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Axiological Dimensions of the Value of Harmony for Javanese Society

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Abstract

The background of this study begins with a reflective question about why in one family Indonesian people of different religions can live in harmony and support each other as a family. Whereas in the social context of religious relations today faces a tense situation in which people of different religions are suspicious of each other and hostile to each other. This study tries to focus on the case of Javanese families who have the foundation of the value of living in harmony in one family with different religions from an axiological perspective. Based on the interpretation approach to social phenomena that are the focus of the study. The results of this study explain that the foundation of the value of harmony of Javanese people lies in the value of harmony, which is an integral principle of value in which Javanese who wants to live a harmonious life must maintain harmony not only with others but also with the surrounding nature. Therefore, many studies have shown that Javanese life always tries to maintain 'equilibrium' as a manifestation of life. The axiological dimension of the living value of Javanese harmony when meeting with external values occurs tug-of-war and it is not uncommon to negate each other and contest each other. In some cases, it is proven that the value of living in harmony can support a harmonious family life, getting along well with mutual respect, affection, and mutual help among family members.

INTRODUCTION

Ladrang is the son of our colleague in the doctoral program in philosophy at Gadjah Mada University Yogyakarta. He was only two years old. Once the *Romo* (the name for male parents in the Javanese tradition of *priayi*) recounted an interesting incident. Ladrang went to the mosque with his neighbors, he was taken when there was deliberation in the mosque, he accidentally ran close to the *microphone* and sang "*Kingkong badannya besar, Halleluyah!*" the song is a Sunday school children's song that is usually sung when Ladrang joins Sunday worship in the Church.

Ladrang's parents were Javanese Catholics, not Javanese Catholics. Two dictions that have different meaning implications. This difference lies in how the dominant value of life at the level of attitudes, thoughts, and behaviors is based on the value of predominantly based on the value of preoccupation rather than the religious value. But the response the people in the mosque laughed at Ladrang's actions. At one time the next, Ladrang went to church with his parents, while listening to a sermon from Pastor it turned out that he was "*Allahuakbar!*"

Allahuakbar!” while hitting the table like beating a stir. Suddenly the people in the church smiled and laughed.

The story above is certainly a true story that happened in a Javanese family, precisely in the Yogyakarta area. Researchers want to write this Paper from that story. While listening to the news, a reflective question arises, what if it happens in a situation where society is rigid in understanding religious teachings? What kind of environment forms the value of harmony in a Ladrang? We will try to answer that question in this study based on the study of the axiological dimensions of the life value of Javanese harmony.

Discussing Java as a material object of study from various scientific perspectives seems endless. This argument is at least since Java as a cultural entity has a variety of dimensions that can be studied. One of the important aspects in the study of Java is the value of the life (Kushendrawati et al., [2022](#)), outlook on the life (H. Geertz, [1961](#)) to social systems (C. Geertz, [1976](#)) Javanese philosophical values are found in *Serat Centhini*, the work is considered the most complete revealing the basic foundations of the Javanese philosophy of life values (S. S. Wibawa, [2013](#)).

The study of Javanese families that is quite authoritative and inspires many other researchers is the work of Hildred Geertz on Javanese families and Niels Mulder's work on spiritual and the daily life of Javanese (Jay, [1979](#)). The work describes and explains quite clearly and completely the deepest structure of the Javanese family. The study does not really explain the structure of Javanese harmony, although what Hildred describes is enough to give an idea of how Javanese families built a system of family ties which in some analyses mentioned constructed and formed the foundational values of harmony (Sahfutra, [2018](#)).

Another study that is quite relevant to this study is the study of Frans Magnis Suseno who analyzed Javanese Ethics. Romo Magnis elaborated on the ethical basis of the Javanese in social relations, one of which is about the concept of harmony which according to him already exists in Javanese society as a social mechanism to integrate individual interests into community interests (Magnis-Suseno, [1997](#)). Romo Magnis's study does not elaborate too much on the structure of the value of harmony that sustains Javanese society in its relations with various disparaging groups, although Romo Magnis asserts that the Javanese ethical base is able to melt into various beliefs. However, his study of Javanese Ethics is based on an ideal-conceptual framework of ethics. For example, when explaining the Javanese family structure, Romo Magnis discusses more position-based ethics.

Overall the traditions that were born and developed in the Javanese family social system from birth to death, from relationships with each other to nature have an important value in the natural structure of Javanese thinking, i.e. harmony, balance, and harmony (Mulder, [2006](#)). Therefore, harmony is an important part of the Javanese family's life value system. Although the development of thinking and changes in the value of the life of the Javanese do not always refer to the philosophical value of the life of the Javanese (Nurdin, [2009](#)), will remain in some case studies, there are still Javanese families who make it a guide for life, one of which is the Ladrang family that we told you about at the beginning of the explanation.

