

Sundanese Philosophy of Silih Asah, Asih, Asuh: A Picture of Social Welfare Influenced by Traditional Belief and Ethnocentrism

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Abstract / Abstrak

The traditional values of the Sundanese are reflected in the philosophy of silih asah, silih asih, silih asuh, which forms the basis of social relations in the society. Therefore, this study aimed to examine the influence of traditional and ethnocentric beliefs on the social welfare of the Sundanese. The social welfare reflected in the cultural forms of the Sundanese was also examined using a mixed-methods design with a sequential explanation strategy. A total of 375 respondents were selected through a purposive sampling method with the help of a Google Form. The measurement instruments consisted of traditional belief, ethnocentrism, and social welfare that had been adjusted to the study context. The results of the study showed a positive and significant influence of the traditional beliefs of the Sundanese on social welfare. There was also a negative and significant influence of the Sundanese ethnocentrism on social welfare. The results of this study also showed that social welfare in the Sundanese was reflected in several cultural tradition values from the philosophy of silih asah, silih asih, silih asuh.

Masyarakat Sunda memiliki banyak nilai-nilai tradisi yang tercermin dalam falsafah silih asah, silih asih, silih asuh yang menjadi fondasi relasi sosial masyarakatnya. Penelitian ini bertujuan untuk menguji pengaruh dari keyakinan tradisional dan etnosentris terhadap kesejahteraan sosial masyarakat Sunda, sekaligus menelisik kesejahteraan sosial yang tercermin dalam bentuk-bentuk budaya masyarakat Sunda dengan pendekatan mixed methods dengan strategi sequential explanatory. Adapun responden dalam penelitian ini berjumlah 375 responden yang diambil melalui teknik purposive sampling menggunakan bantuan google form. Adapun alat ukur yang digunakan dalam penelitian terdiri atas keyakinan tradisional, etnosentrisme, dan kesejahteraan sosial yang sudah disesuaikan dengan konteks penelitian. Adapun hasil penelitian menunjukkan adanya pengaruh positif dan signifikan antara keyakinan tradisional masyarakat sunda terhadap kesejahteraan sosial, dan ada pengaruh negatif dan signifikan antara etsentrisme masyarakat sunda terhadap kesejahteraan sosial. Temuan dalam penelitian ini juga menunjukkan kesejahteraan sosial dalam masyarakat sunda tercermin dalam beberapa nilai tradisi budaya dari falsafah silih asah, silih asih, silih asuh.

Keywords / Kata kunci

Ethnocentrism;
Social Welfare;
Sundanese;
Traditional Belief

*Etnosentrisme;
Kesejahteraan Sosial;
Keyakinan Tradisional;
Masyarakat Sunda*

DOI:

<https://doi.org/10.15575/jpib.v9i1.50345>

Article Info

Received: September 23, 2025

Accepted: April 01, 2026

Published: April 30, 2026

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Introduction

The era of modernization and the intensification of globalization have led to significant transformations in local cultural values and social structures in Indonesia (Mutmainnah et al., 2025). Several community groups in Indonesia experience value tensions between modern/individualistic culture and traditional collective culture (Siregar et al., 2024). The Sundanese are known for the unique local cultural richness, which includes the philosophy of life of

silih asah, silih asih, silih asuh, forming the basis of social relations in society (Djunatan, 2011; Heryanto & Damayanti, 2024). These values encourage the Sundanese to uphold mutual respect, compassion, and cooperation in their social interactions (Djunatan, 2011). The philosophy of silih asah, silih asih, and silih asuh is reflected in a harmonious and tolerant communal structure that prioritizes mutual support and discourages the emergence of open conflict (Heryanto & Damayanti, 2024). Traditional practices such as mutual cooperation,

ngariung, and mapag bulan exemplify the strong social cohesion and well-established welfare-oriented values within Sundanese society (Hidayatuloh, 2020).

Social well-being is a condition where an individual feels connected, accepted, and has contributed to the community. This refers to an individual's evaluation of a sense of connectedness to the community (social integration), acceptance of diversity and trust in others (social acceptance), feelings of usefulness to society (social contribution), beliefs that society can develop (social actualization), and understanding of social dynamics (social coherence) (Keyes & Magyar-Moe, 2003). The application of local cultural values constitutes a fundamental component in the promotion of social well-being within society (Sya, 2014). A study by Irsyadiyah (2023) reported that individuals with strong attachment to their community's cultural values and traditions tend to exhibit higher levels of well-being. Social well-being is also shaped by cultural contexts, including traditional beliefs and ethnocentrism (Bizumic & Duckitt, 2012; Dewi & Nasywa, 2019; Han & Chen, 2024). Several studies have demonstrated that cultural values, including beliefs, rituals, and collective identity, can enhance social trust, foster a sense of social usefulness, and strengthen the aspiration for collective development. These elements constitute essential foundations of social well-being (Durkheim, 2019; Hou et al., 2023).

