

Local Wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* in Patient Safety Culture at The Academic Hospital of Gadjah Mada University, Yogyakarta

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Abstract

In the context of hospital services, patient safety issues are actually something that should receive serious attention from the hospital. However, in reality, many hospitals, including those in Indonesia, do not pay serious attention to this issue. This can be seen from the estimate that of the 421 million hospitalizations worldwide each year, approximately 42.7 million are at risk, with approximately two-thirds of all incidents occurring in low- and middle-income countries. Every year, a large number of patients are injured or die due to unsafe and inadequate health care. In this regard, the at The Academic Hospital of Gadjah Mada University has made various efforts to support the standardization of Hospital Occupational Health and Safety. The hospital views the Occupational Health and Safety as an investment where it is included in the accreditation standards, both from KARS (national) and JCI (Joint Commission International). Based on this, the formulation of the research problem is as follows. (1) Why can the local wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* be implemented in the patient safety culture at The Academic Hospital of Gadjah Mada University? (2) How is the form of implementation of the local wisdom of the *Rukun Agawe Santosa Crah Agawe Bubrah* in patient safety culture implemented at The Academic Hospital of Gadjah Mada University? (3) What are the implications of the local wisdom of the *Rukun Agawe Santosa Crah Agawe Bubrah* in patient safety culture for patient safety at The Academic Hospital of Gadjah Mada University? This research was conducted using a qualitative method with an interpretive approach. The results obtained are, first, the local wisdom implemented in the Javanese philosophy of life, namely the *Rukun Agawe Santosa Crah Agawe Bubrah*, is ontologically, epistemologically, and axiologically applied in patient safety culture at The Academic Hospital of Gadjah Mada University.

Keywords: patient safety, local wisdom, *rukun agawe santosa crah agawe bubrah*.

I. INTRODUCTION

In reality, patient safety has become a global issue, particularly concerning hospital patients. Five key issues relate to this: patient safety, worker or healthcare worker safety, hospital building and equipment safety, which can impact patient and staff safety; environmental safety (green productivity), which impacts environmental pollution; and hospital business safety, which is linked to the hospital's survival.

It must be acknowledged that hospital operations can only operate if there are patients, doctors, nurses, nutritionists, medical equipment, and others. Given these indicators of hospital existence, patient

safety is a top priority in hospital operations. The government, through Indonesian Minister of Health Regulation No. 1691 of 2011, states that good patient care will enhance the quality and image of the hospital itself. According to Sandars and Esmail (2003) in the scientific journal "The Frequency and Nature of Medical Error in Primary Care," a study in the UK identified that medical errors occur in primary care between 5 and 80 times per 100,000 examinations, most of which are related to the diagnostic and therapeutic processes. Prescribing errors were identified in up to 11% of all prescriptions, the largest number of which was related to errors in dosage calculations.

A study in the United States of 33 healthcare practices involving 475 general practitioners reported 608 Patient Safety Incidents (PSI) over a two-year period (Fernald DH, Pace WD, Harris DM, et al., 2004). A Dutch study examining PSI through a review of medical records in healthcare practices found 211 PSI incidents in 8,401 examinations (Sander Gaal, et al., 2011). Of these 211 PSI, 58 had a direct negative impact on patients, and 7 of these required hospitalization due to adverse events.

It is estimated that of the 421 million hospitalizations worldwide each year, approximately 42.7 million are at risk, with approximately two-thirds of all incidents occurring in low- and middle-income countries. Each year, a significant number of patients are injured or die as a result of unsafe and inadequate healthcare. The cost to injured patients and their families is estimated to be in the millions of US dollars. In 2017, the WHO article, "Patient Safety: Making Health Care Safer," estimated that approximately 1 in 10 hospitalized patients suffers an injury, and at least 50% of these cases are preventable.

The importance of patient safety was also emphasized in an Institute of Medicine (IOM) report, "To Err Is Human, Building a Safer Health System" (Linda et al. 2000). The report described research conducted at hospitals in Utah, Colorado, and New York. In Utah and Colorado, the Adverse Event (AE) rate was 2.9%, with 6.6% of these deaths. In New York, the AE rate was 3.7%, with a mortality rate of 13.6%. The Safe Health Care System reports that 44,000 to 98,000 people die annually in American hospitals due to preventable patient safety incidents. This figure is higher than the annual death rate from traffic accidents, which rank eighth among patient deaths in the United States.

The World Health Organization (WHO) has emphasized the importance of safety in patient care. A 2004 WHO publication, compiling hospital research figures from various countries, including

the United States, the United Kingdom, Denmark, and Australia, found adverse events (AEs) ranging from 3.2 to 16.6%. Hospitals are highly complex environments, with hundreds of medications, hundreds of tests and procedures, numerous equipment and technologies, and diverse professional and non-professional staff providing 24-hour patient care. If not managed properly, this diversity and routine of services can lead to AEs, which can result in injury or death. This case prompted the Indonesian government to pay greater attention to patient safety in hospitals.

In Indonesia, the patient safety movement began when the Indonesian Hospital Association initiated the establishment of a hospital patient safety committee in 2005, which later became the Hospital Patient Safety Institute. The benchmark for hospitals to implement patient safety in accordance with established standards is stipulated in Minister of Health Regulation No. 1691 of 2011, which was then refined with the enactment of Minister of Health Regulation No. 11 of 2017. This regulation emphasizes six Patient Safety Targets that every hospital must strive for: accurate patient identification, improved effective communication, improved drug safety, ensuring correct-site, correct-procedure, and correct-patient surgery, reducing the risk of healthcare-related infections, and reducing the risk of patient falls. However, in reality, not many hospitals care about patient safety.

