

ARTICLE

## Analyzing the Philosophy of *Mangan Ora Mangan Sing Penting Kumpul* in Promoting Social Solidarity and Addressing Social Inequality

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**Abstract**

Social disintegration resulting from discrimination and social inequality remains a persistent issue in various societies, including within the context of Javanese communities. The philosophy of *Mangan Ora Mangan Sing Penting Kumpul* (whether we eat or not, what matters is to gather) represents a cultural value that can strengthen social solidarity and address the problem of social segregation. This study aims to analyze this philosophy through the lens of social solidarity and explore its potential as an alternative social movement for the lower-class communities. This research employs a qualitative approach using hermeneutic methods to interpret Javanese cultural texts within their socio-historical context. Data were gathered from primary sources such as journals and books, as well as secondary literature relevant to the research topic. The data analysis is grounded in Marx's dialectical historical materialism and Neo-Marxist theory, specifically focusing on social solidarity and grassroots movements. The findings reveal that the philosophy of *Mangan Ora Mangan Sing Penting Kumpul* plays a crucial role in promoting social solidarity within Javanese society, particularly in response to economic and social pressures. This philosophy not only fosters communal unity but also emphasizes the importance of equality and cooperation in confronting social injustice. As such, it holds significant potential to be developed as an inclusive social movement, centered on community values and collective welfare.

**Keywords:** *Discrimination; Social Solidarity; Javanese Philosophy; Social Movement*

*Disintegrasi sosial akibat diskriminasi dan ketimpangan sosial masih menjadi persoalan di berbagai masyarakat, termasuk dalam konteks masyarakat Jawa. Filosofi Mangan Ora Mangan Sing Penting Kumpul menjadi salah satu nilai budaya yang dapat memperkuat solidaritas sosial dan mengatasi masalah segregasi sosial. Penelitian ini bertujuan untuk menganalisis filosofi tersebut dalam perspektif solidaritas sosial, serta mengeksplorasi potensi filosofi ini sebagai gerakan sosial alternatif di kalangan masyarakat kelas bawah. Penelitian ini menggunakan pendekatan kualitatif dengan metode hermeneutik untuk memahami teks-teks budaya Jawa dalam konteks sosial-historis. Data dikumpulkan melalui kajian pustaka, baik dari sumber primer seperti jurnal dan buku, maupun sumber sekunder yang relevan dengan topik penelitian. Analisis dilakukan melalui pendekatan dialektika materialisme historis Marx dan teori Neo-Marxisme, khususnya terkait solidaritas sosial dan gerakan masyarakat akar rumput. Hasil penelitian menunjukkan bahwa filosofi Mangan Ora Mangan Sing Penting Kumpul memainkan peran penting dalam mempromosikan solidaritas sosial di kalangan masyarakat Jawa, khususnya dalam menghadapi tekanan ekonomi dan sosial. Filosofi ini tidak hanya memperkuat kebersamaan dalam komunitas, tetapi juga menekankan pentingnya kesetaraan dan kerjasama dalam menghadapi ketidakadilan sosial. Dengan demikian, filosofi ini memiliki potensi untuk dikembangkan sebagai bentuk gerakan sosial yang inklusif, berfokus pada nilai-nilai komunitas dan kesejahteraan bersama.*

## A. INTRODUCTION

Discrimination remains a persistent issue in human society, deeply rooted in the inherent tendency of individuals to distinguish themselves from others. It manifests in various forms, such as differential treatment based on ethnicity, race, religion, or social class (Firdaus, Sulfasyah, and Nur 2019). Suryaputri and Averti (2019) describe discrimination as the reality of unequal treatment across social groups, often reinforcing social hierarchies. Recent data from R&D Kompas indicates that a significant portion of the population feels more comfortable interacting within their own ethnic or racial group, highlighting the pervasiveness of social segregation in modern society (Bhaskara 2018). This widespread occurrence of discrimination does not exclude any demographic, including marginalized groups such as the Javanese proletariat.