Traditional beliefs represent a system of values, norms, and cultural practices transmitted across generations, serving as guiding principles for social behaviour within a society (Koentjaraningrat, 2009). These traditional values can strengthen the dimensions of social integration and social contribution in Keyes (1998) model of social well-being, as these principles promote a sense of togetherness, social responsibility, and collective identity (Beuster & Schwar, 2005). Beuster and Schwar (2005) also explained that beliefs in traditional cultural values has 4 dimensions, namely (1) spirituality, defined as religious or belief-based activities that serve as a source of meaning in life and moral guidance (Koenig, 2012), (2) cultural worldview, which is a framework of thinking formed by values and norms influencing how individuals understand the world and behave, including perceptions of human relationships with nature and society (Triandis & Suh, 2002), (3) traditional medicine and rituals, which refer to healing methods and a series of traditional ceremonies passed down through

generations, referring to social and spiritual balance (Nolan et al., 2011), and (4) interpersonal and communal values which include togetherness, mutual cooperation, solidarity, and respect, being basis of social cohesion in traditional societies (Yadav, 2024).

Traditional beliefs are related to ethnocentrism (Tao et al., 2022), which is the tendency to judge other cultures based on individual standards (Keith, 2019; Sumner & Keller, 1906). The three main aspects include: (1) in-group superiority beliefs, referring to the perception of one's own culture as superior; (2) out-group distrust beliefs, reflecting skepticism toward external groups; and (3) cultural bias, defined as the evaluation of other groups based on one's own cultural standards (Bizumic et al., 2021; Neuliep & McCroskey, 1997).

Moderate ethnocentrism can enhance social cohesion and social actualization by reinforcing group identity and fostering pride in one's cultural heritage. However, excessive ethnocentrism may impede social acceptance and potentially undermine social cohesion (Bizumic & Duckitt, 2012). Studies on social and cultural well-being are still limited, including Steckermeier and Delhey (2019), who reported that egalitarian cultural values such as social trust and self-expression were related to social well-being in various European countries. This result is consistent with the report of Leite et al (2023), which indicates that the social well-being of Caiçara fishermen in Brazil is largely shaped by local cultural values, community identity, and social relationships. Identification as traditional fishermen, alongside strong cultural attachment, enhances solidarity, fosters a sense of meaning in life, and increases satisfaction within the community. In the Indonesian context. However, studies on social and cultural well-being remain limited and have predominantly focused on the relationship between social well-being and religion, particularly through moral values, social solidarity, concern for others, and religious practices that promote prosocial behaviour and community support (Rogahang, 2024; Soegiharto, 2022). Therefore, this study aimed to contribute theoretically to existing investigations by conceptualizing social welfare as a cultural construct rooted in the philosophy of silih asah, silih asih, and silih asuh, and by examining the role of traditional beliefs and ethnocentrism within a social welfare framework grounded in local values. Social Welfare cannot be understood solely as an individual or structural condition, but

is also shaped by the internalisation of belief systems and group-oriented orientations embedded within a given culture. This perspective is theoretically supported within indigenous psychology, with empirical evidence indicating that traditional beliefs and ethnocentrism are relevant and meaningful constructs in explaining the social well-being of the Sundanese, particularly in Karawang District and City.

Method

A mixed-methods design employing a sequential explanatory strategy was adopted. Quantitative data were collected and analysed, followed by qualitative data collection and analysis, which were used to explain, deepen, and contextualise the quantitative findings (Creswell & Creswell, 2018). The quantitative method used a correlational design, aiming to examine the relationship and influence between traditional beliefs and ethnocentrism on the social well-being of the Sundanese. Meanwhile, a qualitative method was used as a complement through field observations and semi-structured interviews. This method provided a deeper understanding of how social well-being is manifested in the cultural practices and social life of the Sundanese in Karawang.

The integration of these two methods was intended to provide a comprehensive understanding, not only in examining the statistical relationships between variables, but also in elucidating the dynamics of Sundanese social well-being within the Karawang region, an area undergoing social transformation as a result of industrialization.

Participants

This study was conducted between August and November 2025, with respondents drawn from Sundanese communities across several areas in Karawang Regency. A purposive sampling technique was employed to ensure that participants met the inclusion criteria, namely the ability to speak Sundanese and an understanding of Sundanese cultural traditions. A total of 375 respondents were obtained, with an estimated margin of error of approximately 5%, calculated using the Slovin formula. This sample size is consistent with Creswell and Creswell (2018), who notes that social research commonly involves between 100 and 350 respondents. Data were collected online using Google Forms.

