

Humility In Public: *Andhap Asor* In Javanese Cultural Narratives

Yohana Koronka Adi Yuwana

Universitas Mercu Buana Yogyakarta, Indonesia

Hastangka

Universitas Mercu Buana Yogyakarta, Indonesia

Corresponding Author: yohanakay27@gmail.com

Abstract

Public narratives provide a setting in which cultural values are invoked to interpret social conduct. This study examines how andhap asor, a Javanese expression of humility, is represented as a reference for social relationships in publicly accessible documents. An interpretive qualitative documentary approach was applied to five documents published between 2021 and 2026, comprising cultural reporting, an opinion essay, and institutional accounts situated in Yogyakarta. Meaning-bearing passages were examined through reflexive thematic analysis, attending to source context, communicative purpose, and associations with other cultural values. The analysis identified one recurring finding: andhap asor functions as a cultural reference for interpreting desirable relationships. Its meanings emerge through artistic metaphors, criticism of inconsiderate conduct, and appeals to cooperation, solidarity, and cultural continuity. Connections with tepa selira and rukun illuminate expectations of consideration and harmonious coexistence. These findings concern meanings expressed within the selected texts, with their enactment remaining open to further investigation. The study contributes a situated understanding of humility as a publicly articulated relational expectation whose significance develops through the social concerns and communicative contexts surrounding its invocation.

Keywords: *Andhap Asor*; Humility; Javanese Culture; Public Narratives; Social Relations.

INTRODUCTION

Social life depends on relationships that enable people to build trust, offer support, and coordinate shared interests. Cultural values provide a frame of reference for understanding appropriate behavior and individual responsibilities within a community. Their relationship with

3546

IJEVSS, Volume 05 Issue 04, 2026



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

social capital, however, requires attention to the contexts in which they are expressed and practiced. Through research on weaving enterprises in Lombok, (Fahmi & Adharina, 2024) demonstrate that cultural embeddedness can support knowledge exchange and collective learning while also constraining openness to certain changes. (Humaedi et al., 2025), studying five villages in Blora, identify changes in the meaning and organization of *gotong royong* within the implementation of village fund policies and women's participation. These studies highlight the importance of examining cultural values as social resources whose use intersects with institutional change, community needs, and the positions of participating actors. This perspective creates opportunities to investigate how particular values are explained and connected to collective life through public communication.

In Yogyakarta, Indonesia, *andhap asor* appears in diverse public discussions about culture and social relationships. Coverage of the Abimantrana exhibition in Ngampilan interprets this value through the metaphor of water flowing toward lower ground, within an account of an artistic community that also emphasizes familial bonds and emotional closeness (Wesman, 2021). In an institutional context, a report on a social restoration initiative in Keparakkan presents *andhap asor*, alongside other Javanese cultural values, as a reference for strengthening solidarity and mutual concern among residents (Keparakkan, 2026). An opinion essay on driving behavior, meanwhile, calls for renewed attention to *andhap asor* in response to the author's perception of increasing impatience and declining consideration for other road users (Alvin, 2025). These sources place the same cultural expression within artistic interpretation, institutional efforts to strengthen social relationships, and criticism of everyday encounters. Their differences raise questions about how the meaning of *andhap asor* is constructed and the social purposes for which it is invoked.

Psychological studies have examined *andhap asor* in relation to humility, respect, and interpersonal relationships. Through qualitative research on contemporary Javanese society, (Munawaroh & Setyawan, 2024) identify themes concerning its psychological meaning, intergenerational contexts, cultural change and preservation, and contributions to education and social cohesion. Their study highlights the need to consider variations in how cultural values are understood across social groups and situations. (Peristianto & Mufti, 2025) drawing on a case study of four young adult Javanese women who had experienced parental separation, describe how the internalization of *andhap asor* relates to the interpretation of emotional experiences, the management of responses, and efforts to maintain interpersonal harmony. This literature



provides explanations of the value within individual experiences and interpersonal contexts. Further inquiry can examine how explanations of *andhap asor* are formulated, circulated, and used in public discussions about community life, where different speakers may connect the value to different concerns.