Regarding patient safety issues, The Academic Hospital of Gadjah Mada University has implemented various efforts to support the standardization of Hospital Occupational Health and Safety. Hospitals view OHS as an investment, and OHS is included in accreditation standards from both KARS (national) and JCI (Joint Commission International). According to the Decree of the Minister of Health No. HK.02.02/I/5083/2017 concerning the Implementation of Internal Regulations

(Hospital by Laws), the Quality and Patient Safety Committee is a hospital unit tasked with providing recommendations to the President Director containing clinical and managerial improvement efforts that lead to patient safety through the steps of identifying problems, setting priorities, selecting data collection methods, compiling analyses, establishing improvement efforts, and conducting effective and efficient monitoring and evaluation.

Indonesia is a nation that thrives on religious and cultural diversity. The Javanese cultural appreciation of togetherness in harmony is evident in the philosophy of life, *Rukun Agawe Santosa, Crah Agawe Bubrah*. The phrase *Rukun Agawe Santosa Crah Agawe Bubrah* embodies two core values: the ethical value of respect and the ethical value of openness to the existence and diversity of others. In Javanese, *Rukun Iku Angedohi Padu Don* means harmony keeps away quarrels. Harmony is the primary requirement for building a harmonious community. A Javanese expression related to the terminology of *rukun* is *rukun gawe santosa crah agawe bubrah*, meaning quarrels lead to divorce; harmony builds strength. Humans in relationships mean humans provide space so that others can fulfil their existence. Thus, the presence of others becomes meaningful. The presence of others can complement each other's shortcomings.

With the values and beliefs related to patient safety instilled in every member of the organization, each member will know what should be done in implementing patient safety. Thus, this behavior ultimately becomes a culture embedded in every member of the organization in the form of patient safety culture behavior. Then take action for improvement, conduct an assessment of patient safety culture, the assessment results can be used to identify areas/units to be developed, program evaluation, to make internal and external comparisons and as a basis for policy

making. Based on this, the author is interested in further research on the Local Wisdom of *Rukun Agawe Santosa, Crah Agawe Bubrah* in Patient Safety Culture at the Academic Hospital of Gadjah Mada University, Yogyakarta. Based on the problems that have been described in the background, the researcher formulated the research problem as follows: (1) Why can the local wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* be implemented in patient safety culture at The Academic Hospital of Gadjah Mada University? (2) How is the form of implementation of the local wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* in patient safety culture implemented at The Academic Hospital of Gadjah Mada University? (3) What are the implications the local wisdom of the *Rukun Agawe Santosa Crah Agawe Bubrah* in patient safety culture for patient safety at The Academic Hospital of Gadjah Mada University?

II. RESEARCH METHOD

This study is designed to examine the application of the local wisdom of the *Rukun Agawe Santosa Crah Agawe Bubrah* in occupational safety culture at The Academic Hospital of Gadjah Mada University using qualitative-interpretive research. Bogdan and Taylor, in Moleong (2019:4), define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and their behaviors observed in phenomena. The use of qualitative methods in this study is a mechanism for discovering truth through a religious and cultural perspective. In other words, this study can be said to utilize a religious and cultural approach. This study utilized three types of data collection: observation, in-depth interviews, and document study using qualitative-interpretive data analysis techniques. The procedure is carried out through an ongoing process that requires continuous reflection on the data, asking analytical questions, and

writing short notes throughout the research (Creswell, 2013:156).

III. RESULT AND DISCUSSION

3.1 Reasons for Implementing the Local Wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* at the Academic Hospital of Gadjah Mada University

3.1.1 Historical Reasons

Historically, this proverb has been an integral part of Javanese culture and daily life. The words *Agawe Santosa* mean to create a peaceful and harmonious state, while *Agawe Bubrah* refers to a process or state of disarray or destruction. The meaning of this proverb is that by maintaining harmony and shared prosperity, society can prevent or overcome destruction or division. This proverb, embedded in Javanese local wisdom, also reflects traditional Javanese social values that prioritize togetherness, mutual cooperation, and a sense of collective responsibility in building and maintaining peace and shared prosperity. This is reflected in various aspects of Javanese life, including traditions, customs, and social norms adopted in daily interactions.

Thus, *Rukun Agawe Santosa, Crah Agawe Bubrah* is not only a slogan or a proverb, but also a life principle deeply rooted in the culture and history of Javanese society, which continues to be upheld to maintain harmony and the continuity of life together. In its development, it turns out that this Javanese proverb is not only applicable in the traditional life of Javanese society but has also penetrated the dimensions of formal life such as in the world of campus, and including in the provision of health services in hospitals. For example, in providing guarantees for the protection of patient safety in hospitals, The Academic Hospital of Gadjah Mada University is rooted in the values of local wisdom of the Yogya community, namely *Rukun Agawe Santosa, Crah Agawe Bubrah* which means that by maintaining

harmony and shared prosperity, society can prevent or overcome destruction or division. This fact was acknowledged by the President Director of Academic Hospital of Gadjah Mada University Yogyakarta, Dr. dr. Darwito, SH, SpBOnk(K), by saying the following:

“Wherever we step, there we uphold the sky, Ms. Valen. If we live in Java, why be afraid to uphold Javanese culture to accompany us in serving the community in the health sector? The closer we are to the people, the more people will love us, and good fortune will naturally follow. At the very least, we benefit the community, but we also don't forget our grassroots roots.” (interviewed, April 1, 2024)

The informant's statement above proves that the adage in local Javanese wisdom, particularly the Yogyakarta community, "*rukun agawe santosa, crah agawe bubrah*," has been adopted by The Academic Hospital of Gadjah Mada University to ensure patient comfort during treatment at the hospital. This also aligns with Eric Fromm's statement (in Atmadja, 2015:125), that humans, besides being *homo socius*, also exist as *homo esparans*, that is, beings who always hope. This means that both hospital management and patients always hope to maintain a good, reciprocal relationship between them. The hospital always hopes that many people will want to use its services, while the patients also always hope that the hospital can guarantee their safety while undergoing treatment at the hospital. Let's say both hope to create a kind of symbiotic mutualism. Starting from this idea, a framework can be built that, from the perspective of *homo esparans*, patients undergoing treatment at hospitals, including at The Academic Hospital of Gadjah Mada University, are essentially symbols of hope, namely the patient's hope for health for themselves.

