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Empathy and self-awareness (*rasa rumangsa*) in the Javanese cultural context

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Sheilla V Peristianto 

Faculty of Psychology, Universitas Gadjah Mada, Yogyakarta, Indonesia

Faculty of Psychology, Universitas Mercu Buana, Yogyakarta, Indonesia

M.A. Subandi  and **Muhana S Utami** 

Faculty of Psychology, Universitas Gadjah Mada, Yogyakarta, Indonesia

Abstract

Indonesia, as well as every country in the world, has its unique cultural values. As a value familiar to most Indonesian people (Javanese), *rasa rumangsa* helps individuals produce behavior that supports society's harmony, peace, and welfare. It is essential to develop *rasa rumangsa* due to its relevance to the psychological concept of mental health. The current qualitative research used a case study involving 153 participants. Methods for collecting data were a literature review, semi-structured interviews with several Javanese cultural scholars, Javanese psychology experts, and community members supported by focus group discussion (FGD) with community members, and an open-ended questionnaire for Javanese people, which was constructed gradually from previous findings. Responses to this questionnaire were analyzed using open coding, axial coding, and selective coding. The main finding of this research explained the definition, dimension, aspects, and process of *rasa rumangsa*. This research found *rasa rumangsa* to be a potential concept to be used as a variable in future research. The *bisa rumangsa* behavior proved to help prevent individuals from continuous concern and frustration.

Keywords

Cultural context, empathy, indigenous psychology, Javanese, self-awareness

Corresponding author:

M.A. Subandi, Faculty of Psychology, Universitas Gadjah Mada, Yogyakarta 55281, Indonesia.

Email: subandi@ugm.ac.id

Introduction

Each country has its unique cultural characteristics. Culture determines an individual's attitude based on specific behavioral characteristics (Kopelowicz, 1997). Each country has different behavioral characteristics based on that country's values, norms, and social practices (Riany et al., 2017). Kim et al. (2010) state that the values and norms individuals internalize as behavior guidelines from generation to generation are called culture. In Asian countries, cultural values emphasize empathy, making individuals more understanding toward each other. These values aim to create harmonious relationships in society.

Discussing empathy also means discussing the values and display of emotion of individuals in the context of Asian culture. In a collective culture, as in Asian countries, an individual's emotional message is conveyed implicitly to others. This way of communication is often chosen to maintain a harmonious social life in Asian countries (Kim et al., 2010) and solidarity among them.

Human mental diversity is determined by genetic factors and influenced by environmental systems such as family, society, or culture. It can be said to be a social influence based on culture and the values contained therein. Culture is defined as the aggregate of the thoughts of members of a society, which collectively characterizes that society's behavior and thoughts (Bennett, 2015; Koentjaraningrat, 1994). Culture is passed down from generation to generation among members of a community group, from parent to child, and from child to offspring (Matsumoto & Hwang, 2013); (Matsumoto, 2016). Because the existence of culture is so close to human life, culture continuously influences human mentality, cognition, affection, and conation.

Preserving and passing on local wisdom helps strengthen a community's identity in the era of globalization. This helps prevent the loss of cultural roots and provides pride and identity to future generations. Ancestors passed down various local wisdom for the lives of future generations. The existence of cultural diversity can give rise to social conflict between communities. This conflict can occur because attitudes of ethnocentrism, primordialism, and social inequality between ethnic groups trigger it. This social conflict will generally be characterized by separatist movements carried out by certain ethnic groups.

Indonesian culture is spread due to its demographic location in regions across 33 provinces with various characteristics and traits. Indonesia has a collectivist culture, so its people choose to prioritize the community's needs. This causes society and its cultural values to influence human thought patterns. Java includes what is often called the Greater Sunda Islands, which are part of the Indonesian archipelago (Suseno, 2001a). Javanese people are distinguished from other ethnic groups in Indonesia by their different historical, linguistic, and cultural backgrounds.

Indonesia has a wide variety of cultures; one of the biggest is Javanese. Javanese culture represents Indonesia because Javanese people merge with Indonesian people. This is also reinforced by the fact that most Indonesians are Javanese. Primawardani (2017) explained that Indonesia is predominantly Javanese. Based on the results of the population census since 2010, Java dominates 40.22% (95.2 million people) of the ethnic group or ethnic population of Indonesia, totaling 236.73 million people.

In Javanese society, the mindset will give birth to a philosophy of life. The Javanese philosophy of life is identical to the Javanese outlook on life. The term worldview has more or less the same meaning as Javanese philosophy and understanding. So, the Javanese mindset also means that it is a sediment of the inner experiences of Javanese people. This experience is so fundamental that it forms an understanding of life. When this understanding is abandoned, it is as if something will be incomplete in his life.

Javanese people have a basic philosophy or philosophy of life that colors their attitudes and behavior. The Javanese philosophy of life itself has unique characteristics. Philosophy is a mindset (Lubis, 2016). Mindset is a way of life for Javanese people to develop ideas (Endraswara, 2018). Therefore, the Javanese way of thinking is in line with the philosophy of life, which is related to the views and beliefs that are lived as values that motivate Javanese life. In short, a mindset will give birth to a philosophy of life. The Javanese philosophy of life is identical to the Javanese outlook on life, Javanese insight into life, Javanese philosophy, or Javanese understanding. Javanese understanding means the understanding of life adopted by Javanese people.

Individuals actively understand and interact with the social environment. In a cultural context, individuals are influenced by the norms, values, and practices that apply in a social society, which are transmitted between generations in a society. Javanese society, with its social norms and values, prioritizes collectivity. This condition refers to a social orientation that emphasizes the importance of groups and relationships between individuals, compared to individualism, which emphasizes autonomy and personal achievement (Oyserman, 2011). Cultural context can influence the accessibility of collectivistic or individualistic mindsets, indicating that certain situations may trigger different responses based on relevant cultural values (Oyserman, 2017).

