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Pangawikan Pribadi: The Core of Healing in Javanese Counseling

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Pangawikan Pribadi: The Core of Healing in Javanese Counseling



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Abstract: This qualitative research proves that a typical Javanese systematic dialogue called *Junggringan* can improve an individual's cognitive structure, change their awareness, and then bring about changes at the behavioral levels. These changes then bring individuals out of problems. In Javanese terminology, this condition is called *pangawikan pribadi*. This paper aims to obtain an indigenous counseling model relating to *Junggringan*. This research involved 12 participants as the research subjects. By following the *Junggringan* dialogue, they succeeded in reaching the peak condition, where individuals realize errors in thinking and realize the absence of awareness, which then encourages maladaptive behavior. Acceptance of erroneous ways of thinking and lack of awareness drives individuals to an inner state of extraordinary relief. This peak experience is called *Pangawikan Pribadi*. With *Pangawikan Pribadi*, it is easier for individuals to find the solution. This is the essence of Javanese Counseling.

Key Words: Suryomentaram; Konseling *Junggringan*; *Pangawikan Pribadi*; Indigenous counseling

INTRODUCTION

Counseling is a process of helping others to manage feeling, thought and behavior. In this context, understanding feelings and thoughts (as raw materials for behavior) becomes an important and elementary entity. This study examines the way of thinking and feeling of a number of person who adhere to the *Kawruh Jiwa* (Javanese Psychology) initiated by Ki Ageng Suryomentaram (1892-1962), son of Sri Sultan Hamengku Buwono VII, King of Islamic Mataram Kingdom in Yogyakarta, Indonesia. The participants are generally individuals who have been trapped in complex life problems. They were able to overcome their problems after following *Junggringan Kandha-takon* (Systemic Dialogue), which was taught by Suryomentaram. With *Junggringan Kandha-takon* dialogue, they are systematically brought to self-enlightenment about the thoughts, feelings and desires that plunged them into the hole problems. This enlightened state is called *pangawikan pribadi*.

The *Junggringan Kandha-Takon* dialogue then becomes something that deserves careful research. Why just by following a dialogue, in such a way, a person be enlightened and get out of his life's problems? Its mean that the *Junggringan Kandha-Takon* dialogue have therapeutic value and worthy to developed into an indigenous counseling approach. The important of this study, is to contribut to theoretical developing of indigenous counseling.

Indigenous counseling movement has attempted to reveal the facts that the principles and laws of human behavior are not mechanistic and not universal (Koch & Leary, 1985). Indigenous counseling is questioning about the universality of psychological theories and then attempts to find the principles and

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laws of human behavior in social, cultural and ecological contexts (Kim & Berry, 1993, Yang 2000). Indigenous counseling considers to make explicit values, meaning, awareness, life goals and beliefs of local communities into psychological theories. Human behavior is always tied to the context of their lives. Analysing human behaviour solely through universal psychological principles is decontextualisation. The indigenous counselling philosophy acknowledges the significance of this idea. Examine the actions of the subjects in this study, which reflect the trajectory of the indigenous counselling movement.

The process of indigenization of counseling theory in Indonesia is progressing slowly, even though the Indonesian archipelago has abundant wealth in terms of local wisdom, which one by one can be scientifically refined until it becomes an approach that is more suited to local culture. *Junggringan Kandha-Takon*, is one of the local wisdom. It is not an exaggeration if the "healing" system is studied scientifically to be developed, replicated and utilized in the world of counseling. Contributions to the development of indigenous counseling in Indonesia were made in Kudus City, Central Java, which tried to revitalize the *Gusjigang* teachings initiated by Sunan Kudus (Mahmud, 2018). *Gusjigang* itself is an acronym for *Bagus* (good personality), *Ngaji* (reciting the Koran) and *Dagang* (trade). This teaching describes the ideal human character who has noble (good) morals and has good horizontal relationships, *Ngaji* shows the vertical dimension of humans, *Dagang* is interpreted as an entrepreneurial spirit that every individual must have. *Gusjigang* is one of the efforts to indigenization in Indonesia.