Thus, referring to the above description, it can be narrated that behind

the implementation of the local wisdom value of "*rukun agawe santosa, crah agawe bubrah*" at The Academic Hospital of Gadjah Mada University lies a hidden hope that patients and hospital management can build a mutually beneficial (symbiotic) partnership that always has a temporal dimension, meaning they have hope for something in the future. Of course, this hope cannot be passively awaited; it must be achieved through various activities. For example, for the hospital, this hope is achieved through improving the quality of human resource performance, both through formal education, training, and enhancing the hard and soft will capabilities of human resources supporting the sustainability of The Academic Hospital of Gadjah Mada University management.

The Academic Hospital of Gadjah Mada University has pursued this goal by providing various training programs to The Academic Hospital of Gadjah Mada University employees through the Education and Training Installation, with the vision of making the Gadjah Mada University Academic Hospital a place for the education and training of reliable, high-quality, and independent human resources. Accompanying this vision, the Education and Training Installation has a primary mission, namely to organize quality, effective and efficient education and training activities guided by the strategic plan of the The Academic Hospital of Gadjah Mada University. The Academic Hospital of Gadjah Mada University organizes 5 mandatory basic training for all The Academic Hospital of Gadjah Mada University hospitalia civitas. In addition to building and increasing awareness, this training is also needed as a form of increasing knowledge, skills, and concern. In addition, the process until the implementation of this 5 basic training is a mandatory activity for accreditation. In its implementation, the Education and Training Installation provides 5 mandatory basic trainings which include, 1) Code Blue Training, 2) PPI Training, 3) Fire Hazard

Management and Disaster Management Training, 4) Excellent Service Training, and 5) Patient Safety Training.

Thus, the application of the slogan "*rukun agawe santosa, crah agawe bubrah*" in the patient safety culture at The Academic Hospital of Gadjah Mada University has its own meaning and implications for the lives of the people of Yogyakarta, as follows: (1) The Importance of Harmony and Solidarity. This proverb teaches the importance of living in harmony and harmony with others, including harmonizing the relationship between the hospital community and its patients. This is also clearly evident in the habitus of the people of Yogyakarta, who value the values of togetherness and mutual cooperation in maintaining social stability and shared prosperity; (2) Respect for Traditions and Customs. The values contained in this proverb also emphasize the importance of adhering to local traditions and customs as a foundation for a good and harmonious life; (3) Collective Responsibility. The concept of *Crah Agawe Bubrah* reminds the community to support each other and take responsibility in overcoming problems and challenges that may arise, to prevent destruction or division.

3.1.2 Philosophical Reasoning

Philosophical reasoning, in the context of this study, is more interpreted as a consideration or rationale related to the outlook on life, awareness, spiritual atmosphere, and philosophy of the Indonesian nation, which are derived from Pancasila and the 1945 Constitution. This perspective then serves as the basis for the researcher's thinking in analyzing the reasons for implementing the local wisdom values of *Rukun Agawe Santosa Crah Agawe Bubrah* in the patient safety culture at the Academic Hospital of Gadjah Mada University, Yogyakarta. Discussing the reasons for implementing local wisdom values to ensure patient safety, particularly at The Academic Hospital of Gadjah Mada

University, cannot be separated from the issue of *doxa*. *Doxa*, in Bourdieu's view (1990: 68), is something that is unquestionable, pre-reflexive, naive, and inherently willing, with fundamental prejudices about the realm. Therefore, borrowing Bourdieu's ideas in examining the reasons for implementing local wisdom values to ensure patient safety at the The Academic Hospital of Gadjah Mada University, it can be viewed as *doxa*. This means that the adage "*rukun agawe santosa crah agawe bubrah*" has become a life philosophy for Javanese people, especially the people of Yogyakarta. Thus, this philosophy is something that has been accepted by the public, especially regarding patient safety guarantees. This was acknowledged by the President Director of The Academic Hospital of Gadjah Mada University, namely Dr. dr. Darwito, SH., Sp.B(K)Onk, that there are several strategies taken by the hospital to realize the local wisdom value of *Rukun Agawe Santosa, Crah Agawe Bubrah* in its application in the hospital, namely as follows.

"To realize the local wisdom of *rukun agawe santosa, crah agawe bubrah*, as hospital leaders, we have adopted several strategies, including the following: (1) Implementing effective conflict management. This means ensuring that hospital services run effectively and efficiently, the primary foundation is the philosophy of "*rukun*." This can be implemented through complaint handling procedures, developing clear and fair procedures for handling patient and family complaints, and ensuring that each complaint is responded to promptly and professionally. (2) Conducting conflict management training, meaning management provides training for medical staff on how to handle conflict constructively and maintain calm in stressful situations. The *crah agawe bubrah* philosophy is implemented through a

strategy of preventing discord. By effectively managing conflict, the hospital can prevent discord and ensure a harmonious environment. (3) Providing adequate emotional and psychological support to patients by providing psychological counseling services can reduce stress and anxiety among patients and their families (interviewed, April 4, 2024)".