When a collectivistic mindset triggers individuals, they are more sensitive to the prevailing context of social norms, which can influence how they behave, prioritizing the social environment. Therefore, this cultural context influences how individuals think, behave, and interact (Oyserman, 2015). Javanese culture continues to be a trigger for thought patterns that have an impact on the behavior of Javanese people. Zakiya and Hariyadi (2022) found that the cultural value of collectivism in Java influences assertive behavior. This can happen because there is a mindset of prioritizing harmony with the environment, resulting in low levels of assertive behavior. In the Javanese context, the behavior and personality of parents are passed down to the child. Therefore, the Javanese cultural values of *isin* (embarrassed) and *sungkan* (reluctant to respect) continue to be instilled in children's thought patterns and behavior (Diananda, 2021). This indicates that individuals raised in a collectivistic culture can function in this collectivistic context because the situation is supportive.

Javanese culture is one of the majorities in which values are commonly accepted as life principles or norms in the country (Subandi, 2011). Those values are related to the display of emotion in supporting the principles of *guyup rukun* (togetherness for peace), *gotong royong* (helping each other), and *tepa selira* (tolerance) as central values in Java. Therefore, *rukun*, *gotong royong*, and *tepa selira* are the ideal state of Javanese society.

Javanese people are cautious about expressing emotions and not displaying negative emotions openly to be temperate (tolerance). Emotional expression maintains a friendly

and gentle attitude (Suseno, 2001a). Therefore, a good mood must be maintained by hiding negative emotions to create a harmonious atmosphere between people. Javanese individuals have implicit expressions of emotion, which may have different and profound meanings (Kurniawan & Hasanat, 2010). Adiputra and Mujiyanti (2018) explained that Javanese people will accept whatever happens to them without any effort to reject or avoid it, whether they like it or not, whether they want to or not, and are very careful in speaking. According to Suseno (Kurniawan & Hasanat, 2007), living in harmony and prioritizing good relations among people among Javanese people result in Javanese people avoiding uncontrolled emotional expressions and being more careful. This is similar to the results of Dewi's research (Dewi & Semartini, 2020); this is a form of respecting others and being polite and friendly to avoid offending other people's feelings. This is rooted in the main characteristic of the Javanese individual, conscientiousness, which persuades individuals to express emotion in a way that does not offend others.

Another conscientious behavior in Javanese is *rasa rumangsa*, which aims to avoid offending others. These values and behaviors are preserved and passed down from generation to generation to keep *tepa selira* or amicable tolerance in society and maintain principles in Javanese culture. One particular principle of Javanese culture is prioritizing solidarity and harmonious relationships among individuals by preventing disputes, practicing *gotong royong*, *tepa selira*, and staying respectful and hospitable toward others (Suseno, 2001b).

One among several values supporting the abovementioned principles is *rasa rumangsa*, which becomes a character-building value for the Javanese people. The *rasa rumangsa* is a Javanese value internalized to become essential to Javanese society. As a Javanese value, *rasa rumangsa* comprises positive emotion and behavior, helping the individual feel, acknowledge, and perform behaviors intended to maintain solidarity in social life. This has become a fundamental character recommended in Javanese local wisdom (Jatirahayu, 2013; Nuryantiningsih, 2022). *Rasa rumangsa* is the core knowledge in Javanese psychology because by implementing *rasa rumangsa*, an individual may appraise himself (Endraswara, 2013a).

Rasa rumangsa is essential since it induces awareness, self-reminder, and empathy. Endraswara (2013b) described *rasa rumangsa* as a self-reminder that makes individuals behave more carefully. Sunardi (2012) explained *rasa rumangsa* as a value with the psychological-sense interpretation above physical-sense, including *rasa eling* (sense of remembrance), *cipta* (sense of creation), and *grahita* (sense of thinking). Susetyo et al. (2014) explained that discovering the sense of self as an individual means prioritizing conscience in living a social life. There is also a Javanese saying, '*bisa rumangsa, aja rumangsa bisa*' (be sensitive to others, don't be arrogant). Marsono (2020) mentioned a Javanese life principle called *Kawruh Jiwa or Kawruh Begja*, a concept consisting of personality, primary characters, values, and fundamentals of life for Javanese people. *Rasa rumangsa* is one of those characters in Javanese culture.

Based on the above explanation, two psychological concepts are relevant to *rasa rumangsa*: empathy and self-awareness. Empathy helps individuals understand and feel what others are feeling, while self-awareness makes them comprehend themselves. However, psychological research on *rasa rumangsa* is minimal nowadays.

Among other Javanese cultural values, the *rasa rumangsa* is a value that contains positive thoughts, emotions, and behavior so that it always makes individuals aware, remember, feel, and behave carefully with other individuals (Endraswara, 2018). Therefore, the value of *rasa rumangsa* is the focus of this research compared to other Javanese cultural values. Two concepts are relevant to a *rasa rumangsa*: self-awareness and empathy. From generation to generation, Javanese society has shown the Javanese cultural guidelines of this *rasa rumangsa*; therefore, Javanese society is dominant in empathetic behavior and high self-awareness.

12
4
Silvia and O'Brien (2004) explain that self-awareness is an individual's capacity to focus on themselves to evaluate themselves. Goleman (2007) and Solso (2007) added that self-awareness is an individual's ability to know and understand their strengths and weaknesses, which impact other individuals. The existence of self-awareness makes individuals connect thoughts, feelings, and actions so that they can recognize themselves, which has an impact on social relations with other individuals. Self-awareness also allows individuals to regulate emotions and control themselves according to life goals. *Rasa rumangsa* can also be relevant to self-awareness because it contains elements of self-reminder, which means being aware of and controlling oneself as an individual (Endraswara, 2018).

