

Kawruh And Rahsa: Epistemic Relations of Indigenous Psychology With Javanese Traditions

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ABSTRACT

Javanese culture is a treasure rich in symbols. That symbol is perceived and positioned by Javanese people as the basis of behavior and spirituality. Not only limited to rituals, Javanese traditions, especially kawruh and rahsa, also become a distinctive knowledge entity. It was from there that epistemic attempts were made to relate it to cultural psychology. In that regard, the purpose of this study is to discuss and explain these epistemic relationships in the indigenous psychological reason. This type of research is qualitative. This research data was obtained using a literature study. The library is used to find and comb through various research results that discuss Javanese culture in general and the concept of independent psychology. Data analysis was carried out critically to reveal the epistemic relationship between the concepts of kawruh and rahsa in the indigenous psychological reason. The results of this study show that psychological reason built on the behavior of Javanese people becomes a symbol or marker for the quality of personality of the community. The concept of kawruh and rahsa is a spirit in Javanese tradition that is able to elaborate epistemically western psychological reason with tradition.



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Introduction

The concept of epistemology in the context of independent psychology refers to the way indigenous peoples perceive or understand knowledge, understanding, and the way they acquire knowledge about the world and themselves. It involves thinking about how knowledge is generated, maintained, and transmitted in the context of indigenous peoples' cultures and traditions (Surijah et al., 2018).

In psychological logic, tradition and culture can be perceived and positioned into epistemic relations between psychology and tradition. For example, in the research of Asep Solikin (2015) on "Cultural Values-Based Spiritual Guidance". The research conducted in the Losarang Indramayu Dayak Tribe concluded that traditions such as *Mblegir*, *Kungkum* and *mepe* can be a means to improve the quality of human personality and spirituality. That is, the Losarang Dayak Tribe community as an indigenous society is able to produce knowledge and behavior from specific traditional values that develop.

There are several important aspects of tradition that can be a means of creating epistemic relations with individual psychology, including: *First* oral traditions and stories. One of the main ways of knowledge production in indigenous societies is through oral tradition and storytelling. Cultural knowledge and values are often nurtured and passed on through stories passed from one generation to the next. These stories carry important messages about history, identity, and connection to the universe (Hutomo, 2018; Rohmadi et al., 2021).

Second traditional rituals and ceremonies. Traditional ceremonies and rituals represent another way in which knowledge is produced and amplified in indigenous societies. This can include rituals related to agriculture, healing, or cultural celebrations. These practices not only nurture cultural knowledge, but also strengthen a sense of connectedness with the universe and ancestors (Harsono, 2020; Pratama & Wahyuningsih, 2018).

Third observation and interaction with nature. Indigenous peoples often have intimate knowledge of their natural environment. This knowledge is produced through direct observation, interaction with plants, animals, and other elements of nature. Knowledge of medicinal plants, animal migration patterns, or weather forecasting are examples of knowledge produced through interaction with nature (Ainia, 2021; Setiawan, 2017).

Fourth Use of art and creative works: Creative arts and works, such as painting, carving, and dance, also play a role in the knowledge production of indigenous societies. Artwork is often a medium to convey cultural values, myths, and community history. Society uses art as a way to convey and reinforce knowledge about identity, history, and cultural values (Fadli, 2019; Restian et al., 2022).

These aspects become social capital as well as cultural capital of traditional communities, especially Javanese traditions for various kinds of knowledge, especially those related to psychology. In the perspective of rituals or traditional ceremonies, Ismail Nasution's research (2020) about "Analysis of the Function of Suroan Ritual (Ruwatan Kampung) in Javanese Customs: Perspectives on Da'wah Psychology in Asahan Regency"

can be presented. The study presents a paradigm on the relationship between da'wah psychology and the suroan tradition carried out by ethnic Javanese in Asahan. Knowledge of spirituality becomes its grand narrative. This is because in a theological perspective, ruwatan contains a function as an effort to get closer to God. Meanwhile, its psychological function is to create a medium to persuade Muslims to improve the quality of their servitude.

Cultural psychology reasoning is also found in the value of Javanese ethnic harmony. Farah Fadilah Hashim (Hashim et al., 2023) in his research on "The Value of Javanese Ethnic Harmony on the Motivation of Javanese Community Behavior: Cultural Psychology" presents a view that culture is very influential on aspects of human life. In that case, Javanese culture influences the motivational aspects of Javanese people in behaving. *Values* and *beliefs* Javanese culture passed down from generation to generation in Javanese society influences specific forms of behavior.

