

Structural Equation Model of Javanese Cultural Reference Values on Traditional Javanese Hospitality Toward Eco-Cultural Tourism Sustainability in Central Java

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Abstract *Eco-cultural tourism is a subset of ecotourism in which the distinctive culture of the people living there serves as the main attraction for visitors to a particular location. Based on traditional Javanese hospitality behavior, which is impacted by Javanese cultural values implemented in society, traditional Javanese hospitality delivers a warm reception to make guests feel welcome. In this study, we will examine the sequence of traditional Javanese hospitality behaviors that hosts and their guests go through, beginning with Gupuh (passionate), continuing with Aruh (warm welcome), Rengkuh (accepting a person's presence), Lungguh (providing a seat), and suguh (serve guests), with the reference values of tepa salira (considerate), andhap asor (humility), and ngajeni (respect) playing a big role. This study encompassed 380 Javanese participants residing in the Special Region of Yogyakarta and Surakarta, which are renowned as the epicenters of Javanese culture. This study utilizes structural equation modeling, specifically partial least squares (SEM-PLS). The findings of this study demonstrate that the traditional Javanese principles of hospitality have a significant impact on the hospitality conduct of Javanese individuals. Furthermore, considerate values, which are deeply rooted in Javanese culture, play a crucial role in shaping the array of traditional Javanese hospitality behaviors.*

Keywords: SEM-PLS, Cultural Value, Javanese, Hospitality, Eco-Cultural Tourism

INTRODUCTION

The tourist industry is a vital sector for the nation. Tourism has the potential to generate substantial revenue in foreign currency for a nation (Brida & Risso 2008). The tourism industry is important for more than just the economy. It's also important for society, culture, and the environment. For long-term benefits, a country should handle tourism wisely and carefully. Ecotourism is a tourism concept that refers to the implementation of principles of sustainability into all tourism operations. Ecotourism is often regarded as a kind of

sustainable tourism (Kotler et al., 2014). Among the various definitions offered by researchers and practitioners in defining ecotourism, Avenzora (2013) offers the concept of ecotourism, which must be interpreted not only as a tourist activity in natural, untouched, and remote destinations, but also as the spirit and soul of every form. Ecotourism activities are implemented by adhering to seven primary principles: ecological sustainability, economic sustainability, socio-cultural sustainability, tourist experience, tourist satisfaction, tourist memories, and enhancing tourist knowledge. Eco-cultural tourism is an emerging kind of ecotourism.

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Eco-cultural tourism is a derivative of ecotourism that integrates the ecological features of a location with its socio-cultural attractions in order to appeal to visitors (Quintana, 2020). Eco-cultural tourism is a concept that combines ecological and cultural landscapes to create a tourist paradise (Cajee, 2014). Eco-cultural tourism has been identified as a means of empowering and improving local communities (Wallace & Russell, 2004). This is also in line with what was mentioned by Gang (2011) the success of eco-cultural tourism depends on its acceptance by local communities and their participation in its development. Eco-cultural tourism may restore local traditions and cultural values, as well as renew degrading natural resources (Guri et al., 2020). The eco-cultural approach is useful in providing guidance and examining equality and justice in environmental, economic, and socio-cultural matters, especially for local residents (Jamal et al., 2010).

Therefore, eco-cultural tourism can serve as a variant of ecotourism that fosters environmentally and socio-culturally responsible conduct among visitors while encouraging their participation in cultural and environmental preservation. Jopp et al. (2022) found that tourists who can be targeted in the eco-cultural segment are those who are motivated by ego, escape, nature, new experiences, and social-seeking reasons. The eco-cultural system is a complex and interconnected system between three components that interact and influence each other, namely ecology, tourism, and culture (Lu et al., 2023). Tiberghien et al. (2017) revealed that performative aspects contribute to the perceived authenticity of tourists through eco-cultural experiences such as spontaneity and host-guest relationships through higher cross-cultural interactions. Tourism development models that incorporate participatory activities for hosts to develop reciprocal relationships with their guests with minimal involvement from tour operators can be an option for those wishing to experience authentic eco-cultural tourism.

The unique culture of a region can be an important factor in attracting tourists to visit eco-cultural tourism. The significance and principles of life are ascertained by observing the conduct of indigenous individuals in the visited locations, which serve as the motivating elements for visitors to choose a destination (Antara & Prameswan, 2018). Value is a concept that is difficult to understand (Gronroos, 2011), is relativistic, and is comparative (Prebensen & Xie, 2017). A value can be an experience that leads to satisfaction that positively influences behavior (Buehring & O'Mahony, 2019). Values are assumed to be an important motivational force for forming beliefs about sensory preferences as well as health, nutrition, safety, and quality, in addition to providing a stable basis for influencing attitudes and behavior (Govaerts & Ottar Olsen, 2023). Cultural values are values that are agreed upon and embedded in a society, which are rooted in habits, beliefs, and symbols with