Empathy consists of two attributes: the cognitive ability to understand and the emotional ability to feel (Hojat, 2007). The value of *rasa rumangsa* can be relevant to the concept of empathy because *rasa rumangsa contains cognitive elements in the form of being aware and emotional elements to feeling. Even though it is relevant, the rasa rumangsa contains a more 'deep' attitude, which contains elements of the behavior of always being careful towards other individuals (Endraswara, 2018). This is a sign of behavioral content in individuals' concept of rasa rumangsa.*

The limited number of related research raises the significance of current research. *Rasa rumangsa* is a discussion about Javanese values and profound concepts affecting an individual's mental health and social life. Although *rasa rumangsa* has been behavioral guidance for decades, the available explanation of the concept, forms of behavior, fundamental reasoning, and individual goals regarding *rasa rumangsa* is minimal. Thus, current research aims to develop an understanding of *rasa rumangsa* relevant to empathy and self-awareness concepts.

Methodology

7
This research was qualitative research using a case study as its approach. A case study is used because the researcher looks at a social unit (namely Javanese society) with the value of a *rasa rumangsa*. Data were collected by literature reviewing, conducting semi-structured interviews with Javanese culture experts, Javanese psychology scholars, and community members of *Pelajar Kawruh Jiwa (PKJ) or Kawruh Jiwa Students*, conducting Focus Group Discussion (FGD) with community members of *PKJ*, and handing out open-ended questionnaires to ordinary people. According to the selected criteria, 153 participants were chosen using a purposive sampling procedure. FGD with 11 Kawruh Jiwa Student community members in Salatiga regarding how Javanese individuals

prioritize their taste and understanding of the Ki Ageng Suryamentara's *rasa* concept. The 11 people were members who attended routine activities in the community at that time.

This process aligned with the basic principles of qualitative research, prioritizing individuals with specific criteria as participants (Williamson et al., 1982). PKJ community is an organization for people, regardless of age and profession, to comprehend the advice and preaching of Javanese philosopher *Ki Ageng Suryamentaram (KAS)* and its application in daily life. PKJ, the name for those studying *Kawruh Jiwa*, who have a particular activity called *Junggringan Salaka*. *Junggringan Salaka* as a discussion forum for *Kawruh Jiwa* students. Aras et al. (2022) mentioned *Junggringan Salaka* as an embodiment of the counseling process to get answers to the problems that *Kawruh Jiwa* students face.

The first step in data collection was a literature review of 19 references on *rasa rumangsa*, which consisted of books, scientific journals or articles, newspaper articles, and magazines. The second step was semi-structured one-on-one interviews with 9 Javanese culture experts, practitioners, and academicians and with 7 Javanese psychology scholars. The next step was semi-structured online interviews with 25 members of the PKJ community. After that, FGD was conducted offline to 11 members of the PKJ community. The last step was a survey using an open-ended questionnaire to 101 ordinary people living in Central Java and DI Yogyakarta, Indonesia, to gain validation of the *rasa rumangsa* concept.

Items found were categorized gradually from each step of the study. There were ten questions for Javanese culture experts in semi-structured interviews constructed from the literature review. For semi-structured interviews with community members, seven questions were constructed from the results of previous interviews with Javanese culture experts. Afterward, one central question was drawn from interviews with PKJ community members. This question was about FGD and involved 11 members of the PKJ community. The following step was constructing 28 questions for an open-ended questionnaire based on the result of semi-structured interviews and FGD with PKJ community members.

Responses from participants were analyzed using MAXQDA Analytic Pro 2020 software to build the concept of *rasa rumangsa*. Data analysis included open, axial, and selective coding (Strauss & Corbin, 2003). 1) Open coding is line-by-line coding that identifies categories and properties or dimensions of *rasa rumangsa*. 2) Axial coding combines separated data by creating a connection between category and subcategory to identify categories of *rasa rumangsa*. 3) Selective coding, choosing a core category by conceptually connecting all categories with the core category and other categories to create the *rasa rumangsa* concept.

The case study used in the current research was exploratory. Exploration was conducted by asking inquiry questions during data collection, which were then connected to the questions 'how' and 'why' to obtain the *rasa rumangsa* concept. This indigenous psychology research attempted to understand individuals' social behavior as a psychological concept in Javanese culture. Indigenous psychology is the scientific study of human behavior and thought processes that are Indigenous to a particular region or culture, which are not taken from other regions or cultures and are designed for people from that region or culture (Kim & Berry, 1993; Kim et al., 2010).

Results and discussion

Results

Respos from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *rasa rumangsa* ('*bisa rumangsa*'), (4) dimension of *rasa rumangsa*, (5) aspects of *rasa rumangsa*, (6) factors of *rasa rumangsa*, (7) characteristics of *rasa rumangsa*, (8) impacts of *rasa rumangsa*, (9) objectives of *rasa rumangsa*.

Those nine categories of the *rasa rumangsa* concept were validated using an open-ended questionnaire to 101 ordinary people, and the 26 statements had 92–100% agreement from the participants. However, there were two statements with 74% agreement. Therefore, the questionnaire underwent grammatical revisions in describing *rasa rumangsa*; the form of positive behavior was changed into '*bisa rumangsa*', and the negative behavior into '*rumangsa bisa*', just as the participants recommended.

The term 'rasa rumangsa'

Rasa rumangsa is a concept or a noun, while *ngerumangsani* is the action verb.

More or less, *ngerumangsani* is a verb, *rumangsa* is a noun. Please recheck on it (T.T.RS, 385-387).

One of many characteristics of Javanese individual is always putting their feelings first. Thus, individuals would do *olah rasa* (self-analysis) in behaving and building relationships with others. *Olah rasa* is a process in which individuals comprehend themselves. *Rasa rumangsa* is a form of behavior resulting from the constant practice of *olah rasa*.

...using *olahrasa* and obtain the correct note, in any condition and result people would accept. Accepting the here and now is eternal *rasa (rasa langgeng)* (Sugiarto, 2015).

