



## “Andhap Asor” in a Psychological Perspective: A Realist Study of Contemporary Javanese Society

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<p>Corresponding author:</p> <p>*Jefri Setyawan <a href="mailto:jefrisetyawan@staff.ubaya.ac.id">jefrisetyawan@staff.ubaya.ac.id</a></p>	<h3>Abstract</h3> <p><b>Background:</b> Cultural values in Javanese social interactions have shifted, especially in the context of modernization that has an impact on the implementation of Andhap Asor, a cultural concept that emphasizes humility and respect. <b>Objective:</b> This qualitative study aims to explore the meaning and implementation of Andhap Asor in contemporary Javanese society through a realist approach, focusing on the psychological context of this value in social behavior. <b>Method:</b> Data were collected through semi-structured interviews and surveys with open-ended questions, involving teenagers, cultural figures, and stakeholders, selected using purposive sampling techniques. Thematic analysis in this study produced four themes: (1) The Psychological Concept of Andhap Asor; (2) Multi-generational Context in the Implementation of Andhap Asor; (3) Cultural Shift and Preservation Efforts; and (4) Contribution of Andhap Asor to Education and Social Cohesion. <b>Conclusion:</b> The conclusion of the study shows that although the value of Andhap Asor has declined among the younger generation, this principle remains important in creating harmonious social relationships, supporting mental health, and maintaining social cohesion in the modern era.</p> <p><b>Keywords:</b> Adolescents; andhap asor; cross-cultural psychology; javanese society; multi-generational</p>
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### Abstrak

**Latar Belakang:** Nilai-nilai budaya dalam interaksi sosial masyarakat Jawa mengalami pergeseran, terutama dalam konteks modernisasi yang berdampak pada penerapan Andhap Asor, sebuah konsep budaya yang menekankan kerendahan hati dan penghormatan. **Tujuan:** Penelitian kualitatif ini bertujuan untuk mengeksplorasi makna dan implementasi Andhap Asor dalam masyarakat Jawa kontemporer melalui pendekatan realis, dengan fokus pada konteks psikologis nilai ini dalam perilaku sosial. **Metode:** Data dikumpulkan melalui wawancara semi-terstruktur dan survei dengan pertanyaan terbuka, yang melibatkan remaja, budayawan, dan pemangku kepentingan, yang dipilih menggunakan teknik purposive sampling. Analisis tematik dalam penelitian ini menghasilkan empat tema: (1) Konsep Andhap Asor secara Psikologis; (2) Konteks Multi-generasi dalam Implementasi Andhap Asor; (3) Pergeseran Budaya dan Upaya Pelestarian; dan (4) Kontribusi Andhap Asor dalam Pendidikan dan Kohesi Sosial. **Simpulan:** Simpulan penelitian menunjukkan bahwa meskipun nilai Andhap Asor mengalami penurunan di kalangan generasi muda, prinsip ini tetap penting dalam menciptakan hubungan sosial yang harmonis, mendukung kesehatan mental, dan menjaga kohesi sosial di era modern.

**Kata Kunci:** Remaja; andhap asor; psikologi lintas budaya; masyarakat jawa; multi-generasi

## Introduction

As a unitary state consisting of various islands, Indonesia has a diversity of cultures and traditions that give birth to a way of life that values mutual respect. However, the flow of globalization that is not balanced with adequate knowledge has influenced Indonesia's young generation to imitate Western lifestyles contrary to the nation's noble values (Wardani, 2017). Culture, which develops through the process of social learning, allows individuals to imitate the behaviour of others. However, the social context in which that behaviour arises is often overlooked, making it essential for individuals to assess outside influences wisely (Yanuardianto, 2019).

