

**BUKTI KORESPONDENSI  
ARTIKEL JURNAL INTERNASIONAL BEREPUTASI**

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

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Email korespondensi: [subandi@ugm.ac.id](mailto:subandi@ugm.ac.id)

No.	Perihal	Tanggal
1.	Bukti konfirmasi submit artikel	6 Februari 2024
2.	Bukti konfirmasi review dan hasil review pertama	17 April 2024
3.	Responses to reviewers (file)	31 Juli 2024
4.	Bukti konfirmasi review dan hasil review kedua	29 September 2024
5.	Responses to reviewers (file)	8 Oktober 2024
6.	Bukti konfirmasi review dan hasil review ketiga	20 Desember 2024
7.	Decision acceptance	20 Desember 2024
8.	Copyediting dan proof stage	11 Januari 2025
9.	Korespondensi penulis korespondensi dengan penerbit pada proof stage	17 Januari 2025
10.	Informasi publikasi	29 Januari 2025

# 1. Bukti serangkaian keseluruhan proses

**Author Dashboard**

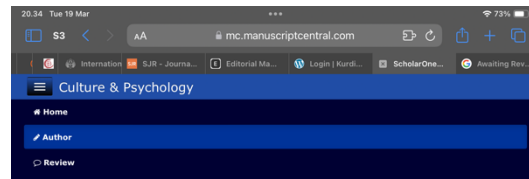
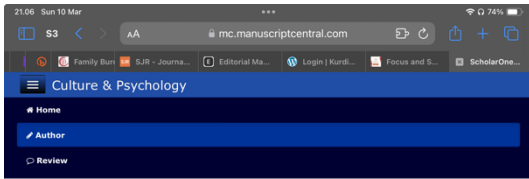
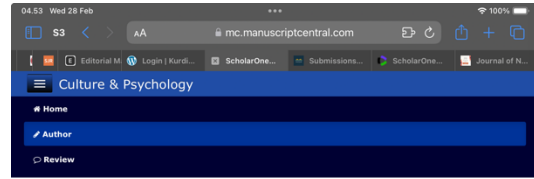
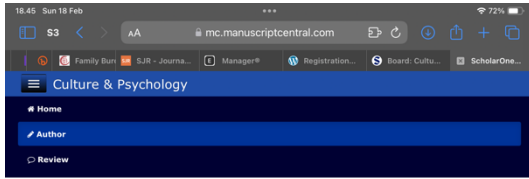
- 3 Manuscripts with Decisions >
- Start New Submission >
- 5 Most Recent E-mails >

## Manuscripts with Decisions

ACTION	STATUS	ID	TITLE	SUBMITTED	DECISIONED
Forms Completion submitted (20-Dec-2024) - <a href="#">view</a>	<a href="#">Contact Journal</a> ADM: Not Assigned • Accept (20-Dec-2024) Archiving completed on 11-Jan-2026 <a href="#">view decision letter</a>	CAP-24-0025.R2	Empathy and Self-Awareness in the Javanese Cultural Context Files <i>Archived</i>	08-Oct-2024	20-Dec-2024
a revision has been submitted (CAP-24-0025.R2)	<a href="#">Contact Journal</a> ADM: Not Assigned • Major Revision (29-Sep-2024) • a revision has been submitted Archiving completed	CAP-24-0025.R1	Empathy and Self-Awareness in the Javanese Cultural Context Files <i>Archived</i>	31-Jul-2024	29-Sep-2024
	• <del>Major Revision</del> (20-Dec-2024) Archiving completed on 11-Jan-2026 <a href="#">view decision letter</a>		Javanese Cultural Context Files <i>Archived</i>		
a revision has been submitted (CAP-24-0025.R2)	<a href="#">Contact Journal</a> ADM: Not Assigned • Major Revision (29-Sep-2024) • a revision has been submitted Archiving completed on 11-Jan-2026 <a href="#">view decision letter</a>	CAP-24-0025.R1	Empathy and Self-Awareness in the Javanese Cultural Context Files <i>Archived</i>	31-Jul-2024	29-Sep-2024
a revision has been submitted (CAP-24-0025.R1)	<a href="#">Contact Journal</a> ADM: Carriere, Kevin • Major Revision (17-Apr-2024) • a revision has been submitted Archiving completed on 11-Jan-2026 <a href="#">view decision letter</a>	CAP-24-0025	Empathy and Self-Awareness in the Javanese Cultural Context Files <i>Archived</i>	06-Feb-2024	17-Apr-2024



# 1. Bukti konfirmasi submit artikel (6 Februari 2024)





**Author Dashboard**

- 1 Submitted Manuscripts
- Start New Submission
- 5 Most Recent E-mails

### Submitted Manuscripts

**Production Journal**  
ADM: Carriere, Kevin

Awaiting Final Decision

CAP-24-0025  
Empathy and Self-Awareness in the Javanese Cultural Context  
[View Submission](#)  
[Cover Letter](#)

01-Feb-2024  
06-Feb-2024



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

### Culture & Psychology CAP-24-0025

1 pesan

Culture & Psychology <onbehalf@manuscriptcentral.com>

Balas Ke: Cultpsy@gmail.com

Kepada: sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id, subandi@ugm.ac.id, muhana@ugm.ac.id

6 Februari 2024 pukul 12.37

06-Feb-2024

Dear Mrs. peristianto:

Your manuscript entitled "Empathy and Self-Awareness in the Javanese Cultural Context" has been successfully submitted online and is presently being given full consideration for publication in Culture & Psychology.

Your manuscript ID is CAP-24-0025.

You have listed the following individuals as authors of this manuscript:  
peristianto, sheilla; Subandi, Subandi; Utami, Muhana

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/cap> and edit your user information as appropriate.

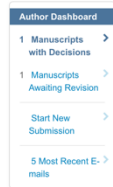
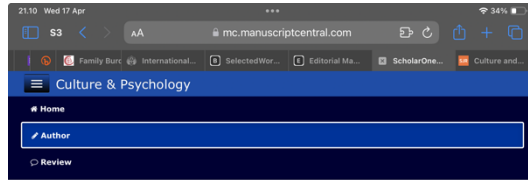
You can also view the status of your manuscript at any time by checking your Author Center after logging in to <https://mc.manuscriptcentral.com/cap>.

As part of our commitment to ensuring an ethical, transparent and fair peer review process Sage is a supporting member of ORCID, the Open Researcher and Contributor ID (<https://orcid.org>). We encourage all authors and co-authors to use ORCID IDs during the peer review process. If you have not already logged in to your account on this journal's ScholarOne Manuscripts submission site in order to update your account information and provide your ORCID identifier, we recommend that you do so at this time by logging in and editing your account information. In the event that your manuscript is accepted, only ORCID IDs validated within your account prior to acceptance will be considered for publication alongside your name in the published paper as we cannot add ORCID IDs during the Production steps. If you do not already have an ORCID ID you may login to your ScholarOne account to create your unique identifier and automatically add it to your profile.

Thank you for submitting your manuscript to Culture & Psychology.

Sincerely,  
Kevin R. Carriere  
Culture & Psychology  
[Cultpsy@gmail.com](mailto:Cultpsy@gmail.com)

## 2. Bukti konfirmasi review dan hasil review pertama (17 April 2024)



### Manuscripts with Decisions

[View Decision](#)

[Contact Journal](#)  
ADM: Carriere, Kevin

Major Revision (17-Apr-2024)

Due on: 14-Oct-2024

[view decision letter](#)  
CAP-24-0025  
Empathy and Self-Awareness in the Javanese Cultural Context  
[View Submission](#)

06-Feb-2024  
17-Apr-2024



**Culture & Psychology - Decision on Manuscript ID CAP-24-0025**

2 pesan

Culture &amp; Psychology &lt;onbehalf@manuscriptcentral.com&gt;

17 April 2024 pukul 14.43

Balas Ke: Cultpsy@gmail.com

Kepada: sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id

17-Apr-2024

Dear Mrs. peristianto:

Manuscript ID CAP-24-0025 entitled "Empathy and Self-Awareness in the Javanese Cultural Context" which you submitted to Culture & Psychology, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s) comments and revise your manuscript.

To revise your manuscript, log into <https://jmc.manuscriptcentral.com/cap> and enter your Author Center, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or colored text.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Center.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

**IMPORTANT:** Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to Culture & Psychology, your revised manuscript should be uploaded as soon as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to Culture & Psychology and I look forward to receiving your revision.

Sincerely,  
Dr. Jaan Valsiner  
Editor in Chief, Culture & Psychology  
[Cultpsy@gmail.com](mailto:Cultpsy@gmail.com)  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

**Reviewer(s) Comments to Author:**

Reviewer: 1

**Comments to the Author**

The present manuscript focuses on the Indonesian (Javanese) concept of *rasa rumangsa*. The article tries to define the characteristics and to provide a detailed view into the meaning and use of this culture-specific concept.

This is an interesting article, I have several suggestions to improve the paper.

First of all, with regard to the understanding of what is culture, it seems that the authors follow a rather essentialist approach. However, it would be interesting to have a more critical view on what culture means and how it canalizes human behavior. Also, the cultural diversity within specific countries should be mentioned as well as the inter-individual differences even within apparently similar cultural groups. Not everyone in a "collectivist" cultural context might adhere to certain values and practices to the same extent, however there might be specific norms that one has to adhere to when navigating specific contexts.

Related to this, it was not so clear to me if *rasa rumangsa* is an internalized value or rather a behavioral norm.

Also, it would be helpful for a reader coming from a Western research tradition to provide connecting points to widely used concepts such as mindfulness, self-regulation (primary or secondary) and emotion regulation. I do not mean to adopt these concepts but I think it would be interesting for a wider audience to provide possibilities for connecting or comparing these different approaches, this would help further understanding in my view and would enhance the impact of the paper. There were some inconsistencies in the text, for instance it is said (first page, introduction) that "Javanese people believe that expressing emotion spontaneously is appropriate" but in the text it is also said that they should not offend others, thus it seems that showing openly every emotion might not be so welcome.

With regard to data collection, it was not clear how participants were recruited and where. The community members of Pelajar Kawruh Jiwa (PKJ) seem to be a very selective group, it is not clear what this group is about and in how far the values of its members might differ from the general public in Indonesia. It was also not clear to me what questions were asked for instance in the questionnaire with ordinary people. Also, it was not clear how these data were analysed, e.g. what does it mean that the statements reached 92-100% agreement?

Also, the analysis of the qualitative interviews could have been further outlined. Was this a grounded theory approach? How were categories defined, were they pre-defined?

A table with main categories would have been helpful. I was sometimes difficult to follow the description of results where more culture-specific terminology was used and the reader seems to get lost in the dense text.

Also, I was wondering in how far this concept or syndrome is specific to the cultural context of the study or in how far it could be described by other concepts that are already used in the literature. Is this an indigenous concept that cannot be translated and only be found and this specific cultural context or is it a concept or syndrome that could be found in other contexts too? I think this question needs further discussion and reflection.

Reviewer: 2

**Comments to the Author****General comments:**

I find this article very interesting, as it discusses Javanese concepts that have been overlooked by previous Javanese scholars. It also shows the complexities of being a "proper" Javanese, and how cultural values adopted by individuals are tightly knitted in everyday social life of the group/community. However, the author(s) need to explain (in one place?) all of the concepts used, and how these concepts relate to one another. This may be a bit complicated, as Javanese concepts are quite fluid and overlapping. However, if the intention of the author(s) is the map out how these concepts are categorized and related, the author(s) perhaps would need to focus on a limited number of concepts and discuss in depth these chosen concepts.

As it is now, the article is confusing, as it uses many local terms, scattered throughout the paper. Many concepts are stated without any introduction, "popping out" of nowhere. This leads to readers having to go back and forth in the article to have a clearer understanding of the various local terms (sometimes the same words in different order can have different meanings, e.g. *bisa rumangsa* and *rumangsa bisa*). In short, the authors need to find a way to explain something complex in a concise and simple way, while still displaying the complexity of the phenomenon/concept under study.

Another main issue in this article is the lack of discussion with "mainstream theories/concepts". As a consequence, the reader is lost at understanding how the findings are positioned in a certain body(s) of (psychology) literature.

**Introduction in general:**

1) Please elaborate what the "case" in this study is about. Until the end of the introduction, the author does not explain what the case is.

2) How is "theory" positioned in this research? Did the author refer to any theoretical framework to help in further analysis? If so, which theory(s). If not why?

3) The authors frame the Javanese values mentioned as mainly "positive" values. What are the negative consequences of adopting these values? For instance: being religious is often viewed as positive - yet in certain situations it also entails negative consequences (self-blame, sufferings may be viewed as punishment).

Page 1 line 39-40. Explain why Javanese values are commonly adopted across Indonesia, when Indonesia is a culturally diverse country.

Page 1 line 46-47. The citation of Al Baqi needs to be evaluated. The Javanese are very careful of expressing their emotions, especially among those of higher status (see for example Dignity in Tragedy by Berman, 1999).

Page 2 line 48-49. How did you select the 11 members of PKJ and why?

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Page 3 line 17-18. what is indigenous psychology research? How is your research "indigenous"? How is it different from other cultural psychology research and why did you use this approach in this case study?

Methods in general:

- 1) What questions were asked? How did the different methods of data collection helped in answering your questions? For instance: why FGD - what did you gain from the FGD and what (research) questions does the FGD help to answer and what questions were asked to the participants? Would you have managed to answer your (research) question without the FGD? These sorts of questions apply to other data collection methods that is mentioned.
- 2) How did you get access to your participants? How do you position yourself as a qualitative researcher in this study? How did that affect your data?
- 3) Did you carry out triangulation? How did you triangulate across different data sets from different sources of data collection techniques?
4. How was the data collection carried out : e.g how many FGD sessions, for how long, were there any particular concerns or insights during the process, etc.

Results/Discussion

Page 3 line 22-23. Is there a reason why ngerumangani and bisa rumangsa are spelled out differently? Are the meanings of both concept exactly the same or is there a difference? if they are exactly the same, I suggest that one of the terms is used (as it is confusing for readers to have to memorize different terms in local terms).

Page 3 line 35. The statement "Please check on it" - what does that mean? Is it doubting that rumangsa is a noun and ngerumangani as a verb? How does the author make sense of this? Is it rasa rumangsa or rumangsa? what is the difference?

Page 3 line 41-42. A statement: "using olahrasa and obtain the correct note, in any condition and result people would accept." What does this sentence mean? What condition, what result? What correct note? Which note? It is confusing, so the authors needs to clarify this statement.

Page 3 line 41-42. How does olah rasa work? How do the Javanese make a self analysis? Are there any examples?

Page 3 line 52-53. Statement "...This trait is close to Javanese rasa" What is rasa? How is it "close" to rasa rumangsa? why do you need rasa rumangsa (as a concept) when you have rasa? Also, who is Endraswara? Is this a citation? Is he/she a participant? Why not use codes to identify the person like in other statements from participants?

Page 4 line 3-4. Statement "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". Why is right or wrong a "feeling". Why is not a cognitive process? Or how is cognition involved in the "feeling" of something being right or wrong?

Page 4 line 37-38. Is ngrumangani the same as iso rumangsa? How is it different from rumangani? Please explain.

Page 4 line 44. Statement: "the empathy, people prioritizing empathy can easily understand errr the sense of belonging." Here the author introduces sense of belonging. Elaboration is needed to understand how empathy leads to sense of belonging.

Page 5 line 40. The authors state that the main factor of rasa rumangsa is personality. However, is motivation "personality", is optimism "personality"? How so? Also, is this statement a view from the author, or is it derived purely from participants' statement? If so, do the authors agree? Why?

Page 5 line 40. Statement "The personality tendency of dimension IV, "manusia tanpa ciri," based on Suryomentaram's concept". This is a very layered statement, that the authors need to be more patient in elaborating to the readers. What is dimension IV? Where does this dimension come from? What is manusia tanpa ciri? Who is Suryomentraman, what is his/her concept? How is it related to the concepts under study?

Page 6 line 3-4. Statement: "She was acting gentle, feeling gentle. It has been errr so flat (T.T.I.A, 90-91). What does this mean? How is this related to what is being discussed? There has also been no mentioning of "gentle" as characteristic.

Page 6 line 11-12. Have the authors introduced rukun? What does this mean? How is this concept related to the other main concepts the authors use?

Discussion

The discussion introduces concepts (seemingly from the teachings of Suryomentram), but there has been no proper introduction to his/her "theory" in the beginning. It also lacks discussion with other "mainstream" theories, which would help the readers understand how the findings of this study is positioned in the overall discussion of psychological concepts.

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Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>  
Kepada: Cultpsy@gmail.com

24 April 2024 pukul 17.10

Dear Editors and Reviewers,

We thank the editor and reviewers for their thorough reading of our manuscript and their comments and suggestions that helped us improve it. We greatly appreciate the editor's consideration of this manuscript for publication and valuable review comments.

Based on these directions, we will improve the manuscript according to the comments and suggestions provided within a reasonable time limit.

Best regards,  
Sheilla Varadhila Peristianto

[Kulipan teks disembunyikan]

**Decision Letter (CAP-24-0025)**

**From:** Cultpsy@gmail.com  
**To:** sheilla@mercubuna-yogya.ac.id, shellavaradhilaperistianto1993@mail.ugm.ac.id  
**CC:**  
**Subject:** Culture & Psychology - Decision on Manuscript ID CAP-24-0025  
**Body:** 17-Apr-2024

Dear Mrs. peristianto:

Manuscript ID CAP-24-0025 entitled "Empathy and Self-Awareness in the Javanese Cultural Context" which you submitted to Culture & Psychology, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s) comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/cap> and enter your Author Center, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or colored text.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Center.

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Once again, thank you for submitting your manuscript to Culture & Psychology and I look forward to receiving your revision.

Sincerely,  
 Dr. Jaan Valsiner  
 Editor in Chief, Culture & Psychology  
 Cultpsy@gmail.com  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

Reviewer(s) Comments to Author:

Reviewer: 1

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Page 4 line 3-4. Statement "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". Why is right or wrong a "feeling". Why is not a cognitive process? Or how is cognition involved in the "feeling" of something being right or wrong?

Page 4 line 37-38. Is *ngerumangani* the same as *iso rumangsa*? How is it different from *rumangani*? Please explain.

Page 4 line 44. Statement: "the empathy, people prioritizing empathy can easily understand errr the sense of belonging". Here the author introduces sense of belonging. Elaboration is needed to understand how empathy leads to sense of belonging.

Page 5 line 40. The authors state that the main factor of *rasa rumangsa* is personality. However, is motivation "personality", is optimism "personality"? How so? Also, is this statement a view from the author, or is it derived purely from participants' statement? If so, do the authors agree? Why?

Page 3 line 41-42. A statement: "using olahrasa and obtain the correct note, in any condition and result people would accept." What does this sentence mean? What condition, what result? What correct note? Which note? It is confusing, so the authors needs to clarify this statement.

Page 3 line 41-42. How does olah rasa work? How do the Javanese make a self analysis? Are there any examples?

Page 3 line 52-53. Statement "...This trait is close to Javanese rasa" What is rasa? How is it "close" to rasa rumangsa? why do you need rasa rumangsa (as a concept) when you have rasa? Also, who is Endraswara? Is this a citation? Is he/she a participant? Why not use codes to identify the person like in other statements from participants?

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Page 5 line 40. Statement "The personality tendency of dimension IV, "manusia tanpa ciri," based on Suryomentaram's concept". This is a very layered statement, that the authors need to be more patient in elaborating to the readers. What is dimension IV? Where does this dimension come from? What is manusia tanpa ciri? Who is Suryomentaram, what is his/her concept? How is it related to the concepts under study?

Page 6 line 3-4. Statement: "She was acting gentle, feeling gentle. It has been errr so flat (T.T.IA, 90-91). What does this mean? How is this related to what is being discussed? There has also been no mentioning of "gentle" as characteristic.

Page 6 line 11-12. Have the authors introduced rukun? What does this mean? How is this concept related to the other main concepts the authors use?

#### Discussion

The discussion introduces concepts (seemingly from the teachings of Suryomentaram), but there has been no proper introduction to his/her "theory" in the beginning. It also lacks discussion with other "mainstream" theories, which would help the readers understand how the findings of this study is positioned in the overall discussion of psychological concepts.