certain characteristics that can be differentiated from one another as a reference for behavior and responses to what will happen or is happening. Culture is defined as "shared values" (individuals' perceptions of how things should be) and "beliefs," i.e., individuals' perceptions of how things are done (Choden et al., 2019). Cultural values emphasize shaping and justifying individual and group beliefs, actions, and goals. Institutional arrangements and policies, norms, and everyday practices express the underlying cultural value emphasis in society (Schwartz, 2009). People are often formally and informally socialized to act and embrace values according to their culture (Donohue, 2020). The values of a particular society have become the most central feature of culture, as they are seen to shape and justify certain beliefs, attitudes, goals, and actions of individuals and groups (Dobewall & Rudnev, 2014). Cultural values are a manifestation of the way the values of all individuals in a culture organize collectively (Witte et al., 2020). Cultural values are the shared values and norms that individuals follow, along with the personal beliefs they develop based on their unique individual experiences (Latif et al., 2019). Cultural values play an important role in a society's journey towards sustainability (Nosrati et al., 2023).

Indonesia is an archipelagic country known for its cultural diversity and natural beauty. There are 17,000 islands and 1,331 ethnic groups, as well as 801 types of languages, making Indonesia rich in culture and diverse cultural values. Javanese are the largest ethnic group in Indonesia and have unique and diverse cultural characteristics. The diversity of Javanese culture can also be seen in various language dialects, types of art, food, and traditional ceremonies. Further examination reveals significant parallels between the cultural aspects of one civilization and those of another, particularly those connected to culture as a cultural system (Mattulada, 1993). In Javanese society, one element of the cultural system that is maintained and still taught from one generation to the next is the original cultural values and ethics of the Javanese people. The influence of Hinduism and Buddhism in Java led to a conception of a royal system based on a strong relationship between the natural structure of the universe and human reality. This makes the Javanese's view of the world developed from nature and visible in their culture and society (Suseno, 2001). This is in accordance with what Holt (1967) stated in Koentjaraningrat (1984), that a good Javanese will try to harmonize the inner and outer, or vice versa, so that stability can occur even though it is based on conflict. Javanese culture is centered in two cities that were once the capital of the Mataram Kingdom, namely Yogyakarta and Surakarta. These two cities are still centers of Javanese art and literature (Suseno, 2001). Javanese people prioritize the notion of respect, which is manifested in relationships between people. This understanding of respect has become a Javanese mental construction, namely that in social relations, everyone has their own place, and

therefore everyone should respect that place so as not to cause imbalance or conflict. The application of this understanding of respect can be seen as Javanese social awareness related to time and place, which is better known by Javanese as *upload-unggah*. This awareness places every Javanese in one harmonious unity in place and time, which is conceptualized in a single sense (Permanadeli, 2015).

Tourists should be able to directly experience Javanese cultural values when visiting a tourism location in Central Java, particularly the Special Region of Yogyakarta and the City of Surakarta. Dawson (2010) argues that the cultural tourism component changes the approach to hospitality because hosts (local communities) are required to display cultural values and traditions when welcoming and providing hospitality to foreigners. Behavior driven by Javanese cultural values can be in the form of hospitality provided by Javanese people when interacting with local people in Java. Javanese hospitality reflects the values and behaviors of togetherness, friendliness, and respect, which can be a special attraction for tourists.

Hospitality in general has also been proven to be an element that can attract tourists to visit. According to Mill and Morrison (1992) in Sharma (2013), a tourist destination does not only consist of attractions, infrastructure, and transportation, but also hospitality aspects. In today's competitive business world, hospitality is recognized as one of the key success factors in the tourism industry (Ariffin, 2013). Hospitality requires tourists or guests to feel that the host welcomes them through generosity, a desire to please, and by showing respect (Lashley 2008). Hospitality is a space where tourists can feel welcome when visiting a place or area; in other words, people do not want to go to a place or area that does not make them feel welcome (Mill, 2000). Another definition states that hospitality ranges from a code of ethics towards guests to the provision of food and drinks (Browner, 2003; Pohl, 1999; Walton, 2000). Anthropologist Selwyn (2000) defines hospitality as a cultural form, paying special attention to how familial and friendly relations work through the dialectic between hospitality and hostility. Hospitality is an honor for the host, who is visited by guests, treats these guests with respect, and offers them comfort, security, and entertainment (Alan & Chen, 2007). The basic concept put forward by Vallene Smith in the 1970s has confirmed that hospitality is very strongly related to the concept of interaction between hosts and guests as a basic structure used in understanding social interactions between tourists and local residents, whether for commercial or non-commercial purposes. commercial. O'Gorman (2007) identified five dimensions of hospitality. These dimensions are (1) noble traditions, (2) fundamental aspects of human existence, (3) stratification, (4) diversity, and (5) The fundamental significance of human development. Thus, hospitality that is specific and strongly influenced by the

noble cultural and traditional values of a tribe can be said to be traditional hospitality.