This direction is consistent with relational approaches in indigenous psychology, which position social relationships as foundational to the formation of the self and psychological processes. (Himawan, 2026) emphasizes the importance of grounding psychological understanding in the relational realities of communities, making cultural context integral to explanations of human experience. From this perspective, interpretations of *andhap asor* can be examined through how people position themselves in relation to others and define their responsibilities within collective life. Research on social representations offers a complementary basis for this inquiry. (de Rosa, 2024) explains that social representations develop through interactions among social actors, the objects under discussion, and multiple channels and contexts of communication. Together, these perspectives support an examination of news and public documents as spaces in which cultural meanings are produced and circulated. Such analysis requires attention to who speaks, which concerns are raised, what conduct is encouraged, and which relationships are promoted through references to *andhap asor*.

Building on this literature and the available documentary material, the analytical task of this study is to connect diverse interpretations of *andhap asor* with the contexts in which they appear in public communication. The study aims to examine how *andhap asor* is interpreted in news coverage and public documents concerning social life in Yogyakarta. Specifically, it seeks to identify the meanings and behavioral characteristics associated with the value, investigate its connections with togetherness and solidarity, and explain the social concerns underlying calls to preserve or renew it. Qualitative document analysis is used to examine statements, narratives, and their contexts, with attention to differences among institutional reports, media coverage, and opinion essays. The contribution lies in bringing these sources into a comparative reading of the relationships among cultural values, speakers' positions, and public understandings of collective life.

This article argues that the contemporary relevance of *andhap asor* develops through its interpretation and use in addressing particular social concerns. The value may serve as a guide to interpersonal conduct, a language for promoting togetherness, or a reference for criticizing behavior perceived to undermine shared life. The possibility of adapting its transmission is also



evident in a report on a cultural dialogue that presents information technology as a means of communicating Yogyakarta's cultural values to younger generations (MC Sleman, 2026). Understanding *andhap asor* therefore requires attention to both the continuity of cultural meanings and changes in how those meanings are communicated. By examining these narratives, the study develops an account of how a local value acquires social significance across cultural activities, institutional communication, and accounts of everyday experience. Its conceptual contribution connects cultural meaning with discussions of social capital, while keeping its conclusions grounded in the representations documented in the sources.

METHOD

This study adopts an exploratory qualitative documentary design to examine how *andhap asor* is interpreted in public narratives concerning Javanese culture and social relations. An interpretive orientation guides the examination of cultural meanings as situated expressions shaped by speakers, audiences, and communicative purposes. Indigenous psychology and relational perspectives inform attention to humility, respect, and collective responsibility within culturally embedded relationships. Following (Morgan, 2022), qualitative document analysis provides a framework for examining pre-existing texts while considering their provenance, relevance, and limitations. The analytical focus is how *andhap asor* is described and connected to expectations about social conduct in selected public documents.

The initial corpus comprises five publicly accessible documents identified through targeted online searches on 01 October 2026. Search combinations included "andhap asor" with terms such as "modal sosial," "solidaritas," and "Yogyakarta." The documents were published between 2021 and 2026 by Impessa, Terminal Mojok, Universitas Gadjah Mada, Kelurahan Keparak, and InfoPublik. They include a cultural feature, an opinion essay, institutional news reports, and a local government activity report. Selection prioritizes explicit discussion of *andhap asor*, substantive relevance to Javanese cultural meanings and social relationships, accessible text, and identifiable publication information. Duplicate publications, generic dictionary entries, and unrelated commercial references are excluded. Although the initial documents concern Yogyakarta, geographical references serve as contextual information, while the cultural concept remains the central object of inquiry.