Based on the informant's statement above, a framework can be built that every health worker at The Academic Hospital of Gadjah Mada University is considered capable of carrying out health service duties and is ready to uphold the quality of health services at The Academic Hospital of Gadjah Mada University, Yogyakarta. This is in line with what Affarra et al. (2016:23-76) said that health workers in the WHO strategic review (2016-2020) are one of the professions that must be empowered in the health team structure for the quality of service delivery, the quantity of medical work and the benefits of health policy development. Related to the application of the local wisdom values of *Rukun Agawe Santosa, Crah Agawe Bubrah* has become *doxa* in the lives of Javanese people, illustrating that this proverb is not just a philosophy or values held, but has become an unshakable belief and is widely accepted in the collective consciousness of Javanese society. The term "*doxa*" in this context refers to beliefs or views that are considered unquestionable truths, and have been deeply embedded in the culture and identity of Javanese society.

The significance of *Rukun Agawe Santosa, Crah Agawe Bubrah* as *Doxa*, is as follows: (1) Fundamental Belief, namely this proverb reflects fundamental values in the life of Javanese society, such as the importance of harmony and mutual cooperation in maintaining social stability and shared happiness; (2) Adopted Social Norms, meaning that *Rukun Agawe Santosa, Crah Agawe Bubrah* has become a moral and ethical guideline that is deeply internalized by Javanese society. This is

reflected in daily interactions, living habits, as well as in various traditional ceremonies and rituals; (3) Maintenance of Culture and Identity, namely this *doxa* also plays an important role in the maintenance and development of culture and identity of Javanese society. The values contained in this proverb help maintain the unity and integrity of culture in facing various challenges of the times; (4) Transmission of Tradition and Generational Learning, meaning that Javanese people pass on and teach these values from generation to generation, ensuring that the principles of *Rukun Agawe Santosa, Crah Agawe Bubrah* remain alive and relevant in their lives.

In the context of *doxa*, *Rukun Agawe Santosa, Crah Agawe Bubrah* is not just an expression or proverb, but a way of life that shapes the way Javanese people think and act in various life situations, from the family, community, to the broader level of society. The message of *Rukun Agawe Santosa, Crah Agawe Bubrah*, which means "Harmony brings strength, discord brings destruction," is very relevant to the approach of Romo Mangun, a Javanese cultural figure, in empowering the community. He prioritizes collective awareness, cooperation, and respect among citizens to build a strong and dignified community, far from conflict and division.

3.1.3 Psychological Reasons

The proverb "rukun agawe santosa, crah agawe bubrah," which means "Harmony Brings Prosperity, Disunity Brings Destruction," has significant relevance in creating psychological safety for patients and their families at The Academic Hospital of Gadjah Mada University. Applying the values contained in this proverb can help create a conducive, supportive, safe, and comfortable environment, which is crucial for the mental and emotional well-being of patients and their families.

The application of the values of *Rukun Agawe Santosa, Crah Agawe Bubrah* for the psychological safety of patients and their families can be realized through various actions, as follows: (1) Solid and Harmonious Teamwork (a) Harmony: Creating a harmonious working atmosphere among medical staff that is felt by patients and their families; (b) *Santosa*: When the medical team works well together, patients and families will feel calmer and more confident in the care provided; (c) Open and Empathetic Communication.

Harmony: Encourages empathetic and open communication between medical staff, patients, and families. Clear and transparent information regarding health conditions and treatment plans helps reduce anxiety. In this context, compassion means that patients and families feel valued and listened to, which increases their sense of security and trust in hospital services. Effective conflict management can be explained as follows: (1) Harmony: Managing conflict in a constructive and peaceful manner so as not to disrupt the hospital environment; (2) *Crah Agawe Bubrah*: Avoiding conflict that can cause stress and discomfort for patients and families.

Furthermore, emotional and psychological support, the term "rukun" means (1) providing emotional and psychological support through counselling and psychotherapy services for patients and families; (2) compassion, meaning this support helps them overcome fear, anxiety, and stress that may arise during the treatment process; and (3) implementing healthcare practices that respect and value patients. In this context, "rukun" ensures that all healthcare practices respect the dignity and rights of patients and involve patients and families in medical decisions. "santosa" means that patients and families feel more in control and respected, which contributes to their psychological well-being.

By implementing the principle of harmony, The Academic Hospital of Gadjah Mada University can create an environment that supports psychological safety for patients and their families. Harmony and good cooperation among medical staff, along with open and empathetic communication, can reduce anxiety and stress, increase a sense of security, and enhance patient and family satisfaction with the healthcare services provided. These principles help build trust and create a more positive and calming care experience. A similar sentiment was expressed by one of the The Academic Hospital of Gadjah Mada University Ward Heads, Mrs. Tieca (40 years old), Head of Ward Bima 3, who said the following:

“As someone trusted by the leadership as Ward Head: I always open a joint meeting before daily nursing activities begin. So we discuss all patients, their care characteristics, and their specific needs. I ask each person what their tasks are for the day and what they will be working on. When I notice disharmony within the daily team, I usually invite the individual DiWusi to discuss it one by one. I hope everyone will be open and explain why they seem unsatisfied. And thank God, Ms. Valen, to this day, we remain a solid team. Openness and division of duties greatly contribute to team cohesion (interviewed, April 4, 2024).”

Good and effective communication, driven by mutual understanding, and seeking the best solutions between staff and patients aligns closely with the Javanese cultural value of "Rukun Agawe Santosa, Crah Agawe Bubrah." This proverb teaches that living in harmony will bring peace, strength, and shared success (*santosa*), while disputes and conflicts will only lead to damage and destruction (*bubrah*). In the context of healthcare team communication and interactions with patients, implementing the principle of "rukun"

means all parties must maintain mutual respect, openness, and cooperation to achieve the common goal of patient safety and comfort. When communication runs smoothly and all team members and patients understand each other, difficult tasks become lighter, and the best solutions can be found effectively. On the other hand, if there is conflict, miscommunication, or ego that disrupts harmony, this can lead to failure in service, medical errors, and decreased patient safety, which are manifestations of *Crah Agawe Bubrah*.