The concept of traditional Javanese hospitality is structured based on several aspects related to interaction and communication between hosts and guests. These aspects pertain to cultural norms and conduct in the context of communication. According to Sunarmi (2017), traditional Javanese hospitality behavior when communicating is based on the principles of *Gupuh* (passionate), *Aruh* (warm welcoming), *Rengkuh* (accepting a person's presence), *Lungguh* (providing a seat), and *suguh* (serving guests). Of fact, the ideals maintained by Javanese society might impact traditional Javanese hospitality conduct. Homer and Kahle (1988) developed a value-attitude-behavior theory, which states a causal model that links values, attitudes, and behavior. Behavior can be directly influenced by values. Javanese symbols and sermons are used in Javanese culture to convey a variety of concepts. Symbols and sermons like these contain timeless principles that may improve people's relationships with one another and the world at large. The values that are widely known and should be used by Javanese people are *tepa salira* (considerate), *andhap asor* (humility), and *ngajeni* (respect). (Purnomo, 2019). The value of *tepa salira* (considerate) shows excellence in living together and is an ethic that seeks to maintain social balance (Istikomah & Hardiyanto, 2021). The value of *andhap asor* (humility) means humbling oneself while elevating others. *Andhap ashor* (humility), in Javanese society, displays correct behavior involving and recognizing social hierarchy and humbles oneself politely when dealing with someone of a higher rank (Irawanto & Ramsey, 2011). The value of *ngajeni* (respect) is defined as a polite language expression (Santoso, 2016).

Central Java's traditional Javanese hospitality is sure to be a one-of-a-kind experience for visitors, but no one has ever looked into the best ways to put these ideals into practice. Additionally, no research has ever examined how these values have shaped traditional Javanese hospitality behaviors, despite the widespread belief that values directly impact actions. In order to understand the prevailing values in traditional Javanese hospitality behavioral patterns and the proper practices that Javanese people should follow while interacting, this research seeks to construct a structural model of traditional Javanese hospitality.

Structural equation modeling (SEM) was used to find the most important factors, test complicated imaginary relationships, and figure out how strong the connections were between the factors. 2023 Sukharev et al. It is part of the second generation of multivariate statistical methods and can be used to figure out complicated cause-and-effect connections involving many hidden factors, like indicators, constructs, and structural measurement models (Hair et al.,

2017). This study uses a method called partial least squares (PLS-SEM), which is becoming more popular, to create the traditional Javanese hotel structural equation model. For example, Gonzalo et al. (2023) and Kante and Michel (2023) show that social researchers are using PLS-SEM structural model analysis more and more. PLS-SEM doesn't require the data to be normal, so it can be used with small sample numbers and any kind of data. Also see Chen et al. (2023) and Usakli & Kucukergin (2018). However, the PLS-SEM path model evaluation method doesn't put any limits on

how the variable indices are spread out. It can also handle measurement mistakes better and solve the collinearity problem (Wang, 2022). Andrés-Sánchez and Puchades (2023) say that PLS-SEM shows how each variable in the model contributes and how statistically important it is. There are also good results for the average variance extracted (AVE) and composite reliability (CR) constructs in SEM-PLS. (Paul & Dash, 2021). This study used a structural equation model, which you can see in Fig. 1.

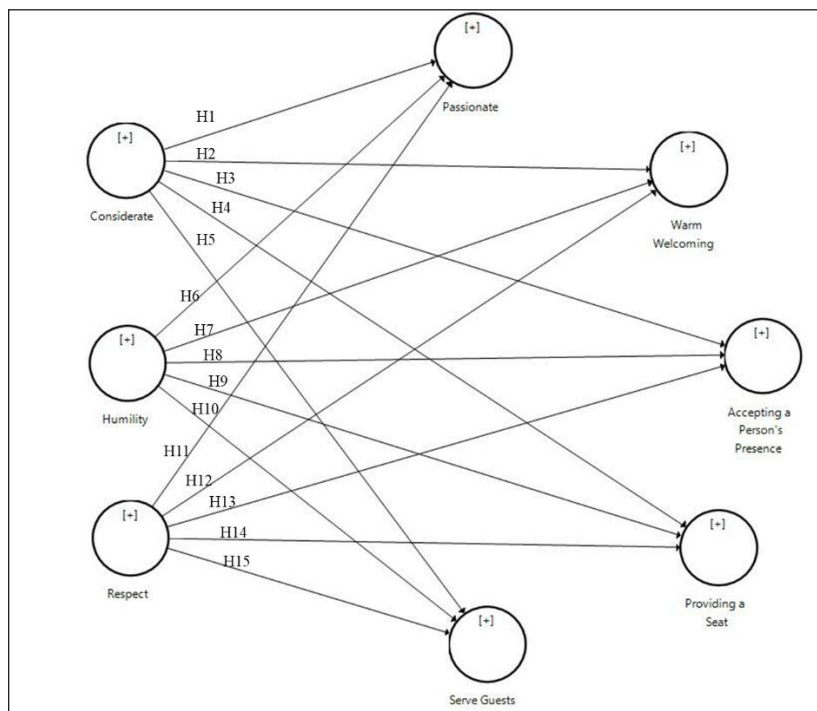


Fig. 1: Conceptual Model of Traditional Javanese Hospitality

In the traditional Javanese hospitality conceptual model, there are 15 hypotheses related to the influence of values on behavior, namely:

H1: Considerate (*tepa salira*) has a significant effect on passionate (*gupuh*).