The original Indonesian texts constitute the analytical material. Each document will be recorded in an extraction matrix containing its title, author or publishing institution, publication



date, URL, genre, geographical references, named speakers, relevant passages, and contextual notes. The unit of analysis is a meaning-bearing passage, comprising a sentence, quotation, or connected paragraph that interprets *andhap asor* or associates it with social conduct. Passages will be examined within their surrounding narratives to preserve contextual meaning. Extraction will distinguish quoted statements from journalistic interpretation, institutional messaging, and personal commentary. Particular attention will be given to whose interpretation is presented and the purpose it serves. English translations used in reporting will be checked against the Indonesian text, with *andhap asor* retained in its original form.

The analysis will follow the recursive phases of reflexive thematic analysis: familiarization, coding, development of candidate themes, theme review, definition and naming, and analytical writing (Braun & Clarke, 2022). Coding will combine theoretically informed attention to humility, respect, solidarity, and relational responsibility with openness to additional meanings identified through close reading. These concepts will function as sensitizing ideas rather than predetermined themes. Analysis will examine both explicit definitions and interpretations conveyed through metaphors, examples, recommendations, and criticism. Candidate themes will be reviewed against supporting passages and the complete documents. Comparison across documentary genres will explore how different speakers invoke the same cultural expression in relation to community relationships, cultural transmission, and perceived problems in social conduct.

Analytical quality will be supported through transparent documentation of the relationships among source passages, codes, interpretive notes, and developing themes. Reflexive memos will examine how assumptions about Javanese culture, humility, and social harmony influence interpretation, consistent with (Braun & Clarke, 2024) emphasis on methodological coherence and reflexive openness. Divergent interpretations will be retained, and institutional accounts will be considered alongside personal criticism without treating either as representative of an entire community. Ethical reporting will preserve source attribution, contextualize quotations, and limit personal information to details necessary for the analysis. The design involves publicly accessible documentary material and no direct interaction with participants. Conclusions will remain grounded in the selected narratives, with their relevance to other contexts considered in relation to the corpus's geographical concentration, documentary diversity, and limited coverage.



RESULT

Across the five documents, one recurring pattern was identified: *andhap asor* serves as a cultural reference for interpreting how people should relate to others. Its meaning is expressed through metaphors, recommendations, and assessments of collective life. The shared element is the association of humility with expectations about social relationships. Table 1 presents the documentary evidence supporting this finding, while preserving differences in the speakers, purposes, and genres through which the value is communicated.

Table 1. Documentary evidence of andhap asor as a cultural reference for social relationships

Document and source	Evidence	Contextual interpretation
D1. Impessa, 27 June 2021 Cultural feature	“representasi sikap andhap asor, sebagaimana air yang selalu memilih tempat terbawah”	The feature’s concluding commentary uses water as a cultural image of humility. This interpretation appears within an account of collective artistic activity and community relationships, giving the value a place in the group’s public cultural narrative.
D2. Terminal Mojok, 21 May 2025 Opinion essay	“empati sosial ‘andhap asor’ khas Ngayogyakarta Hadiningrat perlu kembali digalakkan”	The author invokes the value when criticizing driving behavior perceived as inconsiderate. <i>Andhap asor</i> becomes a reference for evaluating encounters with others and articulating expectations about appropriate conduct in shared spaces.
D3. Universitas Gadjah Mada, 2 June 2026 Institutional news report	“tingginya modal sosial (seperti gotong-royong dan andhap asor)”	The report attributes to Ova Emilia an explanation connecting cultural resources with post-disaster recovery. Within this account, <i>andhap asor</i> acquires relational significance through its inclusion among resources associated with collective resilience.



D4. Kelurahan Keparakan, 5 June 2026 Government activity report	“guyub rukun, gotong royong, tepa salira, andhap asor, dan welas asih”	The report places <i>andhap asor</i> within a cluster of cultural values proposed as foundations for mutual concern and social solidarity. Its meaning is articulated alongside other values in recommendations for strengthening community relationships.
D5. Sleman Regency Media Center/InfoPublik, 10 June 2026 Cultural dialogue report	“Nilai pertama adalah andhap asor atau rendah hati”	Sugiyanto identifies <i>andhap asor</i> as humility within a discussion of cultural transmission. The broader report connects cultural learning with family example, speech, and courtesy, situating the value within expectations about relationships across generations.