**Date Sent:** 17-Apr-2024

#### Files attached

[Rumanosa\\_comments.pdf](#)

 Close Window

### 3. Responses to reviewers (file) (31 Juli 2024)

The screenshot shows the Author Dashboard for 'Culture & Psychology' on SageTrack. The page title is 'Submitted Manuscripts'. On the left, a sidebar menu includes 'Submitted Manuscripts', 'Manuscripts with Decisions', 'Start New Submission', and '5 Most Recent E-mails'. The main content area features a table with the following data:

STATUS	ID	TITLE	CREATED	SUBMITTED
Contact Journal ADM: Not Assigned	CAP-24-0025.R1	Empathy and Self-Awareness in the Javanese Cultural Context <a href="#">View Submission</a>	31-Jul-2024	31-Jul-2024
Awaiting Reviewer Selection		<a href="#">Cover Letter</a>		

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**Culture & Psychology CAP-24-0025.R1**

1 pesan

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31 Juli 2024 pukul 21.07

31-Jul-2024

Dear Mrs. peristianto:

Your revised manuscript entitled "Empathy and Self-Awareness in the Javanese Cultural Context" has been successfully submitted online and is presently being given full consideration for publication in Culture & Psychology.

Your manuscript ID is CAP-24-0025.R1.

You have listed the following individuals as authors of this manuscript:  
peristianto, sheilla; Subandi, Subandi; Utami, Muhana

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/cap> and edit your user information as appropriate.

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Thank you for submitting your manuscript to Culture & Psychology.

Sincerely,  
Kevin R. Carriens  
Culture & Psychology  
[cultureandpsych@gmail.com](mailto:cultureandpsych@gmail.com)

## Point by Point Response 1

*Dear Dr. Jaan Valsiner*

*Thank you for giving me the opportunity to submit a revised draft of my manuscript titled Empathy and Self-Awareness in the Javanese Cultural Context to Culture & Psychology. We appreciate the time and effort that you and the reviewers have dedicated to providing your valuable feedback on our manuscript. We are grateful to the reviewers for their insightful comments on our paper. We have been able to incorporate changes to reflect most of the suggestions provided by the reviewers. We have highlighted the changes within the manuscript.*

*Here is a point-by-point response to the reviewer's comments and concerns.*

Reviewer 1		
No.	Comments to the Author	Revision
1.	First of all, with regard to the understanding of what is culture, it seems that the authors follow a rather essentialist approach. However, it would be interesting to have a more critical view on what culture means and how it canalizes human behavior. Also, the cultural diversity within specific countries should be mentioned as well as the inter-individual differences even within apparently similar cultural groups. Not everyone in a "collectivist" cultural context might adhere to certain values and	<i>We appreciate and thank the reviewer for the very constructive comments on this manuscript. We apologize for the mistakes. We will first explain how culture influences human behavior. Then, of the various cultures that exist in Indonesia, why is Javanese culture the most dominant, namely the majority. Javanese culture has become a guideline for behavior from generation to generation because of its cultural values, one of which is the value of a rasa rumangsa close to the Javanese people. Apart from that, the value of a rasa rumangsa is often a topic researchers discuss in a socio-cultural context, which is also linked to psychological aspects. However, research into the complexity of</i>

<p>practices to the same extent, however there might be specific norms that one has to adhere to when navigating specific contexts.</p>	<p><i>these psychological aspects has yet to be discovered.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"><li>• 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 (Koentjaraningrat, 1994; Bennett, 2015). Culture is passed down from generation to generation among members of a community group, from parent to child, and from child to offspring (Matsumoto, 2016; Matsumoto &amp; Hwang, 2013). Because the existence of culture is so close to human life, culture continuously influences human mentality, cognition, affection, and conation.</li><li>• 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 is what causes society and its cultural values to influence human thought patterns.</li><li>• Java includes what is often called the Greater Sunda Islands, which are part of the Indonesian archipelago (Suseno, 2001). Javanese people are distinguished from other ethnic groups in Indonesia by their different historical, linguistic, and cultural backgrounds.</li><li>• Javanese culture represents Indonesia because Javanese people merge with Indonesian</li></ul>
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		<p>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.</p> <ul style="list-style-type: none"> <li>• 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.</li> </ul> <p><i>(These improvements are written on page 1 paragraphs 3-4; page 2 paragraphs 1-4)</i></p>
2.	<p>Related to this, it was not so clear to me if <i>rasa rumangsa</i> is an internalized value or rather a behavioral norm.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• The <i>rasa rumangsa</i> is a Javanese value internalized from generation to generation and has become an essential part of Javanese society.</li> </ul> <p><i>(These improvements are written on page 3 paragraph 1)</i></p>
3.	<p>Also, it would be helpful for a reader coming from a Western research tradition to provide connecting points to widely used concepts such as mindfulness, self-regulation (primary or secondary)</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>We are trying to explain that the value of <i>rasa rumangsa</i> is an indigenous or local concept. Of course, pre-existing psychological concepts explain</i></p>

<p>and emotion regulation. I do not mean to adopt these concepts but I think it would be interesting for a wider audience to provide possibilities for connecting or comparing these different approaches, this would help further understanding in my view and would enhance the impact of the paper.</p>	<p><i>and are connected to the value of rasa rumangsa in Javanese culture. These concepts are self-awareness and empathy.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"><li>• Among other Javanese cultural values, the <i>rasa rumangsa</i> 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, 2018a). Therefore, the value of <i>rasa rumangsa</i> is the focus of this research compared to other Javanese cultural values.</li><li>• Two concepts are relevant to a <i>rasa rumangsa</i>: self-awareness and empathy.</li><li>• 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. <i>Rasa rumangsa</i> 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, 2018a).</li><li>• The concept of empathy consists of two attributes: cognitive to understand and emotional to feel (Hojat, 2007). The value of</li></ul>
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		<p><i>rasa rumangsa</i> can be relevant to the concept of empathy because <i>rasa rumangsa</i> contains cognitive elements in the form of being aware and emotional elements to feeling. Even though it is relevant, the <i>rasa rumangsa</i> contains a more 'deep' attitude, which contains elements of the behavior of always being careful towards other individuals (Endraswara, 2018a). This is a sign of behavioral content in the concept of <i>rasa rumangsa</i> shown by individuals.</p> <p><i>(These improvements are written on page 3 paragraphs 4-6)</i></p>
4.	<p>There were some inconsistencies in the text, for instance it is said (first page, introduction) that "Javanese people believe that expressing emotion spontaneously is appropriate" but in the text it is also said that they should not offend others, thus it seems that showing openly every emotion might not be so welcome.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>We are trying to explain that open emotions are not spontaneously expressed. These (negative) emotions are managed if these are not internalized values.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• 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, 2001). Therefore, a good mood must be maintained by hiding negative emotions to create a harmonious atmosphere between people.</li> <li>• Adiputra et al. (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 &amp; Hasanat, 2010), living in harmony and prioritizing good relations among people among Javanese people result in</li> </ul>

		<p>Javanese people avoiding uncontrolled emotional expressions and being more careful. This is similar to the results of Dewi's research (Noviana &amp; Atur, 2020); this is a form of giving respect to others and being polite and friendly to avoid offending other people's feelings.</p> <p><i>(These improvements are written on page 2 paragraph 6)</i></p>
<p>5.</p>	<p>With regard to data collection, it was not clear how participants were recruited and where. The community members of Pelajar Kawruh Jiwa (PKJ) seem to be a very selective group, it is not clear what this group is about and in how far the values of its members might differ from the general public in Indonesia. It was also not clear to me what questions were asked for instance in the questionnaire with ordinary people. Also, it was not clear how these data were analysed, e.g. what does it mean that the statements reached 92-100% agreement?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Below, we will try to explain. Kawruh Jiwa Students, 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. Data collection is carried out in stages, namely:</i></p> <p><b>1) Literature review</b> regarding rasa rumangsa from 19 literary sources,</p> <p><b>2) Semi-structured interviews</b> with 9 Javanese cultural experts and 7 Javanese psychology experts through access to DIY and Central Java cultural study centers. Each expert was interviewed once to achieve the goal of answering all the questions asked by the researcher. The list of questions asked of these experts was prepared based on a literature review, which consisted of the following:</p> <p><i>a) What do you think is the character of Javanese society?</i></p> <p><i>b) How do Javanese people face problems or difficulties?</i></p> <p><i>c) What do you think about maintaining relationships in social life in Javanese culture?</i></p> <p><i>d) What do you understand about rasa?</i></p>

e) *What do you think about the rasa rumangsa?*

f) *How does the Javanese character rasa rumangsa?*

g) *How do you apply the rasa rumangsa in everyday life?*

h) *Why does a rasa rumangsa arise in life?*

i) *What are the benefits and impacts of applying a rasa rumangsa?*

j) *How do you get a rasa rumangsa in someone?*

**3) Semi-structured interviews** with 25 members of the Kawruh Jiwa students in Salatiga and Yogyakarta, with a list of questions prepared based on the results of previous interviews with Javanese cultural and psychological figures containing the concept of rasa rumangsa. Each member of the Kawruh Jiwa Students was interviewed once to get all the answers to the list of questions asked. The list of questions asked is:

a) *What do you think about the essential character of Javanese individuals who prioritize rasa?*

b) *In your opinion, what is meant by a rasa rumangsa?*

c) *What do you think about the character of Javanese individuals who feel rasa rumangsa?*

d) *What is the natural form of rasa rumangsa behavior?*

e) *What is the underlying reason why someone rasa rumangsa?*

f) *What is the purpose of someone rasa rumangsa?*

g) *What is the process for someone to develop a rasa rumangsa?*

**4) Focus Group Discussion or FGD** once with 11 members of the Kawruh Jiwa Student Community in Salatiga;

a) *How Javanese individuals prioritize rasa, and*

b) *How to understand the rasa rumangsa.*

**5) The survey used an open questionnaire to validate the concept of rasa rumangsa in 101 general public over 18 years living in DIY and Central Java. The general public was obtained through the Kawruh Jiwa student community in Salatiga, Surakarta, Yogyakarta, the Javanese cultural community, and the general public whom the researcher met by the research criteria. The guide material for the open questionnaire statement explains the rasa rumangsa obtained from the results of previous semi-structured interviews with Javanese cultural and Javanese psychology figures and members of the Kawruh Jiwa Student community. The open questionnaire statement guide material consists of 28 items with answer choices of agree or disagree, and participants are asked to explain each answer choice. Preparing the guidance material for the open questionnaire statement for rasa rumangsa aims to determine the public's understanding of the writing, language, and content of rasa rumangsa. The 28-item statement is:**

- 1. One of the essential characteristics of the Javanese individual is to always 'put feelings first' in behavior.*
- 2. Individuals who 'put feelings first' always carry out personal development/self-assessment/feelings in relationships with others.*
- 3. Rila, nrima, pasrah sumarah, and rasa rumangsa are the expressions and behavior of individuals who always exercise their feelings.*
- 4. Rila, nrima, pasrah sumarah, and rasa rumangsa are human behavior without characteristics in the rasa processes.*

5. *The individual's internal goal of exercising is to make oneself peaceful, prosperous, happy, and harmonious.*
6. *The individual's external exercise goal is to maintain harmony with each other and other living creatures.*
7. *Internal and external goals are achieved when individuals go through a rasa rumangsa, part of a series of rasa processes.*
8. *Rasa consists of sensory nature, feeling in the heart, inner feeling, and genuine feeling.*
9. *Rasa rumangsa is a concept or noun, while ngerumangsani is an action or verb.*
10. *Rasa rumangsa is a process of self-understanding that starts from sensory self-knowledge to a deeper understanding (inner feeling), which makes individuals behave to position themselves and maintain reasonable, harmonious, peaceful, and socially prosperous relationships.*
11. *Individuals who rasa rumangsa are one of the characteristics of individuals who are psychologically healthy because they do not quickly (getun) get upset or become disappointed for a long time over what has happened, (sumelang) are frustrated or worried about things that have not happened, are afraid, anxious, and stressed.*
12. *The process of forming ngerumangsani behavior starts from 1) the content of previous experiences, 2) parenting patterns or communication from parents, 3) self-appreciation or olah rasa, which includes nanding sariro, ngukur sariro, tepa sariro, mawas diri, 4) continuous repetition - constantly, and 5) it becomes a habit of ngerumangsani.*

		<p>13. <i>A rasa rumangsa or ngerumangsani behavior is formed in individuals during the adult phase.</i></p> <p>14. <i>Factors influencing a rasa rumangsa include intellectual ability, toughness, and optimism.</i></p> <p>15. <i>The rasa rumangsa consists of self-awareness and empathy.</i></p> <p>16. <i>A rasa rumangsa includes the ability to think, feel, and behave.</i></p> <p>17. <i>Aspects of the ability to think from a rasa rumangsa include 1) niteni or observing oneself, 2) understanding oneself, 3) recognizing oneself, 4) measuring oneself, 5) assessing and evaluating oneself, 6) checking and correcting or introspecting oneself, 7) eling or remind yourself by using another individual's point of view, and 8) make decisions for yourself.</i></p> <p>18. <i>The emotional aspects of rumangsa include gratitude, sincerity, calm, tepo seliro or tolerance, and feeling for other individuals.</i></p> <p>19. <i>The behavioral aspect of a rasa rumangsa can be divided into abstract behavior (i.e., empan papan or placing oneself and being fully aware of the current situation at hand) as well as actual behavior (i.e., behavior according to the role, good manners, carrying out or obeying orders, appreciating or respecting other individuals, helping other individuals, behaving carefully so as not to hurt other individuals, gotong royong or helping each other, humanist attitudes or putting others' interests first, democratic attitude or discussing and accepting decisions, wise or appropriate attitude in responding to situations, nyengkuyung, tataag or harsh, and creative).</i></p>
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		<p>20. <i>Positive characteristics of rasa rumangsa include not being arrogant, selfless, not jealous, andap ashor or humble, caring, patient, affectionate, and gentle.</i></p> <p>21. <i>The negative characteristics of a rasa rumangsa include being arrogant and arbitrary.</i></p> <p>22. <i>The behavioral form of 'bisa rumangsa' is altruistic behavior, which includes polite behavior, respect for other individuals, prioritizing or prioritizing other individuals, gotong royong or helping each other, being wise, obeying orders, and being tatag or tough.</i></p> <p>23. <i>The form of 'rumangsa bisa' behavior is egoistic, which includes arbitrary behavior or not wanting to give in and being arrogant.</i></p> <p>24. <i>The positive impact of an individual who is ngerumangsani is being flexible in social life, being humble, socially sensitive, selfless, always interpreting situations, not ambitious, able to live in peace, live in harmony, guyup (live in harmony), and be happy.</i></p> <p>25. <i>The negative impact of an individual ngerumangsani is being introverted, having low self-esteem, taking care of the lives of other individuals, feeling guilty, self-righteousness appearing, and being too self-confident.</i></p> <p>26. <i>An individual displays a rasa rumangsa because it suppresses karep or desires, pengawikan pribadi (carries out a process of personal development) or olah rasa, as a method of solving problems, as a character or self-identity, as a self-fortress, and as a self-concept.</i></p> <p>27. <i>The internal goal of individuals who display a rasa rumangsa is to understand and</i></p>
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		<p><i>recognize themselves to position themselves, avoid feelings of pride, getun sumelang, meri pambegan, and achieve peace, tranquility, and happiness.</i></p> <p><i>28. The external goal of individuals displaying a rasa rumangsa is to maintain relationships with others or the environment, which includes 1) balancing and stabilizing the soul with other individuals, 2) being the same as other individuals, 3) creating comfort, 4) minimizing the gap in conflict with other individuals, 5) it becomes easy to place oneself in the environment, 6) facilitates social life, 7) makes life peaceful and prosperous, 8) builds a peaceful atmosphere in social life, 9) creates harmony in life, and 10) achieves togetherness.</i></p> <p><i>The 26 statement items had a percentage of 92-100% agreement (participants answered agree). However, the 2 statement items, items 21 and 25, had an agreement percentage of 74% (participants answered agree). Therefore, improvements were made to the language structure in describing the rasa rumangsa, with positive behavior being 'bisa rumangsa' and negative behavior being changed to 'rumangsa bisa' according to participant input. Of the 28 statement items given, they can be grouped into 11 classification categories as an overview, namely (1) the term rasa rumangsa, (2) definition of rasa rumangsa, (3) the process of forming ngerumangsan (can be rumangsa), (4) dimensions of rasa rumangsa, (5) aspects of rasa rumangsa, (6) factors of rasa rumangsa, (7) characteristics of rasa rumangsa, (8) impacts of rasa rumangsa, and (9) goals of rasa rumangsa. Nine categories regarding the concept of rasa rumangsa have been validated using an open questionnaire.</i></p>
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6.	<p>Also, the analysis of the qualitative interviews could have been further outlined. Was this a grounded theory approach? How were categories defined, were they pre-defined?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>A case study is used because the researcher looks at a social unit (namely Javanese society) with the value of a rasa rumangsa. As explained above, an explanation of the category findings in the research results has been included.</i></p>
7.	<p>A table with main categories would have been helpful. I was sometimes difficult to follow the description of results where more culture-specific terminology was used and the reader seems to get lost in the dense text.</p> <p>Also, I was wondering in how far this concept or syndrome is specific to the cultural context of the study or in how far it could be described by other concepts that are already used in the literature. Is this an indigenous concept that cannot be translated and only be found and this specific cultural context or is it a concept or syndrome that could be found in other contexts too? I think this question needs further discussion and reflection.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <ul style="list-style-type: none"> <li>• <i>The rasa rumangsa is a Javanese value internalized to become an essential character in 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 savoir-faire attitude of the Javanese. This attitude is what he calls Javanese "tolerance", namely integration of the noble values of native Javanese culture. Through 'kebatinan', the tolerant character of Javanese people is increasingly cultivated because almost every belief in Java uses 'kebatinan'.</i></li> <li>• <i>Jong (1976) stated that the central elements of Javanese culture are being willing, accepting, and patient. 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 a concept that is inherent in the Javanese cultural context.</i></li> <li>• <i>However, based on previous literature studies, rasa rumangsa is equated with existing concepts: self-awareness and empathy. Based</i></li> </ul>

		<p><i>on the attitudes individuals develop from being able to rumangsa, the feeling of rumangsa consists of the dimensions of self-awareness and empathy. Rasa rumangsa is relevant to self-awareness because rasa rumangsa contains elements of self-reminder, being aware of and controlling oneself (Endraswara, 2018b). However, the rasa rumangsa contains a deeper emotional aspect to feeling the feelings of other individuals so that they are more grateful and considerate towards other individuals. Rasa rumangsa is also relevant to 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, 2018a). This is a sign of behavioral content in the concept of rasa rumangsa shown by individuals.</i></p> <ul style="list-style-type: none"> <li><i>• An exciting finding is that the rasa rumangsa dimension can contain two concepts, namely 1) empathy, namely cognitive and affective content, and 2) self-awareness, which is connected to the content of social behavior. These two components create a more complex rasa rumangsa, consisting of thinking ability, feelings, and behavior. Apart from that, individuals who are ngerumangsan always put emotions in their thoughts, which are displayed in their behavior.</i></li> </ul>
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<b>Reviewer 2</b>		
<b>No.</b>	<b>Comments to the Author</b>	<b>Revision</b>

<p>1.</p>	<p>I find this article very interesting, as it discusses Javanese concepts that have been overlooked by previous Javanese scholars. It also shows the complexities of being a "proper" Javanese, and how cultural values adopted by individuals are tightly knitted in everyday social life of the group/community. However, the author(s) need to explain ( in one place?) all of the concepts used, and how these concepts relates to one another. This may be a bit complicated, as Javanese concepts are quite fluid and overlapping. However, if the intention of the author(s) is the map out how these concepts are categorized and related, the author(s) perhaps would need to focus on a limited number of concepts and discuss in depth these chosen concepts.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Below, we will try to explain that the value of rasa rumangsa is an indigenous or local concept. Of course, pre-existing psychological concepts explain and are connected to the value of rasa rumangsa in Javanese culture. These concepts are self-awareness and empathy.</i></p>
<p>2.</p>	<p>As it is now, the article is confusing, as it uses many local terms, scattered throughout the paper. May concepts are stated without any introduction, "popping out" of nowhere. This leads to readers having to go back and forth in the article to have a clearer understanding of the various local terms (sometimes the same words in different order can have different meanings, e.g. bisa rumangsa and rumangsa bisa). In short, the authors need to find a way to explain something complex</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>We are trying to explain that the value of rasa rumangsa is an indigenous or local concept. Of course, pre-existing psychological concepts explain and are connected to the value of rasa rumangsa in Javanese culture. These concepts are self-awareness and empathy.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• 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</li> </ul>

<p>in a concise and simple way, while still displaying the complexity of the phenomenon/concept under study.</p>	<p>mindset (Lubis, 2016). Mindset is a way of life for Javanese people to develop ideas (Endraswara, 2018a). 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.</p> <ul style="list-style-type: none"><li>• This philosophy is the view or guideline for Javanese people in thinking, feeling, and behaving. The philosophy of life is the appreciation of values based on the stories of ancestors and ancestral stories. These values were then used as the basis for the Javanese philosophy of life. Values are the basis for how Javanese people think, feel, and behave. Javanese values also gave birth to various concepts related to emotional intelligence and healthy personality in Javanese society according to the cultural context (Sugiarto, 2015). The value of <i>'nrima'</i> is used to guide Javanese people in positive thinking. The values of <i>rila</i>, respect, patience, a <i>rasa rumangsa</i>, and introspection are the values of <i>raos or rasa</i>, namely the leading soul of the Javanese people. The emergence of Javanese attitudes and behavior is based on the collaboration of the values they adhere to.</li><li>• (Jatman, 2000) adds the importance of values for Javanese people, where values are closely related to the meaning of life, and the meaning of life is related to self-actualization. Therefore, the value crisis also causes the emergence of</li></ul>
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an identity crisis. Javanese people do not know their functions, roles, and positions in social life. Values are part of the abstract form of culture that guides Javanese behavior.