H2: Considerate (*tepa salira*) has a significant effect on warm welcoming (*aruh*).

H3: Considerate (*tepa salira*) has a significant effect on accepting a person's presence (*rengkuh*).

H4: Considerate (*tepa salira*) has a significant effect on providing a seat (*lungguh*).

H5: Considerate (*tepa salira*) has a significant effect on serving guest (*suguh*).

H6: Humility (*andhap asor*) has a significant effect on passionate (*gupuh*).

H7: Humility (*andhap asor*) has a significant effect on warm welcoming (*aruh*).

H8: Humility (*andhap asor*) has a significant effect on accepting a person's presence (*rengkuh*).

H9: Humility (*andhap asor*) has a significant effect on providing a seat (*lungguh*).

H10: Humility (*andhap asor*) has a significant effect on serving guests (*suguh*).

H11: Respect (*ngajeni*) has a significant effect on passionate (*gupuh*).

H12: Respect (*ngajeni*) has a significant effect on warm welcoming (*aruh*).

H13: Respect (*ngajeni*) has a significant effect on accepting a person's presence (*rengkuh*).

H14: Respect (*ngajeni*) has a significant effect on providing a seat (*lungguh*).

H15: Respect (*ngajeni*) has a significant effect on serving guest (*suguh*).

RESEARCH METHODS

Location

The location of this research was carried out in the Special Region of Yogyakarta and the City of Surakarta, Indonesia. The selection of these two regions was based on the assumption that these two regions were the center of Javanese culture and that the behavior of the people in these regions strongly reflected Javanese culture. There is the Yogyakarta Sultanate Palace in the Special Region of Yogyakarta and the Mangkunegaran Palace in Surakarta as sources of the spread of Javanese culture. Questionnaires were distributed in one sub-district that is close to the palace, one sub-district that is a medium distance from the palace, and one sub-district that is a long distance from the palace. Then, three tourist villages in the Special Region of Yogyakarta and two tourist villages in Surakarta were added. This research was conducted from October 2022 to May 2023.

Respondents of the Research

The participants included in this study were Javanese inhabitants residing in the selected villages and subdistricts. They were required to have been a resident of these areas for a minimum of five years and had to be between the ages of 17 and 75. Thirty respondents are required for each subdistrict and sample village, in accordance with Roscoe's (1975) statement cited in Sekaran (2003) that a minimum sample size of thirty is necessary for each category in a sample consisting of subsamples. There were a total of 380 respondents included in the sample for this study.

Sources and Types of Data

The research is based on two types of data sources: primary data and secondary data. The primary data was collected via surveys in the study region, while the secondary data was received from institutions in the form of publications derived from various papers and literature pertaining to the research subject.

The data acquired in this research may be classified into two categories: qualitative data and quantitative data. The qualitative data collected in this research consist of

community profile data in the sample area, aspects and indicators of traditional Javanese hospitality behavior, and also reference values used by Javanese society today, while the quantitative data in this research is numerical data, such as the results of the scores given by the Javanese people on each indicator of Javanese cultural values and traditional Javanese hospitality behavior.

Method of Data Collection, Instruments of Research and Measurement Scale

The questionnaire that was utilized to collect the data was formulated via direct interviews with the participants and an examination of relevant literature. The instrument utilized in this study was an arranged survey. In order to convert qualitative data into quantitative data regarding the sample community's observance of traditional Javanese hospitality practices, closed-ended questions formulated utilizing the One Score, One Indicator Scoring System method were employed (Avenzora, 2008). This method is an analytical method based on the development of a series of questionnaires to collect data and evaluate various variables that have been determined by the researcher. The scale range used to give a score to each indicator of traditional Javanese hospitality practices is from a score of 1 (never), 2 (rarely), 3 (somewhat rarely), 4 (sometimes), 5 (somewhat often), 6 (often), and 7 (always).

METHOD OF DATA ANALYSIS

Smart PLS 3.0 software was utilized to conduct a partial least squares structural equation model analysis of the data. PLS can be utilized not only to validate a theory, but also to establish relationships lacking a theoretical foundation and to forecast and formulate a theory (Dash & Paul, 2021). With reflective or formative indicators, PLS can also be applied to structural modeling (Jaya & Sumertajaya, 2008). PLS is strongly advised in cases where the model incorporates formative constructs (Robaina-Calderín et al., 2023). In the present study, all traditional Javanese hospitality behaviors comprise formative constructions. The study employed partial least squares structural equation model analysis to examine the impact of traditional Javanese hospitality reference values on individuals' adherence to traditional Javanese hospitality practices during visitor interactions. The foundation of traditional Javanese hospitality's structural model design is the notion that values have a direct impact on behavior.