The commonality lies in the relational significance assigned to humility across these accounts. The cultural feature supplies an image through which humility is understood, the opinion essay invokes it to criticize conduct, and institutional reports associate it with socially valued relationships. These uses share a reference to desirable ways of living with others, although their communicative purposes differ. The documents also frequently position *andhap asor* alongside other cultural values, making its significance dependent on the surrounding narrative. The finding concerns how the concept is used to interpret and evaluate social life within the selected texts; it does not establish that the behaviors or outcomes described were caused by *andhap asor*.

DISCUSSION

The central finding indicates that *andhap asor* functions in the selected public narratives as a cultural reference for interpreting desirable relationships. Its significance emerges through expectations about how individuals position themselves, acknowledge others, and participate in collective life. Across the documents, humility provides a vocabulary through which writers and institutions describe cooperation, criticize inconsiderate conduct, and communicate social responsibilities. This relational interpretation resonates with (Himawan, 2026) conceptual account of indigenous psychology, which positions relationships as foundational to self-formation



and psychological experience. Viewed through this perspective, the documents locate the meaning of humility within relationships that deserve care and recognition. The study contributes an account of how a cultural value becomes publicly meaningful through its association with expectations about living with others.

One plausible explanation for this recurring pattern is that *andhap asor* offers a cultural expression that can be adapted to different communicative purposes. The exhibition narrative gives humility meaning through the metaphor of water, while the traffic commentary invokes it when evaluating consideration for other road users. Institutional reports connect the same expression with cooperation, solidarity, and cultural transmission. These variations suggest that its meaning is elaborated through the situations in which it is invoked. (de Rosa, 2024; Hanim et al., 2024) account of social representations provides a useful framework for this interpretation by emphasizing the relationships among social actors, communicative contexts, and the construction of shared knowledge. Applied to the present documents, this perspective suggests that public communication participates in articulating cultural meanings. Each invocation connects humility with particular concerns, making its relational significance relevant to the issue being discussed.

This interpretation shares several points of connection with recent research on *andhap asor*. (Munawaroh & Setyawan, 2024) examined its contemporary meanings through accounts from different generations and cultural stakeholders, identifying concerns involving cultural change, preservation, education, and social cohesion. Their findings highlight the contextual and evolving character of the value. (Peristianto & Mufti, 2025), through qualitative case studies involving four young adult Javanese women whose parents had separated, explored how *andhap asor* informed experiences of emotional regulation and adaptation. These studies examine meanings articulated through participants' experiences, whereas the present analysis examines meanings communicated through public documents. Its contribution lies in showing how *andhap asor* also becomes an evaluative reference through which public conduct and collective responsibilities are discussed. Together, these perspectives support examining the value across personal experience, cultural interpretation, and public communication.

A culturally situated interpretation becomes clearer when *andhap asor* is considered alongside *tepa selira*, *rasa*, and *rukun*. These concepts offer complementary ways of understanding the relational emphasis identified in the documents. (Widiyanti, 2024) literature-based discussion associates *tepa selira* with respecting others' rights, caring for others, and



exercising consideration in speech and conduct. (Safaria, 2026) conceptual framework understands *rasa* as a form of affective and epistemic attunement, while positioning *rukun* as an ideal of collective social and spiritual harmony. Building on these accounts, *andhap asor* can be interpreted as humble self-positioning within relationships, *tepa selira* as consideration for others, *rasa* as sensitivity to relational circumstances, and *rukun* as a valued condition of coexistence. This connection provides an interpretive framework for the finding while preserving the distinct meanings of these Javanese concepts.