Javanese people become self-understanding individuals; this is gained from interacting with themselves and the environment. Before understanding oneself, one must compare oneself to others and the things he has done so far. Only then can one truly understand oneself (T.T.TN, 187-192).

...*olah rasa* can be used to understand oneself (T.A.SE, 36-37).

Definition of 'rasa rumangsa'

Rasa rumangsa is a process of understanding oneself, starting from sensory self-acknowledgment to deeper comprehension (inner feeling), which helps individuals behave accordingly and maintain social well-being and harmonious relationship with others.

...the *rasa rumangsa* trait is the core knowledge of Javanese psychology. This trait is close to Javanese *rasa* (Endraswara, 2013a).

Therefore, *rasa rumangsa* is the one that helps us understand ourselves and adjust to our surroundings (T.T.AR, 361-363).

Rasa rumangsa is a process in which you feel before you act, or the feeling is considered first, whether right or wrong, when deciding something (T.A.SE, 20-23).

The process of '*rasa rumangsa*' ('*ngerumangsani* or *bisa rumangsa*')

The construction process of *ngerumangsani* is long in individual development, starting from; 1) previous experiences, 2) parenting or communication style of the parents, 3) *olah rasa* (self-analysis), which includes *nanding sariro* (compare), *ngukur sariro* (measure), *tepa sariro* (tolerance), and *mawas diri* (self-awareness), 4) continuous repetition, and 5) become a habit of *ngerumangsani*.

Becoming an adult is not something that happens instantly; mainly, to get to *ngerumangsani*, one must go through each stage of development in life and be shaped by education. (T.T.SL, 145-148).

The construction process of *rasa rumangsa* is related to parenting style and the surrounding environment. Parents teach their children how to behave toward the elderly. The environment reinforces each individual's *rasa* formation (T.A.MB, 29-33).

The prompts *rasa rumangsa* is in the form '*bisa rumangsa*'. The behavioral form of '*bisa rumangsa*' is altruistic behavior. To master *bisa rumangsa*, individuals must go through the process of '*rumangsa bisa*', which is shown in the form of egocentric behavior.

'*Bisa rumangsa*' brings out the wiser attitude of an individual. Having gone through *mawas diri* (self-awareness) helps individuals become self-conscious, aware, and able to appraise themselves.

Rumangsa... develops in an individual with a mental or spiritual level of consciousness, then becomes a mental or spiritual attitude in the form of being wise; the *mawas diri* attitude equals prudent. For example, it is better to say nothing because we feel (*rumangsa*) that we do not know the matter. We feel (*rumangsa*) that we came from a modest family and live modestly and frugally, not spending beyond our budget. The mental attitude here is '*bisa rumangsa*'; so the *rumangsa* here is positive. The mental attitude here is *mawas diri*, or self-awareness (T.A.KH, 261-272).

'*Rumangsa bisa*' brings out pride and arrogance, making individuals unable to perform *mawas diri* and less considerate towards others.

This negative *rumangsa* comes from low self-awareness or self-understanding, for example, feeling incredible, but in reality, he is not. Alternatively, feeling like he is super intelligent, but he is not..., is '*gede rumangsa*', the negative version of *rumangsa*.. the lack of self-awareness... being high-handed and full of yourself. (T.A.KH, 274-281).

Dimension of 'rasa rumangsa'

Based on the attitudes emerging from individuals practicing '*bisa rumangsa, rasa rumangsa*' has two dimensions: empathy and self-awareness.

Ngrumangsani, iso ngrumangsani. Realizing and feeling who you are, maybe that is it. *Rumangsani* is knowing who you are, understanding who you are, and your role in life (T.T.MO, 181-183).

Rasa rumangsa is a form of self-consciousness and empathy (T.A.MB, 7).

Empathy dimension. Empathy is sensitivity to understanding and respecting the feelings of others. Empathy consists of two attributes: cognitive attribute to understand and emotional attribute to feel.

...the empathy, people prioritizing empathy can easily understand the sense of belonging (T.A.FR, 18-20).

Self-awareness dimension. Self-awareness is an individual's capability to discover and comprehend the strengths and weaknesses within himself and their impact on others. Self-awareness helps an individual connect his mind, feelings, and actions, making it possible to understand himself in social relations. Self-awareness is also influential in regulating oneself according to specific roles and objectives.

Awareness is the basic that *rasa rumangsa*.. (T.A.FR, 55-56).

...*rasa rumangsa* is self-awareness, realizing your flaws and strengths (T.A.MA. 7-8).

Aspects of 'rasa rumangsa'

Individuals capable of practicing *rasa rumangsa* ('*bisa rumangsa*') can also comprehend and feel what others are feeling and carefully decide on appropriate actions or behavior. Therefore, *rasa rumangsa* has cognition, affection, and behavior as its aspects.

The cognitive aspect of '*bisa rumangsa*' is an internal process comprised of 1) *niteni* or observing oneself, 2) recognizing oneself, 3) appraising oneself, 4) evaluating and introspecting oneself, 5) *eling* or reminding oneself by using others' point of view, 6) making decisions for oneself, and 7) think creatively.

...so when we get to *rumangsa*, the individual must comprehend, *ngrumangsani*, evaluate her/himself, and be aware (T.T.SL, 121-123).

Humans should have it to evaluate themselves (T.A.MA, 12-13).

The affective aspect of '*bisa rumangsa*' is the individual's capability to feel others, which includes 1) gratitude, 2) sincerity, 3) serenity, 4) *tepa selira* or tolerance, 5) feeling what others are feeling, and 6) *tatat* or sturdy.

It is essential to make people realize they should always be grateful (T.T.SR 1, 63).

Because there will be... *tepa selira*, which is feeling what others are feeling. That, in my opinion, is *rumangsa* here (TA, SR, 25-27).