To provide further reinforcement, three respondents were selected, based on their capacity, experience, and involvement in the

social and cultural life of the Sundanese community in Karawang. Respondents were selected based on the principle of information-rich cases, namely, individuals considered capable of providing in-depth and relevant insights into the practice of cultural values and the social well-being of the community. The three respondents comprised (1) HP (35), a village government representative selected to provide structural and policy-related perspectives on community social dynamics. (2) AS (52), a community leader actively involved in local social practices and traditions. (3) AR (45), a Sundanese cultural figure selected to provide historical and cultural insights into the philosophical values of silih asah, silih asih, and silih asuh.

Instrument

Data collection in this study used psychological scales, namely traditional beliefs, ethnocentrism, and social well-being, constructed using a Likert scale with five answer options. The Sundanese traditional beliefs scale was adapted from the instrument developed by Beuster and Schwar (2005), consisting of four dimensions, namely spiritual practices, cultural worldview, traditional healing & rituals, and interpersonal & communal values. A total of 12 positive items were included, for example, "I still follow some Sundanese traditions." The results of the validity test using Aiken's V were based on the assessment of three experts, including a linguist, a social psychology lecturer, and a Sundanese cultural professional. The analysis results showed that all items had Aiken's V values between 0.78 and 0.92, suggesting validity. Meanwhile, the results of the item discrimination test showed a scale reliability coefficient of 0.892. The residual item correlation value also increased from 0.436 to 0.777.

The Ethnocentric Scale was adapted from the general instrument developed by Neuliep and McCroskey (1997), which consisted of three aspects, namely in-group superiority, out-group distrust, and cultural bias. A total of 12 positive items were included, for example, "My culture should be a role model for others." The results of the analysis showed that all items had Aiken's V values between 0.72 and 0.88, which means all items were considered valid. Meanwhile, the results of the item discrimination test showed a scale reliability coefficient of 0.880. The residual item correlation value increased from 0.478 to 0.742, with two items disqualified due to a correlation value of less than 0.30.

The social well-being scale was adapted from Keyes (1998) model, which comprises five dimensions: social integration, social acceptance, social contribution, social actualization, and social coherence. The instrument consisted of 12 positively worded items, including statements such as "My culture should serve as a role model for other cultures." Content validity was assessed using Aiken's V based on evaluations from three experts: one linguist, two social psychology lecturers, and a specialist in Sundanese culture. The results indicated that all items demonstrated satisfactory validity, with Aiken's V values ranging from 0.77 to 0.89. In addition, the item discrimination analysis yielded a high reliability coefficient of 0.940, with corrected item-total correlations ranging from 0.511 to 0.841, indicating strong internal consistency. Quantitative instruments were used to obtain contextual and in-depth data. The qualitative instruments used included an observation guide and a semi-structured interview guide, developed based on social welfare aspects (Keyes, 1998) and Sundanese cultural values reflected in the philosophy of silih asah, silih asih, and silih asuh. Some example items are as follows:

Social Integration

1. How do you view the relationships between residents in your current neighborhood?
2. In your opinion, what activities most help residents feel like they're living together as a community?
3. Do residents still help each other in activities such as community service, celebrations, or other village activities? Can you share examples?
4. What forms of participation do residents who are busy with work, such as in factories or in the city, take?
5. Have changes in development or industrialization in Karawang affected social relationships between residents? What forms have these changes taken?
6. In your opinion, what helps residents feel like they're part of their neighborhood even though they rarely meet face-to-face?

Social Acceptance

1. What is the attitude of the local community towards immigrants who come to work or settle in Karawang?
2. In your opinion, what allows local residents and immigrants to live side by side well?

3. Have conflicts ever occurred between local residents and immigrants, and if yes, how are such conflicts usually resolved?
4. How do people show mutual respect in their daily lives?
5. In your opinion, are Sundanese cultural values such as politeness and mutual respect still evident in today's society?
6. How do the younger generation practice acceptance and respect for others in their social lives?

Social Contribution

1. In your opinion, what forms of community contribution do people take to the environment or community?
2. Does every resident have the opportunity to contribute to community activities? What forms does this take?
3. How do people interpret participation in collective activities, such as community service or traditional activities?
4. Are community contributions limited to labor and attendance, or can contributions also include other forms, such as financial assistance or facilities?
5. How do traditions such as babarit or beas perelek teach people about sharing and helping others?
6. In your opinion, do people feel proud or meaningful in terms of their contribution to the environment?

Social Actualization

1. In your opinion, how is the current development of society in Karawang compared to the past?
2. Have the changes resulting from industrialization affected the community's social life? How has this impact been felt?
3. How does the community maintain Sundanese cultural values during changing times?
4. What is the role of the younger generation in preserving cultural or social activities in the village?
5. Do the village government or community leaders have programs to preserve or develop local cultural values?
6. In your opinion, what is the future of the community here, considering the current social conditions?

