

Gratitude of Generation Z in the Context of Javanese Culture: is 'Nrimo Ing Pandum' Still Relevant?

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Abstract

Generation Z is entangled in prestige and the FOMO (Fear of Missing Out) phenomenon due to lifestyle and social interactions. Generation Z has a relatively wasteful financial situation that impacts other financial problems, especially as they work in Yogyakarta—one of the poorest cities in Indonesia with the second highest expenditure in Java. This raises concern over their psychological and financial well-being. The urgency of this study lies in the need to understand how internal psychological resources such as gratitude, rooted in cultural values like nrimo ing pandum (Javanese acceptance), can help Generation Z navigate economic pressures and lifestyle demands. Amidst modernization and consumerism, traditional values are at risk of being eroded, making it essential to explore how such values are interpreted and lived today. This study aims to explore the picture of gratitude of Generation Z who work in Yogyakarta in the context of Javanese culture nrimo ing pandum. This study combines phenomenological methodology with a qualitative approach. In-depth interviews and observations were conducted with five Generation Z employees working in Yogyakarta. Thematic analysis is the analysis method used in this study. The results found that Generation Z workers have demonstrated patience and gratitude, but a lack of nrimo (acceptance), due to a reckless attitude shaped by the pursuit of prestige and FOMO-driven consumptive behavior.

Keywords: Generation Z; Gratitude; Nrimo Ing Pandum



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INTRODUCTION

Positive connotations can be found in the Javanese philosophical concept of *nrimo ing pandum*. The philosophy of *nrimo ing pandum* is very suitable to be applied to the lives of generation Z, especially when depression and ambition are the main topics of discussion. The philosophy of *nrimo ing pandum* is right as a guide and balance for life in times like these that demand high standards. This way of thinking serves as a useful reminder that not everything is in our control and sometimes a number of things that are out of our control must be accepted with an open heart. The term "*nrimo ing pandum*" comes from the word "*pandum*" which means giving and "*nrimo*" which means receiving. According to Miftachul 'Ilmi (2022) *nrimo ing pandum* is an attitude of fully accepting past, present, and future events. Utilizing the values of *nrimo ing pandum* aims to achieve peace, tranquility, and blessings in life in addition to reducing disappointment with unsatisfactory events (Prayekti, 2019; Sari, 2021).

Three key components form the attitude of *nrimo ing pandum*, namely *narima* (acceptance), *sabar* (patience), and *gratitude* (Endaswara, 2012). *Gratitude* is one of the important aspects of *nrimo ing pandum*. *Gratitude* is a form of positive emotion in expressing happiness and gratitude for all the goodness received (Seligman, 2002). Furthermore, *gratitude* fosters positive feelings, thoughts, and memories in individuals, which makes them more likely to find positive aspects in their lives to reflect on (Emmons & McCullough, 2004). Watkins et al. (2003) stated that *gratitude*, also called *thankfulness* in psychological research, is an affective characteristic that describes the level of individual feelings of appreciation for the benefits they have received throughout their lives.

The strong elements of *gratitude*, *patience*, and *nrimo* cause the attitude of *nrimo ing pandum* to be easily imprinted in a person's soul so that they can accept all circumstances with an open heart and not get caught up in thinking about bitter experiences of the past and uncertainties of the future (Endraswara, 2012; Soesilo, 2003; Rachmatullah, 2010; Mulyana, 2006; Widayat, 2006; Soeratno and Astiyanto, 2009). Kim and Park (2005) stated that culture has a very central role in perceiving social phenomena. However, some phenomena that occur in the current generation are quite contrary to the meaning of "*nrimo ing pandum*".

In recent years, Generation Z has become a hot topic of conversation until now. Generation Z workers have moral knowing, moral action and moral feeling which are considered very fragile, as a result they tend to be individualistic and indifferent to social interaction. This is supported by the statement Stillman (2017) in the book *How the Next Generation Is Transforming the Workplace*, one of the differences between generation Y and generation Z is that generation Z has a more advanced grasp of technology, is more open-minded and doesn't care too much about norms. News.Republika.co.id (12/1/2022), Minister of Manpower: Generation Z does not have a long-term commitment and only does work as long as it makes them happy. Gen Z prefers a work environment that can provide freedom to advance their careers (Arthur 2018; Hanifah & Wardono, 2020). Generation Z seeks a pleasant environment to work in, with flexible schedules and high paid time off (Stillman & Stillman, 2018).