This research holds considerable significance for the academic community, as it bridges the gap between traditional cultural philosophies and contemporary social challenges, particularly in the areas of discrimination and social stratification. By examining the Javanese philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" through the theoretical frameworks of social solidarity and Marxist theory, this study aims to offer a novel perspective on how indigenous philosophies can contribute to addressing modern issues such as inequality and segregation. Moreover, it enhances the growing body of interdisciplinary research that integrates cultural studies, sociology, and political theory, providing valuable insights into how local wisdom can inform global academic discussions on social justice, class dynamics, and communal cohesion. This research not only deepens the understanding of Javanese society but also enriches theoretical frameworks that explore the role of traditional values in promoting social equity.

Javanese society during the colonial period was distinctly stratified into several social classes, from the noble *Ndara* and intellectual *Priyai* to the

merchant *Wong Dagang* and the lower-class *Wong Cilik*. This rigid class structure, perpetuated by colonial authorities, created a deeply entrenched social hierarchy. In particular, the *Wong Cilik*, a group comprising farmers and laborers, occupied the lowest tier of the social ladder and were therefore highly vulnerable to discrimination. Despite these inequities, the Javanese philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" (eating or not eating, the important thing is to gather) provides a counter-narrative that emphasizes unity, social cohesion, and mutual support. This philosophy suggests that, despite existing social inequalities, there is potential for reducing discrimination through a shared sense of community and solidarity, particularly among those in the *Wong Cilik* class.

Previous research has addressed various aspects of Javanese philosophy, especially its relevance to social and cultural practices. Suprayitno et al. (2018) and Kurnianto (2017) highlight the continued importance of Javanese philosophical principles in maintaining social harmony and guiding behavior. However, these studies have primarily examined these philosophies in traditional settings, leaving a gap in understanding how they operate in the context of modern social challenges, particularly discrimination. This study, therefore, aims to analyze the role of the "*Mangan Ora Mangan Sing Penting Kumpul*" philosophy in fostering social solidarity within Javanese society, particularly through the lenses of Marxist theory, Neo-Marxism, and the New Social Movements paradigm. By focusing on the lower class within Javanese society, this research aims to explore both the potential and limitations of this cultural philosophy in mitigating discrimination and strengthening communal ties. Ultimately, this study will contribute to a more comprehensive understanding of how traditional values intersect with contemporary social dynamics, offering new pathways for academic exploration.

This research is crucial for the academic community as it not only contributes to the understanding of local cultural practices but also offers

valuable insights into how traditional philosophies can address contemporary global issues. In an increasingly interconnected world, where social inequalities and discrimination persist, the exploration of indigenous frameworks like the Javanese philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" is essential for broadening the scope of social theory and critical discourse. By situating this philosophy within Marxist and Neo-Marxist paradigms, the study challenges dominant Western-centric models of social analysis, providing a more diverse and culturally inclusive approach to understanding social solidarity and class dynamics. This research enriches academic debates on the intersection of culture, philosophy, and social justice, offering a novel perspective that can be applied to various socio-political contexts beyond the Javanese community. Ultimately, it advances interdisciplinary studies, encouraging scholars to consider non-Western philosophies in their examination of social cohesion and equality.

## **B. METHODOLOGY**

This study employs a qualitative descriptive methodology, utilizing Hermeneutics as the central analytical approach. Hermeneutics is particularly well-suited for examining the Javanese philosophy in this context, as it emphasizes the intricate relationship between text and context, especially in historical and cultural settings. Given that the research involves interpreting philosophical and historical narratives within a broader social framework, Hermeneutics offers a robust mechanism for understanding how these texts reflect societal norms, power structures, and movements, particularly in relation to discrimination and social solidarity. This method is justified by its capacity to provide nuanced insights into the socio-cultural dimensions of Javanese society.

Data collection is divided into primary and secondary sources. Primary data comprises research studies, peer-reviewed journals, and

scholarly books that focus on Javanese philosophy, Marxism, Neo-Marxism, social solidarity, and grassroots movements. Secondary data involves relevant literature reviews and supplementary academic sources that contextualize the primary data. The data analysis process proceeds through several structured stages: first, a comprehensive understanding of the conceptual framework, particularly the ways in which Javanese philosophy could be utilized to combat discrimination, will be established. Subsequently, relevant findings and concepts will be systematically documented, paraphrased, and categorized. The data will then be analyzed through Karl Marx's theory of historical materialism, which serves as the theoretical foundation for this study, offering a lens through which to explore class dynamics, societal domination, and material conditions within Javanese society.