The behavioral aspect of '*bisa rumangsa*' consists of abstract and explicit behavior. Abstract behavior includes: 1) *empan papan*, or being able to adjust to the surroundings or situation, and 2) being completely aware of the current situation.

Therefore, sometimes, we try to do *rasa* or *rumangsa*. What are the efforts to recognize oneself and adjust into a unit or structure (T.T.AD, 296-298).

...if he succeeded, he would reach mindfulness and not be affected by anything (T.T.RS, 411-412).

Explicit behavior includes 1) behaving according to one's role, 2) common courtesy and obedience, 3) being respectful to others carefully and choosing actions to avoid offending others, 4) *gotong royong* or helping each other, 5) putting the interest of others first, and 6) being wise or perceptive toward the current situation (democratic and involved socially).

They are respecting others. Javanese people respect others despite having everything in their hands (T.T.MO, 122-123).

Gotong royong and helping each other are also kinds of *rasa rumangsa* (T.A.MB, 19-20).

Factors of '*rasa rumangsa*'

Rasa rumangsa is an internal process; therefore, the main influencing factor is personality. Factors influencing *rasa rumangsa* are 1) intellectuality, which explains how an individual perceives problems or tasks from different points of view; 2) motivation, which explains the willingness to increase his efforts to improve achievement; 3) optimism, explaining how an individual develops a positive mindset in the face of hardship, maintains perseverance in resolving his problems or tasks, and believes that by giving a certain number of efforts, things will turn out fine.

The personality tendency of dimension IV, "*manusia tanpa ciri*," based on Suryomentaram's concept, the personality tendency is what shaped the quality of "*manusia tanpa ciri*." First, being sturdy. This factor shows an individual's capability to be free from constant worry or regret and persevere in completing tasks or problems. Second optimism. This is reflected in

thinking positively whenever having problems and believing that things will turn out fine if you try hard enough—third, capability. An individual has a strong will to improve himself, his achievement, and his success (Sugiarto, 2015).

...having more introspection, trying to see a problem from different points of view in order to avoid blaming others (T.T.SR 1, 15-17).

Characteristics of ‘*rasa rumangsa*’

Individuals capable of practicing *rasa rumangsa* or ‘*bisa rumangsa*’ have altruistic characteristics, which involve being humble, sincere, unenvious, *andap ashor* (modest), patient, caring, being decent and respectful toward others, putting others’ interest first, *gotong royong* (helping each other), wise, obedient, and *tatag* (sturdy).

On the contrary, if the individual cannot perform ‘*bisa rumangsa*’, he will display the ‘*rumangsa bisa*’ character as high-handed and arrogant.

She was acting gentle, feeling gentle. It has been so flat (T.T.IA, 90-91).

Biso means being truly capable. *rumangsa bisa* is pretending to be capable, while it is just an act (T.A.IS, 51-52).

Impacts of ‘*rasa rumangsa*’

The impacts of mastering ‘*bisa rumangsa*’ are becoming amicable, humble, socially sensitive, sincere, able to practice *guyup* (togetherness), unambitious, and content.

...the impact of *rasa rumangsa* in life would be having a *guyub*, *rukun*, or harmonious life. More importantly, making people more grateful (T.T.SR 1, 61-63).

It can be an objective and a foundation because we want to be *rukun*, *guyub*, and peaceful; after all, maybe he has a purpose to get along well (*rukun*) (T.T.PA, 75-78).

Meanwhile, when an individual displays the ‘*rumangsa bisa*’ behavior, he/she tends to pry into the lives of others, feel guilty, become self-justifying, and overly confident.

...‘*iso rumangsa*, *oyo rumangsa bisa*’, the problem is sometimes there is some trap. The trap could be feeling like we have understood ourselves, then wanting to claim that we are the wisest, know most about the good and bad of everything... (T.T.AA, 126-130).

It may not be positive; for example, ‘*rumangsa bisa*’, or we feel like we could, but we could not. However, we still want to show off despite our inability. So the effect can be negative or positive (T.A.SH, 32-34).

Objectives of ‘*bisa rumangsa*’

There are internal and external objectives for displaying *ngerumangsan* behavior.

Rasa rumangsa may mean two things. It is intrapersonal, and then interpersonal. So, if the intrapersonal part is good, then the inter-personal would also be good... (T.T.MO, 103-105).

First, he does for himself. The second, concerns the environment or surroundings, the internal objective, and how it relates to others or situations (T.A.FR, 58-60).

The internal objective of *ngerumangsani* behavior is to recognize and understand oneself in order to be able to adjust accordingly to a specific situation; avoid being arrogant, *getun-sumelang* (disappointed -worrying), *meri pambegan* (envy) while also achieving peace, serenity, and happiness.

The external objective of *ngerumangsani* behavior is to maintain good relationships with others, which involves 1) balancing and stabilizing one's soul with others, 2) conforming to others, 3) inducing comfort, 4) reducing conflict gap with others, 5) being able to adjust accordingly to the surrounding or situation, 6) enhancing social life, 7) making life more peaceful, 8) building serene atmosphere in social life, 9) bring harmony to life, and 10) achieving unity.

Discussion

The *rasa rumangsa* is a Javanese value internalized to become essential to Javanese society. The distinguishing characteristic of Javanese society is an extraordinary personality, meaning that Javanese people have unique character and behavior compared to other nations. Anderson (2019) acknowledged the Javanese's *savoir-faire* attitude. This attitude is what he calls Javanese "tolerance," namely integration of the noble values of native Javanese culture. Through '*kebatinan*' (*inner life*), the tolerant character of Javanese people is increasingly cultivated because almost every belief in Java uses '*kebatinan*'.

Jong (1976) stated that the central elements of Javanese culture are being willing, accepting, and patient. The main principle is to create harmonious relationships with fellow humans to avoid conflict (Yunanto, 2023). Apart from these three attitudes, there is one attitude that is the core insight into Javanese psychology, namely the *rasa rumangsa*. Through a *rasa rumangsa*, the Javanese will measure themselves. Therefore, the *rasa rumangsa* is an inherent concept in the Javanese cultural context.