Meanwhile, dependence on society is a prominent behavior among Javanese people (Mulder, in Jatman, 2000). Values underlie Javanese life.

- Apart from that, Javanese people emphasize the *rasa rumangsa*. This *rasa* is closest to the Javanese *rasa* (Endraswara, 2013b). The main feeling is to make others happy (Endraswara, 2018a). *Rasa rumangsa* is a self-reflection method that allows Javanese people to measure themselves. A *rasa rumangsa* can be seeing oneself and others, whether they have similarities or differences. The *rasa rumangsa* is a feeling that encourages Javanese people to recognize themselves (Subandi, 2019), so the *rasa rumangsa* becomes one of the forms of self-concept in Javanese people.
- The attitude of being able to roam makes Javanese people aware that they are equal to other people. Therefore, if something feels too heavy to happen to them, Javanese people understand that it will also be challenging if it happens to other people. The *rasa rumangsa* grows with '*eling*,' remembering God. *Rasa eling* he is weak, so he always needs other people and the environment and is careful in his life. In the book, Endraswara (2013a) explains that crime and a *rasa rumangsa* are part of introspection to understand and realize oneself.

*(These improvements are written on page 1 paragraphs 3-4; page 2 paragraphs 1-4)*

<p>3.</p>	<p>Another main issue in this article is the lack of discussion with "mainstream theories/concepts". As a consequence, the reader is lost at understanding how the findings are positioned in a certain body(s) of (psychology) literature.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>We are trying to explain that the value of rasa rumangsa is an indigenous or local concept. The value of rasa rumangsa is a value that emerged from Javanese culture. Culture-based discussion discusses studying phenomena in society from a cultural perspective. The cultural perspective is in the form of societal attitudes, norms, values, kinship structures, race, ethnicity, and religion toward typical behavior. Due to the cultural basis, this research uses an indigenous psychological approach. Culture from generation to generation accompanies the development of individual behavior. Smeltzer et al. (2001) explain that culture is knowledge individuals learn and disseminate through rules, values, beliefs, and lifestyles that become individuals' behavior references. The rasa rumangsa is a Javanese cultural value used as the basis for individuals to behave in social life.</i></p> <p><i>In developing the concept of rasa rumangsa, an individual attitude according to the context of Javanese cultural values, the theoretical perspective of Ki Ageng Suryomentaram's Rasa Kawruh Jiwa concept was used. Ki Ageng Suryomentaram's Rasa Kawruh Jiwa concept theory is a theoretical reference for rasa, where this concept explains psychological behavior from the Javanese cultural context. This is because the behavioral characteristics displayed by individuals cannot be separated from the local cultural context (U. Kim et al., 2010).</i></p> <p><i>Two concepts are relevant to a rasa rumangsa: self-awareness and empathy. Silvia and O'Brien (2004) explain that self-awareness is an individual's capacity to focus on themselves to</i></p>
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<p>4.</p>	<p>Introduction in general:  1) Please elaborate what the "case" in this study is about. Until the end of the introduction, the author does not explain what the case is.  2) How is "theory" positioned in this research? Did the author refer to any theoretical framework to help in further analysis? If so, which theory(s). If not why?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>We are trying to explain that 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. Javanese philosophy makes values a guide to positive behavior. However, this positive behavior also affects individuals in social life.</i></p>

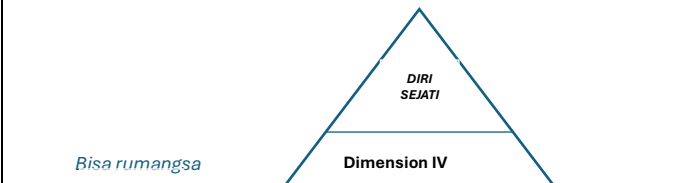
	<p>3) The authors frame the Javanese values mentioned as mainly "positive" values. What are the negative consequences of adopting these values? For instance: being religious is often viewed as positive - yet in certain situations it also entails negative consequences (self-blame, sufferings may be viewed as punishment).</p>	<p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• 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, 2018a). 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.</li> <li>• 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.</li> <li>• 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.</li> </ul> <p><i>(These improvements are written on page 2 paragraphs 1-6)</i></p>
<p>5.</p>	<p>Introduction: Page 1 line 39-40. Explain why javanese values are commonly</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. It has been explained in the previous review section.</i></p>

	<p>adopted across Indonesia, when Indonesia is a culturally diverse country.</p>	<p><i>We are trying to explain that cultural diversity is a characteristic of uniqueness, inheritance from ancestors, and human work in people's lives, which is applied daily to become a habit. Indonesian culture is spread due to its demographic location in various regions across 33 provinces and has various characteristics. Javanese culture represents Indonesia because Javanese people have merged into Indonesian people. This is also reinforced by the fact that most Indonesians are Javanese. Primawardani (2017) explain 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. Indonesia has a collectivist culture, so its people choose to prioritize the needs of their group. This is what causes human thought patterns to be influenced by groups with their cultural values. In Javanese society, this mindset will birth a life philosophy. 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 is incomplete in life.</i></p>
<p>6.</p>	<p>Introduction: Page 1 line 46-47. The citation of Al Baqi needs to be evaluated. The Javanese are very careful of expressing their emotions, especially among those of higher</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. It has been explained in the previous review section.</i></p> <p><i>Our explanation is as follows;</i></p>

	<p>status (see for example Dignity in Tragedy by Berman, 1999).</p>	<p>Adiputra and others (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 &amp; 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 (Noviana &amp; Atur, 2020); this is a form of giving respect to others and being polite and friendly to avoid offending other people's feelings.</p> <p><i>(These improvements are written on page 2 paragraph 6)</i></p>
7.	<p>Introduction: Page 2 line 48-49. How did you select the 11 members of PKJ and why?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. It has been explained in the previous review section.</i></p> <p><i>Our explanation is as follows;</i> Focus Group Discussion or FGD with 11 Kawruh Jiwa Student community members in Salatiga regarding how Javanese individuals prioritize their <i>rasa</i> and understanding of Ki Ageng Suryamentaram's <i>rasa</i> concept. The 11 people were members who attended routine activities in the community at that time.</p> <p><i>(These improvements are written on page 4 paragraph 1)</i></p>
8.	<p>Introduction: Page 3 line 17-18. what is indigenous psychology research? How is your research "indigenous"? How is it different from other cultural psychology research and why did you use this approach in this case study?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We will explain the indigenous psychology approach in this research.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• Indigenous psychology is the scientific study of human behavior and thought processes that are Indigenous to a particular region or culture,</li> </ul>

		<p>which are not taken from other regions or cultures and are designed for people from that region or culture (Kim &amp; Berry, 1993); (Kim et al., 2010).</p> <ul style="list-style-type: none"> <li>• Ho (1998) defines indigenous psychology as: "The study of human behavior and mental processes in a cultural context that relies on values, concepts, belief systems, methodologies and other resources that are indigenous to an ethnic or cultural group being studied; these indigenous resources can be applied at different points of the overall study process in which psychological knowledge is generated.</li> <li>• (Matsumoto &amp; Hwang, 2013) explains indigenous psychology as a paradigm that explicitly incorporates context (such as cultural, family, social, and ecological) and it is content (meaning, values, and beliefs) into research design. A descriptive approach is the original goal of psychology, namely to understand how individuals behave in their natural context (Allport, 1954); (Danziger, 1979).</li> <li>• Indigenous psychology studies indigenous people living in a society (Pe-Pua &amp; Wright, 2015).</li> </ul> <p><i>(These improvements are written on page 4 paragraph 6)</i></p>
9.	<p>Methods in general:          What questions were asked? How did the different methods of data collection helped in answering your questions? For instance: why FGD - what did you gain from the FGD and what (research) questions does the FGD help to answer and what questions were asked to the participants? Would you have managed to answer your</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. This was explained in reviewer one (answer number five) in the previous review section. Data collection in this research was carried out in stages, where each step of the data collection method will be used as a guide for the following data collection method.</i></p>

	(research) question without the FGD? These sorts of questions apply to other data collection methods that is mentioned.	
10.	<p>Methods in general:  How did you get access to your participants? How do you position yourself as a qualitative researcher in this study? How did that affect your data?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. Our explanation is as follows;</i>  <i>Researchers have an essential role in this research, namely as planners, data collectors, analyzers, and interpreters of data obtained in the field, as well as data collectors. In line with (Moleong, 2010), apart from the role of the instrument, the researcher in qualitative research is ultimately also the reporter of the research results. The role of the researcher in this way influences the results that answer the researcher's aim of developing the concept of the rasa rumangsa.</i></p>
11.	<p>Methods in general:  Did you carry out triangulation? How did you triangulate across different data sets from different sources of data collection techniques?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. Our explanation is as follows;</i>  <i>At each stage of the collection technique, data triangulation is carried out through different sources to check the validity of the data. The semi-structured interview with cultural experts was conducted by triangulation with 9 Javanese cultural experts and 7 Javanese psychology experts. The next stage of semi-structured interviews with 25 Kawruh Jiwa students was triangulated with Kawruh Jiwa students in Salatiga and Yogyakarta. The semi-structured interview data collection technique was also triangulated with the FGD data collection technique for Kawruh Jiwa students.</i></p>
12.	<p>Methods in general:  How was the data collection carried out: e.g how many FGD sessions, for how long, were there</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. This was explained in reviewer one (answer number five) in the previous review section. Focus Group Discussion or</i></p>

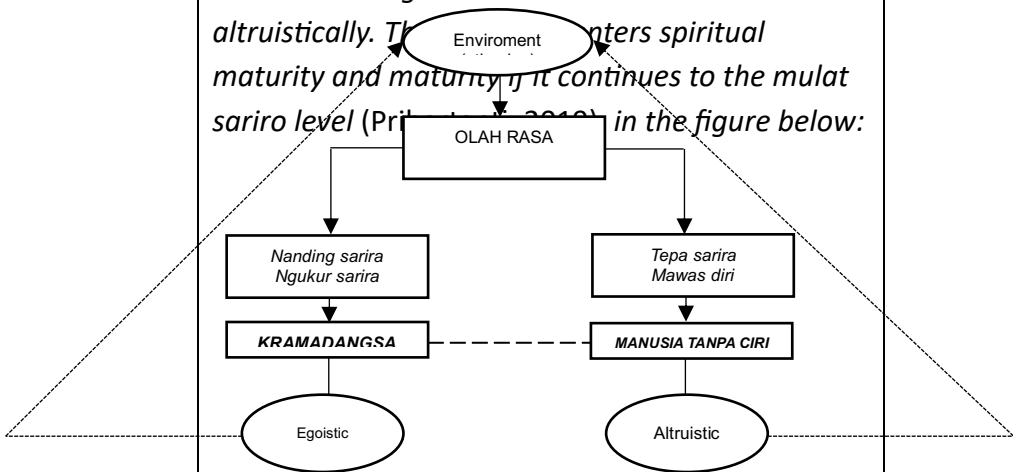
	any particular concerns or insights during the process, etc.	<i>FGD once with 11 members of the Kawruh Jiwa Student Community in Salatiga.</i>
13.	<p>Results/Discussion: Page 3 line 22-23. Is there a reason why <i>ngerumangsani</i> and <i>bisa rumangsa</i> are spelled out differently? Are the meanings of both concept exactly the same or is there a difference? if they are exactly the same, I suggest that one of the terms is used (as it is confusing for readers to have to memorize different terms in local terms).</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• A <i>rasa rumangsa</i> is a process that gives rise to an attitude of <i>bisa rumangsa</i>, 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. <i>Bisa rumangsa</i> is a concept or a noun, while <i>ngerumangsani</i> is the action verb.</li> <li>• ‘Kramadangsa</li> <li>• ’ gives individuals a unique name that becomes a symbol that differentiates the individual from others, such as "I am the thinker."</li> <li>• I, with a personality that <i>rasa rumangsa</i>, means notes that dominate the sense of life and spirituality always to maintain harmony with other individuals.</li> <li>• As a personality, behavior that prioritizes <i>rasa</i> is one of the essential characteristics of Javanese individuals. This <i>rasa</i> is formed because individuals always make <i>pengawikan pribadi or olah rasa</i> (personal adjustments). The process of <i>olah rasa</i> in individuals becomes a series of dialogue processes from <i>Karep</i> or desire to the <i>Aku Sejati</i> or the lowest level feeling to the deepest level feeling, in the figure below:</li> </ul> 

		<p><i>(These improvements are written on page 10 paragraphs 6 and 7)</i></p>
<p>14.</p>	<p>Results/Discussion: Page 3 line 35. The statement "Please check on it" - what does that mean? Is it doubting that rumangsa is a noun and ngerumangsani as a verb? How does the author make sense of this? Is it rasa rumangsa or rumangsa? what is the difference?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes. We will explain 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.</i></p>
<p>15.</p>	<p>Results/Discussion: Page 3 line 41-42. A statement: "using olahrasa and obtain the correct note, in any condition and result people would accept." What does this sentence mean? What condition, what result? What correct note? Which note? It is confusing, so the authors needs to clarify this statement.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i></p> <p>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</p>

becoming oneself, individuals always carry out 'pengkajian diri' (self-assessments) through olah rasa, that is, analyzing themselves.  
*(These improvements are written on page 9 paragraphs 6 and 7)*

16. Results/Discussion:  
 Page 3 line 41-42. How does olah rasa work? How do the Javanese make a self analysis? Are there any examples?

*We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.*  
*Our explanation is as follows;*  
*According to (Jatman, 2000), the series of olah rasa processes consists of five levels of self-assessment quality: 'nanding sariro, ngukur sariro, tepo sariro, mawas diri, 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', which encourages individuals to behave altruistically. The process enters spiritual maturity and maturity, if it continues to the mulat sariro level (Priyatno, 2016), in the figure below:*



17.	<p>Results/Discussion: Page 3 line 52-53. Statement "...This trait is close to Javanese rasa" What is rasa? How is it "close" to rasa rumangsa? why do you need rasa rumangsa (as a concept) when you have rasa? Also, who is Endraswara? Is this a citation? Is he/she a participant? Why not use codes to identify the person like in other statements from participants?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i> (Endraswara, 2013b) cites cultural concept literature obtained in the previous stages of data collection methods. The stages of the data collection method have been explained previously.</p>
18.	<p>Results/Discussion: Page 4 line 3-4. Statement "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". Why is right or wrong a "feeling". Why is not a cognitive process? Or how is cognition involved in the "feeling" of something being right or wrong?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i> Individuals who display a <i>rasa rumangsa</i> 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. <i>(These improvements are written on page 8 paragraph 8)</i></p>
19.	<p>Results/Discussion: Page 4 line 37-38. Is ngrumangsani the same as iso rumangsa? How is</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes. This was explained in reviewer one (answer number five) in the previous review</i></p>

	<p>it different from rumangsani? Please explain.</p>	<p><i>section. A 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.</i></p>
20.	<p>Results/Discussion: Page 4 line 44. Statement: "the empathy, people prioritizing empathy can easily understand errr the sense of belonging." Here the author introduces sense of belonging. Elaboration is needed to understand how empathy leads to sense of belonging.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i> Empathy, referred to here, is a concept that can be part of discovering the concept of <i>rasa rumangsa</i>. The findings of this research explain that the <i>rasa rumangsa</i> is an indigenous concept of Javanese culture. The existence of empathy makes individuals feel what other individuals are feeling (Davis, 2006). <i>(These improvements are written on page 11 paragraph 1)</i></p>
21.	<p>Results/Discussion: Page 5 line 40. The authors state that the main factor of <i>rasa rumangsa</i> is personality. However, is motivation "personality", is optimism "personality"? How so? Also, is this statement a view from the author, or is it derived purely from participants' statement? If so, do the authors agree? Why?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i> A <i>rasa rumangsa</i> is a process that occurs internally in an individual, so the main influencing factor is personality. Several conditions influencing personality quality are 1) intellectual ability, 2) toughness, and 3) optimism. 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),</p>

		<p>(Sugiarto, 2015), and (Dinata et al., 2023). The individual's consistent attitude influences personality quality in everyday life.</p> <p><i>(These improvements are written on page 11 paragraph 4)</i></p>
22.	<p>Results/Discussion: Page 5 line 40. Statement "The personality tendency of dimension IV, "manusia tanpa ciri," based on Suryomentaram's concept". This is a very layered statement, that the authors need to be more patient in elaborating to the readers. What is dimension IV? Where does this dimension come from? What is manusia tanpa ciri? Who is Suryomentaram, what is his/her concept? How is it related to the concepts under study?</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes. It has been explained in the previous review section (answer number 13).</i></p>
23.	<p>Results/Discussion: Page 6 line 3-4. Statement: "She was acting gentle, feeling gentle. It has been errr so flat (T.T.IA, 90-91). What does this mean? How is this related to what is being discussed? There has also been no mentioning of "gentle" as characteristic.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i> The character of the <i>rasa rumangsa</i> is based on the form of behavior that has been explained previously, namely being bisa rumangsa. The character of being able to <i>rumangsa</i> includes not being arrogant, selfless, not jealous, 'andap ashor' or humble, caring, patient, full of affection, and gentle or kind.</p> <p><i>(These improvements are written on page 10 paragraph 6)</i></p>
24.	<p>Results/Discussion: Page 6 line 11-12. Have the authors introduced rukun? What does this mean? How is this</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i></p>

	<p>concept related to the other main concepts the authors use?</p>	<p>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, 2001). This is in line with Mulder, 1978), who states that harmony means being calm and tranquil, having agreement, 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 &amp; Nurjaman, 2022). <i>(These improvements are written on page 12 paragraph 2)</i></p>
<p>25.</p>	<p>Discussion: The discussion introduces concepts (seemingly from the teachings of Suryomentram), but there has been no proper introduction to his/her "theory" in the beginning. It also lacks discussion with other "mainstream" theories, which would help the readers understand how the findings of this study is positioned in the overall discussion of psychological concepts.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i> <i>Our explanation is as follows;</i> <i>The theoretical perspective regarding rasa rumangsa in this research uses the perspective of a traditional Javanese figure, Rasa Kawruh Jiwa Ki Ageng Suryamentaram. In Ki Ageng Suryamentaram's theory, the goal of the ideal individual is to achieve a complete human being (Sugiarto, 2015). This manifestation is described in the personality structure, where humans proceed from dimension I (memory) to dimension II (notes stored in memory), dimension III ('Kramadangsa', a unique individual name so that it becomes a symbol that differentiates the individual from others, for example, "I am the thinker." ), and dimension IV ('Manusia Tanpa Ciri'). Dimension IV 'Manusia Tanpa Ciri' becomes a picture of a person who can function fully. The development of 'Kramadangsa' in individuals is a stage of personality growth, namely the</i></p>

		<p><i>development of cognitive, emotional, and human social behavior, as well as intuition. The 'crossroads' are a place for individuals to carry out feelings or self-assessment, namely self-awareness, which involves physical, emotional, and cognitive functions, as well as an effort to develop intuitive functions. All events in an individual's life come from the external environment as a stimulus so that the individual makes sense.</i></p> <p><i>The series of olah rasa processes according to (Jatman, 2000), the series of olah rasa processes consists of five levels of self-assessment quality: 'nanding sariro, ngukur sariro, tepo sariro, mawas diri, 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 the urge of 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', which encourages individuals to behave altruistically. If the 'mulat sariro' level continues, the individual enters spiritual maturity and maturity (Prihartanti, 2019).</i></p>
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## 4. Bukti konfirmasi review dan hasil review kedua (29 September 2024)



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

### Culture & Psychology - Decision on Manuscript ID CAP-24-0025.R1

2 pesan

29 September 2024 pukul 12.55

Culture & Psychology <onbehalf@manuscriptcentral.com>  
Balas Ke: cultureandpsych@gmail.com  
Kepada: sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id

29-Sep-2024

Dear Mrs. peristianto:

Manuscript ID CAP-24-0025.R1 entitled "Empathy and Self-Awareness in the Javanese Cultural Context" which you submitted to Culture & Psychology, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s) comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/cap> and enter your Author Center, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or colored text.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Center.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

**IMPORTANT:** Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to Culture & Psychology, your revised manuscript should be uploaded as soon as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to Culture & Psychology and I look forward to receiving your revision.