## C. RESULT AND DISCUSSION

### 1. *Historical Dialectical Materialism and the Basic of Human Nature in the Philosophy of "Mangan Ora Mangan Sing Penting Kumpul"*

Dialectics form the foundation of Marx's historical materialism, with roots in the philosophical tradition of Hegel. Dialectics, as conceived by Hegel, is a method of understanding reality through the interaction of opposing forces, structured around the process of thesis, antithesis, and synthesis. According to this framework, reality is inherently contradictory, and the evolution of these contradictions leads to rational understanding, or synthesis (Ritzer 2019). Marx, however, diverged from Hegel's idealism and, instead, grounded dialectics in material conditions, thus developing what is known as historical materialism. Marx viewed human history as an ongoing scientific process driven by economic forces and social relations, leading to the emergence of new patterns and tendencies within human societies (Jary and Jary 1991).

Marx's intellectual journey began within the intellectual milieu of the 19th century, which was deeply influenced by German idealism, particularly Hegelianism. Although he embraced Hegel's dialectical method, Marx rejected the idealist framework, focusing instead on material conditions as the basis of social reality. He also incorporated Feuerbach's materialist critique of religion, which emphasized that human essence is defined by social relations rather than abstract concepts (Suseno 1999). By synthesizing Hegelian dialectics with Feuerbach's materialism, Marx constructed a materialist philosophy that diverged significantly from Hegelianism (Sztompka 2014). For Marx, the material conditions of life, rather than ideas, shape human consciousness and social structures, a principle central to his theory of historical materialism.

Marx's conception of human nature, or "species-being," refers to the unique quality of human beings that differentiates them from other species. While early Marx focused on the transformative potential of human labor, the later Marx posited that human nature is shaped by social relations and the material conditions of life. He argued that labor, as the essence of human nature, becomes alienated under capitalist conditions, where individuals are distanced from the products of their work and from their own creative potential (Geras 1982). This contrasts sharply with Javanese philosophical notions such as "*Alon-alon asal kelakon*" (slowly but surely) and "*Nrima ing pandum*" (accepting one's fate), which reflect a more harmonious relationship between human effort and the rhythms of nature (Huda 2017).

In Javanese thought, the philosophy of "*Nrima ing pandum*" emphasizes surrender to God's will, suggesting that harmony between the microcosm (individual) and the macrocosm (universe) leads to personal safety and well-being. This principle advocates for self-restraint and the acceptance of one's place in the world as part of a larger divine order, thus minimizing human striving for material gain (Rakhmawati 2022). While

Marx critiqued religion for perpetuating alienation and false consciousness, Javanese philosophy values religion and spirituality as integral to human existence, promoting communal harmony and ethical living.

Marx argued that society is fundamentally divided into two main classes: the bourgeoisie, who control the means of production, and the proletariat, who sell their labor to survive. This division creates an inherent conflict, as the bourgeoisie seek to maximize profits by exploiting the labor of the proletariat, thereby perpetuating a system of oppression (Fadillah 2023). In this context, the proletariat experiences alienation, as their labor is commodified and they are estranged from the products of their work. During the industrial revolution, such class stratification became increasingly pronounced, with the working class subjected to harsh conditions, low wages, and limited opportunities for social mobility (Nuraeni, Saprudin, and Susilawati 2021).

In Javanese society, the class system is similarly stratified, with a clear division between the aristocratic "*Ndara*" class and the working-class "*Wong Cilik*." Despite the Javanese work ethic, which emphasizes tenacity and cooperation, the proletariat remains vulnerable to exploitation under both colonial and contemporary economic systems (Buntuan 2014). The philosophical principle of "*Nrima*" (resignation) reflects the Javanese people's acceptance of fate, which can be seen as both a coping mechanism and a form of passive resistance to systemic injustice (Sugianti, Syamsumarlin, and Raemon 2020). However, as Marx highlighted, the capitalist system intensifies this alienation, as the laboring class becomes increasingly disconnected from the value of their labor.

In the last decade, scholars have increasingly focused on grassroots activities and community-based social movements that advocate for the rights and well-being of marginalized groups (Jacobsson and Korolczuk 2020). In this context, civil society is understood as a collective of individuals or organizations operating on shared principles without any

coercive motivations. Civil society is fundamentally independent, operating outside the influence or control of government, and is driven by substantive values. One important manifestation of civil society is the grassroots community. Grassroots society can be defined as a group that takes collective action based on principles of equality, often working to address disparities related to race, ethnicity, and other social inequalities (Kunreuther 2011). In this framework, grassroots communities create spaces for marginalized groups to advocate for their rights and challenge systemic inequities.