This study suggests that *rasa rumangsa* is a process that gives rise to an attitude of '*bisa rumangsa*', namely a process of understanding oneself, starting from sensory self-acknowledgment to deeper comprehension (inner feeling), which helps individuals behave appropriately and maintain social well-being and harmonious relationships with others. '*Bisa rumangsa*' is a concept or a noun, while *ngerumangsani* is the action verb.

Rasa rumangsa is an internal process that starts with recognizing oneself physically and understanding oneself more profoundly. This leads individuals to behave according to their surroundings or situation, maintain respectable relationships with others, and live harmoniously and peacefully. As a personality, behavior that prioritizes *rasa* is one of the essential characteristics of Javanese individuals. This *rasa* is formed because individuals always make *pengawikan pribadi* or *olah rasa* (self-analysis). The process of *olah rasa* in

individuals becomes a series of dialogue processes from *Karep* or desire to the *Aku Sejati* or the lowest level feeling to the deepest level feeling.

Individuals who display a *rasa rumangsa* always put emotions in their minds that can be seen in their behavior. Therefore, right or wrong remains a cognitive process or thought that is then not spontaneously displayed in the form of behavior because there are accompanying feelings to protect the feelings of other individuals. For example, an individual cognitively knows that something is wrong regarding another individual but spontaneously expresses it. This is because, effectively, it plays a role in maintaining the feelings of other individuals in order to achieve the ultimate goal of maintaining harmonious relationships. The behavior shown by the individual will also be more careful.

The construction process of *ngerumangsani* behavior is long in the development of an individual. As a personality, *rasa*-oriented or conscience-oriented behavior is one of the essential characteristics of Javanese people. *Rasa* is formed from practicing *olah rasa* (self-analysis). The *olah rasa* (self-analysis) process becomes a series of dialogues from being *Karep* (desire) to *Aku Sejati* (true self) or from the lowest level to the highest level of *rasa* (the totality of soul). Prihartanti (2019) explained that humans perform *olah rasa* (self-analysis) whenever facing a series of life experiences and succeeded in doing *mawas diri* (self-awareness), the *Kradamangsa* 'sinks' in the background, and *Manusia Tanpa Ciri* or 'character-less human' 'emerge.' On the contrary, if those failed to do *mawas diri* (self-awareness), *Kradamangsa* 'emerges' and *Manusia Tanpa Ciri* or 'character-less human' 'sinks.'

Personal notes are all events or experiences stored in an individual's internal memory or mental state. Therefore, individuals will respond to environmental events based on the group of understanding and perception maps they have stored. There are 11 groups of human record maps, including property, honor, power, family, class, nationality, type, intelligence, spirituality, knowledge, and sense of life (Sugiarto, 2015). This record map gives individuals specific identity characteristics according to their attached records. This is what makes the individual different from other individuals. In the series of processes of becoming oneself, individuals always carry out *pengkajian diri* (self-analysis) through *olah rasa*, that is, analyzing themselves.

The process of *olah rasa* (self-analysis) can be illustrated as a pyramid, with life events or experiences of an individual as a starting stimulus for going to the following process. According to Jatman (2000), the series of *olah rasa* processes consists of five levels of self-assessment quality: *nanding sariro* (compare), *ngukur sariro* (measure), *tepo sariro* (tolerance), *mawas diri* (self-awareness), and *mulat sariro*. *Nanding sariro* and *ngukur sariro* are ways for individuals to identify, compare, categorize and measure themselves with other individuals, groups or society as a benchmark. At these two levels, individuals are still in the *Kramadangsa* quality dimension of consciousness, so encouraging their egoistic attitudes dominates individual behavior. At the *tepa sariro* and *mawas diri*, individuals move towards the quality of awareness of a healthy and prosperous *Manusia Tanpa Ciri* or 'character-less human', which encourages individuals to behave altruistically. The individual enters spiritual maturity and maturity if it continues to the *mulat sariro* level (Prihartanti, 2019).

The base is the development of *Karep* (desires) after an individual faces a specific event or experience in his surroundings. *Karep* takes the form of desires and needs, making individuals prone to be stuck in *semat*, *drajat*, and *kramat* (wealth, glory, and power). Needs are related to fulfilling the five senses and the physical body. For example, if an individual feels hungry, then the individual would eat any food available to eliminate the hunger. The base is also the place for dimension I (memory), which is the forming of the physical function (sensory or bodily) of an individual. The lowest level of *rasa*, sensory *rasa*, begins to form at this level.

On the next level is *Kradamangsa*, in which the individual shows egocentric behavior according to his self-made notes; for example, "I am the" (what the note says). The process *olah rasa*, *nanding sariro* (compare) and *ngukur sariro* (measure) happen in this level. *Nanding sariro* (compare) is a process of comparing oneself to the social surrounding, while *ngukur sariro* (measure) is a process of appraising the *rasa* (totality of soul) of an individual with that of others. This part may bring out '*rumangsa bisa*', when individuals compare and measure themselves better, which is arrogant. An individual cannot do *mawas diri* (self-awareness), be self-centered, and be high-handed. This part is where dimensions II (notes stored in memory) and dimension III belong (*Kramadangsa*, a unique individual name so that it becomes a symbol that differentiates the individual from others, for example, "I am the thinker."), meaning the forming of an individual's emotional and cognitive functions. The next level of *rasa* (soul) also emerges in this level: the internal *rasa* (soul) that brings comfort and tranquility.