Andhap Asor or *Lembah Manah*, a Javanese cultural concept emphasizing humility and simplicity, is essential in shaping social behaviour and communication strategies. This principle not only influences individual behaviour but also fosters social values such as tolerance and respect (Mokoginta, 2023). Research shows that Andhap Asor, especially in response to compliments, contributes to social harmony by maintaining a humble attitude and avoiding arrogance. This value is fading among millennials (Sayekti et al., 2021). In addition, this principle is reflected in language politeness that reinforces social hierarchy through careful word choice in interpersonal interactions (Surjowati, 2021; Widiana, 2023). The concept of Andhap Asor also impacts psychological well-being, where a respectful and humble social environment can support mental health and reduce social conflict (Anwar & Fauziah, 2019). Losing the Andhap Asor attitude can damage interpersonal relationships, while its application makes others feel respected and recognized (Putrihapsari et al., 2021).

In Indonesia, concepts similar to Andhap Asor are present in various cultures, emphasizing humility, respect and politeness. For example, Sundanese culture has the principles of *silih asih*, *silih asah*, *silih asuh*, which emphasize mutual respect and help (Novianti & Sirait, 2023). At the same time, the Bugis-Makassar community practices the value of *Siri'* which maintains honour and dignity in social interactions (Hasni, et.al, 2022). Research on the meaning of Andhap Asor in psychological studies is fundamental, especially in the context of Javanese society, which is rich in cultural values. The study of Andhap Asor in a specific scientific context has yet to be widely discussed in the psychological context. In the context of cross-cultural psychology, for example, Noerjanto (2016) emphasizes the importance of understanding cultural differences in psychology; Andhap Asor can be one of the values that need to be studied more deeply to understand individual behaviour in different cultural contexts. This research is vital regarding how cultural values affect individuals' psychological well-being. Previous research shows that cultural values, such as politeness and humility, significantly impact individual behaviour and psychological well-being (Trismayangsari et al., 2023). In this context, Andhap Asor can serve as a mechanism to build harmonious social relationships, improving individual psychological well-being (Nerviadi, 2024). Research conducted by Leuwol (2023) also suggests that cultural factors can influence mental well-being challenges among adolescents so that understanding Andhap Asor can be more insightful. However, the Andhap Asor attitude is starting to erode, evidenced by the number of young people disrespecting their elders, such as speaking harshly, yelling, and even arguing. Teenagers are starting to leave the culture, such as respecting elders only when the most visible is to help each other (Wewengkang & Moordiningsih, 2016).

However, in the modern era, this culture faces challenges from foreign cultural influences that create assimilation and specific social impacts. The ineffectiveness of communication and lack of application of Andhap Asor often trigger social conflict and unrest. This phenomenon can be seen from the increasing cases of crime in Indonesia, including theft and assault, which indicates a decline in social values such as Andhap Asor (Diestoni & Siahaan, 2022). The Digital Civility Index (DCI) report by Microsoft in 2020 showed the low level of civility of internet users in Indonesia, emphasizing the need to revitalize a culture of respect and harmony to prevent conflict and improve social harmony. The psychological study of Andhap Asor is important to understand how this value of humility and respect shapes identity, prevents conflict and strengthens social cohesion in Javanese society. This research also helps reveal intergenerational preferences and the context of modernization on understanding Andhap Asor among the younger generation and its impact on interpersonal relationships. This understanding is highly relevant for character education and cultural preservation efforts amid changing times.

Researchers needed to explore how young people adapt to cultural values in a modern context. Research by Aryand et al. (2020) shows that young people who migrate to big cities have the potential to face challenges in maintaining their cultural values. In this case, in urban communities, Andhap Asor can be a value that helps them adapt and build identity in a new environment. This research can provide insights into how traditional values can be integrated into young people's daily lives and how this can affect their social interactions. The involvement of stakeholders, including educators and policymakers, is crucial in this research.

They need to understand the importance of cultural values in education and character development. Research by Nafilasari (2023) shows that integrating cultural values in education can help develop empathy among learners. Thus, research on Andhap Asor can guide stakeholders in designing more effective education programs that respect and integrate local cultural values. Previous studies discussed implementing the Andhap Asor culture in meetings of the Regional People's Representative Council or DPRD (Santoso, 2016). The Andhap Asor value was also considered as the identity of Javanese society (Wardani & Uyun, 2017), coupled with research on the waning value of tolerance among the millennial generation in Surakarta (Sayekti et al., 2020). Therefore, researchers want to further research the importance of Andhap Asor values in creating harmonious social relationships, supporting mental health, and maintaining social cohesion in the modern era.