The aspects and indicators measured in the analysis of traditional Javanese hospitality can be seen in Table 1.

Table 1: Aspects and Criteria of Traditional Javanese Hospitality

Aspect	Indicators	Code
Traditional Javanese Hospitality Behavior		
Passionate (<i>Gupuh</i>)	Opening the door immediately	Y5
	Meet the guests immediately	Y6
	Be enthusiastic	Y7
Warm Welcome (<i>Aruh</i>)	Greeting for the first time	Y8
	Show happiness	Y9
	Greeting in a polite way	Y10
	Greeting with nodding the head	Y11
	Open the conversation	Y12
	Greeting with the smile	Y13
Accepting a Person's Presence (<i>Rengkuh</i>)	A hearty welcome	Y14
	Stand up when welcoming guests	Y15
	Do not enter the room unless you have been invited	Y17
Providing a Seat (<i>Lungguh</i>)	Ask the guests to sit down immediately	Y18
	Don't sit down if you haven't been asked to	Y19
	Give the best chairs for the guests	Y20
	Put our legs over (together)	Y22
Serving Guests (<i>Suguh</i>)	Serving foods and beverages	Y23
	Offering the foods and beverages	Y24
Traditional Javanese Hospitality Values		
Considerate (<i>Tepa Salira</i>)	Paying attention to people when they are speaking	X1
	Knowing how to behave in front of people	X2
	Caring about the person you are talking to	X3
	Demonstrating empathy	X4
	Always being polite	X5
	Responsive	X6
	Pleasing the other person	X7
Humility (<i>Andhap Asor</i>)	No talking about one's own position	X8
	No talking about your own wealth	X9
	No showing pleasure when flattered	X10
	No showing anger when insulted	X11
Respect (<i>Ngajeni</i>)	Respect each other	X13
	Speak softly	X14
	Speak in a language that is easy to understand	X15
	Speak with clear articulation	X16

RESULTS AND DISCUSSION

Respondent Demographics

The survey findings revealed that 48.91% of the participants in this study were male, while 51.09% were female. The

largest proportion of participants, accounting for 34.89%, were between the age range of 42-57 years, while 32.24% were aged between 26 and 41 years. Based on the duration of residency, the findings indicated that a majority of participants (61.21%) had resided for over 15 years, as seen in Table 2.

Table 2: Distribution of Respondents

	Number of Respondents
City	
Special Region of Yogyakarta	190
Surakarta	190
Gender	
Man	177
Woman	203
Age	
17-25 Yrs	92
26-41 Yrs	112
42-57 Yrs	128
58-75 Yrs	48
Length of Residence	
5-10 yrs	81
11-15 yrs	43
> 15 years	256

People who live in the cultural heart of Java were chosen as responders because they are better examples of how Javanese people act when they are hosting guests in the traditional way. People from both near and far away were asked to take part in this study. It is hoped that this range of responses will show how traditional Javanese people show kindness.

Assessments of Validity and Reliability

Based on the model, it is evident that all indicators are both valid and reliable. The model-forming indicators for each item demonstrate statistically significant validity and reliability, with t-values at a P level of 0.001 and a composite reliability (CR) over 0.7. Based on the estimated average variance extracted (AVE) for each construct, all values above 0.60, indicating that the model is reliable and valid (Hair et al., 2017).

Table 3: Assessment of Measurement

Construct	Indicators	Standardized Factor Loadings	T-Statistic	Composite Reliability	Average Variance Extracted
Considerate (<i>Tepa Salira</i>)	X1	0.848	42,942***	0.944	0.708
	X2	0.802	23,515***		
	X3	0.867	39,623***		
	X4	0.839	42,261***		
	X5	0.857	45,361***		
	X6	0.855	39,273***		
	X7	0.819	35,811***		
Humility (<i>Andhap Asor</i>)	X8	0.874	34,690***	0.934	0.781
	X9	0.893	39,198***		
	X10	0.926	70,777***		
	X11	0.840	27,107***		
Respect (<i>Ngajeni</i>)	X13	0.889	55,785***	0.922	0.748
	X14	0.841	31,443***		
	X15	0.909	60,885***		
	X16	0.817	27,421***		
Passionate (<i>Gupuh</i>)	Y5	0.911	63,549***	0.924	0.801
	Y6	0.922	65,120***		
	Y7	0.850	50,752***		
Warm Welcome (<i>Aruh</i>)	Y8	0.799	27,288***	0.901	0.603
	Y9	0.835	28,522***		
	Y10	0.728	13,626***		
	Y11	0.709	21,178***		
	Y12	0.735	21,951***		
	Y13	0.843	39,292***		
Accepting a Person's Presence (<i>Rengkuh</i>)	Y14	0.800	26,296***	0.821	0.605
	Y15	0.739	14,000***		

Construct	Indicators	Standardized Factor Loadings	T-Statistic	Composite Reliability	Average Variance Extracted
	Y17	0.794	30,809***		
Providing a Seat (<i>Lungguh</i>)	Y18	0.809	29,219***	0.854	0.693
	Y19	0.775	19,635***		
	Y20	0.775	22,011***		
	Y22	0.720	18,955***		
Serving Guests (<i>Suguh</i>)	Y23	0.926	73,522***	0.930	0.869
	Y24	0.938	118,996***		

*) $p < 0.1$; **) $p < 0.05$; ***) $p < 0.001$.