The following level is the composing of *Manusia Tanpa Ciri* or 'character-less human', where individuals demonstrate altruistic behavior, such as enjoying helping others. This level involves the process of *olah rasa*, *tepa sariro* (tolerance) and *mawas diri* (self-awareness). *Tepa sariro* (tolerance) leads an individual to be tolerant, while *mawas diri* (self-awareness) helps one perceive himself. This process brings out '*bisa rumangsa*', which is becoming wiser. Having gone through *mawas diri* (self-awareness) makes an individual more self-aware and able to recognize and appraise himself and his capability. *Mawas diri* (self-awareness) also guides individuals to understand the drive of *Karep* (desires) from egocentric behavior (*Kradamangsa*) to be transformed into altruistic behavior (*Manusia Tanpa Ciri*), supervise and control desires, not using desires as a standard, become less self-oriented, and build a healthy social relationship with others. This part belongs to dimension IV, which has successfully shaped a more complete function of an individual, consisting of physical, emotional, cognitive, and intuitive functions.

Consequently, the *rasa* (soul) level also increases into a higher internal *rasa* (soul), which is high spirituality. *Rasa rumangsa* is also at this internal level. The internal level of *rasa* (soul) is mainly achieved during the adult stage of life.

On the pyramid's tip lies *Diri Sejati* or *Aku Sejati* (true self). The last part of the *olah rasa* (self-analysis) process happens in this part, *mulat sariro* (spiritual maturity). The last part of the process shapes the spiritual maturity of an individual. The *rasa* (soul) level goes to the highest form, *rasa sejati* (true self). *Rasa sejati* (true self) is a mental condition that feels and is felt, such as freedom, glory, and self-governance. Freedom is a non-

conflicted, serene self-governance related to being unenvious and unarrogant (humble), allowing an individual to lecture whenever necessary.

The construction process of *rasa rumangsa* is dynamic. It is possible for an individual who has reached the level of *Manusia Tanpa Ciri* ('character-less human') to demonstrate '*bisa rumangsa*' behavior. Individuals may rise to a higher level and drop down to a lower level, which is *Kradamangsa* with the '*bisa rumangsa*' behavior. This depends on what experience or event an individual encounters in his environment.

The process described in *olah rasa* (self analysis) makes *rasa rumangsa* is in the form '*rumangsa bisa*'. In order to establish the *bisa rumangsa* behavior, an individual must first go through '*rumangsa bisa*'. '*Bisa rumangsa*' brings out the wiser side of an individual. Individuals who have gone through *mawas diri* (self-awareness) become self-aware and able to understand and appraise themselves and their capabilities. Meanwhile, '*rumangsa bisa*' triggers arrogance, making the individual less aware of himself, self-centered, and high-handed.

The character of the *rasa rumangsa* is based on the form of behavior explained previously, namely '*bisa rumangsa*'. '*Bisa rumangsa*' includes not being arrogant, selfless, not jealous, *andap ashor* or humble, caring, patient, full of affection, and gentle or kind. *Kramadangsa* gives individuals a unique name that becomes a symbol that differentiates the individual from others, such as "I am the thinker." I, with a personality that *rasa rumangsa*, means notes that always dominate the sense of life and spirituality to maintain harmony with other individuals.

As a personality, behavior that prioritizes *rasa* is one of the essential characteristics of Javanese individuals. This *rasa* is formed because individuals always make *pengawikan pribadi* or *olah rasa* (self analysis). The process of *olah rasa* in individuals becomes a series of dialogue processes from *Karep* or desire to the *Aku Sejati* or the lowest level feeling to the deepest level feeling. An explanation of the *rasa rumangsa* process is depicted in Figure 1.

Based on the emerging behavior from the '*bisa rumangsa*' process, *rasa rumangsa* has two dimensions: empathy and self-awareness. Empathy is a sensitivity to understanding

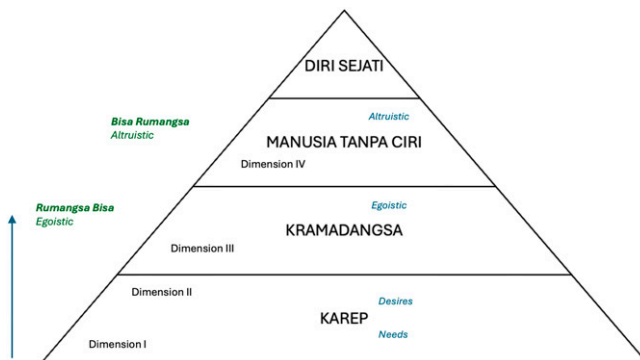


Figure 1. The process of *rasa rumangsa*.

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10

and respecting the feelings of others. There are two attributes of empathy: the cognitive attribute to understand and the affective attribute to feel (Hojat, 2007). Empathy, referred to here, is a concept that can be part of discovering the concept of *rasa rumangsa*. The findings of this research explain that the *rasa rumangsa* is an indigenous concept of Javanese culture. The existence of empathy makes individuals feel what other individuals are feeling (Davis, 2006). The value of *rasa rumangsa* is relevant to the concept of empathy because *rasa rumangsa* has the cognitive attribute that helps an individual to understand the feelings of others and the affective attribute to feel what others are feeling. Despite being relevant to empathy, *rasa rumangsa* has a more profound attitude: being careful toward others (Endraswara, 2018). This marks the presence of a behavioral component in the *rasa rumangsa* concept occurring in an individual.

4

Self-awareness is an individual's ability to recognize and understand their strengths and weaknesses, possibly affecting others (Solso, 2007). Self-awareness helps individuals connect thoughts, feelings, and actions to understand themselves, which results in carefully building social relations. Self-awareness also helps individuals control themselves, adjust, and carry out the role of not offending others. *Rasa rumangsa* is relevant to self-awareness because it has a self-reminder component, self-understanding, and is self-contained in an individual (Endraswara, 2018c). However, *rasa rumangsa* has a more profound emotional aspect of feeling the feelings of others, making individuals more grateful and tolerant toward others.