Social Coherence

1. Are there still rules or traditions governing relationships between residents in the community?

2. What role do traditions or traditional ceremonies play in daily community life?
3. Do certain cultural activities or rituals help people understand the roles and responsibilities?
4. How do people resolve problems or conflicts that occur in the environment?
5. In your opinion, do traditions and social rules make community life more orderly and regular?
6. How do people understand the meaning of traditional activities or rituals in communal life?

The data collection process employed method triangulation to ensure the validity of the qualitative data. This involved comparing observational findings with interview data, as well as applying source triangulation across respondents from diverse backgrounds. All interviews were conducted with the informed consent of the participants, recorded, and transcribed verbatim for subsequent analysis.

Data Analysis

Data analysis was carried out using a mixed-methods design with sequential explanation stages. The first stage was quantitative analysis, focusing on the analysis of quantitative data (numbers) collected through measurement procedures and processed using statistical methods (Azwar, 2017). Questionnaire data processing used multiple linear regression methods to test the influence of traditional beliefs and ethnocentrism on social welfare. The analysis process was carried out using JASP software version 16.4, with traditional beliefs and ethnocentrism as independent variables, and social welfare as the dependent variable.

The second stage was qualitative analysis, aiming to explain the depth of the quantitative results. Qualitative analysis was carried out through several systematic steps, namely:

- 1) Data reduction, by selecting observation results and interview transcripts relevant to the theme of social welfare and Sundanese cultural values.
- 2) Thematic coding, namely grouping data into aspects representing dimensions of social welfare (social integration, social acceptance, social contribution, social actualization, and social coherence).
- 3) Meaning-making and interpretation, by connecting these qualitative themes with the results of the quantitative analysis and the theoretical framework used.

The results of the qualitative analysis were presented as an explanation of the statistical results. This provided a contextual picture of how social welfare was realized and interpreted by the Sundanese in Karawang.

Table 1
Respondent Characteristics

Respondent Characteristics	N=375 (%)
Age	
15-30	140 (37.3%)
30-55	203 (54.1%)
55 ke atas	32 (8.5%)
Gender	
Male	160 (42.7%)
Female	215 (57.3%)
Domicile	
Rural Area	200 (53.3%)
City Center	175 (46.7%)
Last Education	
High School	145 (38.7%)
Bachelor's Degree	213 (56.8%)
Postgraduate Degree	17 (4.5%)

Table 2
Descriptive test results

	TB	Etno	Simul
Median	4.05	2.05	4.10
Mean	4.02	2.10	4.08
Std. Deviation	0.48	0.61	0.52
Minimum	2.50	1.00	2.80
Maximum	5.00	4.20	5.00

TB = traditional beliefs; Etno = Ethnocentrism; Simul = Simultaneous

Results

In this study, the relationship between Sundanese traditional beliefs and ethnocentrism on the social well-being of the Sundanese in Karawang was examined. A total of 375 Sundanese respondents participated, with characteristics shown in **Table 1**. The study conducted a descriptive analysis test to determine the frequency of the collected statistics and to draw generalizable conclusions, as shown in **Table 2**.

Based on the descriptive test table, traditional beliefs obtained a mean and median value of 4.02 and 4.05, respectively, suggesting that respondents generally had a high level of traditional beliefs. Meanwhile, the ethnocentrism variable had a mean and median value of 2.10 and 2.05, respectively, which was relatively low. This result showed that respondents tended not to have a strong ethnocentric attitude. Meanwhile, the social welfare variable showed a relatively high mean and median value of 4.08 and 4.10. In other

words, the majority of respondents felt a good level of social welfare.

The results of the normality test using the Kolmogorov-Smirnov test on the traditional belief and ethnocentrism variables related to social welfare showed a significance value of 0.064 for both variables. This significance value was greater than 0.05, suggesting that the data for both variables followed a normal distribution.

Table 3
Normality Test Results

N	375
Asymp. Sig. (2-tailed)	.064

Table 4
Linearity Test Results

Path of Influence (x→y)	F	Sig.
Traditional beliefs	.032	.184
Ethnocentrism	.041	.210

Table 5
T-test results

Variables	B	S.E	β	t	Sig
Constant	12.481	2.154	-	5.794	<.001
TB	.385	.072	.412	5.347	<.001
SW	-.298	.068	-.335	-4.382	<.001

TB = traditional beliefs; SW = social welfare; B = unstandardized beta; S.E. = standard error; β = standardized beta; t = t-value; sig = significance of t-value for unstandardized beta

Table 6
F Test Results

Model	SS	df	MS	F	Sig
SSR	4162.54	2	2081.27	117.21	<.001
SSE	4438.61	372	11.92		
SST	8601.15	374			

SS = sum of square; SSR = sum of square regression; SSE = sum of square residual; SST = sum of square total; df = degree of freedom; MS = mean square

Table 7
Coefficient of Determination Test

Variables	R ²	Contribution (%)
Traditional beliefs	.226	22.6%
Ethnocentrism	.162	16.2%
Simultaneous	.484	48.4%

Based on the results of the linearity test in Table 4, the deviation from linearity for the traditional beliefs variable towards social welfare was $0.184 > 0.05$. This result showed a linear relationship between the Sundanese in Karawang. The ethnocentrism variable towards social welfare showed a result of $0.210 > 0.05$, suggesting a linear relationship between the Sundanese in Karawang.