Sincerely,  
Dr. Jaan Valsiner  
Editor in Chief, Culture & Psychology  
[cultureandpsych@gmail.com](mailto:cultureandpsych@gmail.com)  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

Reviewer(s) Comments to Author:

Reviewer: 3

At times, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to Culture & Psychology and I look forward to receiving your revision.

Sincerely,  
Dr. Jaan Valsiner  
Editor in Chief, Culture & Psychology  
[cultureandpsych@gmail.com](mailto:cultureandpsych@gmail.com)  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

Reviewer(s) Comments to Author:

Reviewer: 3

Comments to the Author

1. The authors provide a fascinating description of *rasa murangsa*. I wanted to thank the authors for the learning experience their paper provided.
2. I would appreciate a more formal and detailed discussion of how *rasa murangsa* and related concepts discussed in the article potentially challenge universalistic psychological accounts. For example, could *rasa murangsa* be contrasted to claims made in any of the following psychological literatures: self-concept and development of the self, "true-self" beliefs, literature on empathy, emotion regulation, clinical literature on empirical approaches to reducing "continuous disappointment in some life events and constant worry about something that might not happen."? In other words, I would like more explanation on ways in which the paper raises concepts that challenge existing theoretical accounts in psychology or are harmonious with them.
3. I would appreciate a discussion of ways in which folk psychological assumptions discovered in the present literature for the Javanese sample differ from folk psychological assumptions that have been discussed in other work with other (or the same) populations.
4. The authors describe conscientiousness as "the main characteristic of the Javanese individual".
  - a. Please provide more details on what conscientiousness means in this context (i.e., whether it is the same or different as the personality dimension conscientiousness in the OCEAN model of personality, etc.).
  - b. Please justify the claim that conscientiousness is "the main characteristic of the Javanese individual" (with citations and explanation).

There are some theoretical issues with the general framing.

In particular, describing "Asian countries" as "collective culture" is overly simplistic (considering Oyserman and colleague's work). Relatedly, there is a tendency to use generic framing (e.g., "Javanese individuals have...", "Javanese people believe", "the Javanese individual") which carries essentialist tones. Finally, the opening paragraph needs work: (1) "each country has its unique cultural characteristics" seems to imply that culture maps directly onto country boundaries. (2) the reference to Kopelowicz, 1997 was not clear - is the definition of culture they are using for the paper? If so it needs a bit more elaboration).

Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>  
Kepada: cultureandpsych@gmail.com

30 September 2024 pukul 13.27

Dear Editors, Dr. Jaan Valsiner  
Editor in Chief, Culture & Psychology

And Reviewers.

We thank the editor and reviewers for their thorough reading of our manuscript and their comments and suggestions that helped us improve it again. We greatly appreciate the editor's consideration of this manuscript for publication and valuable review comments.

Based on these directions, we will improve the manuscript again according to the comments and suggestions provided within a reasonable time limit.

Best regards,  
Sheilla Varadhila Peristianto  
[Kutipan teks disambungkan]



**Decision Letter (CAP-24-0025.R1)**

**From:** cultureandpsych@gmail.com  
**To:** sheilla@mercubuna-yogya.ac.id, shellavaradhilaperistianto1993@mail.ugm.ac.id  
**CC:**  
**Subject:** Culture & Psychology - Decision on Manuscript ID CAP-24-0025.R1  
**Body:** 29-Sep-2024

Dear Mrs. peristianto:

Manuscript ID CAP-24-0025.R1 entitled "Empathy and Self-Awareness in the Javanese Cultural Context" which you submitted to Culture & Psychology, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s) comments and revise your manuscript.

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Once again, thank you for submitting your manuscript to Culture & Psychology and I look forward to receiving your revision.

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cultureandpsych@gmail.com  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

Reviewer(s) Comments to Author:

Reviewer: 3

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4. The authors describe conscientiousness as "the main characteristic of the Javanese individual".
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Because we are trying to facilitate timely publication of manuscripts submitted to Culture & Psychology, your revised manuscript should be uploaded as soon as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to Culture & Psychology and I look forward to receiving your revision.

Sincerely,  
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Editor in Chief, Culture & Psychology  
cultureandpsych@gmail.com  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

Reviewer(s) Comments to Author:

Reviewer: 3

Comments to the Author

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  - a. Please provide more details on what conscientiousness means in this context (i.e., whether it is the same or different as the personality dimension conscientiousness in the OCEAN model of personality, etc.).
  - b. Please justify the claim that conscientiousness is "the main characteristic of the Javanese individual" (with citations and explanation).

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**Date Sent:** 29-Sep-2024

 Close Window

## 5. Responses to reviewers (file) (8 Oktober 2024)

The image displays three sequential screenshots of the SageTrack Author Dashboard, illustrating the progression of a manuscript's review status. Each screenshot shows the 'Submitted Manuscripts' section with a table of manuscript details and a corresponding status indicator.

**Author Dashboard**

- 1 Submitted Manuscripts >
- 2 Manuscripts with Decisions >
- Start New Submission >
- 5 Most Recent E-mails >

STATUS	ID	TITLE	CREATED	SUBMITTED
Contact Journal ADM: Not Assigned	CAP-24-0025.R2	Empathy and Self-Awareness in the Javanese Cultural Context <a href="#">View Submission</a>	08-Oct-2024	08-Oct-2024

**Stage 1 (Top Screenshot):** The status is "Awaiting Reviewer Selection". A "Cover Letter" link is visible.

**Stage 2 (Middle Screenshot):** The status is "Awaiting Reviewer Scores".

**Stage 3 (Bottom Screenshot):** The status is "Awaiting Final Decision".

**Culture & Psychology CAP-24-0025.R2**

1 pesan

Culture & Psychology <onbehalf@manuscriptcentral.com>

8 Oktober 2024 pukul 19.53

Balas Ke: cultureandpsych@gmail.com

Kepada: sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id, subandi@ugm.ac.id, muhana@ugm.ac.id

08-Oct-2024

Dear Mrs. peristianto:

Your revised manuscript entitled "Empathy and Self-Awareness in the Javanese Cultural Context" has been successfully submitted online and is presently being given full consideration for publication in Culture & Psychology.

Your manuscript ID is CAP-24-0025.R2.

You have listed the following individuals as authors of this manuscript:  
peristianto, sheilla; Subandi, Subandi; Utami, Muhana

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/cap> and edit your user information as appropriate.

You can also view the status of your manuscript at any time by checking your Author Center after logging in to <https://mc.manuscriptcentral.com/cap>.

As part of our commitment to ensuring an ethical, transparent and fair peer review process Sage is a supporting member of ORCID, the Open Researcher and Contributor ID (<https://orcid.org>). We encourage all authors and co-authors to use ORCID IDs during the peer review process. If you have not already logged in to your account on this journal's ScholarOne Manuscripts submission site in order to update your account information and provide your ORCID Identifier, we recommend that you do so at this time by logging in and editing your account information. In the event that your manuscript is accepted, only ORCID IDs validated within your account prior to acceptance will be considered for publication alongside your name in the published paper as we cannot add ORCID IDs during the Production steps. If you do not already have an ORCID ID you may login to your ScholarOne account to create your unique identifier and automatically add it to your profile.

Thank you for submitting your manuscript to Culture & Psychology.

Sincerely,  
Kevin R. Carriere  
Culture & Psychology  
[cultureandpsych@gmail.com](mailto:cultureandpsych@gmail.com)

## Point by Point Response 2

*Dear Dr. Jaan Valsiner*

*Thank you for giving us the opportunity.*

*We appreciate the time and effort you and the reviewers have dedicated to providing valuable feedback on our manuscript. We are grateful to the reviewers for their insightful comments on our paper. We have been able to incorporate changes to reflect most of the suggestions provided by the reviewers. We have highlighted the changes within the manuscript.*

*Here is a point-by-point response to the reviewer's comments and concerns.*

Reviewer 3		
No.	Comments to the Author	Revision
1.	The authors provide a fascinating description of <i>rasa murangsa</i> . I wanted to thank the authors for the learning experience their paper provided.	<i>We would also like to thank the reviewers for their interest in the themes written in this article. As researchers, we hope this article provides new references regarding psychological concepts from the Javanese and Indonesian cultural communities' values, norms, or practices. The concept of psychology as a finding in this research does not conflict with the universalist concept. However, some concepts can be the exact and additional dimensions that can be more appropriately applied to societies that adhere to the same culture.</i>
2.	I would appreciate a more formal and detailed discussion of <i>how rasa murangsa</i> and	<i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i>

<p>related concepts discussed in the article potentially challenge universalistic psychological accounts. For example, could <i>rasa murangsa</i> be contrasted to claims made in any of the following psychological literatures: self-concept and development of the self, “true-self” beliefs, literature on empathy, emotion regulation, clinical literature on empirical approaches to reducing “continuous disappointment in some life events and constant worry about something that might not happen.”? In other words, I would like more explanation on ways in which the paper raises concepts that challenge existing theoretical accounts in psychology or are harmonious with them.</p>	<p><i>We are trying to explain, in the concept of <i>rasa rumangsa</i> discovered by researchers, they did not try to challenge the previously existing concept of universalistic psychology. The concept of <i>rasa rumangsa</i> explains that it is in line with the concept of universalistic psychology, namely empathy, and self-awareness. Empathy and self-awareness are behaviors that describe the essential characteristics of Javanese society. Researchers suggest that <i>rasa rumangsa</i> contains two variable concepts in one term, so this becomes more effective when measuring psychological construct variables in the future.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• Furthermore, the concept of a <i>rasa rumangsa</i> as a typical behavior emerged from the essential characteristics of Javanese society, whose existence is due to the community's values, norms, and social practices. From generation to generation, Javanese society has shown the Javanese cultural guidelines of this <i>rasa rumangsa</i>; therefore, Javanese society is dominant in empathetic behavior and high self-awareness. <i>(It has been explained on page 3, paragraph 6)</i></li> <li>• Next, the factors that influence the formation of a <i>rasa rumangsa</i> are also explained by existing psychological concepts. A <i>rasa rumangsa</i> is a process that occurs internally in an individual, so the main influencing factor is personality. Several conditions influencing personality quality are 1) intellectual ability, 2) toughness, and 3) optimism. 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 by Prihartanti (2004), Sugiarto (2015), and Dinata</li> </ul>
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		<p>et al. (2023). The individual's consistent attitude influences personality quality in life. <i>(These improvements are written on page 12, paragraph 1)</i></p>
<p>3.</p>	<p>I would appreciate a discussion of ways in which folk psychological assumptions discovered in the present literature for the Javanese sample differ from folk psychological assumptions that have been discussed in other work with other (or the same) populations.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>We are trying to explain that the differences in the psychological assumptions of Javanese society compared to others can originate from the philosophy that developed into values and practices in the community's social life. These values and practices are passed down from generation to generation.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• 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). <i>(These improvements are written on page 9 paragraph 1)</i></li> </ul> <p><i>1) In social interactions. Javanese society prioritizes manners and etiquette because they are customs passed down from generation to generation (Riany et al., 2017). Meanwhile, it is more relaxed than Javanese society and is more flexible in other populations.</i></p> <p><i>2) In independence. In Javanese society, it is more dependent on groups and communities. Meanwhile, other populations emphasize the importance of being able to take care of themselves (Tangkelangi et al., 2023).</i></p> <p><i>3) In the discovery of happiness. In Javanese society, emotional regulation and resilience contribute significantly to happiness (Yunanto, 2023). In other societies, there is more of an</i></p>

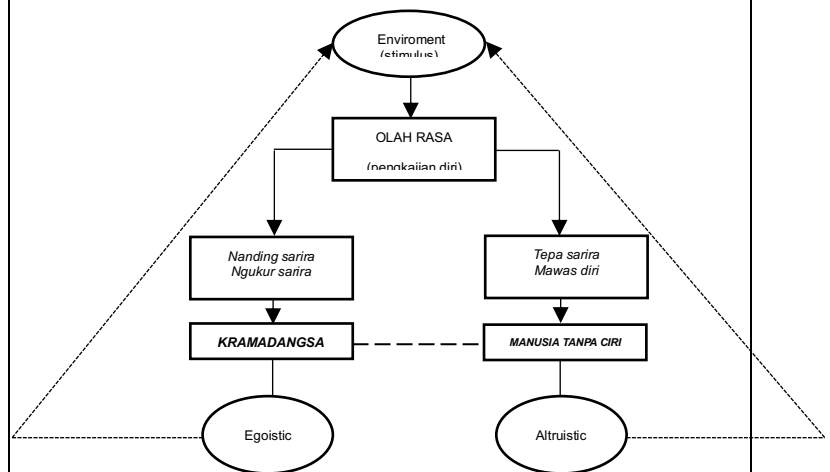
		<p><i>individualistic character, which can influence how one manages emotions.</i></p> <p><i>4) In empathy. In non-Javanese communities, interacting with Javanese people increases empathy and reduces prejudice (Taufik, 2017). This indicates that Javanese people display empathy in social interactions. This research also explains that areas with a dominance of Javanese culture, such as Surakarta, often adopt several Javanese habits in daily life.</i></p> <p><i>5) In openness to mental disorders. Javanese people tend to hide family members with mental disorders because they feel embarrassed or afraid of being seen negatively by the surrounding community (Anjara et al., 2021); (Subandi et al., 2021). (Maretzki, 1981);(Anjara et al., 2021) other non-Javanese communities are more open to seeking professional help for mental health problems. These differences show that culture and social background influence people's psychological assumptions and behavior in various areas of life (Riany et al., 2017).</i></p>
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<p>4.</p>	<p>The authors describe conscientiousness as “the main characteristic of the Javanese individual”.</p> <p>a. Please provide more details on what conscientiousness means in this context (i.e., whether it is the same or different as the personality dimension conscientiousness in the OCEAN model of personality, etc.).</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes. Below, we will try to explain;</i></p> <ul style="list-style-type: none"> <li>• <i>Conscientiousness dimension in the OCEAN personality model, caution, which is a characteristic of this dimension, is being careful in acting to be self-disciplined and consistent in achieving something according to the focus on the goals set and planned (John &amp; Srivastava, 1999); (Israel et al., 2014). The existence of this caution makes individuals not impulsive in acting, which can divert the focus of the goal. Individuals with a conscientious personality show behavior to manage themselves to reliably complete what they started (Costa &amp; McCrae, 1992). This implies that the conscientiousness dimension in the OCEAN personality is a careful attitude focused on one's performance or success. When he is responsible for completing what has been planned, that individual can be trusted in his abilities. Apart from that, he is disciplined to achieve specific successes or achievements that are his life goals.</i></li> <li>• <i>Conscientiousness in Ki Ageng Suryomentaram's concept of Rasa, which researchers raised, is part of introspection, a form of altruistic behavior. Conscientiousness makes individuals always careful not to hurt others (Prihartanti, 2004); (Suryomentaram, 1989). Therefore, it becomes an attitude when interacting with other individuals to maintain harmonious and peaceful relationships. Individuals choose to harbor desires not to cause trouble to other parties. It contains other Javanese cultural values, such as ewuh pekewuh (embarrassment) and isin (embarrassment), which aim to respect other individuals. Meanwhile, if the behavior carried out is more directed towards personal goals without paying attention to the</i></li> </ul>
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		<p><i>surrounding environment, then the concept of rasa is categorized as egoistic behavior.</i></p>
	<p>b. Please justify the claim that conscientiousness is “the main characteristic of the Javanese individual” (with citations and explanation).</p>	<p><i>Then, our explanation about the main characteristic of the Javanese individual is as follows;</i></p> <ul style="list-style-type: none"> <li>• <i>The attitude of being careful not to hurt other individuals is an attitude that arises because of Javanese values, which are discussed in cultural references. (Endraswara, 2018b) explains the behavioral element of being careful towards other individuals in the cultural value of rasa rumangsa. Behavior that arises from the value of rasa rumangsa can include realizing, remembering, feeling, and being careful in order to create warm, peaceful, prosperous, and serene relationships (Afif, 2020); (Afif &amp; others, 2019); (Endraswara, 2018a); (Endraswara, 2013); (Marsono, 2020); (Sugiarto, 2015).</i></li> <li>• <i>In the concept of Rasa Kawruh Jiwa by Ki Ageng Suryamentaram, an attitude of caution is explained</i></li> </ul>

in the process of *mawas diri* (introspection). *Mawas diri* is the final process in *olah rasa* (self-study), which becomes a *manusia tanpa ciri* (human form without characteristics) (Sugiarto, 2015); (Suryomentaram, 1989). *Mawas diri* is characterized by altruistic behavior (Prihartanti, 2004); this explains that *rasa rumangsa* behavior is formed in *mawas diri*, which makes individuals always careful.

- This section also explains the concept of *olah rasa* from Prihartanti's (2004) research, which refers to the concept of *rasa* by Ki Ageng Suryomentaram (Suryomentaram, 1989). The behavior of being careful is one of the characteristics of an altruistic form because it has a *rasa rumangsa*. In contrast, individuals who have not achieved a *rasa rumangsa* display characteristics of the egoistic form.



- Based on the concept of *Rasa* can be divided into forms of altruistic and egoistic behavior. A *rasa rumangsa* is one of the altruistic behaviors resulting from a process of *mawas diri* so that individuals always recognize and measure themselves and behave carefully to avoid hurting others. Some of the references used are as follows:  
1) Afif, A. (2020). *Psikologi suryomentaraman*. Yogyakarta: IRCiSoD.