In the realm of social psychology, the tradition of rewang in Javanese society is also an important epistemic. For Javanese people, the rewang tradition is a tradition that has been carried out for generations in Indonesia. This tradition is a tradition that is absorbed from Java. Rewang is to help families who are celebrating, both in the form of energy and material. The results of his research concluded that rewang culture is a form of prosocial behavior (altruism), social interaction and forming solidarity between communities in an area (Afifah, 2022).

The cultural aspect presented earlier is evidence that Javanese society has a rich treasure of tradition with epistemic symbols. That epistemic symbol will be a relationship with various sciences, especially psychology. Therefore, this study will discuss and explain the epistemic relationship of one of the traditions that are highly *respected* by Javanese society, namely *kawruh* and *rahsa*. This research is expected to be able to provide another perspective on various traditional treasures that influence the behavior of Javanese society.

Methods

This research uses qualitative methods. Qualitative research mainstreams interpretation-based argumentation. In fact, qualitative is artistic. Because, the element of subjectivity is quite high (Harahap, 2020; Sugiyono, 2012). Furthermore, Creswell (2015) Explain that this qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data, analyzing inductively from a specific theme to a general theme.

This research also uses a literature study approach. Researchers review the main literature, namely manuscripts of various studies or research on Javanese culture, archipelago traditions and concepts *kawruh* and *Rahsa*. Then, the author chooses thematic, related content (Adlini et al., 2022)

The study also uses a critical paradigm that defines social science as the process of critically revealing the "real structure" behind the illusion of false needs as manifested by the material world for the purpose of helping human beings increase consciousness and social transformation to improve their living conditions (Halik, 2018). In the context of this study, the author conducts a critical reading of several concepts of Javanese tradition, especially *kawruh* and *rahsa* which are the subject of research.

Results and Discussion

Reasoning Epistemology of Cultural Psychology

Speaking of epistemology, what comes to mind is a question of what is called knowledge? Plato (circa 428 BC-347 BC) responded with the understanding that so-called knowledge is a justified true belief (JTB). In a work of his famous dialogue entitled *Meno* Plato's character Socrates (using the name of his real-life teacher) argues that "knowledge differs from the correct opinion in its attachment" to the explanation of reason" (Prajna, 2020).

The problem then stems from the epistemic justification of true belief, the source of knowledge, and the means of acquiring knowledge. The three derivatives of the above problem are called traditional epistemology, which gave rise to many schools or schools, ranging from internalization, externalism, rationalism, empiricism, criticism, to skepticism (Basri, 2004).

However, the direction of epistemology has changed a lot, especially since the appearance of the three-page short article entitled *Is Justified True Belief Knowledge?* by Edmund L. Gettier in 1963, also known as the Gettier Problem. In the article, Gettier highlights the weaknesses shared by the tripartite conditions of knowledge that have been the epistemic foundation of philosophy for centuries (Gettier, 2016). Knowledge questions and derivative problems are starting to be a little abandoned, because the problems Gettier poses for traditional JTB answers are so difficult to solve.

Post-Gettier, epistemology also experiences at least three reversals: value reversals, formal reversals, and social reversals. The first Balikan gave birth to the study of epistemology of virtue; The second inverse gives birth to a probability epistemology with a stratified framework; While the last reversal gave birth to social epistemology and also feminist epistemology. In this post-Gettier period, epistemologists no longer want to question the nature of knowledge too much. They pay more attention to how knowledge is produced and distributed. That is why this post-Gettier epistemology has become more intersecting with other fields, both inside and outside philosophy, such as ethics, logic, mathematics, philosophy of reason, psychology, and sociology (Taufiqurrahman, 2022).

The focus of epistemology tries to answer fundamental questions in the domain of knowledge, such as: How is knowledge acquired? What are the limits of human knowledge? Is there a reliable way to distinguish true knowledge from false? What is the relationship between observation and knowledge? How does knowledge develop over time? Epistemology also involves examining the various methods and tools used in acquiring knowledge, such as rationalism, empiricism, and the scientific method. In addition, epistemology also considers issues such as truth, justification, beliefs, errors, and beliefs.