However, grassroots societies, despite their critical nature, tend to operate on a small, localized scale. They are typically not associated with elite power structures, and their actions are often limited to addressing immediate social needs rather than broader systemic change. Wright Mills' research on the "Power Elite" demonstrates how a small, elite group wields disproportionate influence behind the scenes of government and decision-making processes (Coleman 1993). These elites orchestrate key decisions and hold significant control over societal structures. In contrast, grassroots communities, while they represent the majority in terms of population, hold a minority position in terms of power and influence (Mawardi 2019). Nevertheless, grassroots movements are often characterized by principles of accountability and internal democracy, as they reject hierarchical structures in favor of collective action and shared responsibility. As such, these movements aim to foster democratic systems that prioritize justice and welfare for all.

In the broader context of societal diversity and mobility, the philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" (whether or not we eat, what matters is that we gather) emphasizes the importance of maintaining familial and social bonds over material wealth. In this philosophy, "*Mangan*" symbolizes material possessions, while "*Kumpul*" represents friendship and togetherness. Even in the absence of material



wealth, the maintenance of fraternal and familial ties is considered paramount (Amin 2018). This philosophy prioritizes values of family and friendship over material gains and encourages the preservation of relationships as a core aspect of social unity. It serves as a guide for maintaining collective spirit amidst societal changes and challenges, particularly those brought about by individualization. "*Mangan Ora Mangan Sing Penting Kumpul*" thus offers a reminder that life requires balance, and that while modernization may encourage exploration of the external world, it is essential to maintain the essence of kinship and togetherness.

Although modernization fosters opportunities for global exploration, this philosophy does not reject change; rather, it underscores the importance of preserving core values such as kinship, even in a fast-paced, modern world. Despite the pressures of contemporary life, the values of togetherness and family remain vital. The strength of these bonds fosters interdependence and mutual support, reinforcing interpersonal relationships. Interestingly, the philosophy also acknowledges that the strength of relationships does not negate the distinctiveness and individuality of each person involved. Within these relationships, each individual retains their unique identity and characteristics, which in turn enriches the bond (Tandywijaya 2020).

The philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" offers a more expansive concept of togetherness, extending beyond physical presence to encompass shared experiences and meanings. It highlights the significance of togetherness, not only in the form of physical gatherings but also in the emotional and experiential connections between individuals. Javanese society teaches that true happiness is derived not from material possessions or the quality of food but from meaningful social interaction and close relationships. The principle suggests that collective well-being

takes precedence over individual material wealth, reinforcing the importance of community solidarity.

Moreover, "*Mangan Ora Mangan Sing Penting Kumpul*" transcends the idea of merely gathering for physical encounters; it also includes emotional gatherings with family, friends, and colleagues. This philosophy promotes the notion that togetherness is rooted not just in physical proximity but also in emotional connections and strong interpersonal relationships. Happiness, according to this view, is not contingent on material luxury or the richness of food; even in the simplest circumstances, the act of "*Kumpul*" can bring joy. This philosophy reflects the deeply held value that human interaction and warm communication are more important than material wealth. It serves as a reminder that the greatest pleasures in life come from the bonds we form with others, rather than from material possessions

## 2. *Javanese Philosophy "Mangan Ora Mangan Yang Yang Penting" as a Form of Social Solidarity*

Social solidarity refers to the sense in which each individual feels a connection to others, bound by a shared fate, loyal friendships, social integration, or close relations within their communities (Soerjono 1985). Sociologists use the term to describe relationships or interactions among people in social communities. Solidarity can also be interpreted as a "group feeling," a collective sense of unity among individuals who identify with a common cause or group (Yusrifa 2017). Emile Durkheim, a pioneering sociologist, first introduced the concept to explain various forms of social bonding. He classified solidarity into two main types: mechanical solidarity and organic solidarity (Johnson 1988).