METHOD

This study focuses on the concept of Javanese family harmony and its relation to the relationship of family members of different religions, the material object of this study is the value of harmony in the Javanese family then the material object will be analyzed based on a formal object, namely axiology. The study of axiology here is about the dimensions of the value of harmony in the Javanese family. Why is this study interesting? The most basic thing, of course, has not been found in many studies that put the structure of the dimension of the

value of harmony as a study of interest. Many scholars' attention to harmony is more about empirical and nuanced sociological and anthropological studies (Sahfutra, [2018](#)).

This study uses Scheler's value theory framework, namely the hierarchy of values. The choice of this theory is because the structure of the theory of value described by Scheler can help explain the position of the value of harmony in Javanese family life. The hierarchy of values is arranged in four levels, namely: 1) the value of pleasure; 2) the value of vitality (life); 3) spiritual value; and 4) the value of chastity (Frondizi, [1963](#)). Scheler's hierarchical position of values proceeds from the highest-level downhill to the lower tier and is a priori. According to Wahana hierarchy cannot be reduced empirically, but rather revealed through the act of preference. The value structure has indeed been arranged in such a way based on its essence, the process of knowing it through preferences. The act of preference according to Wahana is the act of favoring and or prioritizing that is realized without selection based on a certain desire (Wahana, [2004](#)).

RESULT AND DISCUSSION

We should start with the elaboration of the Javanese family structure. Here we will see the position and position between one member and another because hierarchically the Javanese family has its own position and role. The explanation of this structure is quite important as the first step in describing the process of operationalizing the value of harmony. Without understanding the structure, we will have a hard time seeing how that value works.

Javanese family structure can be observed from relationships, namely husband-wife relations, and parent-child relationships. Conjugal relations have different positions, husbands have more high positions, almost absolute and honorable power. While the wife is in second place after the husband. Her position is to support the role and position of the husband. The role of husband is responsible for all the needs of the family. The role of wife is responsible for the domestic affairs of the household. Children must be obedient and subject to the words of their parents. In general, the Javanese family structure is hierarchical (H. Geertz, [1961](#)). Although it must be admitted that the structure is no longer the standard held by most Javanese who is married at this time.

The structure of the Javanese family foundation has a role in the transmission of the value of harmony for all family members. At this point, children like Ladrang whom the researcher tells us above are unlikely to be able to be so free in expression without a family foundation that also understands the value of harmony. Declining Kaelan universally man will act on the values he adheres to, at this point it is difficult to be neutral in values due to experience, and interests will determine a person's attitude (Kaelan, [2005](#)). In different contexts, Javanese society may experience a shift in values towards something, ranging from individual values to social values.

Many aspects of the Javanese family structure describe the value of harmony, these aspects are conditioned with the meaning of philosophical values. These philosophical values become the spirit in various activities and the outlook on life in behaving with both positive and negative values. For example, the value in the structure of a Javanese house, and the space in a Javanese house building have their own meaning and function. In general, Javanese houses are divided into two main rooms, namely the intimate part (*patenen*) and the outer room which is often referred to as the courtyard (*njaba*). In the inner space and the outer space, there is also a certain division. This concept in Budiwiyanto's analysis explains the concept of the value of balance between the outside and in personal and social life in order to achieve a balance (Budiwiyanto, [2013](#)).

Symbolically, the concept of inner space and outer space reflects the Javanese view of life regarding relations in the internal structure of the family and the social structure of the surrounding environment. The principle of equilibrium is in the dictum “*Mangan ora mangan sing penting kumpul*” [Eating not eating the important can get together] (Tandywijaya, 2020). The dictum is the principle of togetherness as well as the foundation of values that are widely practiced by the Javanese. According to Ihsan, this philosophy expresses the Javanese principle of togetherness and noble social teachings. According to him, the concept is counterproductive, as the word *mangan* means 'eating' which is personal and individual. Man eats for his own survival. Meanwhile, the word *kumpul* means social (Ihsan, 2018).

Based on Koentjaraningrat's view, social value is a cultural value system that has the function of being the highest guideline in human behavior actions, and attitudes (Koentjaraningrat, 1987). The characteristics of social values according to Alfian include: social value is a construction of a society that is created based on social interaction in the structure of society (Alfan, 2013). Social values are solid buildings that contain a collection of moral aspects as well as a mentality created by the society based on interactions developed by community members (Marzali, 2014). The forms of social value systems are diverse and different from each culture born from the collective behavior of a group of members of society. Values and culture still according to Alfian are conceptions that explicitly and implicitly characterize a group and community of people (Kattsoff, 1953).

