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Article

Philosophical Inquiry of *Keselarasan* Local Wisdom to Advance the Foundations of Community Well-Being

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Abstract: Differences are an unavoidable reality, both in Java-Indonesia and throughout the world. Therefore, a social psychological foundation for healthy coexistence is crucial. Differences can lead to unhealthy social problems without wisdom, such as tensions, quarrels, and even bloody social conflicts. For this reason, the study of the indigenous local wisdom of *Keselarasan* can provide the social psychological foundations for community well-being. *Keselarasan* contains basic principles for living together in multicultural societal conditions. This descriptive research type utilizes philosophical analysis, ethnography, and literature study. This study finds the basic behavioral principles of respect (*urmat*), peace (*rukun*), and *empan papan* (knowing how to place oneself). They constitute a psychological mindset and pattern of thought needed to manage differences and advance community well-being. These social and psychological principles contribute an alternative way to avoid [1] bloody conflicts and build togetherness, or human coexistence in peace.

Keywords: community well-being; *Keselarasan*; local wisdom; principles of *urmat*; principles of *rukun*; principles of *empan papan*; social psychological foundations

1. Introduction

Philosophical works often break down the boundaries of thought [1–3] and open the door to a deeper understanding of human existence and society [4,5]. Among the various philosophical research paradigms [6,7], attention to “*Keselarasan*” as a foundation for community well-being has become an increasingly profound focus with dimensions of health, well-being, security, access to finance, and infrastructure [8]. The increasing recognition of indigenous wisdom can contribute to philosophical ecology, conservation programs, social psychology, and theoretical perspectives [9]. In this context, a local wisdom-based approach offers a rich perspective on traditional values and cultural practices that have been shown to influence people’s well-being [10].

Although many studies have examined community welfare from various points of view, there is still a significant knowledge gap in understanding the concrete role of local wisdom in creating sustainable harmony [11]. More in-depth research into how local wisdom is practically applied in people’s daily lives and how this contributes to their well-being is still rare. Therefore, there is an urgent need to explore and analyze this gap further to gain deeper insight into the importance of local wisdom in community welfare [12].

The sustainability of community well-being is faced with increasingly complex challenges in the modern era, such as urbanization, globalization, and climate change [13,14]. However, our understanding of the role of local wisdom in overcoming these challenges and maintaining social harmony still requires more in-depth research. Technological advances and globalization have affected the dynamics of local societies [15] and it is important to reevaluate how local wisdom can remain relevant and effectively contribute to today’s modern communities.

In cultural and economic globalization, the question of how local wisdom can be harmoniously integrated with global paradigms to improve community welfare remains an interesting focal point. Developing a framework that enables balanced integration between local and international aspects is an urgent need [16]. Thus, this research aims to fill these knowledge gaps and contribute to our

understanding of the role of local wisdom in forming the foundation of community well-being in the contemporary era.

In the context of this study, "*keselarasan*" refers to the balance, concordance, and public conflict avoidance between various elements in people's lives obtained through local wisdom. The principle of respect (*urmat*), the principle of peace and reconciliation (*rukun*), and the principle of properly self-positioning (*empan papan*), which are important aspects of local wisdom, reflect the values of mutual respect, harmonious cooperation, and ecological awareness of balance in human interaction with nature and others [17].

The importance of filling knowledge gaps in this context lies not only in a better understanding of how local wisdom affects community well-being but also in the formation of policies and practices that are more effective in integrating aspects of local wisdom in sustainable development [8,18]. This research will provide a better understanding of the relationship between local wisdom and existing social and cultural theories, as well as identify opportunities for developing new theories relevant to the current context. By strengthening theoretical and methodological foundations, we can broaden our horizons on how to build a more balanced and sustainable society, that values and integrates local wisdom in all aspects of life.