		<ol style="list-style-type: none"> <li>2) Afif, A., &amp; Mawardi, B., Bonneff, M., Saputro, M.E., Prihartanti, N., Widyarini, N., Sugiarto, R., Kushendrawati, S.M., Yoshimichi, S., &amp; Rusdy, S.T. (2019). <i>Rasio sebagai pedoman, rasa sebagai acuan</i>. Yogyakarta: BASABASI.</li> <li>3) Endraswara, S. (2013a). <i>Falsafah hidup jawa: Menggali mutiara kebijakan</i>. <i>Jurnal Sanjiwani</i>, 10(2), 204-216. <a href="http://ejournal.ihdn.ac.id">ejournal.ihdn.ac.id</a></li> <li>4) Endraswara, S. (2013b). <i>Ilmu jiwa jawa</i>. Yogyakarta: Narasi.</li> <li>5) Endraswara, S. (2013c). <i>Intisari filsafat kejawen</i>. Yogyakarta: Cakrawala.</li> <li>6) Endraswara, S. (2018a). <i>Falsafah hidup jawa</i>. Yogyakarta: Cakrawala.</li> <li>7) Endraswara, S. (2018b). <i>Psikologi raos dalam wayang</i>. Yogyakarta: Narasi.</li> <li>8) Marsono, M. (2020). <i>Prinsip hidup kawruh begja dalam perspektif Anton Bakker</i>. <i>Sanjiwani: Jurnal Filsafat</i>, 10(2), 204. <a href="https://doi.org/10.25078/sjf.v10i2.1519">https://doi.org/10.25078/sjf.v10i2.1519</a></li> <li>9) Prihartanti, N. (2004). <i>Kepribadian sehat menurut konsep Suryomentaram</i>. Surakarta: Universitas Muhammadiyah Surakarta.</li> <li>10) Sugiarto, R. (2015). <i>Psikologi raos: Sainifikasi kawruh jiwa Ki Ageng Suryomentaram</i>. Yogyakarta: Pustaka Ifada.</li> <li>11) Suryomentaram, G. (1989). <i>Kawruh jiwa: Wejanganipun Ki Ageng Suryomentaram (jilid 1 2 3 4)</i>. Jakarta: Haji Masagung.</li> </ol>
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<p>5.</p>	<p>There are some theoretical issues with the general framing.</p> <p>In particular, describing "Asian countries" as "collective culture" is overly simplistic (considering Oyserman and colleague's work). Relatedly, there is a tendency to use generic framing (e.g., "Javanese individuals have...", "Javanese people believe", "the Javanese individual") which carries essentialist tones.</p>	<p><i>We appreciate and thank the reviewer for the comments on this manuscript. We apologize for the mistakes.</i></p> <p><i>Our explanation is as follows;</i></p> <ul style="list-style-type: none"> <li>• 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).</li> <li>• 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 &amp; 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 <i>isin</i> (embarrassed) and <i>sungkan</i> (reluctant to respect)</li> </ul>
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		<p>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.</p> <p><i>(These improvements are written on page 2 paragraphs 5-6)</i></p> <ul style="list-style-type: none"> <li>• <i>(Oyserman, 2015) confirmed that in situations where a collectivistic culture is dominant, individuals may be more inclined to prioritize group interests over their interests.</i></li> <li>• <i>The Javanese attitude of prioritizing cooperation, responsibility, and harmony towards groups, which is emphasized more, aligns with collectivistic characteristics. Despite having an individualistic attitude, Bargh and Chartrand's (2000) research shows that the social context an individual accesses can still influence how the individual interacts and adapts to collectivistic values.</i></li> </ul>
	<p>Finally, the opening paragraph needs work: (1) "each country has its unique cultural characteristics" seems to imply that culture maps directly onto country boundaries. 2) the reference to Kopelowicz, 1997 was not clear - is the definition of culture they are using for the paper? if so it needs a bit more elaboration).</p>	<p><i>Then, our explanation about culture is as follows;</i></p> <ul style="list-style-type: none"> <li>• <i>Each country has different behavioral characteristics based on the values, norms, and social practices in that country's society. The values and norms individuals internalize as behavior guidelines from generation to generation are called culture. Behavior that emerges from culture is studied in indigenous psychology.</i></li> </ul> <p><i>(These improvements are written on page 1 paragraph 1)</i></p> <ul style="list-style-type: none"> <li>• <i>Indigenous psychology is a 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 &amp; Berry, 1993) (Kim et al., 2010). Culture in Indigenous psychology is placed as a context that influences behavior and thought processes.</i></li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Culture is passed down philosophy from generation to generation among members of a community group, from parent to child, and from child to offspring (Matsumoto &amp; Hwang, 2013). Because the existence of culture is so close to human life, culture continuously influences human mentality, cognition, affection, and conation.</i></li> <li>• <i>This philosophy is the view or guideline for Javanese people in thinking, feeling, and behaving. The philosophy of life is the appreciation of values based on the stories of ancestors and ancestral stories. These values were then used as the basis for the Javanese philosophy of life. Values are the basis for how Javanese people think, feel, and behave. Javanese values also gave birth to various concepts related to emotional intelligence and healthy personality in Javanese society according to the cultural context (Sugiarto, 2015). The value of 'nrima' is used to guide Javanese people in positive thinking. The values of rila, respect, patience, a rasa rumangsa, and introspection are the values of raos or rasa, namely the leading soul of the Javanese people. The emergence of Javanese attitudes and behavior is based on the collaboration of the values they adhere to.</i></li> <li>• <i>(Jatman, 2000) adds the importance of values for Javanese people, where values are closely related to the meaning of life, and the meaning of life is related to self-actualization</i></li> </ul>
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*Sincerely,*

*Sheilla Varadhila Peristiano*

## 6. Bukti konfirmasi review dan hasil review ketiga & 7. Decision acceptance (20 Desember 2024)



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

### ACTION REQUIRED: Culture & Psychology Contributor Form

2 pesan

Culture & Psychology <onbehalfof@manuscriptcentral.com>

21 Desember 2024 pukul 05.53

Balas Ke: cultureandpsych@gmail.com  
Kepada: sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id

20-Dec-2024

Dear Mrs. sheilla peristianto,

Your manuscript "Empathy and Self-Awareness in the Javanese Cultural Context" has been accepted for publication in Culture & Psychology.

In order for Sage to proceed with publication of your article, you must complete a Contributor Form.

You should review and complete the form online at the journal's SageTRACK site. The following link will take you there directly.

[https://mc.manuscriptcentral.com/cap?URL\\_MASK=2489a5e94ee64acfbf2509fd2fc4be8](https://mc.manuscriptcentral.com/cap?URL_MASK=2489a5e94ee64acfbf2509fd2fc4be8)

Please note that without a completed agreement, we are unable to proceed with publication of your article.

If you have any questions please contact the Editorial Office.

With best wishes,  
Kevin R. Carriere  
[cultureandpsych@gmail.com](mailto:cultureandpsych@gmail.com)  
Culture & Psychology Editorial Office

Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

21 Desember 2024 pukul 07.55

Kepada: cultureandpsych@gmail.com

Thank you for the information and decisions provided; I will immediately take further action.

[Kutipan teks disembunyikan]



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

### Culture & Psychology - Decision on Manuscript ID CAP-24-0025.R2

2 pesan

Culture & Psychology <onbehalfof@manuscriptcentral.com>

21 Desember 2024 pukul 07.55

Balas Ke: cultureandpsych@gmail.com  
Kepada: sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id

20-Dec-2024

Dear Mrs. peristianto:

It is a pleasure to accept your manuscript entitled "Empathy and Self-Awareness in the Javanese Cultural Context" in its current form for publication in Culture & Psychology. The comments of the reviewer(s) who reviewed your manuscript are included at the foot of this letter.

If you would like your article to be freely available online immediately upon publication (as some funding bodies now require), you can opt for it to be published under the Sage Choice Scheme on payment of a publication fee. Please simply follow the link to the Contributor Agreement form in the next email and you will be able to access instructions and further information about this option within the online form.

Thank you for your fine contribution. On behalf of the Editors of Culture & Psychology, we look forward to your continued contributions to the Journal.

Sincerely,  
Dr. Jean Valsiner  
Editor in Chief, Culture & Psychology  
[cultureandpsych@gmail.com](mailto:cultureandpsych@gmail.com)  
<https://www.facebook.com/CultureAndPsychology/>  
<https://twitter.com/Cultpsy>

Reviewer(s) Comments to Author:

Reviewer: 3

Comments to the Author

The article is filled with interesting concepts, and I look forward to seeing it published.

I think the article would benefit from an explicit comparison to a different cultural model on empathy and self-awareness. For example, note the title of the following article: Decety, J., & Jackson, P. L. (2004). The functional architecture of human empathy. Behavioral and cognitive neuroscience reviews, 3(2), 71-100.

In Decety and Jackson's framing, they are describing the architecture of human empathy (meaning it is universalist). Thus, in what way are the relations between empathy and self-awareness processes in Javanese cultural context different from the relation between empathy and self-awareness described by Decety and Jackson (or others who have written on the topic)?

Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

21 Desember 2024 pukul 07.55

Kepada: cultureandpsych@gmail.com

Thank you for the information and decisions provided; I will immediately take further action.

[Kutipan teks disembunyikan]

**Decision Letter (CAP-24-0025.R2)**

**From:** cultureandpsych@gmail.com

**To:** sheilla@mercubuana-yogya.ac.id, sheillavaradhilaperistianto1993@mail.ugm.ac.id

**CC:**

**Subject:** Culture & Psychology - Decision on Manuscript ID CAP-24-0025.R2

**Body:** 20-Dec-2024

Dear Mrs. peristianto:

It is a pleasure to accept your manuscript entitled "Empathy and Self-Awareness in the Javanese Cultural Context" in its current form for publication in Culture & Psychology. The comments of the reviewer(s) who reviewed your manuscript are included at the foot of this letter.

If you would like your article to be freely available online immediately upon publication (as some funding bodies now require), you can opt for it to be published under the Sage Choice Scheme on payment of a publication fee. Please simply follow the link to the Contributor Agreement form in the next email and you will be able to access instructions and further information about this option within the online form.

Thank you for your fine contribution. On behalf of the Editors of Culture & Psychology, we look forward to your continued contributions to the Journal.

Sincerely,

Dr. Jaan Valsiner

Editor in Chief, Culture & Psychology

cultureandpsych@gmail.com

<https://www.facebook.com/CultureAndPsychology/>

<https://twitter.com/Cultpsy>

Reviewer(s)' Comments to Author:

Reviewer: 3

Comments to the Author

The article is filled with interesting concepts, and I look forward to seeing it published.

I think the article would benefit from an explicit comparison to a different cultural model on empathy and self-awareness. For example, note the title of the following article: Decety, J., & Jackson, P. L. (2004). The functional architecture of human empathy. Behavioral and cognitive neuroscience reviews, 3(2), 71-100.

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**Date Sent:** 20-Dec-2024

 Close Window

## 8. Copyediting dan proof stage (11 Januari 2025)



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

### CAP: Information regarding your article

4 pesan

**UK SAGE Author Services** <author.services@sagepub.co.uk>  
Balas Ke: UK Journal Production Editor <PM01\_sage@tnq.co.in>  
Kepada: Sage Contributor <sheilla@mercubuana-yogya.ac.id>

11 Januari 2025 pukul 14.04

Welcome to SAGE journal production.

We have received the final version of Empathy and Self-Awareness in the Javanese Cultural Context from the journal's editor and are now beginning copyediting. As a reminder, it is important that you have clearly identified and have obtained any needed permissions for all third-party materials (i.e., materials that you did not create for the article). Please contact me as soon as possible if you have any concerns about the materials in your article or if any changes need to be made with respect to third party materials.

We may contact you with any questions about your article and will send a proof of your article for your review as soon as it is ready. If the proof should instead be sent to a different author, or if you expect to be away in the next month, please let us know.

Please let us know if you have any questions. We look forward to publishing your article."

Kind regards,  
PM\_TNQ\_UK Hameed Mohamed Yahia

Ref: 1315737

**Sheilla Varadhila Peristianto** <sheilla@mercubuana-yogya.ac.id>  
Kepada: UK Journal Production Editor <PM01\_sage@tnq.co.in>

15 Januari 2025 pukul 12.11

Thank you for the information provided. I am pleased with the outlined process for publishing my team's article. I would like to inquire about the publication costs—will we receive details later, or will we be given options regarding the type of publication to choose from?

I would greatly appreciate any guidance you can provide.

Best regards,  
[Sheilla Varadhila Peristianto]

[Kutipan teks disembunyikan]

**PM01\_SAGE (TNQ)** <pm01\_sage@tnq.co.in>  
Kepada: Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

16 Januari 2025 pukul 18.52

**Sheilla Varadhila Peristianto** <sheilla@mercubuana-yogya.ac.id>  
Kepada: UK Journal Production Editor <PM01\_sage@tnq.co.in>

15 Januari 2025 pukul 12.1

Thank you for the information provided. I am pleased with the outlined process for publishing my team's article. I would like to inquire about the publication costs—will we receive details later, or will we be given options regarding the type of publication to choose from?

I would greatly appreciate any guidance you can provide.

Best regards,  
[Sheilla Varadhila Peristianto]

[Kutipan teks disembunyikan]

**PM01\_SAGE (TNQ)** <pm01\_sage@tnq.co.in>  
Kepada: Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

16 Januari 2025 pukul 18.5

Dear Sheilla Varadhila Peristianto,

Regarding open access, you can contact our SAGE Open Access team (who will be working on open access requests) at [openaccess@sagepub.com](mailto:openaccess@sagepub.com).

Sincerely,  
Hameed Mohamed Yahia  
Project Manager  
SAGE Publishing  
[www.sagepublishing.com](http://www.sagepublishing.com)

[Kutipan teks disembunyikan]

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**Sheilla Varadhila Peristianto** <sheilla@mercubuana-yogya.ac.id>  
Kepada: "PM01\_SAGE (TNQ)" <pm01\_sage@tnq.co.in>

17 Januari 2025 pukul 12.0

Thank you for the information.

[Kutipan teks disembunyikan]

## 9. Korespondensi penulis korespondensi dengan penerbit pada proof stage (17 Januari 2025)



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

### Request for Extension on Proof Review

5 pesan

**Sheilla Varadhila Peristianto** <sheilla@mercubuana-yogya.ac.id>  
Kepada: UK Journal Production Editor <PM01\_sage@tnq.co.in>  
Cc: sage\_eproof@tnq.co.in

17 Januari 2025 pukul 22.45

Dear Hameed Mohamed Yahia,  
Project Manager SAGE Publishing

Thank you for your email and for preparing our article for publication. We appreciate the opportunity to review the proofs before finalizing the publication.

Due to the need for further discussion with our author team regarding essential matters related to curriculum regulations and authorship correspondence policies, we kindly request an extension for the proof review process. This additional time will allow us to ensure compliance with the relevant academic and institutional guidelines.

Please let us know if an extension can be accommodated and the possible timeframe for submission. We truly appreciate your understanding and support in this matter.

Looking forward to your response.

Best regards,  
Sheilla Varadhila Peristianto

**PM01\_SAGE (TNQ)** <pm01\_sage@tnq.co.in>  
Kepada: Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>  
Cc: sage\_eproof@tnq.co.in

20 Januari 2025 pukul 02.43

Dear Sheilla Varadhila Peristianto,

Thanks for the update. We will wait for your response to proceed further.

Please disregard the automated email that was sent after 48 hours.

Sincerely,  
Hameed Mohamed Yahia  
Project Manager  
SAGE Publishing  
www.sagepublishing.com  
[Kutipan teks disembunyikan]

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**Sheilla Varadhila Peristianto** <sheilla@mercubuana-yogya.ac.id>  
Kepada: "PM01\_SAGE (TNQ)" <pm01\_sage@tnq.co.in>

20 Januari 2025 pukul 05.01

Dear Hameed Mohamed Yahia,  
Project Manager SAGE Publishing

Thank you for your patience and support. My collaborators and I have completed the proofreading process, and we will submit the revised proofs today on the page proof system.

Regarding the essential matters in my previous email, we have decided to update the corresponding author. The new corresponding author will be the second author, MA Subandi. Please let us know if any further steps are required to finalize this change.

We appreciate your assistance in this process and look forward to your confirmation.

Best regards,  
Sheilla Varadhila Peristianto  
[Kutipan teks disembunyikan]

**PM01\_SAGE (TNQ)** <pm01\_sage@tnq.co.in>  
Kepada: Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

22 Januari 2025 pukul 14.49

Dear Sheilla Varadhila Peristianto,

Thank you for your email. I have passed your message on to the journal Content Manager.

Once responses are received we will get back to you.

Sincerely,  
Hameed Mohamed Yahia  
Project Manager  
SAGE Publishing  
www.sagepublishing.com  
[Kutipan teks disembunyikan]

[Kutipan teks disembunyikan]

**Sheilla Varadhila Peristianto** <sheilla@mercubuana-yogya.ac.id>  
Kepada: "PM01\_SAGE (TNQ)" <pm01\_sage@tnq.co.in>

22 Januari 2025 pukul 14.32

Thank you for your response.

Best regards,  
Sheilla Varadhila Peristianto  
[Kutipan teks disembunyikan]

## 10. Informasi publikasi (29 Januari 2025)



Sheilla Varadhila Peristianto <sheilla@mercubuana-yogya.ac.id>

---

### Author survey for Culture & Psychology

1 pesan

UK SAGE Author Services <author.services@sagepub.co.uk>  
Balas Ke: UK SAGE Author Services <author.services@sagepub.co.uk>  
Kepada: Sage Contributor <sheilla@mercubuana-yogya.ac.id>

29 Januari 2025 pukul 14.02

Dear Author,

Thank you for choosing to publish Empathy and Self-Awareness in the Javanese Cultural Context in Culture & Psychology.

To help ensure SAGE and Culture & Psychology provide the best possible service to their authors, we would greatly value your completion of a short questionnaire about your publishing experience for this article.

Simply [click here](#) to access the questionnaire.

We really appreciate you taking the time to give us your feedback and hope you will choose to publish with SAGE again.

With thanks and best wishes,

PM\_TNQ\_UK Hameed Mohamed Yahia  
[www.sagepub.com](http://www.sagepub.com)

## **Lampiran**

- 1. Submit Naskah Ke-1**
- 2. Revisi Naskah Ke-2**
- 3. Naskah Proof Stage**
- 4. Agreement Publikasi**

## Empathy and Self-Awareness in the Javanese Cultural Context

Journal:	<i>Culture &amp; Psychology</i>
Manuscript ID	CAP-24-0025.R1
Manuscript Type:	Original Manuscript
Date Submitted by the Author:	n/a
Complete List of Authors:	peristianto, sheilla; Mercu Buana University Yogyakarta, Psychology; Gadjah Mada University, Subandi, Subandi; Gadjah Mada University, Utami, Muhana ; Gadjah Mada University,
Keywords:	cultural context, empathy, indigenous psychology, Javanese, self-awareness
Abstract:	Indonesia, as well as every country in the world, has its unique cultural values. As a value familiar to the majority of Indonesian people (Javanese), <i>rasa rumangsa</i> helps individuals produce behavior that supports harmony, peace, and welfare of the society. It is essential to develop <i>rasa rumangsa</i> 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 <i>rasa rumangsa</i> . This research found <i>rasa rumangsa</i> to be a potential concept to be used as a variable in future research. The <i>bisa rumangsa</i> behavior proved to help prevent individuals from continuous concern and frustration.

## Empathy and Self-Awareness in the Javanese Cultural Context

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### 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*

### Introduction

Each country has its unique cultural characteristics. Culture determines the attitude of an individual by specific behavioral characteristics (Kopelowicz, 1997). 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), as well as solidarity among them.

Indonesia has a wide variety of cultures; one of the biggest is Javanese. 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.

Javanese individuals have implicit expressions of emotion, which may have different and profound meanings (Kurniawan & Hasanat, 2010). Javanese people believe that expressing emotion spontaneously is appropriate (Al Baqi, 2015). 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, 2001).

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

10  
11 *Rasa rumangsa* is essential since it induces awareness, self-reminder, and empathy. Endraswara  
12 (2013b) described *rasa rumangsa* as a self-reminder that makes individuals behave more carefully.  
13 Sunardi (2012) explained *rasa rumangsa* as a value with the psychological-sense interpretation above  
14 physical-sense, including *rasa eling* (sense of remembrance), *cipta* (sense of creation), and *grahita* (sense  
15 of thinking). Susetyo et al. (2014) explained that discovering the sense of self as an individual means  
16 prioritizing conscience in living a social life. There is also a Javanese saying, '*bisa rumangsa, aja rumangsa*  
17 *bisa*' (be sensitive to others, don't be arrogant). Marsono (2020) mentioned a Javanese life principle called  
18 *Kawruh Begja*, a concept consisting of personality, primary characters, values, and fundamentals of life  
19 for Javanese people. *Rasa rumangsa* is one of those characters in Javanese culture.

20  
21 Based on the above explanation, two psychological concepts are relevant to *rasa rumangsa*:  
22 empathy and self-awareness. Empathy helps individuals understand and feel what others are feeling,  
23 while self-awareness makes them comprehend themselves. However, psychological research on *rasa*  
24 *rumangsa* is minimal nowadays.

25  
26 The limited number of related research raises the significance of current research. *Rasa rumangsa*  
27 is a discussion about Javanese values and profound concepts affecting an individual's mental health  
28 and social life. Although *rasa rumangsa* has been behavioral guidance for decades, the available  
29 explanation of the concept, forms of behavior, fundamental reasoning, and individual goals regarding *rasa*  
30 *rumangsa* is minimal. Thus, current research aims to develop an understanding of *rasa rumangsa* relevant  
31 to empathy and self-awareness concepts.