Efforts to indigenization of Ki Ageng Suryomentaram's teachings have been carried out in various studies. One of them was reported by Markamah, Murtadlo and Awalya (2015). They stated that counseling practice should not always depend on "Western science", traditional teachings as local wisdom have the same strength if explored and developed continuously. Ki Ageng Suryomentaram was the 55th of the 72 sons of Sultan Hamengku Buwono VII, King of Islamic Mataram Kingdom in Yogyakarta. The teaching he initiated was called *Kawruh Jiwa*. *Kawruh* means knowledge or logos, *Jiwa* means psyche. It contains teachings about *Kandha-takon*, namely dialogue between people who know, or have knowledge, and those who do not know or do not understand the *Kawruh Jiwa*. There are two types of *Kandha-Takon*, the first is *Kandha-Takon Pasinaon* and the second, *Kandha-Takon Jawah Kawruh*. *Kandha-Takon Pasinaon* is the dialogue at the cognitive level, namely dialogue about knowledge, which brings someone who did not know to know, understand and have knowledge. *Kandha-takon jawah kawruh* is a dialogue that brings enlightenment to the mind. *Jawah kawruh* in Javanese language means rain of knowledge, in general term is having awareness.

Kandha-Takon Jawah Kawruh in this research was proven as a step that containing a strong therapeutic aspect. From this research known that this therapeutic aspect arises because this dialogue contains rules that must be followed by the parties involved. These rules then systematize the way of thinking and feeling. The right thoughts and appropriate feelings will bring self-awareness that cause healing (out of trouble). The following quote is the narrative of Sur, one of the participants who has achieved personal awareness;

Karena di Kawruh Jiwa semua ada di dalam Aku. Di dalam diri. Karena (inti) Kawruh Jiwa itu pangawikan pribadi, introspeksi diri. Semua yang kita cari dulu, ada di dalam diri. (Sur-160918)

(Because in *Kawruh Jiwa* all are in me. Inside myself. Because (the essence of) *Kawruh Jiwa* is *pangawikan pribadi*, self-introspection. Everything we seek first is within of ourselves).

Mar, one of the other participants is a single mother, she was abandoned by her husband, leaves the house and never returned. Mar have two small childrens, her life was in decline. Her job is selling fried food at home. She said;

Karep itu akhirnya mungkret, Pak. Karep yang dulunya pengen Bapak pulang, pengen macam-macam, pengen anaknya nanti mapan semua. Kan realitanya nggak semua itu bisa terpenuhi. Tentang bapak, saya udah iklaskan saja, jadi sudah nggak mikir. Dulunya ia bekerja, pulang gak pulang, atau mungkin

berkeluarga lagi, bebas. Sekarang fokus ke anak-anak. Jadi nggak mikir ke bapak.
(Mar-060918)

(Desire finally expand and contract, sir. Desaire for husband to come home, desire to get all kinds of things, desire about children to be all settled, really, not all of that can be fulfilled. About my husband, I have just let it go, so I didn't think about it anymore. Previously, he worked, and never back home, or maybe he had married again, I didn't care. Now (I am) focus on the childrens. So, I didn't think about my husband anymore).

Sur and Mar are a child and mother whose lives are in disarray because their father/husband left them and never returned. For one year Sur and Mar took part in *Junggringan kandha-takon* to reconstruct their thoughts and feelings. Their resilience emerged after they were able to achieve a sense of sincerity about what happened to their family. Sincerity is a point of awareness of self-understanding (*pangawikan pribadi*) that heals their minds.

The psychological dynamics of Sur and Mar during participate in *Junggringan Kanda-Takon* until they find self-enlightenment called *Pangawikan Pribadi* is an important part of this research. The main question of this research is, why *Junggringan Kandha-Takon* dialogue, can bring someone to get out of their problems? What the *Kandha-Takon* dialogue is? *Kandha-Takon* dialogue is a structured dialogue and has a number of rules that must be fulfilled by the parties involved in it. That roles will be systematize the thoughts and feelings who involved in it.

The feeling of sincerity in Sur and Mar's mind grows because through the *Junggringan Kandha-Takon* dialogue, they understand the basic qualities of desire. If a desire is fulfilled it will stretch (*mulur*) and if it is not fulfilled it will contract (*mungkret*). When this awareness is sinking in it will be increases the elasticity of their souls and makes them resilient. The attainment of *mulur-mungkret* multifaceted awareness was first obtained from the *kandha-takon pasinaon* dialogue. They are given information about humans, their desires and their characteristics. In the *kandha-takon jawah kawruh* dialogue, the *bangkokan* (counselor) asks them to match the "soul theory" with their existing inner condition. When it feels right, understanding of the problem begin. Sur and Mar were sad not just because their husband/father left them, but rather because their desire were not achieved. The awareness to *mulur mungkret* is the beginning of their recovery.