The value of harmony in the life of Javanese people also comes from the most fundamental structure of the life of Javanese communalism. According to Scheler that value comes from the world of value itself whose existence is essential, it no longer depends on its carrying object, in this case in contrast to Alfian's previous argument that value is formed from individual or group constructions. Scheler stated that value is a priori, understanding value is not derived from experience, but is obtained when individuals and groups realize the value in their lives (Scheler, 1973).

The value of harmony when associated with Scheler's thinking is realized through objects that act as bearers of value. The object referred to by Scheler could have been through objects, people, attitudes, behaviors, and others (Scheler, 1973). Scheler said that value tends to be potential, through these objects becoming real to people's experiences. The characteristics of communal Javanese society make harmony one of the main pillars of life. The implication is that in the context of the family as well, social values become an important part of the family value structure. According to Scheler, collective values are a dominant unity of values in the community and become a guide in the movement of daily attitudes.

Franz Magnis-Suseno emphasized that the foundation of Javanese life related to their interaction lies in two main principles, namely the principle of harmony and the principle of respect. According to Magnis-Suseno the two principles guide in all respects the form of open conflict interaction must be prevented and in every situation, the rank and position of all parties must understand the 'rules of the game' of the interaction system (Magnis-Suseno, 1997). If it is attributed to Scheler's argument that the value has a degree instead of being simply scattered. According to him, value has a hierarchy of levels, that is, the value of enjoyment, the value of life (Fronzizi, 1963), and the three spiritual values (Scheler, 1973).

If we use the narrative of the experience that the researcher talks about Ladrang by tracing the situation of his family values, then we will find the foundation of the value of harmony formed from the family structure. The religious structure of the Ladrang family starting from his grandparents was a Catholic-Islamic couple, *Pakde* (the first child of Ladrang's father) is a Moslem, and *Pakle* (the younger brother of Ladrang's father) is a Buddhist. Such a situation makes Ladrang very familiar with different religious cultures such

as singing in church and *takbiran* in mosques (Romo Ladrang, interviewed on September 2022). The foundation of the value of harmony in the Ladrang family is based on Javanese values that position formal religion as the second identity after the identity of blood ties. Blood ties are built on the foundation of Javanese philosophical values that have a metaphysical source of self-esteem.

Referring to many opinions about the foundation of the main value of the Javanese people's mind about harmony from Mulder, Hilder Geertz to Magnis-Suseno, the researcher argues strongly, the position of the value of harmony based on Scheler's hierarchy of values is on spiritual value. Spiritual values in the local wisdom of Javanese culture are related to all lines of life. There is the term *ngudi kasampurnan* which means that man devotes all his existence, from physical to spiritual to attainment to perfection. According to Abdullah Ciptoprawiro in metaphysics, the expression about existing (the universe, God, and man), is seen as the result of human thought, experience, and passion, with the characteristics of God being that there is a universe, the universe is the embodiment of God, the universe and man are one whole; the knowledge sought is about where and where all beings come from (Ciptoprawiro, [1986a](#)).

In the stories in the tripe of the Javanese text, the term harmony is an indispensable part, for example in the narrative of the play Dewaruci or the Bima Suci (Ciptoprawiro, [1986a](#)), puppetry stories (Darmoko, [2016](#)) and other sources of knowledge of Javanese culture and philosophy (S. Wibawa, [2013](#)). Javanese philosophy can be stated that man is always in a relationship with his environment, namely God and the universe, and believes in his unity. Man according to Javanese philosophy is man-in-relationships. Man in using the nature of his abilities always sought the unity of *cipta-rasa-karsa* [creation-taste-will] (Ciptoprawiro, [1986b](#)).

Javanese society in social science studies such as sociology, anthropology, and religious studies is often described as a society that has good tolerance values (Putro, [2015](#)), not only with fellow Javanese who are different religions with different ethnicities and religions but also harmonious life is always found (Atabik, [2016](#)). The situation of family life with various religions such as the Ladrang family which is the introduction of this study also shows that the foundation of the value of harmony of the Javanese is part of the spiritual value. Javanese practice often avoids commotion or conflict and always relents (Santosa, [2021](#)).