### 32 33 **Methodology**

34  
35 This research was qualitative research using a case study as its approach. Data were collected by  
36 literature reviewing, conducting semi-structured interviews with Javanese culture experts, Javanese  
37 psychology scholars, and community members of *Pelajar Kawruh Jiwa (PKJ)*, conducting FGD to  
38 community members of *PKJ*, and handing out open-ended questionnaires to ordinary people. According  
39 to the selected criteria, 153 participants were chosen using a purposive sampling procedure. This process  
40 aligned with the basic principles of qualitative research, prioritizing individuals with specific criteria as  
41 participants (Williamson et al., 1982). *PKJ* community is an organization for people, regardless of age and  
42 profession, to comprehend the advice and preaching of Javanese philosopher *Ki Ageng Suryamentaram*  
43 (*KAS*) and its application in daily life.

44  
45 The first data collection step was a literature review of 29 references on *rasa rumangsa*, consisting  
46 of books, scientific journals or articles, newspaper articles, and magazines. The second step was semi-  
47 structured one-on-one interviews with 9 Javanese culture experts, practitioners, and academicians and  
48 with 7 Javanese psychology scholars. The next step was semi-structured online interviews with 25  
49 members of the *PKJ* community. After that, FGD was conducted offline to 11 members of the *PKJ*  
50 community. The last step was a survey using an open-ended questionnaire to 101 ordinary people living  
51 in Central Java and DI Yogyakarta, Indonesia, to gain validation of the *rasa rumangsa* concept.

52  
53 Items found were categorized gradually from each step of the study. There were ten questions for  
54 Javanese culture experts in semi-structured interviews constructed from the literature review. For semi-  
55 structured interviews with community members, seven questions were constructed from the results of  
56 previous interviews with Javanese culture experts. Afterward, one central question was drawn from  
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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 by identifying 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 in the Javanese culture context as a psychological concept.

## Results and Discussion

### Results

Responses from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *ngerumangsani (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 *bisa 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, 2013).*

*Therefore, in my opinion, 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 Ngerumangsani (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 (rumongso) that we do not know the matter. We feel (rumongso) that we came from a modest family and live modestly and frugally, not spending beyond our budget. The mental attitude here is bisa rumongso; so the rumongso 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, Mbak. 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 errr 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 errr 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 *Bisa Rumangsa*

Individuals capable of practicing *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, ngrumangsan, evaluate 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) *tatag* or sturdy.

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

*Because there will be... err, tepa selira, which is feeling what others are feeling. That, in my opinion, is rumangsa here (T.A., 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, to do 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 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 *ngerumangsan* 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.

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

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

### 6 Impacts of Rasa Rumangsa

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

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

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

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

15 ...*iso rumangsa, ojo rumangsa biso*, the problem is sometimes there is some trap. The trap could be feeling like we have  
16 understood ourselves, then wanting to claim that we are the wisest, know most about the good and bad of everything...  
17 (T.T.AA, 126-130).

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

### 21 Objectives of Bisa Rumangsa

22 There are internal and external objectives for displaying *ngerumangsani* behavior.

23 *Raos rumangsa* may mean two things, Mbak. It is *intra first, intrapersonal, and then interpersonal*. So, if the *intra* part is  
24 good, then the *inter* would also be good... (T.T.MO, 103-105).

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

27  
28 The internal objective of *ngerumangsani* behavior is to recognize and understand oneself in order  
29 to be able to adjust accordingly to a specific situation; avoid being arrogant, *getun-sumelang*  
30 (disappointed -worrying), *meri pambegan* (envy) while also achieving peace, serenity, and happiness.

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

### 38 Discussion

39 *Rasa rumangsa* is an internal process that starts with recognizing oneself physically to  
40 understanding oneself more profoundly, which leads individuals to behave according to their  
41 surroundings or situation, maintain respectable relationships with others, and live harmoniously and  
42 peacefully.

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

52 The process of *olah rasa* (self-analysis) can be illustrated as a pyramid, with life events or  
53 experiences of an individual as a starting stimulus for going to the following process. The base is the  
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3 development of **Karep** (desires) after an individual faces a specific event or experience in his surroundings.  
4 **Karep** takes the form of desires and needs, making individuals prone to be stuck in *semat*, *drajat*, and  
5 *kramat* (wealth, glory, and power). Needs are related to fulfilling the five senses and the physical body.  
6 For example, if an individual feels hungry, then the individual would eat any food available to eliminate  
7 the hunger. The base is also the place for **dimension I**, which is the forming of the physical function  
8 (sensory or bodily) of an individual. The lowest level of *rasa*, sensory *rasa*, begins to form at this level.  
9

10 On the next level is **Kradamangsa**, in which the individual shows egocentric behavior according to  
11 his self-made notes; for example, "I am the ...." (what the note says). The process *olah rasa nanding sariro*  
12 (compare) and *ngukur sariro* (measure) happen in this level. *Nanding sariro* (compare) is a process of  
13 comparing oneself to the social surrounding, while *ngukur sariro* (measure) is a process of appraising the  
14 *rasa* (totality of soul) of an individual with that of others. This part may bring out *rumangsa bisa*, which is  
15 arrogant. An individual cannot do *mawas diri* (self-awareness), be self-centered, and be high-handed. This  
16 part is where **dimensions II** and **III** belong, meaning the forming of an individual's emotional and cognitive  
17 functions. The next level of *rasa* (soul) also emerges in this level: the internal *rasa* (soul) that brings  
18 comfort and tranquility.  
19

20 The following level is the composing of **Manusia Tanpa Ciri**, where individuals demonstrate  
21 altruistic behavior, such as enjoying helping others. This level involves the process of *olah rasa tepa sariro*  
22 (tolerance) and *mawas diri* (self-awareness). *Tepa sariro* (tolerance) leads an individual to be tolerant,  
23 while *mawas diri* (self-awareness) helps one perceive himself. This process brings out *bisa rumangsa*,  
24 which is becoming wiser. Having gone through *mawas diri* (self-awareness) makes an individual more self-  
25 aware and able to recognize and appraise himself and his capability. *Mawas diri* (self-awareness) also  
26 guides individuals to understand the drive of **Karep** (desires) from egocentric behavior (**Kradamangsa**) to  
27 be transformed into altruistic behavior (**Manusia Tanpa Ciri**), supervise and control desires, not using  
28 desires as a standard, become less self-oriented, and build a healthy social relationship with others. This  
29 part belongs to **dimension IV**, which has successfully shaped a more complete function of an individual,  
30 consisting of physical, emotional, cognitive, and intuitive functions.  
31

32 Consequently, the *rasa* (soul) level also increases into a higher internal *rasa* (soul), high spirituality.  
33 *Rasa rumangsa* is also at this internal level. The internal level of *rasa* (soul) is mainly achieved during the  
34 adult stage of life.  
35

36 On the pyramid's tip lies **Diri Sejati** or **Aku Sejati** (true self). In this part happens the last part of the  
37 *olah rasa* (self-analysis) process, *mulat sariro* (spiritual maturity). The last part of the process shapes the  
38 spiritual maturity of an individual. The *rasa* (soul) level goes to the highest form, *rasa sejati* (true self).  
39 *Rasa sejati* (true self) is a mental condition that feels and is felt, such as freedom, glory, and self-  
40 governance. Freedom is a non-conflicted, serene self-governance related to being unenvious and  
41 unarrogant (humble), allowing an individual to lecture whenever necessary.  
42

43 The construction process of *rasa rumangsa* is not static. It is possible for an individual who has  
44 reached the level of **Manusia Tanpa Ciri** to demonstrate *bisa rumangsa* behavior. Individuals may rise to  
45 a higher level and drop down to a lower level, which is **Kradamangsa** with the *bisa rumangsa* behavior.  
46 This depends on what experience or event an individual encounters in his environment.  
47

48 The process described in *olah rasa* (self analysis) makes *rasa rumangsa* is in the form *rumangsa*  
49 *bisa*. In order to establish the *bisa rumangsa* behavior, an individual must first go through *rumangsa bisa*.  
50 *Bisa rumangsa* brings out the wiser side of an individual. Individuals who have gone through *mawas diri*  
51 (self-awareness) become self-aware and able to understand and appraise themselves and their  
52 capabilities. Meanwhile, *rumangsa bisa* triggers arrogance, making the individual less aware of himself,  
53 self-centered, and high-handed.  
54

55 Based on the emerging behavior from the *bisa rumangsa* process, *rasa rumangsa* has two  
56 dimensions: empathy and self-awareness. Empathy is a sensitivity to understanding and respecting the  
57 feelings of others. There are two attributes of empathy: the cognitive attribute to understand and the  
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3 affective attribute to feel (Hojat, 2007). The value of *rasa rumangsa* is relevant to the concept of empathy  
4 because *rasa rumangsa* has the cognitive attribute that helps an individual to understand the feelings of  
5 others and the affective attribute to feel what others are feeling. Despite being relevant to empathy, *rasa*  
6 *rumangsa* has a more profound attitude: being careful toward others (Endraswara, 2018a). This marks  
7 the presence of a behavioral component in the *rasa rumangsa* concept occurring in an individual.  
8

9 Self-awareness is an individual's ability to recognize and understand their strengths and  
10 weaknesses, possibly affecting others (Solso, 2007). Self-awareness helps individuals connect thoughts,  
11 feelings, and actions to understand themselves, which results in carefully building social relations. Self-  
12 awareness also supports individuals in controlling themselves, adjusting, and carrying out the role of not  
13 offending others. *Rasa rumangsa* is relevant to self-awareness because it has a self-reminder component,  
14 self-understanding, and is self-contained in an individual (Endraswara, 2018b). However, *rasa rumangsa*  
15 has a more profound emotional aspect of feeling the feelings of others, making individuals more grateful  
16 and tolerant toward others.  
17

18 Interestingly, the dimensions of *rasa rumangsa* consist of two concepts: 1) empathy, which contains  
19 cognitive and affective components; 2) self-awareness, which contains social behavior components. These  
20 two components turn *rasa rumangsa* into a more complex concept consisting of cognitive, affective, and  
21 behavioral aspects. Moreover, an individual capable of *ngerumangsani* always considers emotion when  
22 deciding his actions.  
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24 *Rasa rumangsa* is an internal process; therefore, the main influencing factor is personality. Some  
25 conditions affect the quality of an individual's personality: intellectuality, motivation, and optimism. 1)  
26 intellectuality, which explains how an individual perceives problems or tasks from different points of view;  
27 2) motivation, which explains the willingness to increase his efforts to improve achievement; 3) optimism,  
28 explaining how an individual develops a positive mindset in the face of hardship, maintain perseverance  
29 in resolving his problems or tasks, and believes that by giving a certain number of efforts, things will turn  
30 out fine (Sugiarto, 2015).  
31

32 Being capable of *ngerumangsani* means the individual is psychologically healthy because 1) not  
33 quickly being *getun* or disappointed over things that have already happened; 2) *sumelang* or worrying  
34 about something that has not happened yet; 3) scared; 4) anxious; 5) stressed.  
35

36 Empathy is a concept about the cognitive and affective processes of an individual. Cognitive  
37 capacity in empathy is the ability to understand the feelings of others. Hence, empathy is closely related  
38 to the theory of mind (Blair, 2005). Individuals capable of *ngerumangsani* try to recognize, understand,  
39 and evaluate themselves to adjust accordingly in building interpersonal relationships. *Ngerumangsani* has  
40 a cognitive ability to perceive surroundings and occasions; even if those are upsetting, an individual can  
41 maintain a positive outlook. Affective capacity in empathy is an emotion-related experience triggered by  
42 an emotional situation. When a situation is perceived as positive, the individual becomes more grateful  
43 and accepting.  
44

45 Afterward, self-understanding and self-realization make an individual more conscious about his role  
46 and responsibility. Adjusting oneself according to one's proper role and responsibility is the concept of  
47 self-awareness. The individual connects thoughts with a positive outlook, feelings with gratitude, and  
48 actions with attempts to behave according to his role in various situations. This helps individuals  
49 comprehend themselves more profoundly, which leads to harmonious and peaceful social relations.  
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51 A peaceful social life makes an individual more accepting and grateful while also preventing an  
52 individual from being overly disappointed in things that have happened. Moreover, it prevents an  
53 individual from constantly worrying about something that has not happened yet and leads an individual  
54 to grow a positive mindset to help him overcome numerous situations in life.  
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## 56 Conclusions

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*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 *ngerumangsani* 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 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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## Empathy and Self-Awareness in the Javanese Cultural Context

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### 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*

### Introduction

Each country has its unique cultural characteristics. Culture determines the attitude of an individual by specific behavioral characteristics (Kopelowicz, 1997). 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 (U. Kim et al., 2010a), as well as 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.

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3 Indonesian culture is spread due to its demographic location in regions across 33 provinces with  
4 various characteristics and traits. Indonesia has a collectivist culture, so its people choose to prioritize the  
5 community's needs. This is what causes society and its cultural values to influence human thought  
6 patterns. Java includes what is often called the Greater Sunda Islands, which are part of the Indonesian  
7 archipelago (Suseno, 2001a). Javanese people are distinguished from other ethnic groups in Indonesia by  
8 their different historical, linguistic, and cultural backgrounds.  
9

10 Indonesia has a wide variety of cultures; one of the biggest is Javanese. Javanese culture represents  
11 Indonesia because Javanese people merge with Indonesian people. This is also reinforced by the fact that  
12 most Indonesians are Javanese. Primawardani (2017) explained that Indonesia is predominantly  
13 Javanese. Based on the results of the population census since 2010, Java dominates 40.22% (95.2 million  
14 people) of the ethnic group or ethnic population of Indonesia, totaling 236.73 million people.  
15

16 In Javanese society, the mindset will give birth to a philosophy of life. The Javanese philosophy of  
17 life is identical to the Javanese outlook on life. The term worldview has more or less the same meaning as  
18 Javanese philosophy and understanding. So, the Javanese mindset also means that it is a sediment of the  
19 inner experiences of Javanese people. This experience is so fundamental that it forms an understanding  
20 of life. When this understanding is abandoned, it is as if something will be incomplete in his life.  
21

22 Javanese people have a basic philosophy or philosophy of life that colors their attitudes and  
23 behavior. The Javanese philosophy of life itself has unique characteristics. Philosophy is a mindset (Lubis,  
24 2016). Mindset is a way of life for Javanese people to develop ideas (Endraswara, 2018a). Therefore, the  
25 Javanese way of thinking is in line with the philosophy of life, which is related to the views and beliefs that  
26 are lived as values that motivate Javanese life. In short, a mindset will give birth to a philosophy of life.  
27 The Javanese philosophy of life is identical to the Javanese outlook on life Javanese insight into life  
28 Javanese philosophy, or Javanese understanding. Javanese understanding means the understanding of  
29 life adopted by Javanese people.  
30

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

36 Javanese people are cautious about expressing emotions and not displaying negative emotions  
37 openly to be temperate (tolerance). Emotional expression maintains a friendly and gentle attitude  
38 (Suseno, 2001a). Therefore, a good mood must be maintained by hiding negative emotions to create a  
39 harmonious atmosphere between people. Javanese individuals have implicit expressions of emotion,  
40 which may have different and profound meanings (Kurniawan & Hasanat, 2010). Javanese people believe  
41 that expressing emotion spontaneously is appropriate (Al-Baqi, 2015). Adiputra et al. (2018) explained that  
42 Javanese people will accept whatever happens to them without any effort to reject or avoid it, whether  
43 they like it or not, whether they want to or not, and are very careful in speaking. According to Suseno  
44 (Kurniawan & Hasanat, 2007), living in harmony and prioritizing good relations among people among  
45 Javanese people result in Javanese people avoiding uncontrolled emotional expressions and being more  
46 careful. This is similar to the results of Dewi's research (Noviana & Atur, 2020); this is a form of giving  
47 respect to others and being polite and friendly to avoid offending other people's feelings. This is rooted  
48 in the main characteristic of the Javanese individual, conscientiousness, which persuades individuals to  
49 express emotion in a way that does not offend others.  
50

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

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

13  
14 *Rasa rumangsa* is essential since it induces awareness, self-reminder, and empathy. Endraswara  
15 (2013b) described *rasa rumangsa* as a self-reminder that makes individuals behave more carefully.  
16 Sunardi (2012) explained *rasa rumangsa* as a value with the psychological-sense interpretation above  
17 physical-sense, including *rasa eling* (sense of remembrance), *cipta* (sense of creation), and *grahita* (sense  
18 of thinking). Susetyo et al. (2014) explained that discovering the sense of self as an individual means  
19 prioritizing conscience in living a social life. There is also a Javanese saying, '*bisa rumangsa, aja rumangsa*  
20 *bisa*' (be sensitive to others, don't be arrogant). Marsono (2020) mentioned a Javanese life principle called  
21 *Kawruh Jiwa or Kawruh Begja*, a concept consisting of personality, primary characters, values, and  
22 fundamentals of life for Javanese people. *Rasa rumangsa* is one of those characters in Javanese culture.

23  
24 Based on the above explanation, two psychological concepts are relevant to *rasa rumangsa*:  
25 empathy and self-awareness. Empathy helps individuals understand and feel what others are feeling,  
26 while self-awareness makes them comprehend themselves. However, psychological research on *rasa*  
27 *rumangsa* is minimal nowadays.

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29 Among other Javanese cultural values, the *rasa rumangsa* is a value that contains positive thoughts,  
30 emotions, and behavior so that it always makes individuals aware, remember, feel, and behave carefully  
31 with other individuals (Endraswara, 2018a). Therefore, the value of homecoming is the focus of this  
32 research compared to other Javanese cultural values. Two concepts are relevant to a *rasa rumangsa*: self-  
33 awareness and empathy.

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

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

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

## Methodology

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) to 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 data collection step was a literature review of 19 references on *rasa rumangsa*, consisting 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 by identifying 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 in the Javanese culture context as a psychological concept. 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

Responses from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *ngerumangsani (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 *bisa 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, 2013).*

*Therefore, in my opinion, 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 *Ngerumangsani (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 (rumongso) that we do not know the matter. We feel (rumongso) that we came from a modest family and live modestly and frugally, not spending beyond our budget. The mental attitude here is biso rumongso; so the rumongso 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, Mbak. 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 errr 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 errr 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 *Bisa Rumangsa*

Individuals capable of practicing *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 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) *tatag* or sturdy.

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

*Because there will be... errr, tepa salira, which is feeling what others are feeling. That, in my opinion, is rumangsa here (T.A., 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, to do 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 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 *ngerumangsan* 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 errr 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 tends to pry into the lives of others, feel guilty, become self-justifying, and overly confident.

*...iso rumangsa, ojo rumangsa biso, 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 *ngerumangsani* behavior.

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

*First, he errr 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 an essential character in 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 *savoir-faire* attitude of the Javanese. This attitude is what he calls Javanese "tolerance," namely integration of the noble values of native Javanese culture. Through '*kebatinan*', 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. 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 a concept that is inherent in the Javanese cultural context.

A *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 to understanding oneself more profoundly, which 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 'character-less human' 'emerge.' On the contrary, if those failed to do *mawas diri* (self-awareness), *Kradamangsa* 'emerges' and 'character-less human' 'sinks.'

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, 2015a). 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), *tepa 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 '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*, 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 **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

1  
2  
3 an individual to be tolerant, while *mawas diri* (self-awareness) helps one perceive himself. This process  
4 brings out *bisa rumangsa*, which is becoming wiser. Having gone through *mawas diri* (self-awareness)  
5 makes an individual more self-aware and able to recognize and appraise himself and his capability. *Mawas*  
6 *diri* (self-awareness) also guides individuals to understand the drive of *Karep* (desires) from egocentric  
7 behavior (*Kradamangsa*) to be transformed into altruistic behavior (*Manusia Tanpa Ciri*), supervise and  
8 control desires, not using desires as a standard, become less self-oriented, and build a healthy social  
9 relationship with others. This part belongs to **dimension IV**, which has successfully shaped a more  
10 complete function of an individual, consisting of physical, emotional, cognitive, and intuitive functions.