A t-test was conducted to determine the partial significance of each independent variable. The t-test results in Table 5 showed that traditional

beliefs had a positive and significant influence on social well-being ($p < 0.001$). This result showed that the higher an individual's traditional beliefs, the greater the perceived level of social well-being. However, ethnocentrism had a negative and significant influence on social well-being ($p < 0.001$), suggesting that a higher level of ethnocentrism translated to a lower individual's perceived level of social well-being.

An F-test was conducted to determine the significance of both variables simultaneously. The F-test results showed a significant value of $0.001 < 0.05$, suggesting that traditional beliefs and ethnocentrism simultaneously influence social welfare. The coefficient of determination test was used to determine the magnitude of the relationship between variables. Based on the result, traditional beliefs and ethnocentrism contributed 22.6% and 16.2%, respectively, to the variation in social welfare. Simultaneously, these two independent variables explained 48.4% of the variation in social welfare, while the remaining 51.6% was influenced by factors outside the study model.

The qualitative data showed the welfare of the Sundanese in Karawang. Social welfare in this study was understood based on the social well-being scale (Keyes, 1998), which included five dimensions, namely social integration, acceptance, contribution, actualization, and coherence. The qualitative result showed that the values of *silih asah*, *silih asih*, and *silih asuh* functioned as a moral-cultural framework intertwined with these five dimensions. This helped to explain the relatively high respondents' social well-being scores.

Social Integration

Social integration refers to the sense of affiliation and belonging within a community. Among the Sundanese in Karawang, social integration is reflected in strong interpersonal relationships and cohesive ties within surrounding communities, particularly in rural areas. AS (52) explained that the social life of the community was built on the basis of togetherness and collective participation, particularly in agricultural activities and village social activities. AS stated:

"... Kalau di kampung mah, orang masih ngerasa hidup bareng. Kerja bakti, hajatan, sampai urusan sawah, itu semua dikerjain rame-rame. ... " (AS, 52)

"... In the village, people still feel like they live together. Community service,

celebrations, even rice field affairs, are all done together. ...” (AS, 52)

AR (45) showed the changing forms of social integration in the city of Karawang. According to the response, although city residents were not always physically present at social activities, a sense of social connectedness was maintained through various forms of participation. AR stated:

“... Sekarang hubungan antarwarga itu nggak selalu harus hadir langsung. Orang kota yang tinggal di perumahan kadang sibuk kerja, tapi tetap ada rasa ikut bertanggung jawab, misalnya lewat iuran atau bantuan lain. ...” (AR, 45)

“... Nowadays, relationships between residents don't always require physical presence. City residents who live in housing estates are sometimes busy working, but they still feel a sense of responsibility, for example, through contributions or other forms of assistance...” (AR, 45)

This view is reinforced by HP (35), who views social integration from the perspective of village government. He believes that community participation, both direct and indirect, remains a strong indicator of social integration in Karawang. He explains:

“..... Yang penting mah, warga masih merasa bagian dari lingkungannya. Mau datang langsung atau bantu dengan cara lain, selama masih ada rasa memiliki, hubungan sosialnya ya masih jalan. ...” (HP, 35)

“..... What is important is that residents continue to feel part of their community. Whether they come directly or help in other ways, as long as they still feel a sense of community, their social connections will continue. ...” (HP, 35)

The strong sense of togetherness described by AS (52), as well as the adaptive forms of participation described by AR (45) and HP (35), show that social integration remains intact even though forms of social interaction have changed due to industrialization. Therefore, the social integration of the Sundanese in Karawang is not only determined by physical presence in social activities, but also by the strength of cultural values that enable the community to remain socially connected in various life contexts.