Yogyakarta is one of the provinces with the lowest salaries in Indonesia, but has the second highest expenditure in Java after DKI Jakarta. (Kompas.id, 2/27/2024) compared to other provinces, the lowest salary deficit for middle-class citizens occurred in DIY with a minus value of IDR 528,496 per person per month. Kompas' calculations, the average income value is IDR 2.66 million per person per month. The average expenditure is IDR 3.17 million

per person per month, including the second highest in Java, after DKI Jakarta. Jogja is one of the poorest cities in Indonesia. The Central Statistics Agency (BPS) explained that the poorest province in Java is the Special Region of Yogyakarta (DIY). As of January 2023, it was recorded that 463,630 people or 11.59% of the total population in the region were living in poverty. The poorest province in Indonesia is Yogyakarta (11.59%), this figure exceeds the average poverty rate in Indonesia which is only 7.60% (Jogjapolitan.harianjogja.com, 1/20/2023).

Based on the determination of the DIY government in January 2024, In Yogyakarta, the 2024 UMK is IDR 2,492,997. Considering that currently many members of generation Z are caught up in prestige issues, this UMK is considered very low. Due to their luxurious lifestyle and high social interactions, members of generation Z have a relatively wasteful financial situation. Relationships are damaged due to the inconsistency of generation Z in prioritizing finances, which also triggers the FOMO (fear of missing out) phenomenon. Alt (2015) FOMO is a phenomenon in which individuals worry that others are having fun while they cannot be directly involved. FOMO can be characterized as the desire to be constantly connected to everything others are doing (Przybylski et al., 2013; Milyavskaya et al., 2022) and to be up-to-date with other people (Siddik et al., 2020).

The latest survey conducted by Radar Jogja on March 24, 2024 found that 36% of Gen Z members have friends who encourage them to spend excessive amounts of money. According to a survey by the Credit Karma Institute, 76 percent of Gen Z are in debt as a result of their risky FOMO behavior. Previous research on FOMO that results in consumer behavior (Aisafitri, 2020; Akbar et al., 2018; Przybylski et al., 2013). In addition to following and imitating advertised models from their social groups, they also often buy products to maintain their appearance or prestige, in addition there is a desire to try more than two of the same products (Sumartono, 2002; Susanti & Setiawan, 2022).

There is another phenomenon among Generation Z, namely the lifestyle of hanging out and drinking coffee has become commonplace (Rahayu, 2019; Solikatun, 2015; Suryani, 2021; Irawan, 2020). The willingness of Generation Z consumers to spend their hard-earned money for coffee and socializing is not surprising. Therefore, the number of UMK in Yogyakarta is considered small and insufficient to meet the needs and lifestyle of Generation Z.

To the best of the researcher's knowledge, there has been no research examining the gratitude of generation Z in relation to the Javanese philosophy of *nrimo* *ing pandum*. This study aims to obtain a picture of gratitude in generation Z who are caught in the phenomena of FOMO, prestige, and coffee consumption which have an impact on other financial problems, while they work in Yogyakarta which has the lowest UMK on the island of Java and is one of the poorest cities in Indonesia.

RESEARCH METHOD

Research Design

This qualitative research uses a hermeneutic phenomenological approach, namely research that presents research results descriptively along with interpretations of the meaning of the experiences experienced by participants (Creswell, 2007). Data collection was carried out through observation and in-depth interviews.

Research Target/Subject

The participant selection method used purposive sampling. Participants consisted of five generation Z working in Yogyakarta, namely T aged 24 years, R aged 25 years, D aged 25 years, I aged 27 years, and R aged 24 years. The participants used were in accordance with the specified criteria, namely generation Z (1996-2010), native people of Yogyakarta and working in Yogyakarta.

Research Procedure

The pre-field stage is carried out before data collection by determining the problem and focus of the research, determining the respondent criteria, and taking care of the consent form. The field work stage is that participants fill out the consent form and are interviewed for approximately 2 hours. Interviews are conducted in a closed room, so that participants can feel comfortable telling their stories. After that, the researcher makes verbatim and marks important statements from the interview results, which are then developed into themes and interpreted and conclusions are made.