Diversity and pluralistic communities have been a reality in recent workplaces, and societal life in Java, Indonesia, and the world. In the absence of wisdom and appropriate attitudes, circumstances of this nature can give rise to conflicts, altercations, and acts of aggression. It is imperative to cultivate sound judgment and favorable dispositions to mitigate the likelihood of such undesirable outcomes. For this reason, this investigation tries to rediscover psychological foundations for living together in peace and peaceful human coexistence. To explore the deeper dimensions of the philosophical study of *Keselarasan*, this paper aims to investigate the role of local wisdom in forming the psychological foundation of healthy community life. Thus, this paper becomes research in unpacking the complexity and depth of understanding of community welfare through a philosophical lens inspired by local wisdom [19].

2. Materials and Methods

This study is designed as descriptive research utilizing the literature study method to collect the data and valid materials. Philosophical analysis using a hermeneutic approach is used to understand the very rich concept of *Keselarasan*. This study utilizes ethnography to analyze people's perspective of the local wisdom and to discover a psychological solution to problems emerging because of the differences in societal life.

The concept of *Keselarasan* holds a central place in traditional Javanese thought and behavior. It permeates the fundamental inquiries surrounding human existence, social behavior, time, identity, lifestyle, and communication. The notion of *Keselarasan* is deeply ingrained in Javanese thought patterns and lifestyles, shaping the way individuals approach these core aspects of life. Its significance cannot be understated, as it represents a guiding principle that informs and influences actions and behavior. This writing focuses on the search for the psychological foundations which are needed to live together in peace.

Accordingly, this study discusses the very rich meaning of *Keselarasan*, and then the psychological foundations of the indigenous wisdom of *Keselarasan*. Finally, this study concludes with the psychological contribution of this investigation to the next prospective research in the future.

3. Discussion

3.1. A Very Rich Meaning of *Keselarasan*

Keselarasan has its most expressive manifestation in the Javanese pattern of thought and lifestyle. Some philosophers tend to reduce *Keselarasan* to just a principle of ethics. Consequently, the meaning of *Keselarasan* is understood merely as a state of peace and harmony in society so that conflicts and disturbances are avoided. *Keselarasan* indeed has a central place in Javanese ethics, but it extends beyond ethics. However, it has more comprehensive meaning and dimensions such as social, cultural,

aesthetic, and psychological dimensions. We, therefore, define *Keselarasan* as a quality of relationship to which one assigns the characteristics of balance, concordance, avoidance of public conflict, and the unified composite of the whole reality. This is a kind of psychological and social responsibility of all parties to keep and beautify the world (*memayu hayuning bawana*) [20,21].

This rich comprehension is based on the following considerations. First, the understanding of *Keselarasan* cannot be separated from its origin in the ambient of Javanese music, gamelan. Magnis-Suseno's writings lack this perspective. From its origin in the gamelan, *Keselarasan* implies concord, appropriateness, and a unified composition of thought in mystical reflection, the dynamic melody that accompanies events, and more. Thus it is not merely a requisite of ethics that prescribes peace and the avoidance of public conflict, but rather a method of thought that penetrates Javanese culture, mindset, and behavior. Second, *Keselarasan* includes the perception of time as circular. The Javanese do not ordain time as linear progression, but on the contrary, there is the psychological process of integration and diffusion in human life which are circular. The time of *Krta yuga* is the time of integration in which the principle of *Keselarasan* reaches its fullness. The time of *Kali-yuga* is the time of diffusion in which the principle of *Keselarasan* is in distortion, in the movement of returning towards its fullness. Between these two poles, there is the time of *Treta yuga* and that of *Dvapara yuga*. They all constitute the rolling wheel (*cakra manggilingan*) which is animated by the principle of *Keselarasan* [22]. In addition, the positive changes in the diffusion moments bring back a state of integration of individuals and society. That is the time of *Krta yuga* which is full of societal harmony and individual integration.

Keselarasan has a remarkable significance in Javanese ethics, mindset, and behavior; however, to reiterate, *Keselarasan* is more comprehensive. It refers to a system of ethics and behavioral knowledge that is akin to the idea of a relationship between an individual and society. This ethics has social, cosmological, and psychological dimensions in which the world and human existence are considered interrelated [21,23]. Before we discuss this interrelatedness, we need to define Javanese ethics.