The realist study approach in local community psychology and culture research provides an in-depth understanding of the complex interactions between individuals and social contexts. It has the advantage of integrating multiple disciplines. As such, the realist approach provides a powerful framework for analyzing the impact of culture on individual behavior and well-being in local communities. This research explores the meaning, implementation, and efforts of Andhap Asor's behaviour from various perspectives and interests, namely young people, culturalists, and stakeholders. Researchers explore the psychological dynamics, personal and social, of how Andhap Asor is lived and interpreted by Javanese society, especially in the context of cultural shifts in contemporary Javanese society. Although the values of Andhap Asor have been uninterested due to the influence of modernization, this principle of humility and respect remains essential in maintaining social harmony. The study's results contribute to the development of cultural and social psychology and help increase understanding of the importance of Andhap Asor in maintaining human relations and social cohesion.

## Method

This study uses a qualitative design with a realist approach to understand the concept of Andhap Asor in contemporary Javanese culture, especially from culturalists, stakeholder, and younger generation. The data collection used included semi-structured interviews and a survey with open-ended questions.

## Sample or Population

Participants were selected from three groups: adolescents (30 people, aged 11-14 years, consisting of 50% boys and 50% girls), two culturalists from the Brangwetan cultural community, and three stakeholders from various agencies, with a diverse gender composition. To maintain the confidentiality of the participants, the researcher performed anonymity by using another substitute name (pseudonym). A purposive sampling technique selected youth participants based on field, age, gender, and background. In practice, all participants received consent and assent forms for participants under 17 years old.

## Data Measurement

The youth group engaged in survey completion through open-ended questions designed to explore participants' understanding and experiences of the concept of Andhap Asor, for example, questions for early adolescents such as "As a Javanese teenager, what do you know about Andhap Asor?" and "Tell me about your experiences related to the principle of Andhap Asor in everyday life. Meanwhile, interviews were conducted with cultural experts and stakeholders to dig deeper into their role in shaping or maintaining the culture in the modern era and their views on the existence of Andhap Asor culture.

## Data Analysis

Data were analyzed using thematic analysis referring to Braun & Clarke (2006). Interview data was transcribed or verbatim. After that, interview data and open-ended survey data were coded to obtain categorized information and organized into themes.

## Result

This research found four themes; (1) The concept of Andhap Asor in psychological perspective; (2) Multi-generational contexts in the implementation of Andhap Asor; (3) The multi-generational context of Andhap Asor shifts and efforts to maintain; and (4) Contribution of Andhap Asor in education and social cohesion (see table 1).

Table 1. Codes and themes

Themes	Younger Generation	Culturalist	Stakeholder	
Concept and perspective	Daily behavior; according to norms	behavior according to community values; polite interaction	Integral part of Javanese cultural identity; traditional values; polite interaction	Behavioral shifts in generation Z; differences in meaning in “ngajeni” ; not familiar with the concept of Andhap Asor behavior; mutual respect; social norms
Implementation of Andhap Asor	Not understanding the concept of Andhap Asor; not understanding how to respect; behave politely; not be arrogant; respect; love.	Intergenerational gap; communication gap; lack of understanding; views do not require mutual respect.	Maintaining relationships; a sense of peace; wise self-representation; teaching children from an early age	
Shifts and Efforts to Maintain Andhap Asor	Need to preserve; don't know if need to preserve; support but don't know; sometimes don't behave according to norms	Different meanings; roles through art, literature and cultural rituals	Through education; socialization; communication and commitment to introduce	
Contribution of Andhap Asor	Respect; understanding	Peace; harmony; civility; respect for each other	Tolerance; social harmony; empathy	

**Theme 1. The Concept of Andhap Asor in Psychological Perspective**

Andhap Asor as a Javanese cultural value can be analyzed to see how it functions in social interactions in a society that is increasingly affected by globalization and modernization. The impact of these global forces on the traditional Javanese value system, as stated by one of the stakeholder participants, Mr. Fauzi, Head of Administration & Finance Department of a company in Surabaya, has led to a shift in the value of Andhap Asor, especially in a big city like Surabaya. He said, “... for Javanese people, the andhap asor culture is generally still applied, but in big cities, such as Surabaya, it is starting to erode. When I interact with generation Z, many do not recognize the andhap asor culture, but I do not necessarily blame them, because they grew up in an environment that has little or no introduction to the culture.” (Mr. Fauzi, 54 years old).