The values and norms of life that grow within society are useful for seeking balance in the order of life. Those values and norms were formed according to the needs of the local people, which eventually became customs. Customs are embodied in the form of ceremonial systems (Bratawijaya, [1997](#)). Javanese society has a treasure of noble life values that are the basis for speaking and acting in people's lives. The value is formed in a long process, encompassing individual experiences, cultures, and interactions, and internalized in the personality. Usually, the value will be held firmly, as a value system. Behavior, and speech will be influenced by the value. Values expressed in various dictions and phrases of typical terms such as example *rukun agawe santosa, crah agawe bubrah* [getting along makes relationships strong, quarrels make breaks] (Endraswara, [2003](#)).

The value of unity is the main value that should be applied to living together. The value of unity can be equated with the value of togetherness and solidarity (Baylon, [2021](#)). Unity is an important value that every member of the community must have. This is important because humans are social beings who always need interaction with others.

In general, Javanese society makes harmony the main value in individual and social life. As an individual, these values function in relation to the family environment and the

surrounding nature, as social values related to relationships with other individuals outside the family environment. What appears and appears in family values will usually be the same as the social values of society. The value of harmony is to obtain psychic situations and conditions known as *slamet*, namely inner peace, a sense of security that will produce well-being and peace (Brilyandio, [2021](#)). The Javanese seek such harmony they are of the view that their minds must be so sensitive to their position in society and the universe, that they understand the moral obligations in their lives (Magnis-Suseno, [1997](#)).

This mental attitude is what the Javanese call taste. The more sensitive and deep his feelings are, making him more aware of himself, the more able to present himself appropriately, the more united he is with the Divine power, and the more correct the direction of his life. By itself, the feeling will produce and guarantee in Javanese the right ethical attitudes (kindness, wisdom, justice, truth, and so on).

Scheler's hierarchy of values helps explain the position of the harmony value of Javanese society resulting from a long process, meaning that to be able to produce the value of harmony of Javanese society starts from the value of individual foundations instilled in family structures, forms of cultural symbols and social systems of society. The position of the harmony value is on the value.

The value of harmony in Javanese society despite being an integral part of individual and social systems does not always appear as part of the value of life that is practiced. Encounters with new values such as religion, education, and other cultures will affect the level of harmonious values that underlie attitudes and interactions with people who are culturally and religiously and religiously different. Values that change or undergo shifts are often the result of encounters and stimuli of different knowledge in this case the technological stimulus and the emergence of the popular culture (Permatasari & Wijaya, [2017](#)). Contact with various values from diverse sources often occurs in adaptation, adjustment, and not infrequently conflict.

The value of harmony in Javanese society will continue to be dynamic, more and more often Javanese people experience cultural encounters, values, and interactions with people with different values. Scheler's hierarchy of values allows helping us to see the position of harmonious values within each level. The value of harmony in the context of Javanese people in villages may experience a shift in Javanese people who live in cities. Javanese people living overseas can also experience a shift in values about harmony. Situations and conditions often participate in positioning the value of harmony at different levels.

Value shifts are very likely to occur in certain contexts. The shift explains why there are Javanese people who are intolerant or unable to appreciate differences and do not make the noble value of harmony the foundation for interacting with the diversity of differences. Shifting values in the context of young people in Javanese society is easiest to identify (Nida, [2020](#)). In some cases, how the values that are the foundation of Javanese society interact is no longer reflected in the behavior of the younger generation. This does not necessarily explain why the older generation of Javanese people will practice these values.

Internalization of values is a serious topic that is widely studied by academics, the education system to the reorientation of culture in an educational format has begun to be initiated by various groups. Concerns about the loss of value and the occurrence of a shift in value have understandable reasons. Shifts in values often create clashes and it is not uncommon for conflicts to be detrimental, in the context of the value of harmony, a shift towards a more exclusive and value-conservative direction in viewing diversity will give rise to new social problems in society. At this point, Scheler's hierarchy of values will be dynamic, when the

value of harmony is in the position of religious value, it will become the main value in all aspects of life. Vice versa, if it is in the position of the value of pleasure, there is a possibility that the value of harmony will be dynamic, according to interests, situations, and conditions.

CONCLUSION

The value of harmony in Javanese society is basically the main value of the individual in relation to social relations and even relations with the surrounding nature. Javanese society positions others as very important because the value base formed is communalism. Awareness of the value of harmony is essential in maintaining balance, in the family, society, and nature. Therefore, Javanese society is very strong with symbolization in various aspects of life. Living traditions always reflect the value of harmony. Development and encounters with various values often occur shifts in values in Javanese society. Scheler's hierarchy of values asserts that the position of the value of harmony in Javanese society will determine the pattern of social relations of the community itself.

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