the religious values they adhere to. Facts show that the majority of Pekalongan residents are followers of Islam. Their adherence to religion represents their identity. One concrete evidence is seen in their traditional attire *kebaya* and *burgo*’ (headscarf) for women, as well as *sarong* and *songko*’ (cap or *peci*) for men, which symbolize Islam, especially in the Buaran area, Pekalongan. The Islamic identity is deeply rooted among the people of Pekalongan, stemming from the strong belief in divine values instilled by Islamic teachings within them. In the context of the nusantara insight, the religious and cultural values in Pekalongan reflect efforts to strengthen national unity and cohesion. The implementation of nusantara insight is evident in how the Pekalongan community maintains its Islamic identity while respecting the existing cultural diversity. Particularly, the “Pak Ora” dialect identity serves as a distinctive linguistic feature in the Pekalongan region and its surroundings. Religion and culture in Pekalongan not only reinforce nationalism but also help maintain national integration, avoid disintegration, and foster a sense of unity and cohesion in a diverse society.

The findings of this study reveal several implications of the “Pak Ora” dialect for the social life of the Pekalongan community. The use of local languages imbues a profound meaning of sacredness to the medium of expression, namely the local language itself. The use of local languages in ritual language cannot be replaced by Indonesian because it carries its own nuanced meanings related to the socio-cultural background of the community and the supporting entities of the local language (Hadirman & Ardianto, 2021). This also applies to the “Pak Ora” dialect as a cultural identity of Pekalongan. The “Pak Ora” dialect is an integral part of the socio-cultural background of Pekalongan society.

Its use not only reflects local identity but also influences thinking, actions, and interactions within the community. This dialect holds rich meanings, reflecting religious values, tolerance, and sincerity ingrained in Pekalongan society. Through “Pak Ora,” the people of Pekalongan express a resigned acceptance, or calmly and patiently accepting various challenges they face, demonstrating obedience to fate and the will of God.

The use of the “Pak Ora” dialect in daily communication strengthens the local cultural identity and serves as a medium for transmitting cultural values and traditions to the next generation. In the context of the Nusantara perspective, this dialect plays a crucial role in preserving Indonesia’s cultural diversity, illustrating how local languages can symbolize ethnic identity and serve as a tool to strengthen national unity through appreciation of cultural diversity. For the native people of Pekalongan, the use of *kromo inggil* is not customary or original to their culture. If someone in Pekalongan uses *kromo inggil*, it is a result of cultural mixing due to migration or movement of people from other areas such as Solo or Yogyakarta to Pekalongan. Cultural influences from other regions have affected language use in Pekalongan, so the use of *kromo inggil* there is not inherently part of Pekalongan culture but rather an influence from external cultures entering the region.

Another important implication of the “Pak Ora” dialect is its reflection of sincerity as a religious value. Religious values are among those values adopted as attitudes and behaviors that adhere to the teachings of the religion practiced, tolerance towards the practice of other religions’ rituals, and harmonious living with adherents of other religions. In this context, individuals are expected to possess and behave according to standards of good and bad based on religious norms and decrees. Essentially, religious values represent the strongest foundation of truth compared to other values. These values originate from the highest truth bestowed by God, and their scope is extensive, governing all aspects of human life (Faridah & Tunnoor, 2022). This religious character is highly essential for every individual in facing contemporary changes and moral degradation.

In social implementation, religious values

play a crucial role. These values provide moral guidance and ethics for individuals in their everyday social interactions. The dialect “Pak Ora” can reflect these religious values comprehensively in the life of the Pekalongan community, indicating that everything done and achieved is part of God’s decree. In daily usage, this dialect often appears in various contexts, reflecting acceptance of destiny and sincerity towards the outcomes of human effort. When someone desires something but hasn’t obtained it yet, they would say “Pak Ora.” A common expression is “*yo Pak Ora dereng rejekine*,” which translates to “well, it’s not my fortune yet.” This expression reflects an attitude of accepting things as they are, demonstrating resignation and submission to the will of God. The dialect “Pak Ora” not only serves as part of everyday communication but also portrays the religious attitudes and life philosophy of the Pekalongan community, rich with spiritual and religious values.