In adolescent participants, Andhap Asor is interpreted as behaviour and attitudes that need to be applied in everyday life through humble and polite attitudes, noble character, and respect and appreciation for others, especially those who are older or in a higher position. A female high school student said, “The principles of andhap asor that I apply to myself such as being humble, polite, well-mannered, respectful and appreciative, not arrogant, and behavior that is in accordance with the norms in society.” (Bella, 15 year old). From the stakeholder group, educators mention the equivalent of the word “ngajeni ” as a manifestation of Andhap Asor, which is the basis of respectful and humble attitudes in Javanese culture, especially towards people who are older or have higher status. The *ngajeni* attitude emphasizes the importance of maintaining good manners as a character builder, while Andhap Asor is a virtue that involves humility in behaviour, speech, and action. Rudi (40 years old), as a teacher, mentions these values are seen as a way to achieve harmony, wisdom and goodness in social life and have a high religious meaning, “Andhap asor is a virtue value believed by the Javanese people, referring to humble behaviour towards others that starts from the mindset and is embodied in attitudes, speech, and actions.”

**Theme 2. Multi-generational Contexts in the Implementation of Andhap Asor**

This study found that adolescent participants manifested the principle of Andhap Asor through various actions, including speaking politely, using soft language, bowing the head, apologizing when passing by, kissing parents' hands before leaving for school, and helping others,, “...this culture must be preserved because the noble values contained in Andhap Asor, such as being humble, respectful, and not arrogant are still very relevant and needed in the lives of Indonesian people today.” (Jihan, 14 years old). In essence, Andhap Asor applies to all age elements, which means that this shows positive behaviour integral to the meaning of Andhap Asor values. However, the meaning of how Andhap Asor is done is a challenge for the younger generation. It is more about what attitudes and behaviours are included and not included as an Andhap Asor, “Less, because children nowadays don't understand what manners and respect are.” (Anisa, 13 years old).

Culturalists often see Andhap Asor as an integral part of Javanese cultural identity. They emphasize the importance of traditional values in maintaining social harmony and polite interaction. A culturist from the Javanese cultural community, Nia, also argues that generational differences are becoming more pronounced with communication gaps that are almost unconnected, *"Intergenerational differences are increasingly evident with an almost non-existent communication gap. Efforts to understand each other between generations are minimal because each generation feels no need for respectful interaction."* (Nia, 35 years old). Then, efforts to understand each other between generations are lacking because each generation feels no need for further respectful interactions. From stakeholders' perspectives, such as educators or community leaders, Andhap Asor is essential in education and leadership. They believe that applying the value of Andhap Asor in daily interactions can help create a more inclusive and collaborative environment. Stakeholders often emphasized that this attitude is beneficial in social and professional contexts, where humility and respect for others are essential.

*"Andhap Asor has contributed to the maintenance of harmony and peace in Javanese society because this concept provides an overview of how our manners when in a social environment so that a person can be seen by his attitude and behavior. As an educator, I continue to teach our children at home, at school, and in the environment how to behave and behave"* (Lestari, 28 years old).

Almost all teenagers agreed, although some are not definitively clear, that the cultural value of Andhap Asor is still very relevant and needed in Indonesian society today. For example, they realized that seeing the increasing number of criminality cases in Indonesia, one of them is caused by the lack of cultural values that maintain harmonious social interactions. On the other hand, cultural experts and stakeholders also strongly corroborated the opinions of the early adolescents. It is considered necessary in the daily life of Javanese society because it is seen as a high ethical value. According to cultural experts and stakeholders, respecting elders or people with higher social levels is important in maintaining manners and shaping one's character. They added that Andhap Asor is not just a rule of courtesy but also a foundation for creating wisdom in life and harmony in society for Javanese people. People who have been instilled with the value of Andhap Asor since childhood tend to be more careful when interacting with older people or people with higher positions. They will maintain their speech and behaviour with respect.