Mechanical solidarity, the first form, emerges in societies where individuals are highly similar, and where differences between them are minimal. This type of solidarity is based on shared values, norms, and beliefs within the community. Societies characterized by mechanical solidarity tend to exhibit strong social integration because members share

common worldviews, moral values, and social norms, which in turn fosters uniform social relations (Turner 1994). As societies evolve, organic solidarity begins to develop, marking a more complex form of social cohesion. Organic solidarity is associated with societies that experience greater social differentiation and the specialization of roles. As a result, differences between individuals become more pronounced, and social structures grow increasingly complex and interdependent.

Organic solidarity typically arises in more developed societies, particularly in urban environments, where individuals' interactions are driven more by mutual dependence or specific shared interests (Turner 2003). In both mechanical and organic solidarity, a key element is the concept of collective consciousness or "collective conscience." This shared moral framework binds individuals together and guides their behavior within the community. Without collective consciousness, societies risk experiencing a breakdown of norms, leading to social disorder. Durkheim referred to this state of breakdown as *anomie*, a condition characterized by normlessness and a lack of direction, which often occurs during periods of transition from mechanical to organic solidarity (Johnson 1988).

In relation to social solidarity, the Javanese philosophy of "*Mangan Ora Mangan Tetep Kumpul*" (whether we eat or not, what matters is that we gather) underscores the importance of not just material well-being but also shared spiritual and moral growth (Widodo 2017). This philosophy views togetherness as a condition in which strong relationships between individuals do not erase their unique identities. Instead, "*Mangan Ora Mangan Sing Penting Kumpul*" encompasses a broader idea of togetherness, extending beyond interpersonal relationships to include engagement with objects, spaces, and shared experiences. In this way, togetherness is endowed with a profound and meaningful dimension that transcends the physical act of gathering.

The philosophy of "*Mangan Ora Mangan Tetep Kumpul*" in Javanese society also reflects deeply rooted cultural values of tolerance and justice. This philosophy is not limited to matters of daily life, such as food consumption, but instead represents a Javanese worldview that prioritizes mutual respect and harmony in everyday interactions. In Javanese culture, tolerance emphasizes the importance of recognizing and respecting individual rights and needs. Even when people have different desires or goals, this philosophy encourages the appreciation of diversity as essential for achieving balanced social justice. The central tenet of this concept is the equality of rights and responsibilities, where each person, regardless of their background, is entitled to equal treatment and protection from discrimination based on ethnicity, religion, gender, or other factors (Anisa and Wibawa 2021).

The philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" further highlights that justice is not confined to material distribution but also encompasses non-material aspects, such as respect, the continuity of social relationships, and a sense of security within the community. This philosophy is an integral part of Javanese cultural values, which emphasize the importance of interpersonal relationships and social unity over individual achievements, such as wealth or status (Sing-Kiat Ting et al. 2023). The phrase "*Mangan Ora Mangan*" conveys that success in life is not solely determined by material wealth or personal accomplishments but by the ability to unite, support one another, and sustain togetherness. Meanwhile, "*Sing Penting Kumpul*" (the important thing is to gather) illustrates that Javanese people place a higher value on social relationships and communal interaction than on individual success. This concept reflects the spirit of togetherness embedded in Javanese culture, where collaboration and mutual aid are prioritized for the common good, without regard to social or economic status (Tandywijaya 2020). This emphasis on togetherness fosters a more egalitarian, democratic, and inclusive society.

By acknowledging that every individual has unique values and potentials, a united society creates a supportive environment in which community members can learn from one another, expand their knowledge, and grow together as a wiser and more cohesive group. The concept of "*Kumpul*" (gathering) further demonstrates that cooperation is not solely the responsibility of one person or group but rather a shared task for the entire community. The philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" has thus become a foundational value for the Javanese people, encouraging them to maintain solidarity and avoid the pitfalls of selfishness, which can be detrimental to the community (Fatimah and Rahmawati 2018).

Such solidarity acts as a bridge that fosters trust and interdependence among community members. As a result, decisions and actions are geared toward achieving the collective good rather than serving personal or group interests. The philosophy of "*Mangan Ora Mangan Sing Penting Kumpul*" serves as a moral compass for overcoming conflicts and resolving differences within Javanese communities. By emphasizing togetherness, individuals are encouraged to seek inclusive and constructive solutions to social challenges (Widiyowati, Kriyantono, and Prasetyo 2018). The strong values of solidarity inherent in Javanese culture have a positive influence on the governance of social relationships, encouraging collaboration and mutual support at various levels of society. Thus, solidarity is not only a moral guideline but also a crucial framework for illustrating the significance of unity in creating harmonious, resilient, and mutually supportive community structures.