The relational significance of *andhap asor* also requires critical reflection on the distribution of social expectations. Appeals to humility acquire different implications depending on who expresses them, who is expected to comply, and whose concerns receive recognition. (Said et al., 2025) in their comparative analysis of Javanese and Japanese hierarchical language practices, show how linguistic expressions of respect are connected with age, status, social proximity, and power. This perspective raises an analytical concern about whether humility is expected reciprocally across social positions. Its constructive potential depends partly on preserving opportunities to disagree, express grievances, and participate with dignity. Whether particular appeals sustain these opportunities remains open to investigation. Interpretation is further bounded by the corpus: five documents situated in Yogyakarta provide a specific view of public narratives, with limited access to audience responses and experiences across other Javanese settings.

These considerations suggest that cultural education and community communication could develop *andhap asor* through concrete practices, including attentive listening, acknowledging others' contributions, and expressing disagreement respectfully. Relevant educational evidence comes from (Rintia et al., 2025) whose study reported improved understanding of *tepa selira* following sociology instruction using a one-group pretest–posttest design. Its measured outcome concerned conceptual understanding, leaving behavioral effects to further investigation. For *andhap asor*, this distinction encourages educational initiatives to examine both how learners understand humility and how they negotiate it in everyday relationships. Schools and community forums could use situations involving disagreement or unequal authority to discuss reciprocal respect. Future research could investigate how audiences interpret public appeals to *andhap asor*, compare accounts across Javanese contexts, and examine the relationship between cultural narratives and everyday practices.



CONCLUSION

Andhap asor emerges in the selected public narratives as a cultural reference for interpreting respectful relationships and evaluating responsibilities toward others. Across the five documents, humility acquires meaning through artistic metaphors, criticism of everyday conduct, and institutional appeals to cooperation and cultural continuity. Its connections with *tepa selira* and *rukun* help illuminate the relational expectations expressed in these accounts. The study contributes to understanding how a Javanese cultural value is articulated across different communicative contexts. This contribution concerns the meanings publicly assigned to humility within the selected documents, providing a situated account of its role in narratives about desirable social relationships.

FUTURE DIRECTIONS

Future research should examine how public interpretations of *andhap asor* are understood, negotiated, and practiced in everyday relationships. Interviews, observation, and analysis of audience responses could connect documentary narratives with the experiences of people addressed by these appeals. Comparisons across Javanese regions and social groups could explore variations associated with generation, gender, and social position. Particular attention should be given to whether expectations of humility apply reciprocally and how they accommodate disagreement, participation, and the expression of grievances. Such investigations could clarify the conditions under which appeals to *andhap asor* sustain mutual respect and the circumstances in which they impose unequal expectations.

REFERENCES

- Alvin, K. (2025). Pergeseran Gaya Berkendara di Jalanan Kota Jogja, Semakin Kencang dan Tidak Sabaran. Plat AB, B, D, F, H Sama Saja! <https://mojok.co/terminal/pergeseran-gaya-berkendara-di-jalanan-kota-jogja/>
- Braun, V., & Clarke, V. (2022). Thematic Analysis: A Practical Guide. QMiP Bulletin. <https://doi.org/10.53841/bpsqmip.2022.1.33.46>
- Braun, V., & Clarke, V. (2024). Supporting best practice in reflexive thematic analysis reporting in Palliative Medicine : A review of published research and introduction to the Reflexive Thematic Analysis Reporting Guidelines (RTARG). *Palliative Medicine*, 38(6), 608–616. <https://doi.org/10.1177/02692163241234800>