### **Theme 3. The Multi-generational Context of Andhap Asor Shifts and Efforts to Maintain**

The adolescents pointed out that the principle of Andhap Asor is still understood as a good and positive value in Javanese culture. However, its application in the broader social context in Indonesia is perceived to be declining due to the influence of modernization and individualistic urban lifestyles. Some teenagers revealed that social change and globalization have eroded respect for this traditional value, mainly due to less exposure to good manners from the family or school environment. They highlighted the diminished role of parents and education in supporting the cultivation of Andhap Asor. Even so, most said they try to apply respect and humility daily, especially to their parents. However, some mentioned that these attitudes are applied selectively, adjusting to how others treat them. It reflects an awareness of the value of Andhap Asor but is coloured by adaptation to changing norms in more modern social interactions.

Responding to this situation, the cultural group and stakeholders felt that contributions from all parties, such as community leaders and religious figures, were important in maintaining and developing the concept of Andhap Asor in young communities, especially through personal example and education. According to Herdian (34 years old), *"the role of community leaders in maintaining Andhap Asor culture is crucial, requiring active support from community leaders to remain relevant and applied in daily life."* Leaders can inspire the community to appreciate this value by demonstrating a humble attitude. They also play a role in socializing the concept of Andhap Asor through community programs and maintaining traditions that embody these values. However, challenges arise in passing these values to the younger generation amid modernization. Community leaders seek to make Andhap Asor relevant in harmonious social life amidst changing times through various approaches such as open dialogue, tradition maintenance and appreciation programs.

### **Theme 4. Contribution of Andhap Asor in Education and Social Cohesion**

Andhap Asor culture can maintain the harmonization of life in contemporary Javanese society if it continues to be preserved through various efforts. Schools and educational institutions are also challenged to convey and internalize Andhap Asor values to the younger generation. The challenge we face is how to

formulate an effective way to teach the values of Andhap Asor and adjust to the ever-changing environment and exposure to modern culture.

*"The role of community leaders in maintaining the andhap asor culture is crucial. Andhap asor, a Javanese cultural concept that emphasizes humility and respect for others, requires active support from community leaders to remain relevant and applied in daily life. Some of the important roles played by community leaders include being a personal role model, educating and socializing, creating community policies and programs, maintaining traditions, as well as mediating conflicts and actively engaging in open communication and constructive dialogue with various levels of society."* (Herdian, 34 years old). The role of community leaders is crucial. As an education practitioner and school principal, Herdian emphasized how influential leaders are in educating the broader community about Andhap Asor culture. This is because leaders can nurture traditions and maintain social harmony.

In the field of education, Andhap Asor teaches individuals to respect others, which forms strong social bonds and enhances a sense of community. This social cohesion is important in maintaining order amid differences because every member of society has the same value base in behaving and interacting. According to Yusuf (38 year old), education on the value of Andhap Asor since childhood in the family and school environment acts as a foundation for civilized behaviour so that the younger generation learns to deal with differences of opinion without putting aside respect. *"...for example, if there is a difference of opinion on truth or error, a person who is Andhap Asor will go through the conflict without losing respect for others. It is what brings harmony to life together."* In a broader context, this value strengthens social cohesion, builds ethical character and maintains community peace, making Andhap Asor an essential element in forming a cohesive and harmonious society.

## Discussion

Andhap Asor is closely related to the study of Cross-Cultural Psychology, which is synonymous with human behaviour in a specific cultural context, and recognizes that many psychological theories developed in Western countries are not always universally applicable (Noerjanto, 2016). The concept of Andhap Asor, which means humbling oneself while elevating others, can be understood through social learning theory. This theory emphasizes that individuals learn from their social environment by observing and imitating the behaviour of others (Hodkinson et al., 2008). In Javanese culture, andhap asor is not just an attitude but also a social norm taught and practised in daily interactions, especially through adult habituation and role modelling (Putrihapsari & Dimiyati, 2021). The influence of social learning in the transmission of Andhap Asor is significant because it shapes individual attitudes and behaviours from a young age. Andhap Asor is transmitted from generation to generation, highlighting the lasting impact of social learning on cultural continuity.