### 3. *New Social Movement as a Manifestation of Solidarity with the Philosophy "Mangan Ora Mangan Sing Penting Kumpul"*

Referring to sociological literature, the term "social movement" is defined as a movement organized by a group with the goal of either creating change or maintaining certain societal elements. Cohe explains that a social movement typically has several defining characteristics: clear goals,

strategic plans, and underlying ideologies. Social movements are essentially collective efforts driven by a sense of dissatisfaction or unrest within a group concerning various social, economic, or political aspects of life (Bruce 1983, in Haris, Rahman, and Ahmad 2019). Community development initiatives have the potential to spark new social movements, often referred to as "New Social Movements." These movements arise in response to contemporary societal issues, shaped by new theoretical perspectives. Notable theorists such as Alain Touraine (who coined the term "Programmed Society"), Daniel Bell ("Post-Industrial Society"), Jean Baudrillard ("Postmodern Society"), François Lyotard ("Computerized Society"), and Anthony Giddens ("Capitalism") have contributed to the understanding of how technology, capitalism, and industry exert excessive influence on community culture (Prasisko 2016).

At its core, social movements are grounded in the principles of freedom and collective identity. New social movements, unlike traditional movements, are often characterized by a lack of rigid hierarchical structures and bureaucratic control. Instead, they are united by shared values and common interests, with a primary focus on humanitarian issues that are fundamental to human rights and civilization (Nofrima and Qodir 2021). In this context, the Javanese philosophy of life, "*Mangan Ora Mangan Sing Penting Kumpul*" (whether we eat or not, the important thing is to gather), has become a valuable cultural inheritance passed down through generations. This philosophy not only conveys the importance of food and gathering but also provides a deeper understanding of the relationship between individual needs and the collective good (Nugraha 2019). The literal interpretation of this expression is that whether or not one has food is secondary to the importance of staying united and maintaining social interaction.

In the context of daily life, this philosophy encourages individuals to reflect on how they balance personal needs with the responsibilities of

nurturing family ties and friendships (Anisa and Wibawa 2021). While food and other basic necessities are undeniably essential, "*Kumpul*" (gathering) explores a broader dimension of human experience, emphasizing relationships and the interconnectedness of communities. This message calls upon individuals to engage in social interactions that strengthen communal life and foster unity. The philosophy underscores the importance of balancing external exploration of the world with an appreciation for one's cultural roots. As such, "*Mangan Ora Mangan Sing Penting Kumpul*" is not merely a worldview but serves as a guiding principle for maintaining harmony and preserving the values that define a cohesive and united Javanese society.

#### **D. CONCLUSION**

The findings of this study demonstrate that the Javanese philosophy of *Mangan Ora Mangan Sing Penting Kumpul* plays a significant role in fostering social solidarity, particularly within marginalized communities. The philosophy emphasizes the importance of togetherness and community over material wealth, providing a cultural mechanism for reinforcing social cohesion. This is particularly vital in addressing issues of discrimination and inequality, as the philosophy encourages a collective response rooted in mutual support, cooperation, and equality. It has the potential to serve as a foundation for grassroots social movements, promoting inclusivity and resistance against social injustice.

However, this research is not without its limitations. The study's reliance on qualitative hermeneutic analysis limits its generalizability, as the findings are heavily contextualized within the specific socio-cultural framework of Javanese society. Furthermore, the analysis is largely theoretical and lacks empirical validation through field research, which could have provided a more robust understanding of how the philosophy is applied in real-life social dynamics. The scope of the study also focuses

predominantly on historical and cultural texts, which may not fully capture contemporary interpretations or adaptations of the philosophy in modern contexts.

Future research should address these limitations by incorporating empirical methods such as interviews or ethnographic studies to explore how *Mangan Ora Mangan Sing Penting Kumpul* is actively practiced in present-day Javanese communities. Additionally, expanding the analysis to include comparative studies with other cultural philosophies could offer deeper insights into how traditional values can be harnessed to foster social solidarity and combat inequality in diverse settings. This would enhance the understanding of how indigenous philosophies can inform broader social theories and movements.

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