Data Analysis Technique

Thematic analysis used in this study is a method for identifying, analyzing, and interpreting patterns of meaning in the form of themes in qualitative data (Terry et al., 2017). The stages of data analysis in this study used six stages proposed by Braun and Clarke (2006). In the first stage, researchers tried to get used to reading participant transcripts repeatedly and actively looking for meaning and patterns in participant statements before coding. In the second stage, codes were manually analyzed before being developed. The third stage is the process of grouping codes into comprehensive themes. In the fourth stage, overlapping themes were reviewed to be combined into one theme. In the fifth stage, themes were defined and clarified in a thematic map (Braun & Clark, 2006; Manjumdar, 2019; Terry et al., 2017). In the sixth stage, researchers compiled a report.

RESULTS

Eleven themes were revealed from the field data, namely: (1) religiosity, (2) viewing family positively, (3) viewing oneself positively, (4) viewing other people positively, (5) viewing work positively, (6) feeling happy with one's life, (7) helping others, (8) awareness of gratitude, (9) patience, (10) acceptance, (11) FOMO.

Table 1. Summary of Results

Sub-Theme	Theme
Worship	Religiosity
Believe in the importance of God	
Consider God fair	
Aware of God's role in life	
Thank God	
Family presence is important	View family positively
The desire to make the family happy	
The desire to protect the family	
No demands from parents	
Feeling lucky	Looking at yourself positively
Surrounded by good people	

Friends support each other	View other people positively
Mature minded friends	
Friends don't judge	
Coworkers support each other	Looking at Work Positively
Coworkers don't bring each other down	
Coworkers respect each other	
Receive salary happily	
Comfortable	
Enjoy life	Feel happy with his life
Happy	
Sincerely help	Helping others
Returning help as thanks	
Parents teach to help others	
Religion teaches us to help others	
Mutual cooperation	
Religion teaches the importance of being grateful	Awareness of gratitude
Be grateful for what you have	
Many people are less fortunate	
Keep trying	Be patient
Stay confident	
Never give up	
Wait	
Accept	Reception
No complaining	
Sincere	
Calm	
Desire to try new things	FOMO
Interested in new places	
Shop for discounted items	
Routine to coffee shop	

Theme 1: Religiousness

All participants acknowledged God's goodness for what they are currently experiencing. Gratitude grew along with the increase in their religiosity and was maintained by the routine of worship that was carried out. Religiosity was expressed by participants in various forms of religious rituals, such as worship, belief in the importance of God, considering God to be just and the All-Arranger, and awareness of God's role in their lives. Most participants believed that what they were experiencing could be a blessing that had been arranged by God. On the other hand, the conditions they were currently experiencing were believed to be God's help in their lives. This was expressed by the participants as follows: (P1.140-148) "God's power really exists ...", (P1.307-309) "... I pray every day when I wake up, when I want to sleep, when I want to eat ...", (P1.160-164) "God is fair ... giving everyone their portion". (P2.19) "...still given life by God until today", (P2.305) "every day I thank God...", (P2.159-163) "...God shows the way", (P2.302-303) "...as much as possible every day must worship...", (P2.167-

171) "...who else helps me if not God". (P3.8-9) "...God's blessings that have been given until now", (P3.104) "...we must try and pray", (P3. 171-172) "...the point is to keep praying", (P3. 256-259) "...I must not forget to worship". (P4.96-99) "...When I am tired, God is my goal...", (P4.137-142) "God makes a way when I am in trouble...", (P4.329-330) "...routinely and there are additional worships that I do". (P5.252-267) "God always hears our prayers...", (P5.289-292) "...Keep praying and doing his obligations such as praying", (P5.305-308) "...If there is no God, I am confused about where to go". In addition, expressions regarding religiosity can be observed in the following quotes:

"For me, God cannot be described, even when I have a problem, there must be a way. When I think, I have a hard time finding a job, I haven't found a job for almost 6 months, that was my lowest point before, my other friends have found jobs, so I tried and prayed every day, so God was there for me and gave me my current job and actually I can't describe what God is like, because God's power really exists, no matter what your problem is, there must be a way, and God will definitely provide a way for our current problems." (P1.140-148).