Social Acceptance

Social acceptance relates to social acceptance, respect, and trust in others. Social acceptance is an

important dimension in the multicultural context of Karawang due to the influx of immigrants into the industrial area. AS (52) emphasized that Sundanese tend to prioritize an attitude of acceptance and avoid open conflict in social life. His statement is as follows:

“.... Orang Sunda di sini mah nggak suka ribut. Selama orang lain sopan dan nggak ganggu, ya diterima aja. ...” (AS, 52)

“.... Sundanese here don't like to make noise. As long as others are polite and don't bother them, they just accept it. ...” (AS, 52)

AR (45) added that although the younger generation's conceptual understanding of Sundanese philosophy is starting to wane, the value of social acceptance remains alive in everyday practice. He added:

“.... Anak muda sekarang mungkin nggak hafal istilah silih asih, tapi sikap nerimanya masih ada. Masih saling nyapa, masih nggak enak kalau nyakitin atau nyinggung orang. ...” (AR, 45)

“... Young people today may not have memorized the term silih asih, but the attitude of acceptance is still there. They still greet each other, but they still don't feel comfortable if they hurt or offend people. ...” (AR, 45)

From the village government's perspective, HP (35) sees social acceptance as important capital in maintaining social stability in the midst of diversity:

“.... Di daerah saya banyak pendatang juga, tapi sejauh ini aman sih. Warga lokal dan pendatang bisa hidup berdampingan karena ada saling pengertian. ...” (HP, 35)

“... There are a lot of immigrants in my area too, but so far it's been safe. Locals and immigrants can live side by side because there's mutual understanding. ...” (HP, 35)

The interview results indicated that social acceptance is a relatively established practice within the lives of the Sundanese community in Karawang, particularly in response to increasing social diversity resulting from the influx of migrants into industrial areas. Evidence of this practice was reflected in the tendency to avoid conflict and prioritize politeness (AS, 52), the continuation of acceptance values among younger generations (AR, 45), and assessments of social stability at the village level (HP, 35). These observations demonstrate the presence of social

acceptance in practice, even though it is not explicitly articulated as part of the formal cultural philosophy. Therefore, social acceptance among Sundanese in Karawang could be understood as an important mechanism that maintains the quality of social relations and contributes directly to a high level of social welfare in a multicultural society.

Social Contribution

Social contribution refers to the perception of being useful to, and contributing meaningfully to, society. Among the Sundanese community in Karawang, social contribution is reflected in active participation in collective activities and the practice of social solidarity. AS (52) explained that social contribution was not always measured by the amount of assistance, but rather by the willingness to participate:

“.... Di sini mah yang penting ikut. Datang, bantu sebisanya, itu sudah dianggap kontribusi. Kalau di desa mah beragam ekonomi orang-orangnya. ...” (AS, 52)

“.... Here, the important thing is to participate. Coming and helping as much as you can is considered a contribution. In the village, people have diverse economic backgrounds....” (AS, 52)

AR (45) showed the symbolic meaning of social contributions in Sundanese traditions, such as babarit and *beas perelek*, which taught the importance of sharing fortune:

“.... Dari tradisi itu kolot urang ngajarin kalau hidup jangan sendiri. Rezeki yang kita punya ada hak orang lain juga. ...” (AR, 45)

“...From that tradition, 'kolot urang' teaches us that we should not live alone. The sustenance that we have belongs to other people too....” (AR, 45)

HP (35) observed that social contributions were also evolving in line with the conditions of an industrial society, in which forms of participation have become increasingly flexible.

“Sekarang warga yang kerja pabrik mungkin jarang hadir, tapi mereka tetap nyumbang dana atau bantu fasilitas. Itu juga kontribusi.” (HP, 35)

“Nowadays, residents who work in factories may be less frequent visitors, but they still contribute funds or help with facilities. That's also a contribution.” (HP, 35)

The interview results showed that the social contribution among Sundanese in Karawang was

understood broadly and inclusively. This was not limited to the form of material assistance or physical presence alone, but to the willingness of individuals to play a role according to their respective capacities and conditions. AS's view (52) reported that social participation was assessed from participation, while AR's explanation (45) showed the symbolic value of sharing in the *babarit* and *beas perelek* traditions as a mechanism of social solidarity. The statement (HP, 35) showed adaptation in forms of contribution within industrial society.



Figure 1. Babarit Tradition in Medalsari Village, Karawang



Figure 2. Babarit Tradition in Medalsari Village, Karawang

According to the observations presented in Figures 1 and 2, the community in Medalsari Village, Karawang Regency, continues to actively practice the babarit tradition, which embodies the philosophical values of silih asah, silih asih, and silih asuh. Community members gather at a designated village intersection at a scheduled time, each bringing food to be shared collectively. From a spiritual perspective, this tradition serves as an expression of gratitude for the harvest, while socially it functions to strengthen cohesion through the sharing of communal prosperity. As one informant stated, "Others should be able to enjoy my good fortune, and I should also be able to enjoy the good fortune of others appropriately, "he said".

Social Actualization

Social actualization was related to the beliefs that society could develop for the better. The social actualization of the Sundanese in Karawang was evident in the beliefs that society could still develop and adapt to changing times. AS (52) believed that the participation of younger generations in culture-based activities was an important strategy for maintaining the sustainability of social values.