Ideally, children learn to humble themselves and respect others by observing the behaviour of adults around them, both at home and at school (Putrihapsari & Dimiyati, 2021). Andhap Asor can be seen as part of a broader learning culture, where individuals learn from personal experiences and social interactions (Biesta, 2011). In this context, Andhap Asor acts as a mechanism to strengthen social relations and create harmony in society. The role of Andhap Asor in creating a culture that values politeness and mutual respect is very important, as it can foster a harmonious and respectful society. Thus, this attitude not only shapes individual identity but also strengthens social cohesion in society (Christiansen, 2016). This process creates a culture that values politeness and mutual respect, which is the essence of Andhap Asor. In this case, the social environment becomes the context in which such values are instilled and learned (Hodkinson et al., 2007).

This study found that efforts to understand each other between generations were lacking as each generation felt no need for more respectful interactions. In this context, andhap asor is seen as a humble attitude and a form of respect for others that is part of manners in Javanese culture (Putrihapsari & Dimiyati, 2021; Widiana, 2023). This attitude helps build better social relationships and creates an environment of mutual respect (Efendi & Sukanto, 2020). They also noted that Andhap Asor is a social norm that must be taught to the younger generation to ensure the continuity of these cultural values (Setyawan, 2024).

Of the three groups of participants, the youth group has a more complex and sometimes critical view of the Andhap Asor concept. Some research suggests that this value is fading among millennials and Gen Z, who are more likely to adopt individualistic attitudes and express themselves openly (Sayekti et al., 2021; Sukarno, 2010). Teenagers may consider Andhap Asor outdated or irrelevant to current social dynamics, where the courage to speak up and express personal opinions is more valued (Ulrikayanti, 2022). However, some young people still value traditional values and strive to integrate Andhap Asor into their interactions, especially in family and community contexts (Wildan et al., 2023). This study found that adolescents perceive many people, especially their generation, to apply Andhap Asor values less and less. Factors such as modernization,

the individualism of urban society, and the diminishing role of parents in supporting these values contribute to the decline in Andhap Asor practices. Of the 30 teenage participants, 30% responded that they did not understand Andhap Asor culture, and another 17% knew Andhap Asor culture but did not apply it in their daily lives. More than 50% of the teenagers in this study believe practising Andhap Asor can help maintain dignity and a good name and prevent arbitrary and criminal behaviour. Although some had no knowledge or could not explain its contribution, the majority agreed that Andhap Asor is crucial in creating social harmony and self-control.

Globalization and modernization have brought about changes in society's social values. The younger generation, often called the "strawberry" generation for being spoiled and less resilient, tends to be more influenced by outside cultures emphasizing individualism and personal achievement (Kosasih & Yunanto, 2022). It potentially reduces the application of traditional values such as Andhap Asor, which emphasizes collectivity and respect for others. Research by Kosasih and Yunanto shows that traditional values are often overlooked in modern life, prioritizing individual achievement (Kosasih & Yunanto, 2022). Meanwhile, the presence of education plays an important role in instilling Andhap Asor values. Research conducted by Putrihapsari and Dimiyati emphasized the importance of habituation and adult role models in teaching politeness to children (Putrihapsari & Dimiyati, 2021). However, in practice, many children are exposed to environments that are less supportive of these values, such as at school or on social media, which more often display behaviour that does not reflect Andhap Asor. This results in children not fully understanding the importance of a humble relationship attitude.

Social phenomena such as increasing injustice and conflict in society also influence the meaning of Andhap Asor. In this context, people tend to focus more on the struggle for rights and recognition, which can distract them from traditional values (Yulianti, 2022). People caught up in social conflict often overlook the importance of mutual respect and humility, which should be the cornerstones of their interactions. However, despite the shift, there are still efforts to maintain Andhap Asor values in daily life. Several efforts can be made to strengthen the implementation and meaning of Andhap Asor values, starting from the role of individuals and their respective professions. For example, cultural groups can internalize and disseminate Andhap Asor values through art, literature and education. In this way, they preserve the culture and build collective awareness among the community about the importance of these values in daily life. Societies with strong collective values tend to value cooperation and mutual respect, which align with Andhap Asor's principles (Himawan, 2024).