Theme 2: Viewing family positively

Participants expressed that family is one of the focuses of their lives at the moment, especially their parents. They realize the importance of their parents' presence, it motivates them to make their parents happy and protect them. This was expressed by the participants as follows: (P1.181-186) "My parents never demand anything from their children... the important thing is to always be responsible". (P2.190-191) "...One of my goals in life is to make my family happy". (P3.123-124) "... I have to protect my family". (P4 361-362) "...I want to be able to elevate the status of my parents or my older brother."

Theme 3: Seeing yourself positively

Participants expressed positive views and thoughts about themselves. This can build positive emotions, which ultimately increase the gratitude that exists within them. This was expressed by the participants as follows: (P1.207) "...Other people feel that my life is full of luck", (P1.268-269) "...our positive side will cover our negative side", (P1.273-276) "...Being surrounded by good people is a satisfaction in itself for me". (P2.204-205) "I am lucky to be able to go to college, graduate, work...".(P4.173-183) "I feel lucky...". (P5. 387-394) "...I feel like my life is really lucky now...", (P5.387-394) "I feel lucky to be able to help my friends...".

Theme 4: Seeing others positively

Participants expressed positive views and thoughts about others. Viewing others positively will minimize negative emotions and increase positive emotions in themselves, which will ultimately increase the gratitude in themselves. This was expressed by the participants as follows: (P1.224-227) "...my friends support each other in whatever we do without judging", (P1.233-234) "...with my current friendships I am very grateful", (P1.251-256) "...I don't want to see people from the bad side...". (P2.208-210) "my circle of friends is, thank God, positive, lots of support...". (P5.396-411) "my current circle of friends is more mature... I am grateful to have friends above me".

Theme 5: Viewing work positively

Viewing work positively was expressed by participants in the form of considering a good work environment and supportive coworkers. This was expressed by participants as follows: (P1.91-93) "I am happy working in my current place because the environment is

supportive", (P1.95-99) "...helping each other if there are difficulties, we adapt together, we help each other, so thank God no one brings each other down", (P1.273-276) "I am grateful and accept my salary ...". (P2.71-73) "if the work environment is positive, ma'am, everyone supports. Alhamdulillah I am happy". (P4.202-205) "I am quite happy working there, my coworkers help each other". P5 explained the reason for choosing to work in Yogyakarta (P5.581-591) "The main thing is the comfort compared to other places because in other places they are less respectful of each other".

Participants also expressed their gratitude for the wages they received even though they did not match their work. (P2.85-89) "Actually, it doesn't match the job, but I still accept it happily". (P3.45-46) "...yes, I accept it and am grateful", (P3.49-53) "Yes, I am grateful, ma'am, because the first thing in a job is enjoyment, if you are happy with your job, you will be grateful", (P3.43-44) "...if I am given that much salary, I have to be grateful". (P5.68-74) "I am grateful, ma'am, now I can help my family even if it is a little".

Participants realized that it was previously difficult to get a job. This made them more grateful for their current jobs. (P1.126-131) "I am grateful because previously it was very difficult to find a job...". (P2.126-131) "Alhamdulillah, I am grateful for the job, because there are still many people at this age who are still looking for work, and Alhamdulillah, now I am still very grateful for the job I have."

Participants explained the reasons for staying working in Yogyakarta with the relatively lowest wages in Java. They considered Yogyakarta a more comfortable place compared to other cities. (P2.117-120) "One is because Yogyakarta is a comfortable place, so if you want to move to another city, it feels more comfortable here". In addition, expressions about viewing work positively can be observed in the following quote:

"I'm used to the atmosphere of Jogja, it's relaxed and the people aren't chaotic. I've been to Jakarta, people go to work in a hurry, the roads are congested, here we go to work leisurely, go home leisurely. I really enjoy it, I feel comfortable with it. That's why for now I haven't decided to work out of town because I want to enjoy my work here." (P1.102-113).

Theme 6: Feeling happy with life

Participants feel happy and enjoy their current life. (P1.369) "I enjoy my life and really really enjoy life". (P2.164-165) "... until now I still enjoy and am happy". (P3.199-202) "... we have to be happy..." (P4.285-296) "... for my life journey I am quite happy...". (P5.513-515) "quite happy Alhamdulillah...".