Javanese ethics is understood as the norms of attitudes and communal customs that exist in Javanese society [24]. In Javanese society, the term "norm" is used to represent a set of rules or guidelines that are followed to translate recognized values. On one hand, the subject of ethics is the Javanese people. On the other hand, the object is the ethical principles. Thus our discourse is one of psychological reflection upon the norms of attitudes and customs as used in the Javanese society. It is necessary, then, when we speak of Javanese ethics that we take into account how the Javanese use or live these norms and values in their life.

According to Magnis-Suseno, the center of Javanese ethics is the effort to preserve harmony in society and the universe. Harmony guarantees safety and has value in itself. Such harmony is extant when all the elements of the world, including human beings, are in their proper place. Consequently, the moral duty of a human being is to be conscious of one's proper place and to behave according to that proper place. From this perspective, Javanese ethics constitutes a step towards, or basis for reaching happiness.

Javanese ethics is termed wisdom ethics, in which argument area based on the importance of the human person. Humans have to obey the principles which exist in Javanese ethics. Such an ethics emphasizes concrete, individual attitudes towards society. An individual is asked to adapt to the demands and rules of togetherness in society. One example of this concrete attitude can be seen in *gotong royong*. *Gotong royong* is a tradition of working together to help each other or to help a public interest. It takes place when someone builds a house, has feasts, creates a new street for the public, and so on. Behind such a tradition there are some basic thoughts as follows: First, there is a consciousness that human life is dependent upon neighbors so human beings have to take care of maintaining a good relationship with their neighbors. Second, human being should help their neighbors. Third, human beings have to adapt themselves to society in such a way that they do not need to display their capability over others but should rather have a common attitude toward society. This can be a social psychological framework for keeping sustainable communities by needs and

challenges. Consequently, there is a kind of tension between the individual and society which exists in Javanese society.

The Javanese believe that knowledge of behavior can be taught. This is evident in expressions such as *kurang ajar*, meaning “lack of education,” and *durung ngerti* meaning “does not know yet.” Knowing is not just merely an intellectual activity but it includes human attitudes and actions, as Wedhatama says “*ngelmu iku kelakone kanthi laku*” meaning that knowledge is gained through attitudes and actions or goes together with practice. It is for this reason that Wedhatama was written; the purpose of Wedhatama is to offer guidance for attaining morality.

Behavioral knowledge is internalized through acts of politeness, individualization of the feeling of *isin* (shame), *sungkan* (a state of uncomfortable feelings in expressing the truth with/about others), and *wedi* (fear). All of these are psychological processes that take place in society [22]. Language and the performance of *Wayang* (puppet show) become the media for the transmission of Javanese behavioral knowledge. Cultivation of value and behavior is based on the reprehensibility of knowledge which goes together with practice (*ngelmu kelakone kanthi laku*). With this in mind, we shall identify the principles of Javanese psychology in the following section.

3.2. Psychological Foundations of Community Well-being

Keselarasan necessarily contains some behavioral principles as a guideline for peaceful coexistence in society. Local traditional custom such as *nyadran* (a cemetery visit ritual to respect ancestors) also fosters social harmony contributing to peaceful coexistence [25]. Those behavioral principles are the principles of *urmat* (respect), *rukun* (peace), and *empan papan* (awareness of one's place or proper self-positioning). Here are the basic ideas of the above principles which are psychologically nurtured from early childhood in the traditional family.

3.2.1. The Behavioral Principle of Urmat (Respect)

Hormat is the principle that pertains to the norm of relationships among people in Javanese society. This principle is defined as that attitude of respect for others whereby every member of society must show an attitude of *urmat*, indicating positions and feelings. Mutual respect is still crucial in global association and communication [26]. It is also necessary for reconciliation [27]. The principle of hormat represents the Javanese psychological mindset and societal hierarchy.

The principle of hormat in Javanese society predicates the psychological orientation to others that are characterized by mutual obligations. Respect or hormat is one of the psychological factors to elevate tolerant attitudes [28]. These obligations are not equally distributive, as they provide for the existence of a hierarchy in which there is an obligation for some to guide and lead others. There is a pronounced display of esteem toward those in authority, with elders, educators, and particularly parents being held in high regard, often to the point of veneration (*pepunden*). It becomes a psychological condition in ethical principle communication in a family [29].