3.2 Implementation of the Local Wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* in Patient Safety Culture at The Academic Hospital of Gadjah Mada University Yogyakarta

The implementation of politeness and maintaining balance in patient safety culture planning at The Academic Hospital of Gadjah Mada University is crucial for creating a harmonious and conducive environment for patient healing and well-being. These values reflect local wisdom that can support efforts to improve the quality of healthcare services. Nursing services at The Academic Hospital of Gadjah Mada University can be planned and implemented through a management process. Handoko (2009:8) states that organizing through the process of planning, directing, and supervising the efforts of organizational members in utilizing organizational resources to achieve predetermined goals is called the service process. This is in line with Handoko Wirjana (2007:11), who states that management encourages people to be willing to complete tasks together and accept responsibility within a group. In the context of maintaining the balance of nursing teamwork or groups, polite and courteous attitudes in order to maintain a balanced patient safety culture are very important. The following is a concrete form of implementing polite attitudes and maintaining balance in the context of a

patient safety culture, namely by being polite in interactions with patients and their families. To be able to behave like this, the hospital community of The Academic Hospital of Gadjah Mada University is given ethics and empathy training by holding regular training on professional ethics, empathetic communication, and polite behavior. This training helps staff understand the importance of treating patients and their families with respect and attention. This fact was acknowledged by Mrs. Tieca (40 years old), the Head of the Room, who said the following.

“The President Director, Ms. Valen, has made numerous breakthroughs. We are asked to be alert and polite in caring for patients to ensure their comfort at this hospital. There are several mandatory training sessions, including my participation as Head of Ward. These trainings are routine, and I schedule all my staff to attend. I enjoy this training, Ms. Valen. First, it refreshes our knowledge and updates us on developments in treatment methods, etc. After the training, the President Director and his staff usually conduct assessments of each unit, including the wards. That's where Ms. Valen's role as Head of Ward is most enjoyable, ensuring that her staff can work together on the training material and implement it cohesively (interviewed, April 2, 2024).”

Referring to the informant's statement above, it can be developed a new understanding that The Academic Hospital of Gadjah Mada University in ensuring the safety and security of patients receiving treatment at the hospital, applies a polite and courteous attitude in dealing with patients and their families, so they feel safe and comfortable receiving treatment at RSA UGM. This was confirmed by Mrs. NH (46 years old), who accompanied her sister, Mrs. IK, 50, during her hospitalization. She said the following:

“It's certainly unpleasant when we're sick and have to be hospitalized, Miss. The house is ugly, but if it's your own home, it's certainly more comfortable. I share the same opinion. However, at this The Academic Hospital, I received excellent service, from the moment the room was made available, even though we initially stated there were no rooms for class 3 patients. The service was also excellent. They always greeted patients and engaged them in casual conversation. They also asked me if I had any complaints or any problems I wanted to address. They always greeted me like that, and always asked the patient's name when administering medication and serving meals. This The Academic Hospital is very friendly. And I have no regrets entrusting my family's health to this hospital (interviewed, April 3, 2024).”

The informant's statement above is clear evidence that The Academic Hospital of Gadjah Mada University has implemented various efforts to ensure the safety and security of patients during their treatment at the hospital. This aligns with Hidayat (2008:10-14)'s statement that nursing care, as a form of health care, aims to fundamentally improve patient health. Meanwhile, Adhitama (2009:20-30) states that administratively, nursing practices, including patient care, include completing patient documentation, scheduling patient examinations, classifying patients based on disease risk, administering patient medications, and monitoring the quality of hospital patient care services. This is also a well-organized and well-managed process at the The Academic Hospital of Gadjah Mada University.

The Academic Hospital of Gadjah Mada University fosters a strong culture of collaboration among its medical and support teams, consistently grounded in

Javanese local wisdom, where each team member respects each other's roles and contributions. Regular coordination meetings and joint case discussions support this. These activities contribute to increased team effectiveness in providing patient care, reducing medical errors, and creating a positive work environment. This aligns with Silalahi's (2011:148) argument that goal-setting can be achieved through strategic planning. The implementation of patient-centered medical planning can also take the form of nursing services provided to patients and their families.

3.2.2 Implementation of the *Rukun Agawe Santosa, Crah Agawe Bubrah* in Organizing Patient Safety Culture at The Academic Hospital of Gadjah Mada University)

The implementation of the *Rukun Agawe Santosa, Crah Agawe Bubrah* in organizing patient safety culture at The Academic Hospital of Gadjah Mada University encompasses several important aspects that can help create a harmonious, safe, and patient-focused environment. According to Siswanto (2003:10-32), a service organization is recognized as one that has instruments for professionally assessing the effectiveness of service performance in order to achieve established goals. Regarding the service organization, The Academic Hospital of Gadjah Mada University consistently bases its application on the values of local Javanese wisdom. One of these is the *Rukun Agawe Santosa, Crah Agawe Bubrah*. In its implementation, there are several steps taken by the management of The Academic Hospital of Gadjah Mada University in its implementation, namely by forming a solid and harmonious team collaboration, which is realized in the form of a patient safety team, which is done by forming a special team responsible for patient safety, consisting of various disciplines including doctors, nurses, pharmacists, and administrative staff. This was confirmed by

the Head of Room, namely Mrs. Tieca (40 years old) the position of Head of the Room by saying the following:

“The President Director, Ms. Valen, has made numerous breakthroughs. We are asked to be alert and polite in caring for patients to ensure their comfort at this hospital. There are several mandatory training sessions, including my participation as Head of the Ward. These trainings are routine, and I schedule all my staff to attend. I enjoy this training, Ms. Valen. First, it refreshes my knowledge and updates me on developments in treatment methods, etc. After the training, the President Director and his staff usually conduct assessments in each unit, including the wards. That's where Ms. Valen's role as Head of the Ward is most enjoyable: how she can get her staff to synergize with the training material and implement it cohesively (interviewed, April 2, 2024).”