Theme 7: Helping Others

Participants considered that they should help people who had done good to them as much as possible. (P1.324-325) "...don't help others under duress, we must be sincere without thinking about reciprocity". (P2.327-328) "in my religion helping people is an obligation...", (P2.332-335) "My parents always taught me that when someone helps me, I should try to help as much as possible when that person needs it." (P3.266-268) "...We must work together", (P3.272-275) "...we must help people who are in trouble". (P4.352-355) "...I do what I can to help others...". (P5.551-559) "...I was always taught to help others...", (P5.561-565) "...repaying kindness is very important as a sign of gratitude...".

Theme 8: Awareness of gratitude

Participants realized that there were many reasons to realize the importance of being grateful. This is as expressed below: (P1.16-20) "Actually, if you are aware of being grateful,

you should look around, sometimes there are people who have problems but we are fine. Lately, many people are susceptible to illness, but thank God I have been given health. Thank God, until now I am still grateful for what I have now, whether from work, things or goods that I can buy." (P4.14-22) "Seeing other people, especially social media like TikTok often upload videos about friends who are not as fortunate as us, I see that I am grateful because I can get a job at my age now". (P5.19-20) "When I can help my parents, that's when I realize I have to be grateful".

Participants are aware of the need to be grateful because it is one of the things taught in religion. (P2.11-12) "I think being grateful is mainly from religion, it also teaches us to be grateful in everything, so that's what makes me remain grateful." (P3.17-18) "...grateful for the blessings God has given me." They explained their routine in being grateful. (P2.305) "every day I am always grateful". (P3.17-18) "...Every time I pray I am always grateful". (P4.24-27) "Every time I worship I am always grateful...". (P5.68-74) "I am always grateful when I receive anything from God", (P5.545-546) "...Almost every second I am grateful."

Theme 9: Patience

Patience is described that each participant feels that they must continue to try, pray, believe, never give up, and wait when their wishes have not been fulfilled. (P1.153-158) "... if my request has not been fulfilled, it means it is not yet time for me to get it...". (P2.153-155) "I continue to try and believe, maybe just postpone the prayer". (P4.101-107) "... Yes, I must not give up...", (P4.243-247) "... Pray, ask for a way out, if it has not been given, then I will wait and try as best I can", (P4.260-263) "... maybe I have not received my hopes yet but one day it may be given according to my hopes".

Theme 10: Acceptance

Participants felt they had to accept the circumstances given by God in the past and future, whether they were bad or good. (P1.11-12) "...accepting what happens, whether it is the future or the past, just accept it", (P1.13-14) "If I get something bad or good, I try to be grateful and accept it...". (P2.353-354) "...accepting all existing conditions, not complaining...". (P3.50-51) "...we must be able to accept the situation", (P3.57-58) "...accepting what God has given, if given that much, accept it, if given more we must also accept it". (P4.57-58) "...accepting whatever is given", (P4.63-65) "...we accept it because it might be the best for us...". (P5.513-514) "...accepting whatever our circumstances are, good or bad, we must still be grateful", (P5.633-646) "I apply this in my life by always accepting whatever my circumstances are, good or bad, I try to be grateful so that I become more sincere and calm".

Theme 11: FOMO

The FOMO phenomenon experienced by participants was expressed as follows: (P1.42-47) "Sometimes FOMO is more about drinking coffee like a new place, if FOMO is about fashion, it might be more like band t-shirts and like the discount shopping trend on TikTok even though it's actually not necessary". (P2.37-38) "Yes, sometimes ma'am, if there's a new film or if a friend invites you to a new place". (P4.43-47) "Maybe more of an entertainment venue, that interests me more."

Their routine for hanging out is revealed as follows:(P1.51) "Maybe we hang out 5 to 6 times a week". (P2.48) "It depends, sometimes two or three times a week, more often twice a week". (P4.49) "if we hang out quite often, ma'am, maybe 3-4 times a week". (P5.154-162) "because I work in a coffee shop, so we hang out every day".