Within epistemology, there are different approaches, and each approach has a unique perspective on the nature of knowledge and how we can achieve it. Epistemology has an important role in many disciplines, including philosophy, psychology, sociology, and science. By understanding the foundations of epistemology, we can better understand how knowledge is constructed, acquired, and used in a variety of contexts (Anwar et al., 2021; L. N. Hakim, 2014b).

After explaining the history of traditional epistemology as well as the notion of post-Gettier epistemology, this article wants to discuss the epistemology of cultural psychology. As explained above, post-Gettier epistemologists do not question the nature of knowledge, but focus on the process of knowledge production and distribution. This is what undoubtedly makes epistemology intersect with many other fields of science outside philosophy, including psychology.

Psychology comes from the ancient Greek language *psyche* which means soul, and *Logos* which means word. In a free sense, psychology means the study of the soul / mental (Ismail & Anwar, 2011; Jahja, 2011). While the discipline of psychology was still something philosophers thought about, the definition of psychology as a psychology has not

generated much debate. But since psychology stands as a separate science or separate from its parent science philosophy, difficulties began to arise, because one of the demands of science is that things learned in science must be able to be proven tangibly, whereas to prove the existence of the soul as something real is impossible, let alone to measure or calculate with objective tools.

Psychology as a science must also have the characteristics possessed by science in general. Therefore, psychology has: a) Certain objects. Absolute requirements in a science, because this object will determine further steps in stripping the field of science. Without the object it can be assured that there will be no established discussion; b) Specific methods of investigation. Without an orderly and certain method, investigation or discussion will be less accountable in terms of science. This aspect of the method will look scientific or not an investigation or discussion; c) Systematic, orderly as a result of the approach to its object. The results of the approach to the object are then systematized so that it is an orderly systematics that describes the results of the approach to certain objects (Saleh, 2018).

In the context of indigenous psychology, which will be described next, it is known that it is motivated by a view that, cultural contextuality is an important part in the formation of mental and behavioral processes. So that culture becomes the basis for the formulation process in the context of independent psychology. Matsumoto and Juang (2013) define "culture as a distinctive system of meaning and information, possessed by a group passed down from generation to generation, that allows members of that group to fulfill their basic needs, pursue their welfare, happiness, and how to formulate the meaning of their lives". From Matsumoto and Juang's definition, there are at least a few keywords such as "a system of meaning and information passed down from generation to generation, from group to group". Please note that the system of meaning and information is used to meet basic needs, such as clothing, food, and shelter. This is relevant to what Koentjaraningrat said about seven (7) cultural systems, namely 1) religious systems and religious ceremonies, 2) social organization systems, 3) art systems, 4) knowledge systems, 5) language systems, 6) livelihood systems, and 7) technology systems and equipment, which as a whole are used as human efforts to meet their basic needs.

In addition, an interesting keyword in the psychological context of Matsumoto's definition also mentions that culture is the pursuit of happiness and well-being and how to formulate the meaning of life. Although the word pursuit of happiness is conceptually

debatable about whether happiness is pursued in the true sense or it is simply an attempt at self-meaning. In contrast to Matsumoto, Koentjaraningat (1988) defines culture as any form that includes the entirety of ideas, behaviors, and behavioral outcomes. This is in line with what Ki Hajar Dewantara said, although with different terminology, namely that culture departs from Cipta, Rasa, and Karsa. These three terminologies are an important foundation for what is meant by culture.

Cultural Psychology in an Independent Perspective

Terminologically, cultural psychology is of course a combination of two (2) disciplines, namely psychology with its own disciplines, and culture with its own disciplines. Thus, cultural psychology is a scientific discipline that studies the human psyche by paying attention to factors or its cultural context. The mentality of a particular cultural community is always unique and particular so that it cannot be compared with the mentality of other cultural communities. Mentality is always shaped by cultural context (Chiu & Chao, 2013).

The mentality or behavior that exists in Batak culture, will be different from how the mentality of Javanese cultural values, and so on. Shweder (1991) defines cultural psychology as "a science that studies how to unite, influence and interdepend between subject and object, and and other people, aspects of psychology and culture, and personal and cultural contexts". Cultural psychology emphasizes context-based constructs. This contribution of cultural psychology lowered the issue of western psychology ethnocentrism bias and brought western psychology into *mainstream psychology*. Although there is also a sharp criticism of cultural psychology, namely the neglect of aspects of human universality, as if there is no similarity in mental attitudes or human mental processes in all cultural contexts.