The informant's statement above demonstrates that every aspect of patient safety is handled comprehensively and coordinated. This is accomplished through regular coordination meetings held by the MEIS team to discuss patient safety issues, identify potential risks, and develop joint solutions. This is all intended to improve communication and collaboration among team members, so that every decision is based on consensus and shared understanding. In addition to holding coordination meetings, the management of The Academic Hospital of Gadjah Mada University has also established an effective incident reporting system. This involves implementing an incident reporting system that is easily accessible and usable by all staff, ensuring that every report is followed up quickly and transparently. This is in accordance with the Javanese proverb, “rukun agawe santosa, crah agawe bubrah”. The benefit of this activity is to help proactively identify and address patient

safety issues and create a culture of safety that continues to evolve.

This is also implemented by the management of The Academic Hospital of Gadjah Mada University by implementing effective conflict management. This means providing conflict management training to staff to teach them how to handle disputes constructively and respectfully with all parties involved. The benefit is to prevent divisions and create a harmonious work environment, where any issues can be resolved peacefully and effectively. This aligns with Mockler's (2002:28-62) view, which states that supervision refers to a systematic effort to establish implementation standards, starting with information system design, planning, measuring deviations, and making the most effective decisions in achieving institutional goals, thereby avoiding the potential for internal organizational conflict. This fact was acknowledged by the Chair of the The Academic Hospital of Gadjah Mada University Quality, Patient Safety, and Performance Committee, Dr. Mahatma Sotya Bawono, Sp.THT-KL, M.Sc., who stated the following:

“In the quality committee that I lead, we hold regular meetings. However, I also schedule calls for the installation or room leaders to assess team cohesion and identify any problems within the organization. When I learned of a problem with an installation or room, I investigated thoroughly, with the management's knowledge, of course. Coincidentally, since there have been community events, including cultural events, the hospital community has become more open in expressing their opinions (interviewed, April 4, 2024).”

Referring to the informant's opinion above, it can be concluded that the values of local wisdom, particularly Javanese, are still very effectively applied in a modern organization, namely in the management of

a modern hospital, namely The Academic Hospital of Gadjah Mada University Yogyakarta. This is evident in the adoption of various local wisdom values in healthcare practices at The Academic Hospital of Gadjah Mada University, particularly in providing a sense of security and ensuring patient safety during treatment at the hospital. One example is by interacting with patients and their families politely and friendly, treating them as friends or relatives. This is inseparable from the essence of humans as social beings (*homo socius*), creatures who always want to make friends, gather, and interact with other humans (Nugroho, 2013:1).

3.3 Implications of the Local Wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* at The Academic Hospital of Gadjah Mada University

3.3.1 Implications for Social Life

In the context of this study, "implication" means involvement or the state of being involved, but is not explicitly stated (Big Indonesian Dictionary, 1995:374). Referring to this terminology, it can be understood that implication means involvement or the impact of one human activity on another. In the context of this study, the integration of the local wisdom values of *Rukun Agawe Santosa And Crah Agawe Bubrah* into the patient safety culture at The Academic Hospital of Gadjah Mada University Yogyakarta has implications for various dimensions of human life, such as social life, culture, economics, and patient safety at The Academic Hospital of Gadjah Mada University Yogyakarta. Examining social life issues is essentially inseparable from the nature of humans as *homo socius*. As *homo socius*, humans are essentially creatures who always desire to gather, interact, and befriend other humans. Not only that, in life, people always need other people to complement each other. Regarding this, Nugroho (2013:1) stated that it is through togetherness that humans find happiness in life.

Referring to the above description, it can be understood that the implementation of the local wisdom of *Rukun Agawe Santosa Crah Agawe Bubrah* at The Academic Hospital of Gadjah Mada University has several significant implications for social life, particularly in the context of healthcare services and interactions between patients, families, and the hospital community. The implementation of the values of *Rukun Agawe Santosa* (harmony for the common good) and *Crah Agawe Bubrah* (cooperation to resolve problems) can socially strengthen harmonious relationships among various parties at The Academic Hospital of Gadjah Mada University. This includes relationships between the hospital community, patients, and their families, which are based on mutual understanding, support, and cooperation. This was confirmed by the Head of Room, namely Mrs. Tieca (40 years old) the position of Head of the Room by saying the following:

“Ms. Valen always greets patients, and when the ward staff visit, they chat casually, asking if there are any complaints and if there has been any improvement. Every time I ask my husband to ring the call bell, they always come promptly and greet me warmly. "Thank you, The Academic Hospital, I will definitely get better soon" (interviewed, April 5, 2024).”

Referring to the informant's statement above, it can be understood that by implementing these local wisdom values, The Academic Hospital of Gadjah Mada University can improve the quality of healthcare services provided to patients. Courtesy, caring, and cooperation integrated into every aspect of patient care can create an environment conducive to healing. This fact was acknowledged by one of the The Academic Hospital of Gadjah Mada University Ward Heads, Mrs. Tieca (40 years old), who stated the following:

“The President Director, Ms. Valen, has made numerous breakthroughs. We are asked to be alert and polite in caring for patients to ensure their comfort at this hospital. There are several mandatory training sessions, including my participation as Head of Ward. These trainings are routine, and I schedule all my staff to attend. I enjoy this training, Ms. Valen. First, it refreshes our knowledge and updates us on developments in treatment methods, etc. After the training, the President Director and his staff usually conduct assessments of each facility, including the wards. That's where Ms. Valen's role as Head of Ward is most enjoyable: ensuring our staff can work together on the training material and implement it cohesively (interviewed, April 2, 2024).”