DISCUSSION

This study aims to reveal the side of gratitude related to the Javanese philosophy of 'nrimo ing pandum' of generation Z working in Yogyakarta. Participants in this study expressed positive views towards people around them, family, and coworkers. Participants considered family to be an important aspect of their lives. All participants wanted to make their families happy and protect them. This finding is in line with Wood's (2008) explanation that gratitude for the existence of other individuals makes individuals have intrinsic motivation to carry out various actions that aim to build positive relationships. In the perspective of motivation theory, family support plays an important role in creating a healthy work-life balance.

In addition, participants also expressed a positive and supportive friendship environment. A person's tendency to be accepted by their social environment is also a factor in gratitude (McCullough, 2002). Social support is defined as acceptance from friends and family towards an individual, which gives the impression that the individual is loved, cared for, appreciated, and helped (Sarafino, 2014). Vroom's Motivation-Expectancy Theory states that employees will be more motivated if they feel that their efforts will be appreciated and respected by their colleagues (Ningsih et al., 2021). Maslow's Social Needs Theory states that the need for social relationships and acceptance is very important for motivation (Oemar, 2022).

Participants in this study expressed a positive view of their work. Participants expressed that even though the wages they received were not in accordance with what they did, they admitted that they still enjoyed their work because of the positive and supportive work environment. This finding is in line with the results of Lestary & Harmon's research (2017) that the work environment is an important thing that determines employee performance.

Participants in this study expressed positive views of themselves and their lives. Several participants expressed that they felt lucky because they were still given pleasure throughout their lives. This finding is in line with Wood (2008) that one of the components of gratitude is where individuals appreciate everything they receive, both tangible and intangible. Al-Fauzan (2008) explains that one of the factors of gratitude is a positive perception in life, individuals will think that everything that comes is good for them, so they always return everything to Allah even though it feels difficult to live.

Participants expressed the happiness they felt in living their lives, they admitted to really enjoying their current routine and life. This finding is in line with the opinion of Peterson & Seligman (2004), gratitude makes someone have a more positive view and a broader perspective on life, namely that life is a gift. McMillen in Krause (2006), gratitude can trigger the emergence of meaning towards oneself which will lead someone's life in a more positive direction. Watkins et al. (2003) stated that gratitude can indicate how far he feels happy (well-being) as seen from satisfaction with his life (satisfaction with life).

Participants expressed the importance of returning the favors that have been given by others. They admitted to returning the favors given by others as a sign of gratitude. This finding is in line with Wood's (2018) opinion that gratitude can be shown by appreciating everything that arises in an individual's life or at moments that are considered valuable. Repaying the kindness of others is a form of warm appreciation for others. Al-Fauzan (2008) warm appreciation for others is the same as appreciating and wanting something good for others.

Participants expressed the importance of helping others. Al-Fauzan (2008) explained that one of the factors of gratitude is good intentions towards others and doing positive things for

others. The tendency to act positively based on a sense of appreciation and goodwill, the attitude of a grateful person can be seen from his positive actions (Al-Fauzan, 2008). Fitzgerald (1998) goodwill towards someone or something, as well as the tendency to act based on the appreciation and goodwill that he has, are related to the last characteristics of grateful individuals. Watkins et al. (2003) gratitude is not only related to appreciation for what is obtained, but there is also an element of expression of appreciation and feelings that can be manifested in actions or goodwill. Wood (2018) explained that expressing gratitude fully and deeply is one way that positively influences attitudes and behavior, both for oneself and others. Individuals usually carry out certain behaviors to show appreciation for what the individual receives.

According to Kneezel and Emmons (2006), gratitude can increase an individual's personal well-being. According to Seligman (2002), gratitude is a positive emotion used to express happiness and gratitude for all the goodness that has been received. This statement is supported by research by Hidayat and Muliadi (2023). Watkins et al. (2003) said that those who are grateful do not feel lacking anything in life and tend to appreciate and feel the small pleasures (simple pleasures) in life that are generally available to everyone, such as air to breathe and water for daily needs.