PLS-SEM of Javanese Cultural Reference Values on Traditional Javanese Hospitality.

people’s behavior, a traditional Javanese hospitality equation model has been prepared, as shown in Fig. 2.

Based on the concept that cultural values can influence

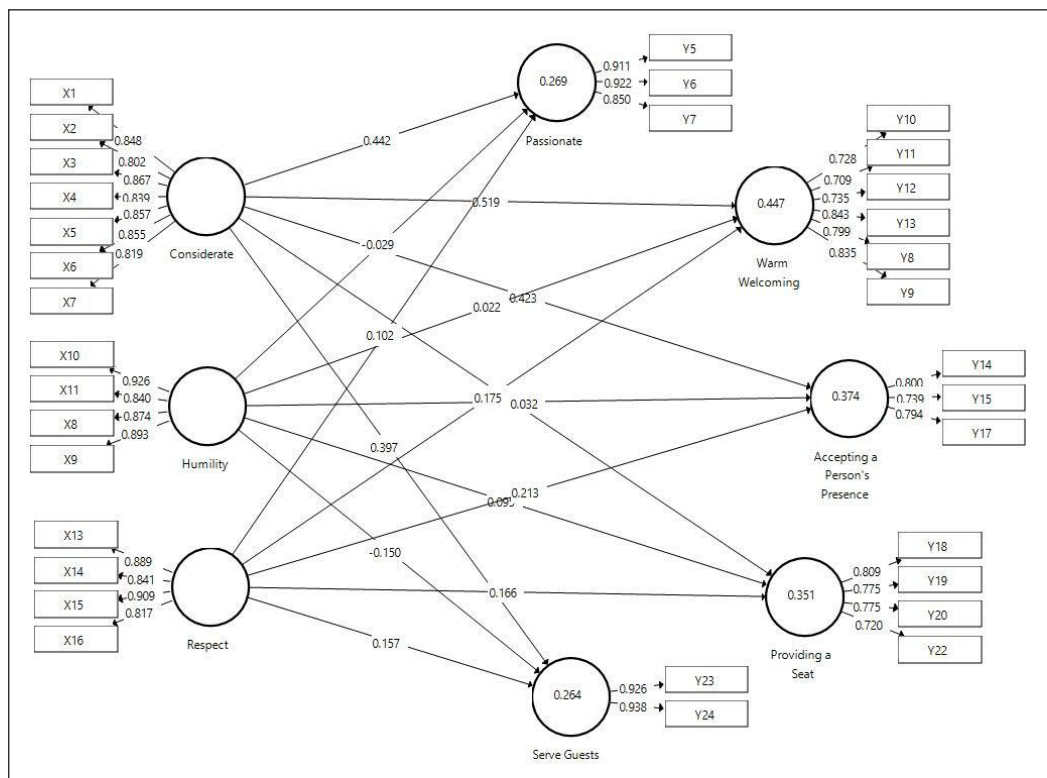


Fig. 2: Results of the Traditional Javanese Hospitality Model

Fig. 2 demonstrates that the considerate (*tepa salira*) value factor significantly impacts all aspects of traditional Javanese hospitality behavior outlined in the model. The impact of being considerate (*tepa salira*) on the passionate (*gupuh*) aspect is 0.442, on the warm greeting (*aruh*) aspect it is 0.519, on the accepting a person’s presence (*rengkuh*) aspect it is 0.423, on the offering a seat (*lungguh*) aspect it is 0.424, and on the serving guest (*suguh*) aspect it is 0.397. Based

on these findings, it can be inferred that the considerate (*tepa salira*) reference value element significantly impacts all aspects of traditional Javanese hospitality behavior in the Javanese people in the Special Region of Yogyakarta and the City of Surakarta.

Table 4 shows an analysis of how much reference value characteristics can explain parts of traditional Javanese hospitality behavior.

Table 4: Analysis R Square on the Behavioral Aspects of Traditional Javanese Hospitality

Aspect	R Square	R Square Adjusted
Passionate (<i>Gupuh</i>)	0.269	0.263
Warm Welcome (<i>Aruh</i>)	0.447	0.442
Accepting a Person's Presence (<i>Rengkuh</i>)	0.374	0.369
Providing a Seat (<i>Lungguh</i>)	0.351	0.346
Serving Guests (<i>Suguh</i>)	0.264	0.258

Table 4 shows that the three traditional Javanese hospitality reference values could represent Javanese people's behavior when practicing traditional Javanese hospitality at a reasonable level, with adjusted R square values ranging from 0.25 to 0.5 (Hair et al., 2017). Many other features, such as cognitive and affective elements, might explain a person's conduct (Levy et al., 2018).