The informant's statement above is clear evidence that, in general, the nursing services at The Academic Hospital of Gadjah Mada University adhere to the hospital's quality assurance system, implementing the clinical governance concept introduced by the UK Department of Health (UK National Health Service/NHS, 1997) as a strategy to achieve "first-class service." Although the services are based on the values of local Javanese wisdom, the service standards applied still refer to national and even international health service goals, namely to ensure that health services meet high standards and are delivered in a work environment with a high level of professionalism. Clinical governance can be defined as a framework within the NHS responsible for continuously improving service quality, maintaining service standards, and creating an environment in which health services can thrive.

3.3.2 Implications for Cultural Life

According to Koentjaraningrat (1984:1), the concept of culture, in its broadest sense, is the totality of human thoughts, works, and outcomes that are not rooted in instinct, and therefore can only be generated by humans through a learning process. Referring to Koentjaraningrat's concept, its scope is certainly very broad, as it encompasses almost all human activities in life. In the context of this study, the concept of culture is limited to the application of the local wisdom values of *Rukun Agawe Santosa And Crah Agawe Bubrah* in the context of patient safety culture at the The Academic Hospital of Gadjah Mada University. The application of the philosophy of *Rukun Agawe Santosa* and *Crah Agawe Bubrah* in the patient safety culture at The Academic Hospital of Gadjah Mada University has had a significant impact on the cultural life within the institution. For example, the strengthening of local cultural identity amidst the strong influence of modernism culture that has engulfed modern society today, especially in terms of modern medical services. As stated by one of the Inpatient Ward Staff of The Academic Hospital of Gadjah Mada University, namely Aliyasir Muhammad, SKep Ners (age 24 years, staff of Bima 3 Ward) who said the following:

“First, I was actually happy to have a cultural community activity, as I happen to enjoy participating in cultural activities. Then, I was chosen to represent Sadewa 4 Room to participate in the Javanese dance movement for the hospital's anniversary celebration. It was tiring practicing every day, while also having to fulfil my main duties. But I was happy because I was able to share my talents and make new friends within the hospital. So, if I wanted to ask about Patient A's situation, I used to be hesitant, but now I'm no longer, and I feel there

are many benefits (interviewed, April 2, 2024).”

Referring to the informant's statement, a framework can be built that local wisdom values are the foundation for the formation of organizational culture at The Academic Hospital of Gadjah Mada University. Courtesy, cooperation, and respect for cultural diversity are integrated into every aspect of hospital operations, which also impacts the medical team's daily interactions, such as interactions between the hospital community and patients, the hospital community with patients' families, and internal interactions within the hospital community. In this context, Durkheim (in Saifudin, 2009:19-88) emphasized that specialization in the division of labour can be built from the recognition of collective principles and the recognition of patient safety principles. In this regard, the entire hospital community at The Academic Hospital of Gadjah Mada University has been familiar with the principles of patient safety in providing services to patients. According to Anshori (2018:30-59), patient safety is a system that makes the care of patients and their families in hospitals feel safer and more comfortable.

Patients and their families can feel safer and more comfortable because this system can prevent injuries caused by errors or negligence in carrying out a procedure. Regarding the hospital patient safety standards issued by the Joint Commission on Accreditation of Health Organizations, Illinois, USA in 2002, hospitals, including The Academic Hospital of Gadjah Mada University, are required to: (1) Form a hospital patient safety team with the following organizational structure: The chairperson is a physician, medical staff, dentists, nurses, pharmacists, and other health workers; (2) Develop an information system for recording and reporting internal incidents; (3) Reporting incidents to the Hospital Patient Safety Committee (KKPRS); (4) meeting hospital patient safety standards and implementing the seven steps towards

hospital patient safety; and (5) developing medical service standards based on the results of the analysis of the source of the problem and as a training ground for newly developed standards.

3.3.3 Implications for Economic Life

The implementation of the local wisdom of *Rukun Agawe Santosa And Crah Agawe Bubrah* at The Academic Hospital of Gadjah Mada University has several implications for economic life, although not directly related to the financial aspect exclusively. The following are some of the economic implications associated with the application of the Javanese philosophy of life, namely *rukun agawe santosa crah agawe bubrah*, in the patient safety culture at The Academic Hospital of Gadjah Mada University. These implications are clearly visible in the increased operational efficiency of the hospital. The formal logic is as follows: by implementing the *rukun agawe santosa* and *crah agawe bubrah* philosophy of life in patient safety services by the The Academic Hospital of Gadjah Mada University hospitalia community, it indirectly strengthens the values of cooperation, harmony, and wise conflict management. This was confirmed by the President Director of The Academic Hospital of Gadjah Mada University, Dr. dr. Darwito, SH., Sp.B(K)Onk as follows:

“The cultural activities of the Gadjah Mada University Hospital are intended to foster internal togetherness within the hospital community, fostering greater unity and harmony in patient care. They are also intended to make patients and their families comfortable in the hospital environment. Initially, there were many obstacles and rejections, citing waste of time, energy, and, most importantly, costs. I was even challenged to see if I could generate 1 million in income after the wasteful budget caused by the hospital's admission culture. However, my team and I

were able to prove that these concerns were unfounded. The hospital's income is stable and tends to increase, and inpatient and outpatient care has increased over time. There are discussions about upgrading this hospital to an A-level hospital. Ms. Valen, please pray for me. (Interviewed, April 4, 2024).”