The history of the development of psychology is such a long history. Until the definition of psychology that we know today as the scientific study of behavior and mental processes. Then it developed again as a scientific study of *Mind* (mental processes), *Brain* (thoughts), and *Behavior* (behavior). (Jahja, 2011; Mulawarman & Nurfitri, 2017; Sumanto, 2014). Initially, psychology as a scientific study had the aim of explaining mental processes, as well as human behavior in all people, in all cultural contexts. In this case, of course, *General Theory*, psychology in general should be used in all countries without exception. But the problem is, the psychological theories that exist today are made by American and European theorists. That is, the theories appear as conclusions on the observations of these

experts on individuals with a particular cultural context. Western theories are not sufficient enough to serve as a "measuring tool" for other individuals in other cultural contexts.

It is these Western theories that are currently the mainstream perspective in psychology (Ni'amah, n.d.) or also known as traditional psychology (traditional psychology) and general psychology (general psychology) (L. N. Hakim, 2014a; Minderop, 2010; Smith & Purwandari, 2021) which does not necessarily work in all contexts. Departing from this thinking, there have been lawsuits from non-Western psychological scientists against the validity and relevance of the use of psychological theories built by Western (European-American) psychological scientists when used for non-Western societies (Hakim: 2014). However, Western theories are built on the basis of Western culture with respondents of middle socio-economic class society and students, which are considered incompatible with the cultural context of their society. From here arises the need for an indigenous psychological theory (Hakim, 2014) or local psychological theory that is expected to better explain individual psychological symptoms according to their cultural context.

For example, research conducted by Uchida et al. in 2004 on *Happiness*. It turned out that he discovered that, in the West, *Happiness* or happiness is the main determinant of *personal achievement*. This is relevant of course to the tendency of western society which is individualistic. As for the predictor itself, it is more towards *self-esteem* (a person's overall subjective sense of self-meaning or personal worth). This is in contrast to the findings of *the concept of Happiness* when conducted in Asia where happiness is not dominated by personal achievement, but rather towards *Social Harmony* (Social Harmony) where the main predictor is how the person is able to function positively in his social environment.

In this case, actually, if we jump to the discussion of *Cross Cultural Psychology*, it can be seen that in countries where the nature of society is more collective, social harmony is more important and stronger a determinant of happiness than in countries whose society tends to be individual. From the results of this research, it suffices as evidence that theories built in the West (European-American) are not always theories that can be applied in all contexts.

The research carried out in indigenous psychology is relatively similar to other psychological perspectives. Basically, independent psychology is not a research method, but only a perspective or a point of view. Recent research on indigenous psychology conducted by *Center for Indigenous and Cultural Psychology Universitas Gadjah Mada (CICP UGM)* aims to

create a theory which then leads to a measuring instrument. CICP UGM developed an approach called *Constructive Realism*, where independent psychology research is the basis for developing theories with cultural bases and psychological measuring instruments relevant to local culture, which are expected to be applied in further research. Basic principles of *Constructive Realism* is to make independent psychology research as a basis for exploratory research to then achieve a new theory that is universal (Universality of Indigenous Psychology) (M. A. Hakim, 2011).

Cross Indigenous Psychology

Cross-Indijinus Psychology is actually an attempt to answer people's doubts about the universality of indigenous psychology (Universality of Indigenous Psychology) which is one of the *goals* from indijinus psychology itself. However, research in independent psychology is carried out in certain contexts that are fragmented at the locality level, thus raising questions about the extent of the universality of independent psychology. This Cross-Indijinus Psychology seeks to answer these doubts by looking for slices and similarities found in different cultural contexts in its research. The common thread of research into cultural contexts is that it is used to construct concepts that are universal (L. N. Hakim, 2014b).

Briefly, cross-independent psychology or described as a science or psychological theme that is compared between existing cultures (Sutarmento, 2021). The history of psychology is a hybrid between the social and exact sciences. However, in its early journey the exact sciences were so popular and dominant, that psychological science was heavily influenced by the exact sciences of biology. It was not until the last decades of the 20th century that psychological sciences were influenced by culture.