According to Miftachul 'Ilmi (2022), nrimo ing pandum is an attitude of fully accepting past, present, and future events. In addition to trying to achieve happiness, peace, and blessings in life, the application of the value of nrimo ing pandum is an effort made with the intention that feelings of disappointment with unexpected results can be minimized (Prayekti, 2019; Sari, 2021). This is in line with the participants' experience in interpreting nrimo ing pandum as acceptance of any condition, good or bad, and gratitude for God's blessings. All participants applied nrimo ing pandum as a philosophy so that life becomes more grateful, sincere, and calm.

The aspects that are the main foundation for creating nrimo ing pandum include terimakasih (gratitude), sabar (patience), and nrima (acceptance) (Heryadi, 2013; Soesilo, 2003; Fananie, 2005; Mulyana, 2006; Widayat, 2006; Suratno & Astiyanto, 2009; Endaswara, 2012). The strong elements of gratitude, patience, and nrimo cause the attitude of nrimo ing pandum to be easily imprinted in a person's soul so that they can accept all circumstances with an open heart and not get caught up in thinking about bitter experiences of the past and uncertainties of the future (Endraswara, 2012; Soesilo, 2003; Rachmatullah, 2010; Mulyana, 2006; Widayat, 2006; Soeratno and Astiyanto, 2004; Rahmat, 2002).

The first element as the foundation of nrimo ing pandum is gratitude which is interpreted by respondents as an expression of gratitude to God for all the blessings in life including health, safety, and peace that have been given until now. Nrimo ing pandum viewed from an attitude of gratitude sparks the value of religiosity by linking a pleasure as a gift from God. This concept is based on the teachings of "ukum pinesthi" or destiny which states that God as the source of spiritual values of Javanese society has created and designed harmony among all entities on earth (Darmastuti & Prasetya, 2020). According to Koentjaraningrat (1990) nrimo ing pandum is closely related to the spiritual aspect, giving birth to core values and is timeless.

Respondents accept whatever income they get and remain surrendered to God. This finding is in line with the explanation of Zalshabila & Mulawarman (2012) regarding Javanese people who believe that life is already regulated so that it cannot be changed just like that. The connotation of this opinion is that Javanese people believe in the existence of Gusti Allah or

God. That is what makes them keep trying and remain surrendered to God, so that the gratitude in themselves increases. This is in line with the explanation of Emmons (2012) that gratitude based on religiosity is a state where someone realizes that he is not worthy, but he is given the gift to enjoy his condition. Al-Fauzan (2008) explains something similar, namely gratitude is influenced by the broad view that everything comes from God. Amin (2012) the higher the level of a person's religiosity, the higher the person's gratitude.

Participants expressed that they routinely give thanks for what they have received every day. This is in line with the explanation that individuals carry out activities that are routinely carried out to express gratitude for the goodness received in life (Wood, 2008; McCullough, 2002). Gratitude in psychology studies is an affective trait that describes the level of individual feelings of appreciation for the blessings they have received in life (Watkins et al., 2003). According to Watkins et al. (2003), this happens because most religious people believe that God, the good Giver, is the main source of all blessings. They will be more likely to feel grateful because they will see all the blessings they receive as gifts from God. Participants prioritize God and make God one of the reasons to be grateful. This is because the majority of Indonesian people are religious.

The second element as the foundation of *nrimo ing pandum* is patience which is interpreted as an effort to restrain oneself from emotions of anger or annoyance towards potentials and conditions that trigger negative emotions such as annoyance, anger, or anxiety. R. Soenarto Mertowardjo in his book "Sasangka Djati" patience means being strong in accepting all circumstances, not meaning despair in hope, but a person who is strong-hearted, has many insights, is not short-sighted, and petty. A patient attitude produces positive benefits for participants, namely the belief in the goodness of others. Patience is a support value of resistance that is widely used when people face psychological problems, for example facing stressful situations, disasters or when experiencing emotional conditions of anger (Subandi, 2011).

Great benefits and goodness are God's gifts that are given to patient people (Sagir, 2014). In addition, a calm attitude and self-control are the impacts of patience felt by respondents. This is in line with the principle of *nrimo ing pandum* as a guideline for Javanese people's lives, namely related to self-control so as not to act excessively with anger, disappointment, low self-esteem, and despair, but rather a calm attitude and focus on solving problems (Wulandari, 2017). The patient attitude of respondents is related to feelings of accepting destiny which is God's determination and a test for His servants. A patient attitude can foster a calm attitude, self-control against negative disturbances, and a belief in increasing other goodness that comes from God both to family, oneself, and those closest to them. Patience in this study is shown by the effort to continue working even though the results obtained do not meet their expectations.