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

14 On the pyramid's tip lies **Diri Sejati** or **Aku Sejati** (true self). In this part happens the last part of the  
15 *olah rasa* (self-analysis) process, *mulat sariro* (spiritual maturity). The last part of the process shapes the  
16 spiritual maturity of an individual. The *rasa* (soul) level goes to the highest form, *rasa sejati* (true self).  
17 *Rasa sejati* (true self) is a mental condition that feels and is felt, such as freedom, glory, and self-  
18 governance. Freedom is a non-conflicted, serene self-governance related to being unenvious and  
19 unarrogant (humble), allowing an individual to lecture whenever necessary.

20 The construction process of *rasa rumangsa* is not static. It is possible for an individual who has  
21 reached the level of *Manusia Tanpa Cir* (*character-less human*)<sup>i</sup> to demonstrate *bisa rumangsa* behavior.  
22 Individuals may rise to a higher level and drop down to a lower level, which is *Kradamangsa* with the *bisa*  
23 *rumangsa* behavior. This depends on what experience or event an individual encounters in his  
24 environment.

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

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

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

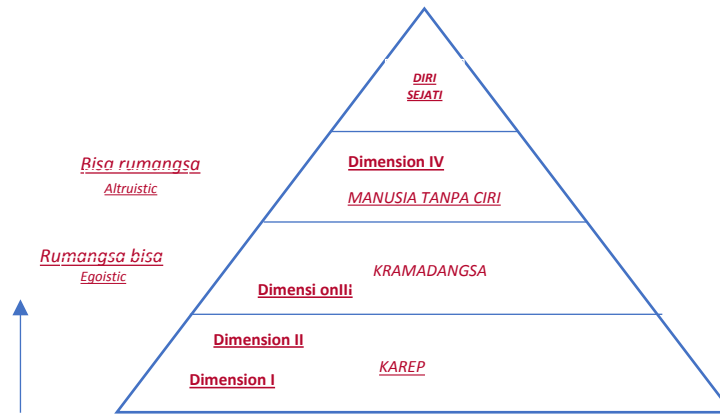


Figure 1. The Process of Rasa Rumangsa

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 and respecting the feelings of others. There are two attributes of empathy: the cognitive attribute to understand and the affective attribute to feel (Hojat, 2007b). 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, 2018b). This marks the presence of a behavioral component in the *rasa rumangsa* concept occurring in an individual.

Self-awareness is an individual's ability to recognize and understand their strengths and weaknesses, possibly affecting others (Solso, 2007b). Self-awareness helps individuals connect thoughts, feelings, and actions to understand themselves, which results in carefully building social relations. Self-awareness also supports individuals in controlling themselves, adjusting, and carrying 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*, consisting of 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, 2015b). 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

1  
2  
3 the results of researchers' analysis, which was strengthened by Prihartanti (2004), Sugiarto (2015a), and  
4 Dinaa et al. (2023)The individual's consistent attitude influences personality quality in everyday life.

5  
6 Being capable of *ngerumangsani* means the individual is psychologically healthy because 1) not  
7 quickly being *getun* or disappointed over things that have already happened; 2) *sumelang* or worrying  
8 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  
10 capacity in empathy is the ability to understand the feelings of others. Hence, empathy is closely related  
11 to the theory of mind (Blair, 2005). Individuals capable of *ngerumangsani* try to recognize, understand,  
12 and evaluate themselves to adjust accordingly in building interpersonal relationships. *Ngerumangsani* has  
13 a cognitive ability to perceive surroundings and occasions; even if those are upsetting, an individual can  
14 maintain a positive outlook. Affective capacity in empathy is an emotion-related experience triggered by  
15 an emotional situation. When a situation is perceived as positive, the individual becomes more grateful  
16 and accepting.

17  
18 Afterward, self-understanding and self-realization make an individual more conscious about his role  
19 and responsibility. Adjusting oneself according to one's proper role and responsibility is the concept of  
20 self-awareness. The individual connects thoughts with a positive outlook, feelings with gratitude, and  
21 actions with attempts to behave according to his role in various situations. This helps individuals  
22 comprehend themselves more profoundly, which leads to harmonious and peaceful social relations.

23 The two principles demanded by the Javanese individual are the principles of harmony and respect.  
24 The principle of harmony aims to maintain a harmonious state in Javanese society (Suseno, 1984). This is  
25 in line with Mulder (1978), who states that harmony means being calm and tranquil, having agreement,  
26 and helping each other. Therefore, rukun is the ideal state of Javanese society, and it is expected to be  
27 maintained in all social relations, within the family, and in the broader social society. In Yogyakarta society  
28 as part of Java, harmony is described as a condition where there are no disputes between members of  
29 society (Wahabi & Nurjaman, 2022).

30  
31 A peaceful social life makes an individual more accepting and grateful while also preventing an  
32 individual from being overly disappointed in things that have happened. Moreover, it prevents an  
33 individual from constantly worrying about something that has not happened yet and leads an individual  
34 to grow a positive mindset to help him overcome numerous situations in life.

## 35 36 37 **Conclusions**

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

46  
47 Cognitive aspects involve seeing sorrowful events or surroundings as something more positive. Such  
48 a positive point of view helps individuals be more grateful and sincere in accepting reality. These attitudes  
49 are relevant to the concept of empathy. After gaining self-understanding, the individual becomes more  
50 capable of realizing and carrying out his roles in life, which is relevant to the concept of self-awareness.  
51 This capability leads to harmonious social relations and a peaceful life. A harmonious, peaceful life marks  
52 a mentally healthy individual since it prevents one from continuous disappointment in some life events  
53 and constant worry about something that might not happen.

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## Empathy and Self-Awareness in the Javanese Cultural Context

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Abstract:	Indonesia, as well as every country in the world, has its unique cultural values. As a value familiar to the majority of Indonesian people (Javanese), <i>rasa rumangsa</i> helps individuals produce behavior that supports harmony, peace, and welfare of the society. It is essential to develop <i>rasa rumangsa</i> 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 <i>rasa rumangsa</i> . This research found <i>rasa rumangsa</i> to be a potential concept to be used as a variable in future research. The <i>bisa rumangsa</i> behavior proved to help prevent individuals from continuous concern and frustration.

## Empathy and Self-Awareness in the Javanese Cultural Context

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### 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*

### Introduction

Each country has its unique cultural characteristics. Culture determines the attitude of an individual by specific behavioral characteristics (Kopelowicz, 1997). 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), as well as solidarity among them.

Indonesia has a wide variety of cultures; one of the biggest is Javanese. 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.

Javanese individuals have implicit expressions of emotion, which may have different and profound meanings (Kurniawan & Hasanat, 2010). Javanese people believe that expressing emotion spontaneously is appropriate (Al Baqi, 2015). 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, 2001).

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

10  
11 *Rasa rumangsa* is essential since it induces awareness, self-reminder, and empathy. Endraswara  
12 (2013b) described *rasa rumangsa* as a self-reminder that makes individuals behave more carefully.  
13 Sunardi (2012) explained *rasa rumangsa* as a value with the psychological-sense interpretation above  
14 physical-sense, including *rasa eling* (sense of remembrance), *cipta* (sense of creation), and *grahita* (sense  
15 of thinking). Susetyo et al. (2014) explained that discovering the sense of self as an individual means  
16 prioritizing conscience in living a social life. There is also a Javanese saying, '*bisa rumangsa, aja rumangsa*  
17 *bisa*' (be sensitive to others, don't be arrogant). Marsono (2020) mentioned a Javanese life principle called  
18 *Kawruh Begja*, a concept consisting of personality, primary characters, values, and fundamentals of life  
19 for Javanese people. *Rasa rumangsa* is one of those characters in Javanese culture.

20  
21 Based on the above explanation, two psychological concepts are relevant to *rasa rumangsa*:  
22 empathy and self-awareness. Empathy helps individuals understand and feel what others are feeling,  
23 while self-awareness makes them comprehend themselves. However, psychological research on *rasa*  
24 *rumangsa* is minimal nowadays.

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

## 32 33 **Methodology**

34  
35 This research was qualitative research using a case study as its approach. Data were collected by  
36 literature reviewing, conducting semi-structured interviews with Javanese culture experts, Javanese  
37 psychology scholars, and community members of *Pelajar Kawruh Jiwa (PKJ)*, conducting FGD to  
38 community members of *PKJ*, and handing out open-ended questionnaires to ordinary people. According  
39 to the selected criteria, 153 participants were chosen using a purposive sampling procedure. This process  
40 aligned with the basic principles of qualitative research, prioritizing individuals with specific criteria as  
41 participants (Williamson et al., 1982). *PKJ* community is an organization for people, regardless of age and  
42 profession, to comprehend the advice and preaching of Javanese philosopher *Ki Ageng Suryamentaram*  
43 (*KAS*) and its application in daily life.

44  
45 The first data collection step was a literature review of 29 references on *rasa rumangsa*, consisting  
46 of books, scientific journals or articles, newspaper articles, and magazines. The second step was semi-  
47 structured one-on-one interviews with 9 Javanese culture experts, practitioners, and academicians and  
48 with 7 Javanese psychology scholars. The next step was semi-structured online interviews with 25  
49 members of the *PKJ* community. After that, FGD was conducted offline to 11 members of the *PKJ*  
50 community. The last step was a survey using an open-ended questionnaire to 101 ordinary people living  
51 in Central Java and DI Yogyakarta, Indonesia, to gain validation of the *rasa rumangsa* concept.

52  
53 Items found were categorized gradually from each step of the study. There were ten questions for  
54 Javanese culture experts in semi-structured interviews constructed from the literature review. For semi-  
55 structured interviews with community members, seven questions were constructed from the results of  
56 previous interviews with Javanese culture experts. Afterward, one central question was drawn from  
57

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 by identifying 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 in the Javanese culture context as a psychological concept.

## Results and Discussion

### Results

Responses from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *ngerumangsani (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 *bisa 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, 2013).*

*Therefore, in my opinion, 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 Ngerumangsani (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 (rumongso) that we do not know the matter. We feel (rumongso) that we came from a modest family and live modestly and frugally, not spending beyond our budget. The mental attitude here is bisa rumongso; so the rumongso 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, Mbak. 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 errr 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 errr 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 *Bisa Rumangsa*

Individuals capable of practicing *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, ngrumangsan, evaluate 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) *tatag* or sturdy.

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

*Because there will be... err, tepa salira, which is feeling what others are feeling. That, in my opinion, is rumangsa here (T.A., 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, to do 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 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 *ngerumangsan* 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.

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2  
3 She was acting gentle, feeling gentle. It has been errr so flat (T.T.IA, 90-91).

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

### 6 Impacts of Rasa Rumangsa

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

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

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

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

15 ...*iso rumangsa, ojo rumangsa biso*, the problem is sometimes there is some trap. The trap could be feeling like we have  
16 understood ourselves, then wanting to claim that we are the wisest, know most about the good and bad of everything...  
17 (T.T.AA, 126-130).

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

### 21 Objectives of Bisa Rumangsa

22 There are internal and external objectives for displaying *ngerumangsani* behavior.

23 *Raos rumangsa* may mean two things, *Mbak*. It is *intra first, intrapersonal, and then interpersonal*. So, if the *intra* part is  
24 good, then the *inter* would also be good... (T.T.MO, 103-105).

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

27  
28 The internal objective of *ngerumangsani* behavior is to recognize and understand oneself in order  
29 to be able to adjust accordingly to a specific situation; avoid being arrogant, *getun-sumelang*  
30 (disappointed -worrying), *meri pambegan* (envy) while also achieving peace, serenity, and happiness.

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

### 38 Discussion

39 *Rasa rumangsa* is an internal process that starts with recognizing oneself physically to  
40 understanding oneself more profoundly, which leads individuals to behave according to their  
41 surroundings or situation, maintain respectable relationships with others, and live harmoniously and  
42 peacefully.

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

52 The process of *olah rasa* (self-analysis) can be illustrated as a pyramid, with life events or  
53 experiences of an individual as a starting stimulus for going to the following process. The base is the  
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3 development of **Karep** (desires) after an individual faces a specific event or experience in his surroundings.  
4 **Karep** takes the form of desires and needs, making individuals prone to be stuck in *semat*, *drajat*, and  
5 *kramat* (wealth, glory, and power). Needs are related to fulfilling the five senses and the physical body.  
6 For example, if an individual feels hungry, then the individual would eat any food available to eliminate  
7 the hunger. The base is also the place for **dimension I**, which is the forming of the physical function  
8 (sensory or bodily) of an individual. The lowest level of *rasa*, sensory *rasa*, begins to form at this level.  
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10 On the next level is **Kradamangsa**, in which the individual shows egocentric behavior according to  
11 his self-made notes; for example, "I am the ...." (what the note says). The process *olah rasa nanding sariro*  
12 (compare) and *ngukur sariro* (measure) happen in this level. *Nanding sariro* (compare) is a process of  
13 comparing oneself to the social surrounding, while *ngukur sariro* (measure) is a process of appraising the  
14 *rasa* (totality of soul) of an individual with that of others. This part may bring out *rumangsa bisa*, which is  
15 arrogant. An individual cannot do *mawas diri* (self-awareness), be self-centered, and be high-handed. This  
16 part is where **dimensions II** and **III** belong, meaning the forming of an individual's emotional and cognitive  
17 functions. The next level of *rasa* (soul) also emerges in this level: the internal *rasa* (soul) that brings  
18 comfort and tranquility.  
19

20 The following level is the composing of **Manusia Tanpa Ciri**, where individuals demonstrate  
21 altruistic behavior, such as enjoying helping others. This level involves the process of *olah rasa tepa sariro*  
22 (tolerance) and *mawas diri* (self-awareness). *Tepa sariro* (tolerance) leads an individual to be tolerant,  
23 while *mawas diri* (self-awareness) helps one perceive himself. This process brings out *bisa rumangsa*,  
24 which is becoming wiser. Having gone through *mawas diri* (self-awareness) makes an individual more self-  
25 aware and able to recognize and appraise himself and his capability. *Mawas diri* (self-awareness) also  
26 guides individuals to understand the drive of **Karep** (desires) from egocentric behavior (**Kradamangsa**) to  
27 be transformed into altruistic behavior (**Manusia Tanpa Ciri**), supervise and control desires, not using  
28 desires as a standard, become less self-oriented, and build a healthy social relationship with others. This  
29 part belongs to **dimension IV**, which has successfully shaped a more complete function of an individual,  
30 consisting of physical, emotional, cognitive, and intuitive functions.  
31

32 Consequently, the *rasa* (soul) level also increases into a higher internal *rasa* (soul), high spirituality.  
33 *Rasa rumangsa* is also at this internal level. The internal level of *rasa* (soul) is mainly achieved during the  
34 adult stage of life.  
35

36 On the pyramid's tip lies **Diri Sejati** or **Aku Sejati** (true self). In this part happens the last part of the  
37 *olah rasa* (self-analysis) process, *mulat sariro* (spiritual maturity). The last part of the process shapes the  
38 spiritual maturity of an individual. The *rasa* (soul) level goes to the highest form, *rasa sejati* (true self).  
39 *Rasa sejati* (true self) is a mental condition that feels and is felt, such as freedom, glory, and self-  
40 governance. Freedom is a non-conflicted, serene self-governance related to being unenvious and  
41 unarrogant (humble), allowing an individual to lecture whenever necessary.  
42

43 The construction process of *rasa rumangsa* is not static. It is possible for an individual who has  
44 reached the level of **Manusia Tanpa Ciri** to demonstrate *bisa rumangsa* behavior. Individuals may rise to  
45 a higher level and drop down to a lower level, which is **Kradamangsa** with the *bisa rumangsa* behavior.  
46 This depends on what experience or event an individual encounters in his environment.  
47

48 The process described in *olah rasa* (self analysis) makes *rasa rumangsa* is in the form *rumangsa*  
49 *bisa*. In order to establish the *bisa rumangsa* behavior, an individual must first go through *rumangsa bisa*.  
50 *Bisa rumangsa* brings out the wiser side of an individual. Individuals who have gone through *mawas diri*  
51 (self-awareness) become self-aware and able to understand and appraise themselves and their  
52 capabilities. Meanwhile, *rumangsa bisa* triggers arrogance, making the individual less aware of himself,  
53 self-centered, and high-handed.  
54

55 Based on the emerging behavior from the *bisa rumangsa* process, *rasa rumangsa* has two  
56 dimensions: empathy and self-awareness. Empathy is a sensitivity to understanding and respecting the  
57 feelings of others. There are two attributes of empathy: the cognitive attribute to understand and the  
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3 affective attribute to feel (Hojat, 2007). The value of *rasa rumangsa* is relevant to the concept of empathy  
4 because *rasa rumangsa* has the cognitive attribute that helps an individual to understand the feelings of  
5 others and the affective attribute to feel what others are feeling. Despite being relevant to empathy, *rasa*  
6 *rumangsa* has a more profound attitude: being careful toward others (Endraswara, 2018a). This marks  
7 the presence of a behavioral component in the *rasa rumangsa* concept occurring in an individual.

8  
9 Self-awareness is an individual's ability to recognize and understand their strengths and  
10 weaknesses, possibly affecting others (Solso, 2007). Self-awareness helps individuals connect thoughts,  
11 feelings, and actions to understand themselves, which results in carefully building social relations. Self-  
12 awareness also supports individuals in controlling themselves, adjusting, and carrying out the role of not  
13 offending others. *Rasa rumangsa* is relevant to self-awareness because it has a self-reminder component,  
14 self-understanding, and is self-contained in an individual (Endraswara, 2018b). However, *rasa rumangsa*  
15 has a more profound emotional aspect of feeling the feelings of others, making individuals more grateful  
16 and tolerant toward others.

17  
18 Interestingly, the dimensions of *rasa rumangsa* consist of two concepts: 1) empathy, which contains  
19 cognitive and affective components; 2) self-awareness, which contains social behavior components. These  
20 two components turn *rasa rumangsa* into a more complex concept consisting of cognitive, affective, and  
21 behavioral aspects. Moreover, an individual capable of *ngerumangsani* always considers emotion when  
22 deciding his actions.

23  
24 *Rasa rumangsa* is an internal process; therefore, the main influencing factor is personality. Some  
25 conditions affect the quality of an individual's personality: intellectuality, motivation, and optimism. 1)  
26 intellectuality, which explains how an individual perceives problems or tasks from different points of view;  
27 2) motivation, which explains the willingness to increase his efforts to improve achievement; 3) optimism,  
28 explaining how an individual develops a positive mindset in the face of hardship, maintain perseverance  
29 in resolving his problems or tasks, and believes that by giving a certain number of efforts, things will turn  
30 out fine (Sugiarto, 2015).

31  
32 Being capable of *ngerumangsani* means the individual is psychologically healthy because 1) not  
33 quickly being *getun* or disappointed over things that have already happened; 2) *sumelang* or worrying  
34 about something that has not happened yet; 3) scared; 4) anxious; 5) stressed.

35  
36 Empathy is a concept about the cognitive and affective processes of an individual. Cognitive  
37 capacity in empathy is the ability to understand the feelings of others. Hence, empathy is closely related  
38 to the theory of mind (Blair, 2005). Individuals capable of *ngerumangsani* try to recognize, understand,  
39 and evaluate themselves to adjust accordingly in building interpersonal relationships. *Ngerumangsani* has  
40 a cognitive ability to perceive surroundings and occasions; even if those are upsetting, an individual can  
41 maintain a positive outlook. Affective capacity in empathy is an emotion-related experience triggered by  
42 an emotional situation. When a situation is perceived as positive, the individual becomes more grateful  
43 and accepting.

44  
45 Afterward, self-understanding and self-realization make an individual more conscious about his role  
46 and responsibility. Adjusting oneself according to one's proper role and responsibility is the concept of  
47 self-awareness. The individual connects thoughts with a positive outlook, feelings with gratitude, and  
48 actions with attempts to behave according to his role in various situations. This helps individuals  
49 comprehend themselves more profoundly, which leads to harmonious and peaceful social relations.

50  
51 A peaceful social life makes an individual more accepting and grateful while also preventing an  
52 individual from being overly disappointed in things that have happened. Moreover, it prevents an  
53 individual from constantly worrying about something that has not happened yet and leads an individual  
54 to grow a positive mindset to help him overcome numerous situations in life.

## 55 Conclusions

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*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 *ngerumangsani* 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 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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## Empathy and Self-Awareness in the Javanese Cultural Context

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### 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*

### Introduction

Each country has its unique cultural characteristics. Culture determines the attitude of an individual by specific behavioral characteristics (Kopelowicz, 1997). 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 (U. Kim et al., 2010a), as well as 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.