Table 5 displays the outcomes of hypothesis testing for each value pertaining to traditional hospitality behavior.

Table 5: Hypothesis Test Results Using SEM-PLS

	Relationships	Research Models		Hypothesis
		Beta	T-Value	
H1	Considerate (<i>Tepa Salira</i>) -> Passionate (<i>Gupuh</i>)	0.442	5,654***	Supported
H2	Considerate (<i>Tepa Salira</i>) -> Warm Welcome (<i>Aruh</i>)	0.519	7,763***	Supported
H3	Considerate (<i>Tepa Salira</i>) -> Accepting a Person's Presence (<i>Rengkuh</i>)	0.423	5,714***	Supported
H4	Considerate (<i>Tepa Salira</i>) -> Providing a Seat (<i>Lungguh</i>)	0.424	4,907***	Supported
H5	Considerate (<i>Tepa Salira</i>) -> Serving Guests (<i>Suguh</i>)	0.397	5,477***	Supported
H6	Humility (<i>Andhap Asor</i>) -> Passionate (<i>Gupuh</i>)	-0.02	0.715	Not Supported
H7	Humility (<i>Andhap Asor</i>) -> Warm Welcome (<i>Aruh</i>)	0.022	0.549	Not Supported
H8	Humility (<i>Andhap Asor</i>) -> Accepting a Person's Presence (<i>Rengkuh</i>)	0.032	0.820	Not Supported
H9	Humility (<i>Andhap Asor</i>) -> Providing a Seat (<i>Lungguh</i>)	0.095	2,018**	Supported
H10	Humility (<i>Andhap Asor</i>) -> Serving Guests (<i>Suguh</i>)	-0.15	3,905***	Supported
H11	Respect (<i>ngajeni</i>) -> Passionate (<i>Gupuh</i>)	0.102	1,407	Not Supported
H12	Respect (<i>ngajeni</i>) -> Warm Welcome (<i>Aruh</i>)	0.175	2,405**	Supported
H13	Respect (<i>ngajeni</i>) -> Accepting a Person's Presence (<i>Rengkuh</i>)	0.213	2,893***	Supported
H14	Respect (<i>ngajeni</i>) -> Providing a Seat (<i>Lungguh</i>)	0.166	2,031**	Supported
H15	Respect (<i>ngajeni</i>) -> Serving Guests (<i>Suguh</i>)	0.157	2,110**	Supported

*) $p < 0.1$; **) $p < 0.05$; ***) $p < 0.001$

Table 5 illustrates how the considerate aspect significantly influences every aspect of traditional Javanese hospitality behavior. The humility factor appears to have significant effects on serving guests and assigning seats, but it has less of an impact on accepting a person's presence, passionate, and warm welcome aspect. Accepting someone's presence, giving them a seat, serving them, and giving them a warm welcome are all greatly impacted by the respect aspect, but not the passionate part.

DISCUSSION

The influence of cultural values on human behavior is substantial, as it determines group norms, attitudes, and social interactions. The Javanese people frequently observe these traditional hospitality values—consideration, humility, and respect—in their daily lives—because they establish a solid foundation for harmonious and inclusive social

relationships. Having a harmonious rapport between the host and visitors will undoubtedly contribute to the guests feeling at ease and appreciated by the host. Traditional Javanese hospitality values significantly shape the distinctive Javanese demeanor when engaging with visitors.

Hoyer and MacInnis (2008) devised a system for categorizing global values, distinguishing seven primary groups: maturity, self-direction, achievement, enjoyment, security, prosociality, and restrictive conformity. There are two types of global value within the seven categories: terminal value and instrumental value. The majority of criteria for values such as consideration, humility, and respect in traditional Javanese hospitality fall into the restrictive conformity category and also the prosocial category. Restrictive conformity and prosocial values are more collective or group-oriented. Homer and Kahle (1988) provide eight value variables in their value-attitude-behavior theory:

self-fulfillment, excitement, sense of accomplishment, self-respect, sense of belonging, being well-respected, security, fun and enjoyment, and warm relationships. The values of considerate (*tepa selira*), humility (*andhap asor*), and respect (*ngajeni*) in traditional hospitality can be included in the values of warm relationships and being well-respected. Based on these two views, it seems that traditional Javanese hospitality principles mostly revolve around relationships with others, emphasizing warmth, respect, and minimizing self-centered principles.