Young people have an important role in preserving and passing on the value of Andhap Asor. The moral education that young people receive needs to include teaching about the importance of humility and mutual respect, emphasizing that the integration of multicultural values in education can form an attitude of tolerance and mutual respect among students, which is part of the preservation of Andhap Asor (Raihan, 2023). Meanwhile, stakeholders and community leaders need to be personal role models, educate and socialize, make policies and community programs, maintain traditions, become conflict mediators and actively establish open communication and constructive dialogue with various layers of society. For example, integrating Javanese cultural values, including Andhap Asor, into the education curriculum will help the younger generation understand and apply these values (Nafilasari, 2023). In addition, rituals and traditions involving social values are still maintained, indicating that despite changes, there are efforts to maintain these values in a relevant context (Yulianti, 2022).

In urban society, Andhap Asor materializes through politeness strategies that guide communication among individuals from different backgrounds. It highlights that Javanese speakers must be careful in their language and expressions when interacting with elders or respected figures, reflecting the importance of manners and Andhap Asor (Surjowati, 2021). This careful navigation of social interactions encourages mutual respect and understanding, which is important for maintaining harmony in a multicultural urban environment.

In addition, the value of Andhap Asor is crucial in promoting tolerance in society. Research in Surakarta shows that the principles of humility and respect inherent in Andhap Asor contribute to a tolerant society, especially among millennials (Sayekti et al., 2021). It aligns with other research emphasizing that Andhap Asor fosters a culture of empathy and understanding, which is essential for social cohesion in an increasingly diverse society (Nafilasari, 2023). The application of Andhap Asor also extends to the educational context, where Andhap Asor plays an important role in teaching the younger generation the values of politeness and respect. Research results show that instilling these values in early childhood education helps children understand the importance of humility and respect in their interactions (Putrihapsari & Dimiyati, 2021). This basic understanding not only shapes individual behaviour but also contributes to the overall harmony of society as these children grow into socially responsible adults.

## Conclusion

Andhap Asor is a Javanese cultural value that emphasizes humility and simplicity. In psychology, particularly in Javanese society, Andhap Asor is essential in shaping social behaviour and communication strategies. This principle influences individual behaviour and impacts broader social values, including tolerance and respect. The synthesis of these values into daily life underscores the importance of Andhap Asor in creating a cohesive and harmonious society. Despite facing challenges from modernization and social change, the value of Andhap Asor remains relevant for maintaining social harmony and cultural identity.

The three age groups have different views on implementing Andhap Asor among the younger generation. The youth group considered the value of Andhap Asor to be relevant in some cases but less relevant in others because they did not understand it enough. However, they agree that it is necessary to behave in a way that maintains politeness and social harmony. Meanwhile, the adult group culturalists saw the intergenerational gap as a challenge, with the stakeholder group highlighting the lack of communication between generations and the importance of adults committing to teaching the value of Andhap Asor so that these values continue to be sustainable and internalized in social life. This research reveals differences in views among the three groups of participants that reflect how cultural values can change and adapt to the development of society, which is influenced by factors of globalization, education and social dynamics. Efforts to preserve Andhap Asor through education, leader role models, and community participation are essential to strengthen social cohesion and maintain cultural identity amidst changing times. Perceptions of Andhap Asor implementation can vary between culturalists, stakeholders and teenagers. In this study, each group's perspective is influenced by their social context, culture and life experiences.

Future research needs to explore the intergenerational dynamics in understanding further and applying the concept of Andhap Asor, especially among the younger generation and digital culture, including exploring effective strategies to integrate these traditional values into the modern educational context. More in-depth studies on ways to nurture these values in an increasingly multicultural society are also needed to ensure their relevance and sustainability amidst rapid social change.

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