Interestingly, the dimensions of *rasa rumangsa* consist of two concepts: 1) empathy, which contains cognitive and affective components; 2) self-awareness, which contains social behavior components. These two components turn *rasa rumangsa* into a more complex concept consisting of cognitive, affective, and behavioral aspects. Moreover, an individual capable of *ngerumangsan* always considers emotion when deciding his actions. These two components create a more complex *rasa rumangsa*: thinking ability, feelings, and behavior. Apart from that, individuals who are *ngerumangsan* always put emotions in their thoughts, which are displayed in their behavior.

Rasa rumangsa is an internal process; therefore, the main influencing factor is personality. Some conditions affect the quality of an individual's personality: intellectuality, motivation, and optimism. 1) intellectuality, which explains how an individual perceives problems or tasks from different points of view; 2) motivation, which explains the willingness to increase his efforts to improve achievement; 3) optimism, explaining how an individual develops a positive mindset in the face of hardship, maintain perseverance in resolving his problems or tasks, and believes that by giving a certain number of efforts, things will turn out fine (Sugiarto, 2015). These three qualities were obtained from the participants' opinions. However, it was explained that these three factors that influence personality quality were, of course, obtained from the results of researchers' analysis, which was strengthened by Prihartanti (2004), Sugiarto (2015), and Dinata et al. (2023). The individual's consistent attitude influences personality quality in life.

Being capable of *ngerumangsan* means the individual is psychologically healthy because 1) not quickly being *getun* or disappointed over things that have already happened; 2) *sumelang* or worrying about something that has not happened yet; 3) scared; 4) anxious; 5) stressed.

9
Empathy is a concept about the cognitive and affective processes of an individual. Cognitive capacity in empathy is the ability to understand the feelings of others. Hence, empathy is closely related to the theory of mind (Blair, 2005). Individuals capable of *ngerumangsan* try to recognize, understand, and evaluate themselves to adjust accordingly in building interpersonal relationships. *Ngerumangsan* has a cognitive ability to perceive surroundings and occasions; even if those are upsetting, an individual can maintain a positive outlook. Affective capacity in empathy is an emotion-related experience triggered by an emotional situation. When a situation is perceived as positive, the individual becomes more grateful and accepting.

Afterward, self-understanding and self-realization make an individual more conscious about his role and responsibility. Adjusting oneself according to one's proper role and responsibility is the concept of self-awareness. The individual connects thoughts with a positive outlook, feelings with gratitude, and actions with attempts to behave according to his role in various situations. This helps individuals comprehend themselves more profoundly, which leads to harmonious and peaceful social relations.

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The two principles demanded by the Javanese individual are the principles of harmony and respect. The principle of harmony aims to maintain a harmonious state in Javanese society (Suseno, 2001a). This aligns with Mulder (1978), who states that harmony means being calm and tranquil, agreeing, and helping each other. Therefore, rukun is the ideal state of Javanese society, and it is expected to be maintained in all social relations, within the family, and in the broader social society. In Yogyakarta society as part of Java, harmony is described as a condition where there are no disputes between members of society (Wahabi & Nurjaman, 2022).

A peaceful social life makes an individual more accepting and grateful while also preventing an individual from being overly disappointed in things that have happened. Moreover, it prevents an individual from constantly worrying about something that has not happened yet and leads an individual to grow a positive mindset to help him overcome numerous situations in life.

Conclusions

Rasa rumangsa is a self-understanding process starting from physically recognizing oneself to a more profound internal comprehension, allowing the individual to behave according to the surroundings or situation, maintain respectable interpersonal relationships, and live harmoniously and peacefully socially. The construction process of *rasa rumangsa* behavior is long in individual development and most likely to arise in adulthood. Interestingly, the dimension of *rasa rumangsa* has two concepts: 1) empathy, which includes cognition and affection, and 2) self-awareness, which is related to social behavior. These two components make *rasa rumangsa* a more complex concept consisting of cognitive, affective, and behavioral aspects.

Cognitive aspects involve seeing sorrowful events or surroundings as something more positive. Such a positive point of view helps individuals be more grateful and sincere in accepting reality. These attitudes are relevant to the concept of empathy. After gaining self-understanding, the individual becomes more capable of realizing and carrying out his

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roles in life, which is relevant to the concept of self-awareness. This capability leads to harmonious social relations and a peaceful life. A harmonious, peaceful life marks a mentally healthy individual since it prevents one from continuous disappointment in some life events and constant worry about something that might not happen.

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2

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ORCID iDs

Sheilla V Peristiano  <https://orcid.org/0000-0002-2677-0041>

M.A. Subandi  <https://orcid.org/0000-0001-6655-0038>

Muhana S Utami  <https://orcid.org/0000-0001-9032-1606>

3

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Author Biographies

Sheilla Varadhila Peristianto, SPsi, MPsi, is a lecturer and psychologist practitioner at the Faculty of Psychology, Universitas Mercu Buana, Yogyakarta, Indonesia. She is pursuing a doctorate at the Faculty of Psychology, Universitas Gadjah Mada, Yogyakarta, Indonesia. Her research focuses on clinical and social psychology, specifically on mental health, schizophrenia caregivers, stress management, family social support, and Javanese psychology.

Prof, Drs, Subandi, MA, PhD, is a clinical psychologist at the Faculty of Psychology, Universitas Gadjah Mada, Yogyakarta, Indonesia. He has conducted many studies, particularly in collaboration with a medical anthropologist from the Department of Global Health and Social Medicine, Harvard Medical School. He has published some books, book chapters, proceedings, article in reputable national and international journals. His research focuses on clinical psychology, psychopathology, individual dan community mental health, indigenou-cultural psychology, religion, and spirituality.

Muhana Sofiati Utami, MS, PhD, is a clinical psychologist at the Faculty of Psychology, Universitas Gadjah Mada, Yogyakarta, Indonesia. Her teaching and research focus on health and clinical psychology, particularly on psychopathology, individual mental health, psychological measurement and intervention.