Furthermore, cost reductions due to errors and complications can also be minimized because the application of local wisdom values can help reduce costs associated with medical errors or complications that occur during treatment. By emphasizing caution and clear and effective communication, The Academic Hospital of Gadjah Mada University can reduce costs associated with equipment misuse that can occur due to a lack of harmony among team members. This not only has implications for economic issues but also has implications for increasing the hospital's trust and reputation. Therefore, having an organizational culture based on local wisdom values can increase public trust in The Academic Hospital of Gadjah Mada University as a healthcare institution. This can have a positive impact on market presence, and can attract more patients and maintain the existing patient base. This is in line with the idea of Krowinski and Steiber (1996:28-32) who stated that for patient and family satisfaction, hospital management requires good and friendly performance support. For the medical team to achieve high performance in providing quality services, intellectual, technical, and interpersonal skills are needed from the hospital community who are willing to pay attention to moral and ethical principles based on the standards of healthcare implementation in hospitals (Hafizurrachman, et al., 2009:283-289).

VI. CONCLUSION

Based on the above description, several conclusions can be drawn as follows. First, the local wisdom

implemented in the Javanese philosophy of life, namely *Rukun Agawe Santosa Crah Agawe Bubrah*, is ontologically, epistemologically, and axiologically applied in the patient safety culture at The Academic Hospital of Gadjah Mada University Yogyakarta. Ontologically, the application of the Javanese philosophy of *Rukun Agawe Santosa Crah Agawe Bubrah* in the hospital's patient safety culture is based on several reasons: (1) Historical reasons, meaning that historically, this Javanese philosophy of life teaches the importance of harmony and social solidarity in maintaining stability and happiness among humanity, as well as the importance of maintaining good relationships between individuals and between members of society; (2) Philosophical reasons, meaning that the *Rukun Agawe Santosa Crah Agawe Bubrah* philosophy of life, in the Javanese view, has become a *doxa* in community life, including hospital life. This means that the public has naturally accepted the view of life, making it unnecessary for the public to question the truth of this view of life; (3) Psychological reasons, meaning that the application of the values contained in this proverb can help create a conducive environment and psychologically support a sense of security and comfort for patients and their families undergoing treatment at The Academic Hospital of Gadjah Mada University, which has an important influence on their mental and emotional well-being;

Second, epistemologically, there are several forms of implementation of the principles of *Agawe Santosa, Crah Agawe Bubrah* in the patient safety culture at The Academic Hospital of Gadjah Mada University, namely as follows: (1) In the form of implementing polite attitudes and maintaining a balance in relationships in planning a patient safety culture, it can create a harmonious and conducive environment for the healing and well-being of the patients themselves; (2) The form of implementation of the principles of *Agawe Santosa, Crah Agawe Bubrah* in organizing

the patient safety culture at The Academic Hospital of Gadjah Mada University can help create a harmonious, safe environment that focuses on patient well-being;

Third, axiologically, the integration of local wisdom values of *Rukun Agawe Santosa, Crah Agawe Bubrah* in the patient safety culture at The Academic Hospital of Gadjah Mada University has implications for various dimensions of human life, such as social, cultural, and economic life. (1) Socially, it can strengthen harmonious relationships between various parties at The Academic Hospital of Gadjah Mada University, (2) The application of the philosophy of *Rukun Agawe Santosa, Crah Agawe Bubrah* in the patient safety culture at The Academic Hospital of Gadjah Mada University has a significant impact on cultural life within the institution. For example, the strengthening of local cultural identity amidst the strong influence of modernism culture; (3) The application of the Javanese philosophy of life, namely *rukun Agawe Santosa Crah Agawe Bubrah* in the patient safety culture at The Academic Hospital of Gadjah Mada University has implications for increasing the operational efficiency of the hospital. The formal logic is that by implementing the philosophy of living in harmony (*Rukun Agawe Santosa Crah Agawe Bubrah*) in patient safety services by the management of The Academic Hospital of Gadjah Mada University, the values of cooperation, harmony, and wise conflict management can be strengthened, thereby reducing unnecessary operational costs and increasing optimal resource utilization.

Research Findings

Theoretical findings in the context of implementation the local wisdom such as *Rukun Agawe Santosa Crah Agawe Bubrah* at The Academic Hospital of Gadjah Mada University can cover the following aspects: (1) The theoretical findings in this study can affirm Bourdieu's theory of social practice, whose basic premise states that social

action is the structure of action itself, both of which can be mutually at stake and exchanged in every social arena, including hospital institutions. For example, a social practice can be negotiated within a culture, which can essentially be understood as a form of capital accumulation that synergizes with habitus in a sector of human life, including hospital life; (2) The application of the philosophy of life rukun Agawe Santosa Crah Agawe Bubra, among the medical team of The Academic Hospital of Gadjah Mada University can clarify the principles of management theory which are theoretically implemented in the patient safety culture. In practice at every stage of management, starting from the planning, organizing, coordinating, to the evaluation (controlling) stage, the values of the Javanese philosophy of life can be applied; (3) From the theoretical dimension of reception, it consists of texts and responses constructed from a total, partial or oppositional analysis of the text. Then the experience of implementing the Javanese philosophy *Rukun Agawe Santosa, Crah Agawe Bubrah* in the patient safety culture at The Academic Hospital of Gadjah Mada University, turns out to be related to spiritual needs and the need for empathy in upholding health services which are responded to by the medical team through the implementation of health services as a whole. This can certainly confirm the reception theory, which can be proven by the fact that until this research was completed there were no patient complaints about The Academic Hospital of Gadjah Mada services, especially in the inpatient rooms of Bima 3 and Sadewa 4.

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