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3 Indonesian culture is spread due to its demographic location in regions across 33 provinces with  
4 various characteristics and traits. Indonesia has a collectivist culture, so its people choose to prioritize the  
5 community's needs. This is what causes society and its cultural values to influence human thought  
6 patterns. Java includes what is often called the Greater Sunda Islands, which are part of the Indonesian  
7 archipelago (Suseno, 2001a). Javanese people are distinguished from other ethnic groups in Indonesia by  
8 their different historical, linguistic, and cultural backgrounds.  
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10 Indonesia has a wide variety of cultures; one of the biggest is Javanese. Javanese culture represents  
11 Indonesia because Javanese people merge with Indonesian people. This is also reinforced by the fact that  
12 most Indonesians are Javanese. Primawardani (2017) explained that Indonesia is predominantly  
13 Javanese. Based on the results of the population census since 2010, Java dominates 40.22% (95.2 million  
14 people) of the ethnic group or ethnic population of Indonesia, totaling 236.73 million people.  
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16 In Javanese society, the mindset will give birth to a philosophy of life. The Javanese philosophy of  
17 life is identical to the Javanese outlook on life. The term worldview has more or less the same meaning as  
18 Javanese philosophy and understanding. So, the Javanese mindset also means that it is a sediment of the  
19 inner experiences of Javanese people. This experience is so fundamental that it forms an understanding  
20 of life. When this understanding is abandoned, it is as if something will be incomplete in his life.  
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22 Javanese people have a basic philosophy or philosophy of life that colors their attitudes and  
23 behavior. The Javanese philosophy of life itself has unique characteristics. Philosophy is a mindset (Lubis,  
24 2016). Mindset is a way of life for Javanese people to develop ideas (Endraswara, 2018a). Therefore, the  
25 Javanese way of thinking is in line with the philosophy of life, which is related to the views and beliefs that  
26 are lived as values that motivate Javanese life. In short, a mindset will give birth to a philosophy of life.  
27 The Javanese philosophy of life is identical to the Javanese outlook on life Javanese insight into life  
28 Javanese philosophy, or Javanese understanding. Javanese understanding means the understanding of  
29 life adopted by Javanese people.  
30

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

36 Javanese people are cautious about expressing emotions and not displaying negative emotions  
37 openly to be temperate (tolerance). Emotional expression maintains a friendly and gentle attitude  
38 (Suseno, 2001a). Therefore, a good mood must be maintained by hiding negative emotions to create a  
39 harmonious atmosphere between people. Javanese individuals have implicit expressions of emotion,  
40 which may have different and profound meanings (Kurniawan & Hasanat, 2010). Javanese people believe  
41 that expressing emotion spontaneously is appropriate (Al-Baqi, 2015). Adiputra et al. (2018) explained that  
42 Javanese people will accept whatever happens to them without any effort to reject or avoid it, whether  
43 they like it or not, whether they want to or not, and are very careful in speaking. According to Suseno  
44 (Kurniawan & Hasanat, 2007), *living in harmony and prioritizing good relations among people among*  
45 Javanese people result in Javanese people avoiding uncontrolled emotional expressions and being more  
46 careful. This is similar to the results of Dewi's research (Noviana & Atur, 2020); this is a form of giving  
47 respect to others and being polite and friendly to avoid offending other people's feelings. This is rooted  
48 in the main characteristic of the Javanese individual, conscientiousness, which persuades individuals to  
49 express emotion in a way that does not offend others.  
50

51 Another conscientious behavior in Javanese is *rasa rumangsa*, which aims to avoid offending  
52 others. These values and behaviors are preserved and passed down from generation to generation to  
53 keep *tepa selira* or amicable tolerance in society and maintain principles in Javanese culture. One  
54 particular principle of Javanese culture is prioritizing solidarity and harmonious relationships among  
55

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 an essential character in 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, 2018a). Therefore, the value of homecoming is the focus of this research compared to other Javanese cultural values. Two concepts are relevant to a *rasa rumangsa*: self-awareness and empathy.

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 (2007a) 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, 2018a).

The concept of empathy consists of two attributes: cognitive to understand and emotional to feel (Hojat, 2007a). 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, 2018a). This is a sign of behavioral content in the concept of *rasa rumangsa* shown by individuals.

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

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) to 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 data collection step was a literature review of 19 references on *rasa rumangsa*, consisting 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 by identifying 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 in the Javanese culture context as a psychological concept. 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

Responses from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *ngerumangsani (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 *bisa 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, 2013).*

*Therefore, in my opinion, 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 *Ngerumangsani (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 (rumongso) that we do not know the matter. We feel (rumongso) that we came from a modest family and live modestly and frugally, not spending beyond our budget. The mental attitude here is biso rumongso; so the rumongso 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, Mbak. 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 errr 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 errr 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 *Bisa Rumangsa*

Individuals capable of practicing *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 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) *tatag* or sturdy.

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

*Because there will be... errr, tepa salira, which is feeling what others are feeling. That, in my opinion, is rumangsa here (T.A., 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, to do 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 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 *ngerumangsan* 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 errr 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 tends to pry into the lives of others, feel guilty, become self-justifying, and overly confident.

*...iso rumangsa, ojo rumangsa biso, 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 *ngerumangsani* behavior.

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

*First, he errr 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 an essential character in 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 *savoir-faire* attitude of the Javanese. This attitude is what he calls Javanese "tolerance," namely integration of the noble values of native Javanese culture. Through '*kebatinan*', 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. 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 a concept that is inherent in the Javanese cultural context.

A *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 to understanding oneself more profoundly, which 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 'character-less human' 'emerge.' On the contrary, if those failed to do *mawas diri* (self-awareness), *Kradamangsa* 'emerges' and 'character-less human' 'sinks.'

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, 2015a). 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), *tepa 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 '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*, 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 **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), 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). In this part happens the last part of the *olah rasa* (self-analysis) process, *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 not static. It is possible for an individual who has reached the level of *Manusia Tanpa Cir* (*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 that has been explained previously, namely being *bisa rumangsa*. The character of being able to 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 dominate the sense of life and spirituality always 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.

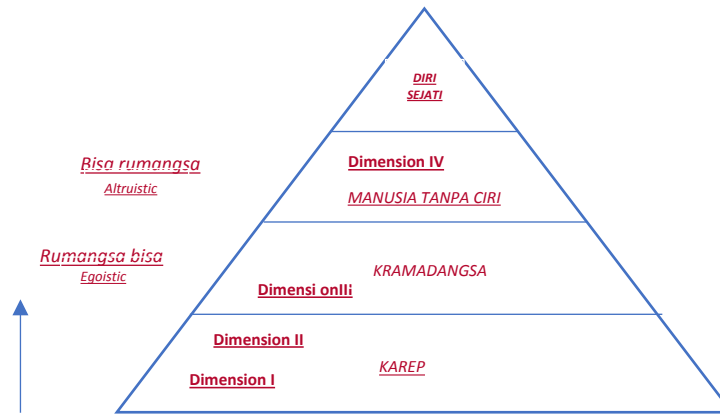


Figure 1. The Process of Rasa Rumangsa

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 and respecting the feelings of others. There are two attributes of empathy: the cognitive attribute to understand and the affective attribute to feel (Hojat, 2007b). 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, 2018b). This marks the presence of a behavioral component in the *rasa rumangsa* concept occurring in an individual.

Self-awareness is an individual's ability to recognize and understand their strengths and weaknesses, possibly affecting others (Solso, 2007b). Self-awareness helps individuals connect thoughts, feelings, and actions to understand themselves, which results in carefully building social relations. Self-awareness also supports individuals in controlling themselves, adjusting, and carrying 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*, consisting of 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, 2015b). 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

1  
2  
3 the results of researchers' analysis, which was strengthened by Prihartanti (2004), Sugiarto (2015a), and  
4 Dinaa et al. (2023)The individual's consistent attitude influences personality quality in everyday life.

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

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

18  
19 Afterward, self-understanding and self-realization make an individual more conscious about his role  
20 and responsibility. Adjusting oneself according to one's proper role and responsibility is the concept of  
21 self-awareness. The individual connects thoughts with a positive outlook, feelings with gratitude, and  
22 actions with attempts to behave according to his role in various situations. This helps individuals  
23 comprehend themselves more profoundly, which leads to harmonious and peaceful social relations.

24 The two principles demanded by the Javanese individual are the principles of harmony and respect.  
25 The principle of harmony aims to maintain a harmonious state in Javanese society (Suseno, 1984). This is  
26 in line with Mulder (1978), who states that harmony means being calm and tranquil, having agreement,  
27 and helping each other. Therefore, rukun is the ideal state of Javanese society, and it is expected to be  
28 maintained in all social relations, within the family, and in the broader social society. In Yogyakarta society  
29 as part of Java, harmony is described as a condition where there are no disputes between members of  
30 society (Wahabi & Nurjaman, 2022).

31  
32 A peaceful social life makes an individual more accepting and grateful while also preventing an  
33 individual from being overly disappointed in things that have happened. Moreover, it prevents an  
34 individual from constantly worrying about something that has not happened yet and leads an individual  
35 to grow a positive mindset to help him overcome numerous situations in life.

## 36 37 **Conclusions**

38  
39 *Rasa rumangsa* is a self-understanding process starting from physically recognizing oneself to a  
40 more profound internal comprehension, allowing the individual to behave according to the surroundings  
41 or situation, maintain respectable interpersonal relationships, and live harmoniously and peacefully  
42 socially. The construction process of *ngerumangsani* behavior is long in individual development and most  
43 likely to arise in adulthood. Interestingly, the dimension of *rasa rumangsa* has two concepts: 1) empathy,  
44 which includes cognition and affection, and 2) self-awareness, which is related to social behavior. These  
45 two components make *rasa rumangsa* a more complex concept consisting of cognitive, affective, and  
46 behavioral aspects.

47  
48 Cognitive aspects involve seeing sorrowful events or surroundings as something more positive. Such  
49 a positive point of view helps individuals be more grateful and sincere in accepting reality. These attitudes  
50 are relevant to the concept of empathy. After gaining self-understanding, the individual becomes more  
51 capable of realizing and carrying out his roles in life, which is relevant to the concept of self-awareness.  
52 This capability leads to harmonious social relations and a peaceful life. A harmonious, peaceful life marks  
53 a mentally healthy individual since it prevents one from continuous disappointment in some life events  
54 and constant worry about something that might not happen.

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## Empathy and Self-Awareness in the Javanese Cultural Context

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### 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*

### Introduction

Each country has its unique cultural characteristics. Culture determines ~~the attitude of~~ an individual's ~~by~~ 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); ~~as well as~~ 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

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3 it. This social conflict will generally be characterized by separatist movements carried out by certain ethnic  
4 groups.

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

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

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

21 Javanese people have a basic philosophy or philosophy of life that colors their attitudes and  
22 behavior. The Javanese philosophy of life itself has unique characteristics. Philosophy is a mindset (Lubis,  
23 2016). Mindset is a way of life for Javanese people to develop ideas (Endraswara, 2018). Therefore, the  
24 Javanese way of thinking is in line with the philosophy of life, which is related to the views and beliefs that  
25 are lived as values that motivate Javanese life. In short, a mindset will give birth to a philosophy of life.  
26 The Javanese philosophy of life is identical to the Javanese outlook on life, Javanese insight into life,  
27 Javanese philosophy, or Javanese understanding. Javanese understanding means the understanding of  
28 life adopted by Javanese people.

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

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

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

5 Javanese people are cautious about expressing emotions and not displaying negative emotions  
6 openly to be temperate (tolerance). Emotional expression maintains a friendly and gentle attitude  
7 (Suseno, 2001a). Therefore, a good mood must be maintained by hiding negative emotions to create a  
8 harmonious atmosphere between people. Javanese individuals have implicit expressions of emotion,  
9 which may have different and profound meanings (Kurniawan & Hasanat, 2010). ~~Javanese people believe~~  
10 ~~that expressing emotion spontaneously is appropriate (Al Baqi, 2015).~~ Adiputra et al. (2018) explained  
11 that Javanese people will accept whatever happens to them without any effort to reject or avoid it,  
12 whether they like it or not, whether they want to or not, and are very careful in speaking. According to  
13 Suseno (Kurniawan & Hasanat, 2007), living in harmony and prioritizing good relations among people  
14 among Javanese people result in Javanese people avoiding uncontrolled emotional expressions and being  
15 more careful. This is similar to the results of Dewi's research (Noviana & Atur, 2020); this is a form of  
16 respecting others and being polite and friendly to avoid offending other people's feelings. This is rooted  
17 in the main characteristic of the Javanese individual, conscientiousness, which persuades individuals to  
18 express emotion in a way that does not offend others.

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

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

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37 *Rasa rumangsa* is essential since it induces awareness, self-reminder, and empathy. Endraswara  
38 (2013b) described *rasa rumangsa* as a self-reminder that makes individuals behave more carefully.  
39 Sunardi (2012) explained *rasa rumangsa* as a value with the psychological-sense interpretation above  
40 physical-sense, including *rasa eling* (sense of remembrance), *cipta* (sense of creation), and *grahita* (sense  
41 of thinking). Susetyo et al. (2014) explained that discovering the sense of self as an individual means  
42 prioritizing conscience in living a social life. There is also a Javanese saying, '*bisa rumangsa, aja rumangsa*  
43 *bisa*' (be sensitive to others, don't be arrogant). Marsono (2020) mentioned a Javanese life principle called  
44 *Kawruh Jiwa or Kawruh Begja*, a concept consisting of personality, primary characters, values, and  
45 fundamentals of life for Javanese people. *Rasa rumangsa* is one of those characters in Javanese culture.

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

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

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

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

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21 The limited number of related research raises the significance of current research. *Rasa rumangsa*  
22 is a discussion about or Javanese values and profound concepts affecting an individual's mental health  
23 and social life. Although *rasa rumangsa* has been behavioral guidance for decades, the available  
24 explanation of the concept, forms of behavior, fundamental reasoning, and individual goals regarding *rasa*  
25 *rumangsa* is minimal. Thus, current research aims to develop an understanding of *rasa rumangsa* relevant  
26 to empathy and self-awareness concepts.  
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## 28 29 **Methodology**

30 This research was qualitative research using a case study as its approach. A case study is used  
31 because the researcher looks at a social unit (namely Javanese society) with the value of a *rasa rumangsa*.  
32 Data were collected by literature reviewing, conducting semi-structured interviews with Javanese culture  
33 experts, Javanese psychology scholars, and community members of *Pelajar Kawruh Jiwa (PKJ)* or *Kawruh*  
34 *Jiwa Students*, conducting Focus Group Discussion (FGD) with community members of *PKJ*, and handing  
35 out open-ended questionnaires to ordinary people. According to the selected criteria, 153 participants  
36 were chosen using a purposive sampling procedure. FGD with 11 Kawruh Jiwa Student community  
37 members in Salatiga regarding how Javanese individuals prioritize their taste and understanding of the Ki  
38 Ageng Suryamentara's *rasa* concept. The 11 people were members who attended routine activities in the  
39 community at that time.

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

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49 The first step in data collection step was a literature review of 19 references on *rasa rumangsa*,  
50 consisting which consisted of books, scientific journals or articles, newspaper articles, and magazines. The  
51 second step was semi-structured one-on-one interviews with 9 Javanese culture experts, practitioners,  
52 and academicians and with 7 Javanese psychology scholars. The next step was semi-structured online  
53 interviews with 25 members of the *PKJ* community. After that, FGD was conducted offline to 11 members  
54 of the *PKJ* community. The last step was a survey using an open-ended questionnaire to 101 ordinary  
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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 by that identifying 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 the Javanese culture context as a psychological concept. 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

Responses from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *ngerumangsani (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 *bisa 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, 2013).

Therefore, *in my opinion*, *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 *Ngerumangsani (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 (*rumongso*) that we do not know the matter. We feel (*rumongso*) that we came from a modest family and live modestly and frugally, not spending beyond our budget. The mental attitude here is *biso rumongso*; so the *rumongso* 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, Mbak. *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 errr 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 errr 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 *Bisa Rumangsa*

Individuals capable of practicing *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 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) *tatag* or sturdy.

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

*Because there will be... err, tepa salira, which is feeling what others are feeling. That, in my opinion, is rumangsa here (T.A.A, 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 ~~te-deor~~ 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 *ngerumangsani* 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 err 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 tends to pry into the lives of others, feel guilty, become self-justifying, and overly confident.

*...iso rumangsa, ojo rumangsa biso, 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 *ngerumangsani* behavior.

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

*First, he errr 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*', 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.

A *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, which 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 '*character-less human*' 'emerge.' On the contrary, if those failed to do *mawas diri* (self-awareness), *Kradamangsa* 'emerges' and '*character-less human*' 'sinks.'

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 '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*, 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 **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). ~~In this part happens t~~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 ~~not static~~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*. Being able to *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.

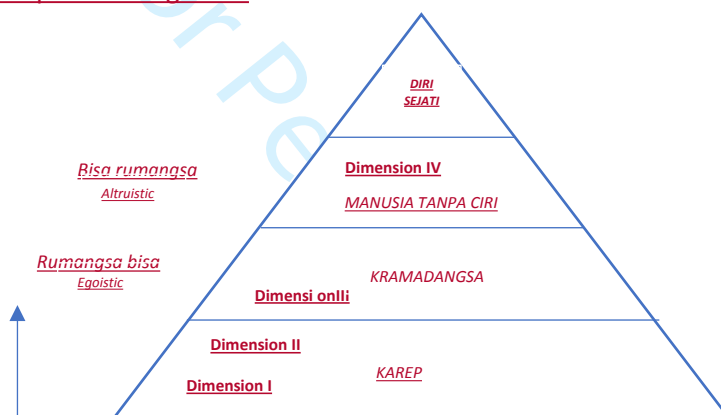


Figure 1. The Process of Rasa Rumangsa

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 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.

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 supporthelps individuals in-controllingcontrol themselves, adjusting, and carrying 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*

1  
2  
3 *rumangsa* has a more profound emotional aspect of feeling the feelings of others, making individuals  
4 more grateful and tolerant toward others.

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

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

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

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

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

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

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

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


 The corrections made in this section will be reviewed and approved by a journal production editor.

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## 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.

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## Keywords:

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

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## 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 (Noviana & Atur, 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; Nuryantiningasih, 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.

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

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

Respones from participants were classified into nine sections, which are (1) the term *rasa rumangsa*, (2) definition of *rasa rumangsa*, (3) the construction process of *ngerumangsani 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 bisa 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, 2013).

Q6

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 (*ruma<sup>a</sup>ngsa<sup>a</sup>*) that we do not know the matter. We feel (*ruma<sup>a</sup>ngsa<sup>a</sup>*) 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.

*Ngrumangsan*, *iso ngrumangsan*. Realizing and feeling who you are, maybe that is it, *Mbak. Rumangsan* 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 ~~err~~ 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 ~~err~~ 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 bisa 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, *ngrumangsan*, 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) *tatag* or sturdy.

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

Because there will be...~~erf~~, *tepa salira*, 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 *ngerumangsani 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 ~~erf~~ 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, ojo 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 *ngerumangsani* behavior.

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

First, he *does err* 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 *ngerumangsan* 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), *tepa 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 *Kradamangsa* 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.

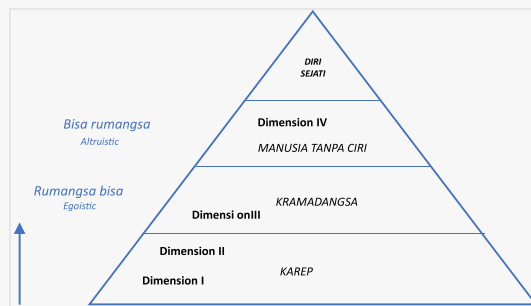
The process described in *olah rasa* (self analysis) makes *rasa rumangsa* is in the form *rumangsa bisa*. In order to establish the *bisa rumangsa* behavior, an individual must first go through *rumangsa bisa*. *Bisa rumangsa* brings out the wiser side of an individual. Individuals who have gone through *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*. **Being able to** *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](#).

Figure 1.

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The process of *rasa rumangsa*.

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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 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.

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 *ngerumangsani* 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 *ngerumangsani* 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 *ngerumangsani* 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.

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.

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 *ngerumangsan* *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 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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Q11

## References

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Q7

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