The high position of parents and elders is based on the Javanese order of family. Parents become representatives of life because they connect life to life through marriage and having children. They must beget and rear the children until the children get married and take on the task of continuing the lifeline. Consequently, parents become the source of blessing (*restu*), recognition, and blessing constituting ethics and human dignity in Javanese families. Sometimes the above duties and positions cause psychological problems and burdens.

It is wrong if children do not respect their parents, do not listen to their advice, or even hurt their feelings. In Javanese society, maintaining good relationships is paramount. To this end, the primacy of parents and elders is regarded as the most effective means of achieving this objective. Such a framework fosters humility and respect for the feelings of others, which are fundamental tenets of Javanese ethics. By prioritizing the wisdom and experience of elders, Javanese society has developed a culture that values cooperation, understanding, and harmony. This approach has been instrumental in preserving social order, and it is a testament to the importance of traditional values in contemporary society. The children, thus, have to respect and obey their parents or, in Javanese expression, *ngajeni*. When Javanese marry, they receive the name *wis mentas*, meaning that they have

become independent from their parents and have become ready to continue life. With respect, an individual is treated in a human way or, in Javanese expression, *diuwongke* [30,31].

The principle of respect (*urmat*) is transmitted through the feelings of *wedi*, *isin*, and *sungkan*. This expression of respect for women is expressed in Javanese metaphoric expressions such as *ibu* (mother), *puteri* (female), and *garwa* (wife) [32]. *Wedi* is a deep-rooted emotion that arises within an individual when they are faced with a threatening, intimidating, or overpowering individual, entity, or situation. This feeling of fear can be overwhelming and may cause a sense of helplessness or vulnerability. It can lead to physical sensations such as trembling, sweating, and increased heart rate, as well as mental distress such as anxiety, panic, and a sense of impending danger. *Isin* is a feeling of shame, which has an orientation more toward self so that another's view is directed to one's feelings. *Sungkan* is a kind of uncomfortable feeling in front of a superior which is a very subtle control of self for reasons of respect for others. Such an uncomfortable containing a psychological reluctance state to deal with is expressed as "*ewuh pekewuh*" [33]. Consequently, it might happen that someone does not express the truth because of *sungkan* or because of a bigger environmental safety interest consideration. Javanese children begin to learn the principle of respect (*urmat*) in the family, through forms of politeness and Javanese language, especially when the situation demands that they show an attitude of respect. Consequently, it is not enough to know the principle of respect (*urmat*), the Javanese have to demonstrate their knowledge of respect to elders and superiors.

The individualization of the principles of hormat constitutes a mentality found in state officers, governors, the army, and those who are in the middle class. Such a mentality is characterized by a tendency to orient to the behavior of the leader. The leaders, such as those who have a higher rank or who are older, must be served and widely respected. The inferiors feel they are respectful when they can give small presents, and those who are in the upper hierarchy (*atasan*) listen to them, protect them, and give them moral guidance. Superiors should consider the dedication and loyalty of their subordinates.

The upper class or elderly people are considered as knowing or aware of what the lower class thinks and feels. The figure of *atasan* as protector (*pengayom*) means that the leaders or upper-class people listen to and understand the needs of the lower class [34]. In response, the lower class obeys them and treats them with full respect. The failure to be *pengayom* brings about dissatisfaction, indifference, or even disobedience.

An attitude of *urmat*, however, is not a guarantee of obedience. The word "yes" might be an expression of hormat which can mean "I do agree," "perhaps" or "no" in a respectful way. The subordinate has learned that obedience to authority is useful, but it does not mean that one willingly performs the demands of those who are in authority. The leader becomes a figure like a father (*bapak*) who offers protection and stimulates a feeling of faith and dependence. This person is attentive to the lower class and will respect their leader. This principle of *urmat* brings about a hierarchical relationship between the leader and follower so that the relationship becomes a relationship of status that is oriented toward the leader [34,35]. This vertical relationship is considered to contribute stability and continuity, but on the adverse side, it has a strong psychological tendency to create authoritarian leadership.