Understanding the characteristics of desires, which always stretch (*mulur*) when fulfilled and shrink (*mungkret*) if they are not fulfilled, is an inner attitude that is important for the life of everyone. Moreover, if it is followed by a measurable instrument that can lead individuals to achieve personal cultivation (*pangawikan pribadi*), the premis that *Junggringan kandha-takon* dialogue can helping persons out of their problems is certainly true. This research is to contribute to build the theoretical expansion in the field of indigenous counseling.

METHOD

This qualitative research involved 12 participants, they are adherents of Kawruh Jiwa, the teachings of Ki Ageng Suryomentaram. Researchers attend in lots of *Junggringan Kandha-takon* dialogue in Salatiga, Semarang, Klaten and Yogyakarta areas. Twelve participants were selected among the community. They are who had experienced significant life problems, then able to get out through *Junggringan Kandha-takon* dialogue. The main instruments used in this research were interviews and observations. The data collected is about the beginning of the problem, and after the problem emerged, and what happened in the *Kandha-takon* dialogue process. Researchers participated in the *Junggringan* event for approximately 2 years. All participants are adults with various professions, including lecturers, entrepreneurs, teachers and artists. Field data in the form of interviews and observations were analyzed using structured hermeneutics, initially compared with the Kawruh Jiwa theory of Ki Ageng Suryomentaram's original teachings, then also compared with the writings of modern writers who had never met Ki Ageng Suryomentaram. The field data and textual data were then synthesized to find the *Pangawikan pribadi* of each subject.

RESULTS

An important finding from this study is that achieving inner awareness (*pangawikan pribadi*) can change behavior. This *pangawikan pribadi* can be achieved if person understand the construction of psyche through *Junggringan kandha-takon pasinaon* dialogue (learning dialogue). Furthermore, through the *Junggringan kandha-takon jawah kawruh* dialogue (rain of knowledge dialogue), persons will more easily understand their thoughts and feelings, so they will be able to change their behavior.

A participant named Jo experienced serious setbacks in the 2014 elections. He ran as a candidate for district level legislative membership. He has prepared a lot of funds. Like most senatorial candidates, he had to finance the campaign, buy petrol for the motorbike parade, provide party attributes, print t-shirts with his image, and give money to his constituents. Jo mobilized all the resources he had to become a representative of the people. But he failed. Jo went bankrupt, his business was neglected and ultimately destroyed. Relations with the family were broken and ultimately the household fell apart. After the election, Jo experienced severe depression. His behavior changed, he started visiting many cemeteries to perform many rituals to recover his business and relationships. He also met a number of spiritualists who were thought to be able to help him out of problems. But all have been in vain.

In the end, Jo found a community of adherents of the *Kawruh Jiwa* teachings of Ki Ageng Suryomentaram. He attended a number of scheduled *Junggringan kandha-takon*, at the house of Ki Wagiman, a *bangkokan* (a person who is considered to be the most knowledgeable of Ki Ageng Suryomentaram teachings in a community) in that community. In *Junggringan kandha-takon pasinaon* he gained an understanding of what humans are, along with the nature of their *karep* (desires), *wadag* (physical) and *aku* (I).

It is said that humans consist of three aspects, namely *karep* (desire) *wadag* (physical), and *aku* "I". *Karep* (desire) is a number of drives and passions that exist within oneself. *Wadag* (physical) is a tangible physical body. *Wadag* is the human physical body which is a means of expressing the desires and passions that exist within the self. Meanwhile, "I" is the judicial function of the soul, which supervises, directs and also a source of ethical and moral reference for humankind. So "I" is often called "*aku si tukang nyawang* ", (I am the one in charge of supervising). This concept is similar to the trilogy of id, ego and super ego theorized by Sigmund Freud.

After understanding the construction of his psychological aspect from the *Junggringan kandha-takon* that he followed, on the next occasion, Jo took part in the *Junggringan kandha-takon jawah kawruh* (dialogue on the rain of knowledge). From this advanced *Junggringan*, Jo gained self-enlightenment. Hei said;

Sudah benar kalau saya bermasalah. Saya memiliki karep yang besar, diupayakan dengan cara besar besaran. Tetapi karep saya tidak terpenuhi. Dan karep saya tidak mau mungkret, layak kalau saya dibilang gila.