The third element as the foundation of *nrimo ing pandum* is acceptance which is interpreted as accepting the circumstances faced is God's will and humans as His servants only need to try and accept the gift (Nuraeni et al., 2021). This attitude of acceptance leads to the principle of *ora ngoyo* in Javanese society as an attitude to guide someone to accept what is and not need to work hard to get the advantages of what they have received (Putri, 2020). *Nrimo ing pandum* is often misunderstood as a concept that surrenders without trying.

The term *nrimo ing pandum* is continued with the sentence *makaryo ing nyoto* which means working in real terms, thus showing that before *nrimo ing pandum* or the attitude of

surrender is applied, there needs to be hard work in life (Endraswara, 2003) and an attitude of survival by accepting and understanding one's own condition (Iswadi, 2017). Humans are only required to try their best and then the results are God's right (Rakhmawati, 2022). In line with the explanation of Suratno and Astiyanto (2009) nrimo is a belief that manungsa sakdrema nglakoni urip (humans only live their lives) and Gusti kang wenang nemtoake (God has the authority to determine).

Accept the guidance, De Jong (1976) quoted from the book Sasangka Djati that this concept is a state or point where individuals can go beyond positive feelings (affective) represented by the word "tranquility". The context of tranquility in this study is when someone accepts whatever is in their life. Nrimo can be defined as calmness in solving problems and the ability to introspect when faced with a problem (Herdiana & Trisepdiana, 2013). Acceptance of this condition is shown by participants with feelings of accepting the wages received even though they are not in accordance with the work done, and remain grateful for everything received. This acceptance makes participants feel peace of mind, peace of mind, and a feeling of always being sufficient with what they have. The attitude of nrimo accompanied by patience will lead someone to feelings of gratitude for the gift from God. This acceptance is accompanied by efforts that have been made previously so that it shows the concept of nrimo ing pandum, makaryo ing nyoto. Nrimo ing pandum also reflects a calm attitude, not being reckless, and accepting whatever happens in life so that it can give rise to other positive attitudes (Panggabean et al., 2014).

This study revealed that almost all participants were caught in the FOMO phenomenon which resulted in consumptive behavior. They also follow a lifestyle of hanging out and drinking coffee, almost all participants drink coffee 3-5 times a week. They are caught in the problem of prestige, because of their high lifestyle and social interactions. Generation Z has a relatively wasteful financial situation, they spend excessive amounts of money. Therefore, the number of UMK in Yogyakarta is considered small and insufficient to meet the needs and lifestyle of generation Z. This can cause a new problem, namely online loans. OJK revealed that as much as 37.17% of bad credit online loans came from generation Z and millennials, namely, aged 19 to 34 years in July 2024. In July 2024, OJK DIY received 950 reports of illegal loan and investment cases.

CONCLUSION

Based on the research results, participants had different experiences regarding gratitude. The description of gratitude resulted in several themes that encompassed all of the research findings. There are three things that form gratitude, namely a strong sense of desire or goodwill towards an individual or something, a warm feeling of appreciation towards an individual or something, and a tendency to act in a constructive way because of the individual's feelings of appreciation and goodwill. The philosophy of nrimo ing pandum is not entirely relevant to today's generation Z. One of the concepts of nrimo ing pandum is acceptance which reflects a calm attitude, not being reckless, and accepting whatever happens. This study revealed that all participants were patient and grateful, but lacked nrimo (acceptance), due to a reckless attitude marked by being caught up in prestige and entering the FOMO phenomenon which results in consumptive behavior. However, based on the research findings, it can be concluded that Javanese cultural philosophy can strengthen the level of gratitude in generation Z amidst the flow of globalization. Further research should consider individual characteristics to provide a

clearer picture of the experience of gratitude according to personality type. The researcher also suggests that further research consider gender factors to understand the differences in causes and impacts. In addition, further research can also compare the picture of gratitude and relate it to different cultures.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Writing - review and editing; Methodology

Author 2: Conceptualization; Data curation; Methodology

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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