There are differences between relationships of intimacy (*keakraban*) and relationships based on *urmat*. A Javanese will feel comfortable and secure when free from the obligation of observing *urmat*. The psychological impact of *urmat*, for instance, provides foundations for the good relationship between Indonesian Muslims and Christians [36], or relationships with followers of other religions [16]. This constitutes respect for others' beliefs [37]. A relationship of closeness, moreover, creates a space in which an individual can live in a relaxed and free state, free from the demands of order or politeness.

According to Javanese thought, the principle of *urmat* is important for preserving a good and peaceful order. Social life appears as a kind of circumstance in which individuals behave according to their status and rights. Respect and self-esteem tend to be connected to apparent demand. For this reason, an individual's status may be equivalent to one's identity in Javanese society. Accordingly,

one shows the dignity of his status or one becomes demanding of respect from others, especially from the lower class.

The principle of respect functions in a framework of hierarchical order in which aspiration, order, and protection come from those above to those below. In such an order, position or status is followed by task and duty according to one's position and place in society. Therefore one is never separated from the duties of one's status in the whole hierarchical order in which some have to lead and some have to obey. If all act according to their place in such an order, the whole order will be well preserved and all persons will be respected according to their status. The transmission of this principle is also supported by language and the hierarchical social structure. That is why this principle is so strict in Javanese society and is an important element in Javanese ethics. However, the existence of a hierarchical order cannot be free from criticism. Javanese society also has experienced changes and improvements resulting from wider communication and the influence of modernization.

3.2.3. Behavioral Principle of Rukun (Peace)

The Principle of *rukun* signifies the Javanese conviction of the importance of a tranquil and peaceful state in society. The word *rukun* implies unity through collaboration, and reciprocal reconciliation to help one another without quarrel or conflict. Such collaboration takes place when all people of society live in peaceful co-existence and when they like to collaborate and accept one another in situations of tranquility and understanding. In families, villages, and society, the principle of *rukun* is preserved and performed through the tradition and customs of *rewang* (assisting the party preparation holder) as well as *gotong royong* (collaborative working) [29,38,39].

The principle of *rukun* can be viewed from two perspectives, namely, imperative and indicative. As an imperative, the principle of *rukun* means that everyone should observe *rukun* so that all members of society try to avoid the seeds of tension and altercations among individuals and groups in a society [10]. In other words, every member of society must create a good relationship with others and be involved in a good social life. From this point of view, *rukun* requires ongoing efforts to prevent or exclude those factors that could lead to conflicts and disruptions. Society, therefore, must preserve itself from any disturbance that distorts the principle of *rukun* [40]. In other words, the principle of *rukun* demands attitudes and actions that protect the peace and tranquility of collaborative working.

The emphasis on harmony in society brings about demands of behaving in a general way (*umum*) and an obligation to protect peaceful relationships and togetherness. For this reason, everyone in Javanese society becomes a protector of peace and tranquility. Consequently, in the application or practice of *rukun*, the individuals put aside their interests and have a preferential option for public interests. An individual is considered unworthy if that individual improves too much beyond the common state of society [41].

These imperative and indicative perspectives have to be seen as two psychological aspects of the principle of *rukun*. In this principle, the individual acts together with society or a group. Accordingly, the individual is considered as bad when he takes initiative without taking into account the collectivity of society [39]. Society does not easily accept initiatives that are strikingly different from common pursuits. Javanese people assume that such initiatives tend to be outside of the public interest that has been integrated with society and that these new extremes may easily cause quarrels and conflicts [41]. This accommodates a space for enlivening the local wisdom [42].

A solution to conflicts takes place through action according to norms of behavior and public concessions which protect social harmony from uncontrolled emotional explosions or public conflict [42]. Consequently, Javanese society demands self-reflection (*mawas diri*) and the capacity to control emotions and feelings [19]. The figure of a noble person, therefore, can be seen from one's skill of self-control and the capacity to be calm, and not easily become nervous, confused, or surprised in dealing with anything [17,43].