"... Kalau anak muda cuma dikasih ceramah, susah. Tapi kalau diajak langsung kegiatan, mereka bisa ngerti nilainya. Kasih aja mereka tanggung jawab buat bikin acara, pasti bisa jalan sendiri. ..." (AS, 52)

"... If young people are only given lectures, it's difficult. But if they are directly invited to activities, they can understand the value. Just give them the responsibility to organize events, and they can definitely do it themselves. ..." (AS, 52)

In an interview, AR (45) viewed social change as an opportunity to renew ways of passing on culture, not as a threat.

"... Orang Sunda mah lentur kayak bambu. Gitu juga budayanya. Bisa berubah caranya, tapi nilainya ya tetap bisa hidup." (AR, 45)

"... Sundanese are as flexible as bamboo. So is their culture. Their ways may change, but their values remain alive." (AR, 45)

This view is in line with HP (35), who sees social actualization from the perspective of village policies and programs:

"... Sebagai aparat desa, kami mah suka berusaha masukin nilai budaya Sunda ke kegiatan resmi desa, supaya tetap relevan

dengan kondisi sekarang. Bikin Ruwatan desa, nanggap wayang golek, kadang jaipongan. ..." (HP, 35)

"...As village officials, we like to try to incorporate Sundanese cultural values into official village activities, so they remain relevant to current conditions. We hold village Ruwatan ceremonies, perform wayang golek, and sometimes perform jaipongan. ..." (HP, 35)

The social actualization of the Sundanese in Karawang is built on the collective beliefs that society still has the capacity to develop and adapt to rapid social changes resulting from industrialization. AS's (52) statement showed the importance of including the younger generation through direct experience as a strategy for passing on values, while AR (45) views change as a space for cultural renewal, not a threat to the sustainability of social values. This perspective was reinforced by HP (35), who showed the existence of institutional efforts through village policies and programs to integrate Sundanese cultural values into formal activities.



Figure 3. Sundanese philosophy is the theme of the 80th Indonesian Independence Day celebrations

The observation results in Figure 3 show the commemoration of the 80th Indonesian Independence Day in 2025 held by Gintungkerta Village, Karawang Regency, including young people as committee members. This active participation allows young people to realize social actualization in the community. The use of the philosophy of silih asah, silih asuh, silih asuh becomes a medium for passing on values to the younger generation. The results of interviews and field observations showed that the internalization of adaptive cultural values and optimism towards the future of society play a significant role in strengthening the dimension of social actualization. Sundanese in Karawang not only

maintain social identity but are also able to interpret change as part of sustainable social development.

Social Coherence

Social coherence refers to an individual's understanding that social life has patterns and regularities that can be interpreted. The social coherence of the Sundanese in Karawang was built through traditions and social rules that provided order in communal life. AS (52) explained that agricultural traditions and village rituals helped people understand the role of each individual:

"Dalam tradisi itu semua sudah ada aturannya. Siapa, ngapain, kapan waktunya. Jadi orang nggak bingung." (AS, 52)

"In that tradition, there are rules for everything. Who does what, and when. So people don't get confused." (AS, 52)

AR (45) showed that cultural rituals functioned as markers of social rhythms that give meaning to people's lives:

"Upacara adat itu bikin hidup terasa ada polanya. Orang jadi tahu kapan waktunya syukur, kapan waktunya kerja." (AR, 45)

"Traditional ceremonies make life feel like it has a pattern. People know when it's time to be grateful and when it's time to work." (AR, 45)

HP (35) added that from the village government's perspective, social coherence helped maintain social stability in the midst of change:

"Selama warga masih pegang aturan dan tradisi, desa lebih tertib. Masalah bisa diselesaikan bareng-bareng." (HP, 35)

"As long as residents adhere to the rules and traditions, the village will be more orderly. Problems can be solved together." (HP, 35)

Interview results showed social coherence among the Sundanese in Karawang was built through traditions and social rules, providing a framework of order and meaning in communal life. AS's (52) explanation regarding the clarity of roles and time in village traditions, AR's (45) view of rituals as markers of social rhythm, and HP's (35) assessment of the function of traditions in maintaining order and resolving collective problems, showed that the community had a shared understanding of how social life was conducted. Therefore, social coherence played an important role as a mechanism that maintained the psychosocial stability of the community during

agrarian-industrial dynamics, while also contributing to the level of perceived social well-being.

Discussions

This study examines the relationship between traditional beliefs and ethnocentrism on social welfare and explores the social welfare practices of the Sundanese in Karawang. Descriptively, respondents showed high levels of traditional beliefs (M=4.02; Md=4.05) and social well-being (M=4.08; Md=4.10), while ethnocentrism was relatively low (M=2.10; Md=2.05). This pattern suggests that the majority of respondents have strong cultural attachments and perceive good quality social relationships, without a tendency to view other groups negatively.