Berry, Portinga (2004) defines cross-independent psychology as a science that studies human behavior and the process of transmitting or transferring information, meaning, and so on in an intersection between one culture and another (Diwyarthi et al., 2022). In the context of cross-independent psychology, culture is positioned superficially as a pseudo-independent variable that causes variations in perception, cognitive processes, psychopathological, personality, and so on. Cross-cultural psychologists usually attempt to prove the universality of a theory from existing theories by modifying and adjusting their measuring instruments, intervention methods, predictors, how to test them, etc., whether

they are then suitable for reading the context of mental processes and behaviors within various cultural communities.

One important point in cross-scientific psychological research is with regard to cultural interpretations or interpretations of culture, which can differ from one cultural community to another. For example a study by Daibo, Murasawa, Dan Chou (1994) in Japan and Korea on the definition of beautiful. The results of the study stated that the definition of beautiful according to Japanese people is a woman who has round eyes, a small mouth, and a small chin. While in Korea, beauty is round eyes, small and high nose, as well as 'ripe', and fun. This means that there is a difference in defining a word and an event, as well as a phenomenon (Daibo et al., 1994).

Psychological Reasoning on Indijinius Local Belief Systems in Javanese Tradition

The concept of a local belief system refers to the set of values, norms, and beliefs held by a particular group of people or communities within a particular region or culture. These local belief systems reflect the way individuals or groups perceive and give meaning to the world around them, as well as how they interact with their natural, social, and spiritual environments (Depari & Setiadi, 2014; Muqoyyidin, 2013; Nawafi, 2020).

Here are some key points in the concept of local belief systems: *First* Values and norms (Trismayangsari et al., 2023). Local belief systems include values that people consider important, such as honesty, loyalty, or friendliness. Social norms are also included in this system, which regulate behavior and interaction between individuals in society; *second* cosmology and spirituality. Local belief systems include views about the universe, creation, and man's role in this life. It is often related to the spiritual or religious beliefs practiced by that society (Ahmad, 2023; Widhianningrum, 2022).

Third Traditions and rituals (Dzofir, 2017; Susanti & Lestari, 2020). Local belief systems include traditions and rituals passed down from generation to generation. This may include traditional ceremonies, religious celebrations, or certain spiritual practices that are an important part of a society's cultural identity; *fourth* man's relationship with nature. Local belief systems often reflect a deep connection between humans and nature (Ainia, 2021; Samidi, 2016). It can be beliefs about the existence of natural spirits or the responsibility of man to maintain ecological balance; *fifth* harmony with the social environment. Local belief systems often form the basis for social interactions and relationships between individuals in

a society. These may include norms about marriage, leadership systems, or how to resolve conflicts (Prabowo & Sudrajat, 2021).

It is important to understand that local belief systems are very diverse and unique to each culture or community. Understanding local belief systems is key in indigenous psychology research because it helps researchers to understand and respect the perspectives and life experiences of specific communities, thus enabling the development of appropriate and effective interventions to improve the well-being of those communities.

The local belief system is very evident in Javanese tradition. For example, belief systems on belief, karma and reincarnation. In Javanese culture, there is a strong belief in karma, namely that people's actions in this life will affect their fate in the next life. This belief is also related to the concept of reincarnation, where the soul of the individual is believed to be reborn into this world in a new form after death. In addition, belief in spirituality. *Kebatinan* is one of the local belief systems that is a synthesis of Hindu-Buddhist traditions with local Javanese beliefs. It includes spiritual concepts such as self-control, meditation, and the search for meaning in life (Lantowa & Bagtayan, 2017; Roszi & Mutia, 2018).

Traditional ceremonies are also a form of his belief system. Javanese culture is rich with traditional ceremonies that reflect the local belief system (Afni et al., 2020). An example is the congratulations ceremony (*Slametan*), wedding ceremonies, birth ceremonies, and death ceremonies. Each of these ceremonies has rules and traditions that are very important for Javanese society (Awalin, 2018; Hendrajaya & Almuâ, 2019). Then, leadership and caste. In traditional Javanese society, there is a caste system that governs social and political structures. Belief in social justice and caste order was an integral part of this local belief system which later became a kind of cosmological symbol (Hilman, 2018). Art is no different. Traditional Javanese arts, such as shadow puppetry, Javanese dance, and Javanese carving, also reflect beliefs and values within the local belief system. For example, in shadow puppets, the characters in plays often represent moral or philosophical concepts (Purbaningrat, 2019).