The core of the principle of *rukun* demands the avoidance of any attitude bringing about a public conflict [37]. Hence the result of the state of *rukun* (peace) is social harmony in which everyone lives

peacefully with others in society [44]. Further, the principle of *rukun* is like a social psychological mechanism that integrates various interests, does not mean that in the principle of *rukun*, a Javanese has no personal interests. It does mean that by the preferential option for the public interests, an individual also receives social protection which enables him to have a peaceful mind and life to improve his advantage [44]. Nevertheless, someone has acquiescence to compromise and to prevent the disruption of the harmony of social life. It must be noted that the idea of *rukun* contains a balance of positions, statuses, tasks, duties, and a mutuality or “give and take,” which creates a hierarchical order of life. The hierarchical order of life in society must be respected as a moral demand in itself to keep a community’s sustainability [45].

The ideal society is described as a society which is governed by the principle of *rukun*. In such a state, peace becomes characteristic of the vertical and horizontal relationships in Javanese society. Nevertheless, such an ideal society sometimes has to face the fact of conflict, altercation, and the danger of division. To reach a state of peace, it is not right to bring to light personal affairs. In addition, everyone makes an effort to be sensitive to the feelings of others or, in the Javanese expression, *tepa selira* [46,47]. The content of *tepa selira* is similar to the golden rule: “What is bad if done to yourself, do not do to others.” Thus the ideal Javanese society demands self-control, self-reflection, and control of feelings and emotions for the sake of others and bigger societal environmental safety [48]. The negative consequences are the strong social pressure on individuals. In other words, there is a danger that social considerations and peer pressure can give rise to tension between heteronomy and individual psychological integrity. The existence of a hierarchical structure within Javanese society makes this aspect evident.

The current discourse aims to expound on the hierarchical social order of life through the application of the principle of *empan papan*. The latter represents a conceptual framework that sheds light on the organization of social systems, particularly in terms of power distribution and social stratification. By utilizing this principle, we aim to elucidate how individuals and groups are ranked within a given society and how this ranking shapes their experiences and opportunities. Here suffice it to say that the practice of the principle of *rukun* is a constituent part of the structure of the Javanese society, and this is why the principle of *rukun* becomes noteworthy in Javanese public behavior. The acquiescence of people in making compromises, public concessions, deliberations, and common agreements is stimulated by the power of the principle of *rukun* which is in turn propagated through the structure of society, social traditions, and customs [49].

Politeness, which is called *tata krama* in Javanese, facilitates the observance of *rukun*. This politeness includes the way of speaking, sitting, gesturing, and the content of discourse, through which the Javanese train themselves to control their emotions, attitudes, and consciousness of others’ positions [50]. Accordingly, a person feels that his existence depends upon the unity within society or the group in which one can feel secure, safe, and peaceful. Javanese experience social and psychological pressure when they are in confrontation with the common norms of society. They also feel shame and guilt when their attitudes disturb the state of peace in society. In addition, Javanese society also demands the attitude of *rukun* and will punish an unsuitable attitude by isolation or the designation of *ora umum* (uncommon) [41].

Members of Javanese society try to behave according to *rukun* by encouraging good relationships, social forms of give and take, compromise, and the spontaneous sacrifice of one’s interests for common prosperity and solidarity [16]. Such efforts create peace of heart and the consciousness of dependence on one another. Consequently, peaceful relationships, mutual respect and understanding, and an adaptable attitude toward society are reasonable, because these duties and values are appreciated. In addition, the members of society are psychologically motivated to take account of others’ existence and mutual dependence structured in norms and forms of politeness [12].

3.2.4. Behavioral Principle of *Empan Papan* (Proper Self-Positioning)

The principle of *empan papan* necessarily contains a consciousness of one’s position or place in society. One’s place indicates a social status and the existence of a social structure. The context of one’s status or position is the social structure in which various cultures, languages, and moral

behaviors manifest. The principle of *empan papan* will be examined in light of this hierarchical order in Javanese society.