Considerate values, also known as *tepa salira*, encompass several characteristics like empathy, embracing diversity, and a spiritual understanding of managing emotions in the context of caring and sentiments (Tupan et al., 2022). When considering a situation, it is important to demonstrate empathy or a sense of unity (Purnomo, 2019). Considerate value (*tepa salira*), also refers to the assessment of behavioral activities directed towards others by contemplating if they were to occur to oneself (Istikomah & Hardiyanto, 2021). The concept of humility (*andhap asor*) refers to the virtue of placing oneself in a subordinate position when engaging with others. Humility (*andhap asor*) is a virtue that promotes balance and unity in life. It entails showing respect to those in a superior position and maintaining humility in one's own behavior (Istikomah & Hardiyanto, 2021). In order to prevent unfavorable evaluations, the concept of humility (*andhap asor*) is employed to refrain from self-praise through self-deprecation (Sukarno, 2015). The concept of respect (*ngajeni*) entails acknowledging the superiority of others and necessitates genuine surrender to their authority, which should be communicated in a suitable manner (Irawanto & Ramsey, 2011). The use of respect is utilized to prevent conflict and establish societal peace (Santoso, 2016).

Passionate behavior (*Gupuh*) encompasses a sense of joy that is shown via a quick and sincere attitude. Enthusiastic (anxious) conduct may also be observed when hosting visitors, since the host is willing to interrupt their own activity in order to greet the guest (Sunarmi et al., 2017). Hosts engage in passionate behavior actions, such as promptly opening the door and warmly greeting visitors with enthusiasm. The effect of warm greetings may be observed in verbal expressions that are accompanied by clothes, as well as facial emotions, and body language throughout interactions. The host, endeavors to don appropriate attire in order to warmly meet guests (Sunarmi et al., 2017). The warm welcoming (*aruh*) of Javanese people is seen by their practice of beginning greetings, displaying smiles, and acknowledging others by nodding their heads. In Javanese culture, a gesture of nodding the head during a welcome is regarded as a sign of approval and harmony. In addition to nodding, greetings in Javanese culture can also be conveyed with a handshake.

Accepting a person's presence (*rengkuh*) is broadly defined as accepting someone's presence even though their presence is unexpected. In traditional Javanese hospitality, welcoming guests is done by the host standing up when welcoming sincerely, and then the host must immediately say verbally to invite the guest to enter the room. As a guest in traditional Javanese hospitality, it is impolite to enter the host's room before being invited by the host. The same thing is also done in terms of providing a seat (*Lungguh*); the host should immediately verbally invite guests to sit, and guests can be considered impolite if they sit without verbal permission from the host. Providing a seat (*lungguh*) means inviting guests to enter the house and sit in a place that has been prepared. When sitting, the legs should not be placed crossed but with the legs pressed together. In traditional Javanese hospitality, serving guests (*suguh*) to guests seems to be an obligation. In the concept of Javanese society, there is a term for the guest: *disubyo subyo suguhan dahaharan kang maneko warno* (the guest is welcomed with a variety of meals) (Sunarmi et al., 2017). Verbal sentences that invite guests to enjoy food and drinks must be stated clearly. In Javanese culture, it is also known that drinks should have a sweet taste. A taste that is bland or not sweet can be interpreted by guests who come as the host's rejection of them.

When used in the hospitality sector or in businesses associated to tourism, such as restaurants and hotels, it is important for the workers of these establishments to approach and greet tourists. To keep to the traditional Javanese hospitality while welcoming visitors in restaurants and hotels, one might employ greeting gestures like as smiling, nodding, and laying the right hand over the left hand, positioned below the navel. When welcoming visitors, workers should employ thumb gestures to indicate the direction of entry and assist them inside the room.

Javanese cultural values encompass basic principles that are universally embraced by all countries, however the manner in which these values are interpreted may vary across various cultures. These principles are crucial in shaping the identity and fostering the pride of the Javanese people in their cultural heritage. Maintaining the distinctive Javanese cultural identity relies on preserving traditional Javanese hospitality values. This is crucial as it not only influences people's conduct, but also serves as the foundation for the endurance and continuity of Javanese society.

CONCLUSION

The reference values of traditional Javanese hospitality have a significant impact on Javanese people's behavioral practices while applying traditional Javanese hospitality on a daily basis. Considerate (*tepa salira*) values are have a big impact on Javanese culture in a variety of interactions with

their visitors, beginning with passionate (*gupuh*), warmly welcome (*aruh*), accepting a person's presence (*rengkuh*), offering seats (*lungguh*), and serving guests (*suguh*). Other reference values, such as humility (*andhap asor*), which has a significant influence on the behavior of providing seats (*lungguh*) and serving guests (*suguh*) only, and respect (*ngajeni*) values, which has a significant influence on the aspects of warm welcome (*aruh*), accepting a person's presence (*rengkung*), providing seats (*lungguh*), and serving guests (*suguh*). These traditional Javanese hospitality reference principles must be kept in order to preserve its distinct cultural character and make it a popular tourist destination.

Knowing the principles of traditional Javanese hospitality would undoubtedly improve intercultural understanding while engaging, assist social adaption by altering Javanese society's norms, habits, and values, maintain Javanese cultural heritage, and help prevent conflicts.

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