- de Rosa, A. S. (2024). Social representations and multi-channel communication on crucial societal issues through the modelling approach. *Discover Global Society*, 2(1), 106. <https://doi.org/10.1007/s44282-024-00126-9>
- Fahmi, F. Z., & Adharina, N. D. (2024). Cultural values and innovation in indigenous entrepreneurship: a case study from Indonesia. *International Journal of Entrepreneurship and Small Business*, 51(1), 62–85. <https://doi.org/10.1504/IJESB.2024.135221>
- Hanim, M. A., Aziza, M. N., Novitasari, N., & Hapsari, K. S. (2024). Mengurai Nrimo : Strategi Coping Budaya Jawa Dalam Menghadapi Stres Dan Ketidakpastian. *Jurnal Habitus*, 8(2).
- Himawan, K. K. (2026). Exploring collective wisdom II: The scope and foundations of a relationship-based approach in indigenous psychology. *Jurnal Psikologi Ulayat*, 13(1). <https://doi.org/10.24854/jpu1580>
- Humaedi, M. A., Wibowo, D. P., Hariyanto, W., Susilo, S. R. T., Wijayanti, F., Hakim, F. N., Martino, M., Wijaya, G., Andari, R. N., Yumantoko, Y., & Tessa, A. (2025). Shifting collective values: the role of rural women and gotong royong in village fund policy. *Humanities and Social Sciences Communications*, 12(1), 411. <https://doi.org/10.1057/s41599-025-04577-6>
- Keparakan, K. (2026). Restorasi Sosial Berbasis Budaya Jawa, Wujudkan Masyarakat Keparakan yang Harmonis dan Sejahtera. <https://keparakankel.jogjakota.go.id/detail/index/49034>
- MC Sleman. (2026). Sastra Jawa Jadi Sarana Pewarisan Nilai Karakter dan Kearifan Lokal. <https://infopublik.id/kategori/nusantara/973688/index.html>
- Morgan, H. (2022). Conducting a Qualitative Document Analysis. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2022.5044>
- Munawaroh, C., & Setyawan, J. (2024). “Andhap Asor” in a Psychological Perspective: A Realist Study of Contemporary Javanese Society. *Jurnal Psikologi Teori Dan Terapan*, 15(03), 284–293. <https://doi.org/10.26740/jptt.v15n03.p284-293>
- Peristianto, S. V., & Mufti, I. D. (2025). Andhap Asor among Early Adult Women from Broken Homes: A Cultural Perspective on Emotional Regulation. *Indigenous: Jurnal Ilmiah Psikologi*, 10(2), 146–172. <https://doi.org/10.23917/indigenous.v10i2.11279>
- Rintia, Febrianita, Novianti, Taqiyah, Suryadi, & Tanzil. (2025). Penguatan Pemahaman Nilai Tapa Selira Dalam Pembelajaran Sosiologi Sebagai Upaya Preventif Perilaku Bullying. *Jurnal Education and Development Institut Pendidikan Tapanuli Selatan*, 13(2), 24–30. <https://journal.ipts.ac.id/index.php/ED/article/view/6851/3659>
- Safaria, T. (2026). From rasa to rukun: Toward a geopsychiatric perspective on Javanese well-



- being. *Geopsychiatry*, 3, 100038. <https://doi.org/10.1016/j.geopsy.2025.100038>
- Said, D. P., Wijayanti, K. D., Kurwidaria, F., Rahadini, A. A., Veronika, P., Pribadi, N. H., & Lestari, E. S. B. (2025). SPEAKING IN RANK: A COMPARATIVE ETHNOGRAPHIC ANALYSIS OF HIERARCHICAL LANGUAGE PRACTICES IN JAVANESE AND JAPANESE CULTURES. *Sabdasastra : Jurnal Pendidikan Bahasa Jawa*, 9(2), 241. <https://doi.org/10.20961/sabpbj.v9i2.108474>
- Wesman, A. (2021). Pameran Abimantana, Berkah Semangat Kelompok Kridaro Jogja Di Masa Pandemi. In *Impessa.id*.
- Widiyanti, E. (2024). Tepa Selira sebagai Solusi untuk Bullying Pendidikan. *Jurnal Sains Sosio Humaniora*, 8(2), 83–87. <https://doi.org/10.22437/jssh.v8i2.39273>