It is important to note that the hierarchical order is distinctive. Geertz divides Javanese society into three groups: Abangan, Santri, and Priyayi [51]. Abangan is considered as that group of the society that is characterized by an amalgamation of Animism, Hinduism, and Islam. The popular tradition of syncretism is the main basis of its civilization. In other words, Abangan emphasizes the elements of Animism and syncretism which distinguish the urban inhabitants and farmers. The second that Geertz names Santri, is a group that has an Islamic tradition and also a wide network of trade throughout the whole island of Java. The tradition of Santri includes the practice of the Islamic religion such as prayer, fasting, and hajj (pilgrimage to Mecca). In addition to this, they are also involved in social and political organizations. Most of them are involved in society as Islamic traders. The third distinct group is Priyayi which has its roots in the Hindu-Javanese kingdom and has connections with the elements of bureaucracy. They preserve and improve the art, literature, mysticism, and etiquette of the kingdom. The elements of Hinduism are outstanding in this group. This group has contributed a view of the world with its ethical and social behavior which has become the role model of the elite class and most of society.

These three groups constitute an interesting comprehension of the structures of Javanese society that produce a psychological lifestyle. Geertz's approach is based on research from 1953-1954 at Modjokuto, East Java. He is focused on precise data and a methodical examination of society and culture. Yet, he doesn't seem to realize that someone can be both a Priyayi and a Santri, which means there isn't a clear-cut distinction between the two [34]. He also lacks of psychological analysis of the mindset that manifests in the behavior of every group. Nevertheless, his study has shed light upon and contributed to the comprehension of the social structure of Javanese society. In this perspective, the principle of *empan papan* becomes a norm for placing oneself among others within society. The ability to place oneself among others within these structures leads some to psychological awareness of others, security, and safety. Accordingly, those who place themselves well are accepted and protected by society, as their presence does not become a social and psychological threat to others. This psychological cultural wisdom can function to prevent emerging radicalism [52,53].

According to Magnis-Suseno [54], the understanding of position in society (*empan papan*) is not separated from the Javanese view of the world which universally connects events in the world with the mysterious powers of the universe. The understanding of one's proper place has great significance for the Javanese because the safety of a human being also depends upon how he finds his proper place and acts according to it. Hence, individual can fulfill their desires and interests and attain their hopes by their efforts, according to one's rightful status.

The principle of *empan papan* is intended to protect the situation of a state of social harmony. This principle is based on the assumption that if everyone places himself according to his proper position in the cosmos, there will not be any clash of powers that disturbs social and psychological harmony. Social harmony manifests itself in tranquility, a peaceful state, and a situation of order. Such a state becomes a sign that there are no disturbances of social and psychological harmony. Its implementation in politeness makes this principle a smart strategy for keeping societal order [55].

Emotional tension, the psychological absence of a peaceful mind, and disturbances of social harmony cause mysterious cosmic vibration waves and psychological problems in the whole society which bring about unpredictable dangers. This becomes common for the traditional *kejawen* belief which is a set of perspectives and values accompanied by several practices (similar to "worship") [56]. That is why together with the principle of *rukun*, the principle of *empan papan* governs the avoidance of any disturbance of social harmony so that conflicts do not appear openly or in public. Expressed in another way, the principle of *empan papan* implies the recognition of a proper place for every person. These three principles, namely, *urmat*, *rukun*, and *empan papan*, play a main role in ethics personal culture, and Javanese social psychology.

5. Conclusions

Rediscovering the Javanese principles of *keselarasan* local wisdom has led to a major insight into how we can live together peacefully and improve the foundations of the well-being of communities. The principle of *urmat* (respect) creates space for every individual, community, and nation to be appreciated as they are. The principle of *rukun* provides a psychological condition for coping with diversity and conflict potential prevention. The principle of *empan papan* elevates environmental awareness and the ability to behave properly in various contexts and situations. In a disruptive era because of technological progress, natural disasters, societal discontent, endless bloody conflicts potentials, and climate changes, the above local wisdom will improve the foundations of the communities' well-being since they create spaces to be themselves, to be appreciated, and to be able to actualize themselves according to their identity when they place themselves amidst waves of challenges and changes.

This investigation of *Keselarasan* also contributes a social psychological foundation for peaceful coexistence in communities of nations and humankind. It sheds light on a new prospect of future philosophical research on organizational behavior in multicultural workplaces with human-AI-machine interaction to elevate human dignity. This research will be a real challenge to local wisdom in the era of globalization, the uncertainty of human mind computerization impacts, and revolutionary changes in information technology.

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