One *Local Genius* which until now is maintained in the life of the Javanese is the idea of Javanese psychology, namely *Psychiatric Disorder* or *Kawruh Begjan*. *Kawruh* it is the philosophy or worldview of Javanese people in general who live in the world of psychology or "*kebatinan*". The soul in the view of the Javanese has always been *Mosaic mobah* or move. Soul wave ripples are often called *Makarti*. In the perspective of psychology, the activity of

the soul will be in rhythm with the waves of sea water, never stopped, and may be more powerful than sea water like large waves that hit land. The soul is invisible or invisible and can only be understood through human physical or physical symptoms. Body and soul are equally important in human life, the Javanese say, like contents and containers. Body and soul surround and complement each other, and support each other's lives (Marsono, 2019; Safii, 2021; Wahid, 2022).

In addition there are *The character of Nrima and Rumangsa Taste* Javanese. Ki Ageng Suryomentaram gave *Lectures* (advice) on concepts *kawruh begja sawetah*, that is, life based on concepts *Need, need, enough, sakpenake, samestine and sabeneru*. Such a basic Javanese disposition is the foundation of the attitude of *nrima*, which is to accept everything with spiritual-psychological awareness, without feeling grunting or grumbling because of disappointment. Whatever is received is considered a gift of God. At that time, only the character of seagrass was not *gegetun*, *trima mawi resigned*, meaning that in any case it must be accepted with sincerity, and the most important thing is to live with effort to the maximum possible, only then *nrima*. Business is a bridge to fate. Therefore, if the business fails, the Javanese will accept it as a lesson (Kholik & Hiram, 2015; Yogiswari & Murtiningsih, 2018).

Attitude *kawruh* gave rise to what is often referred to in Javanese tradition as *rahsa*. *Rahsa* always done by Javanese people to cultivate a personality that is typical of Javanese. Manifestations of attitude *Rahsa* It is a closed personality: subtle and meaningful. The Javanese language behavior is also meek. Because, Javanese people also know a variety of languages *krama alus* and *Ngoko* which tends to be what it is. In the perspective of developmental psychology, subtlety of taste is very visible when Javanese people have reached adolescence to adulthood with emotional maturity that is increasingly stable and awake. Taste in Javanese culture is not just an emotion, but a combination of intuition, reason, and common sense. Taste is basically divided into two groups, namely: *njaba flavor* (rude) and *Njero flavor* (smooth) that complement each other. *Njaba flavor* partly driven by lust and instinct, *while the taste of njero* is a deep turmoil of soul consciousness. The depth of the soul in Javanese life lies in the conscience, because consciousness is a form of conscience. Like the deepest chamber of consciousness of the soul, conscience functions to direct a decision taken by the Javanese. Taste driven by *Rahsa* that is, a precipitation of inner experience. *Rahsa* means subtlety of taste or deep conscience (Sulastuti, 2013)

Conclusion

When looking for patterns of epistemic relations between psychology and Javanese culture, it is necessary to thoroughly enrich psychology as a discipline and Javanese culture as well as science. In the Indonesian context, a criticism that often arises in the discipline of psychology is that, supposedly, psychology in Indonesia is always overshadowed by the issue of its relevance for solving social problems of society-nationality in general. One of the triggers is suspected to be the result of an epistemological framework. Western psychological methods that have individualistic and hedonistic tendencies are very influential on the development of psychology in Indonesia. This tendency is thought to be related to the relationship between Indonesian Psychology and Western Psychology which is still called a center-periphery relationship, where psychology in Indonesia is more a user of concepts, theories and methods that develop in the West almost without distance.

In fact, if you read carefully how the tendency of society in the western tradition, which in this case is individual, and hedonistic, produces an epistemic basis for the style of psychology, for its psychological theories. This means that the values of society or culture of a particular community become the basis or inspiration of a particular theory of knowledge. So it can be concluded that, reason used in the framework of epistemology is an integrative relationship between psychology and culture. How culture becomes an epistemic value that underlies the construction of psychological theory.

Javanese culture epistemically addresses these problems. Because, psychological reason built on the behavior of Javanese people becomes a symbol or marker for the quality of personality of the community. The concept of *kawruh* and *rahsa is a spirit* in Javanese tradition that is able to elaborate epistemically western psychological reason with tradition.

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