In a social context, the use of the “Pak Ora” dialect also functions as a marker of forgiveness that contributes to peacebuilding and reconciliation within the community. When an individual who has previously acted wrongly seeks to apologize, the response “Pak Ora” may be uttered as an expression of sincere forgiveness. In this way, the term not only conveys the acceptance of an apology but also facilitates the restoration of damaged relationships and the creation of a more harmonious social environment. It is in line with religious teachings that emphasize the importance of living in harmony and making peace with others. The dialect “Pak Ora” here is not just words but also a tangible action in efforts to maintain peace and foster good relationships within the community.

Another important implication of the “Pak Ora” dialect in Pekalongan society is the development of religious tolerance in everyday social interactions. The use of the dialect “Pak Ora” in the social context of Pekalongan society can reflect the values of religious tolerance. The uses “Pak Ora” to convey the attitude that each individual’s religion should be respected and not interfered with the meaning that everyone is free to practice their own religion without being influenced or coerced by others. The phrase ‘Pak Ora’ can be used to signify tolerance towards religious differences. People are conscious

not to compare or interfere with each other's religious teachings, demonstrating a high level of tolerance. The dialect "Pak Ora" serves not only as a tool for everyday communication but also as a medium to express important social values such as tolerance and respect for religious differences.

In Pekalongan, where people of diverse religions coexist, the expression "Pak Ora" has become a familiar part of daily communication across different groups. This custom reflects mutual respect, as people understand the term's meaning and practice it by not interfering in others' affairs. The basic meaning of "Pak Ora," understood as "let it be" or "alright," conveys a social etiquette that prevents discrimination in everyday interactions. The expression teaches acceptance of religious differences, encouraging individuals to help others when needed while respecting the boundaries of each person's religious practices. The use of the "Pak Ora" dialect in Pekalongan not only serves as a colloquial expression but also reflects a high level of tolerance for religious differences. Pekalongan people are accustomed to using "Pak Ora" as a symbol of non-interference in the religious affairs of others, demonstrating respect for the religious diversity within their community. The use of "Pak Ora" also teaches not to discriminate or compare people based on their beliefs and religions, but rather to demonstrate tolerance. "Pak Ora" embodies the concept of tolerance by promoting respect and understanding across religious boundaries in Pekalongan.

The "Pak Ora" dialect retains its significance as a vibrant cultural expression within everyday practices, despite its frequent exclusion from the formal sphere due to its perceived lack of representativeness. This demonstrates that cultural meaning is not always determined by institutional recognition, but also by the lived experiences of its speakers. Indonesian language pedagogy tends to prioritize normative, tourism-oriented cultural representations, often marginalizing local cultures that do not conform to these constructs (Widianto & Pusse, 2025). From a phenomenological perspective, this situation reflects a process of sedimentation, where cultural expressions become invisible due to ongoing neglect. The "Pak Ora" dialect can be understood as a form of minor cultura that

maintains its existence through shared experiences and everyday interactions, demonstrating that cultural values are constructed from lived experiences, not solely through official cultural legitimacy. Cultural pedagogy, therefore, needs to consider the experiential dimensions of society beyond simply categorizing culture into local and national categories.

CONCLUSION

The use of the "Pak Ora" dialect in the Pekalongan community reflects the implementation of the nusantara insight through the strengthening of values of unity, tolerance, and social harmony that are embodied in everyday communication practices, where each expression demonstrates respect for differences and efforts to maintain balanced social relationships. In addition, this dialect also contains religious values, which are reflected in attitudes of self-restraint, conflict avoidance, and the emphasis on ethics, patience, and respect for others in social interactions. Thus, "Pak Ora" functions not only as a form of local linguistic expression but also as a reflection of national and religious values that are deeply rooted in community life. Furthermore, the continued use of this expression shows how local wisdom can serve as a living moral guide that shapes character and strengthens communal identity in a multicultural society. It also indicates that language is not merely a tool of communication, but a carrier of cultural meaning that preserves collective values across generations. Ultimately, the preservation of such expressions contributes to sustaining both national identity and moral consciousness within everyday social life.

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