The results of the regression test showed that traditional beliefs were positively and significantly related to social well-being ($\beta=0.412$; $p<0.001$). Meanwhile, ethnocentrism was negatively and significantly related to social well-being ($\beta=-0.335$; $p<0.001$). These two variables explained 48.4% of the variation in social well-being ($R^2=0.484$; $p<0.001$). The results of this study are consistent with the view that cultural values, rituals, and collective identity can strengthen social bonds and a sense of meaning within a community (Durkheim, 2019; Hou et al., 2023). Ethnocentrism that leads to suspicion of outgroups has the potential to weaken social acceptance and the quality of relationships (Bizumic & Duckitt, 2012). Traditional beliefs from an Indonesian anthropological perspective are also understood as a system of values and norms passed down through generations and guiding social behavior within a community (Koentjaraningrat, 2009).

Both the quantitative and qualitative results show that the values of silih asah, silih asih, and silih asuh function as a moral-cultural framework that supports the five dimensions of social well-being as formulated in Keyes (1998) concept of social well-being. These include social integration, acceptance, contribution, actualization, and coherence. In other words, Sundanese philosophy functions not only as a cultural identity but also as a psychosocial mechanism that maintains the quality of social relations in society.

Regarding the social integration dimension, interviews showed that people still feel a strong sense of attachment to the community. Practices of community service, as well as participation in village and agricultural activities, show that social

life is still built on a foundation of togetherness. Even in urban areas, social integration is maintained through more flexible forms of participation, such as financial contributions or indirect support. These results suggest that the social integration of the Sundanese remains intact despite the changes in economic structure caused by the industrialization of Karawang. Consequently, respondents' social well-being scores are relatively high, reinforcing the quantitative results regarding the positive influence of traditional beliefs on social well-being.

In terms of social acceptance, interview results show that Sundanese tend to prioritize acceptance and avoid open conflict, specifically in the context of a multicultural society due to the influx of immigrants into industrial areas. This attitude is reflected in social politeness practices, greeting habits, and a tendency to maintain harmony in daily social relationships. Consistent with the quantitative results, there is a relatively low level of ethnocentrism among respondents, with a negative influence on social well-being. Therefore, a low tendency to view outgroups negatively is an important factor in enabling the creation of more inclusive social relationships.

In the social contribution dimension, people interpret contributions not only in the form of material assistance, but also as a willingness to participate in community life according to their respective abilities. Traditional practices, such as *babarit* and *beas perelek*, show that the values of sharing and social solidarity are still alive in the community. These traditions have spiritual significance as expressions of gratitude and also strengthen social cohesion through the practice of sharing sustenance. The quantitative results show that traditional beliefs have a positive influence on social well-being, as these cultural values promote individuals to feel a sense of belonging and contribute to the community.

In terms of social actualization, the community showed confidence in its ability to thrive despite rapid social change. Engagement of the younger generation in village cultural and social activities was one strategy for maintaining the sustainability of social values. Activities, such as village rituals, *wayang golek* performances, and youth participation in Independence Day celebrations, show a collective effort to maintain cultural relevance in the context of modern society. These results suggest that the community does not view change as a threat, but as a space to renew the way cultural values are passed down.

Meanwhile, in the dimension of social coherence, traditions and social rules provide a framework of order that helps communities understand social life. Cultural rituals, agricultural traditions, and collective problem-solving mechanisms provide patterns that are understandable to community members. The existence of these social patterns helps individuals interpret social life as orderly and meaningful. This explains why individuals can still experience psychosocial stability during the shift in economic structure from an agrarian society to an industrial one.

Conclusion

In conclusion, this study demonstrates that the social well-being of the Sundanese community in Karawang cannot be understood solely as an individual psychological condition, but rather as an outcome of the internalisation of cultural values that promote social harmony, togetherness, and community solidarity. The philosophy of *silih asah*, *silih asih*, and *silih asuh* operates as a value system that sustains the quality of social relationships while facilitating community adaptation to ongoing social change. However, this study is limited by its geographical focus on the Karawang region and its correlational design, which does not allow for definitive causal inferences. In addition, external factors such as modernization and broader social transformation were not incorporated as variables that may influence cultural dynamics and well-being. Therefore, further research is needed to address these limitations and to provide a more comprehensive understanding of the phenomenon. Future studies are recommended to use a longitudinal design with a larger sample size from various Sundanese to observe changes in the interaction between traditional values and social well-being dynamically and temporally. Furthermore, testing mediating or moderating variables, such as socioeconomic status, urbanization, and modernization, is expected to explain the process of change more comprehensively. An in-depth qualitative method is also highly recommended to understand the complex cultural and social mechanisms contextually, thereby providing a more holistic picture of social well-being in contemporary Sundanese.

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