(It is correct that I have a problem. I have a big desire, working on it in a big way. But my desire was not fulfilled. And because I can not to be frawn, it is worth calling me crazy)

The sentence "it is correct if I have a problem", was a very important turning point for Jo. He understands that the conditions he experienced at that time were caused by desires that were too great, and when he failed, he did not use the elasticity of his mind, so his resilience was low. In *Kawruh Jiwa* terminology, this attitude of the soul is called *mulur mungkret* (expanding and contracting). Person who have good *mungkret* qualities have a psychological elasticity and are more resilient. Jo's condition is called *pangawikan pribadi*, where the person realizes why they have a problem, is able to see the anatomy of the problem clearly, and is able to accept the problem as it is. This inner attitude is the starting point for the emergence of personal awareness (*pengawikan pribadi*) which occurs in most of the participants in this research.

Theoretically, the *Junggringan kandha-takon* dialogue as taught by Suryomentaram is within the three major paradigms of psychology; psychoanalysis, humanism and cognitivism. Psychoanalysis provides discourse about the multi-layered aspects of human consciousness (Id, Ego, Superego = *Jasad*,

karep and *Aku*). Humanism contributes to an understanding of the importance of well-being which is achieved through the here and now principle (Suryomentaram version: *saiki, kene, mangkene, aku gelem* = now, here, like this, I accept). Cognitivism contributes to the concept of *mikir leres* (thinking straight). When constructed into these three paradigms it will become; When someone has reached the point of awareness about *jasad, karep, and Aku*, then he will be able to live in the context of *saiki, kene, mangkene aku gelem*. Some one who have reached that point will have good cognition. Ellis (2006) and Back (Seligman: 2007) say that righteous thoughts will lead to righteous feelings, and person will be able to change problematic behavior.

Being aware of the problem and accepting the problem as it is is an important start in any mental recovery process. With this awareness, it is easier for the counselee (client) to be helped to construct distorted cognition (Ellis, 2007). In Rational Emotive Behavior Therapy (REBT), Albert Ellis said that understanding cognitive distortion is the beginning of finding a way out of problems. Back (Seligman:2010)in different terms says life problems are caused by wrong thinking schemes. So if the person is aware of the errors in the working scheme of the mind, it will be easier for the person to reconstruct his thoughts.

From the interviews conducted in this research, Jo also talked about the growing awareness of space and time, which in a Humanistic Psychology perspective is known as the motto here and now. Ki Ageng Suryomentaram expressed it in a broader dimension by saying *saiki, kene, mangkene, aku gelem* (now, here, like this, I accept). For Jo, this motto minimizes options except the option of recovery. *Saiki* (now) teaches him not to be tied to the dark past. *Neng kene* (here) taught him surrender to the universe. *Mangkene* (like this) teaches him the attitude of accepting life as it is, including accepting adversity which is already logical. *Aku gelem* (I accept) is a mental decision to accept whatever has or is happening to him.

DISCUSSION

The twelve participants in this study experienced a rise from adversity in almost the same pattern as Jo. Therefore, the teachings of Kawruh Jiwa, especially *Junggringan kandha-takon*, are worthy of being distilled into an indigenous counseling approach. This will certainly be a contribution of this research to the development of counseling theory, especially those based on Eastern culture.

Kawruh Jiwa's distinctive contribution to the field of counseling and psychotherapy is Ki Ageng Suryomentaram's comprehensive perspective on humans, which includes psychoanalytic, humanistic and cognitivist theories. The formation of a comprehensive human image carried out with *Junggringan kandha-takon pasinaon* makes it easier for clients or counsees to understand themselves and the anatomy of their problems. As we know, the philosophical view of a counseling approach regarding humans is something that is very important (Correy: 2007).

In Kawruh Jiwa, Ki Ageng Suryomentaram depicts humans as broader and deeper than the Id, Ego, Superego. According to Suryomentaram, the Id is not just psychic energy, sexual libido, and instinctive biological things, but contains a social dimension, which is called *karep* (desire). *Karep* (desire) according to Suryomentaram consists of *semat, drajat* and *kramat*. *Semat* is a desire attributed to goods to eliminate fear in order to gain a sense of security. People with high desires want good possessions so that their lives are safe. *Drajat* is the desire for respect and social status that allows individuals to feel superior to others. Depraved desires are born from feelings of worthlessness (compare with Adler's concept of inferiority, Seligman, 2010). *Kramat* is the lust for power that drives individuals to always be followed, embraced, by other people. This desire to control is born from a feeling of being colonized (compare Frankl's concept of free will: Seligman, 2010)

The *Junggringan kandha-takon pasinaon* experienced by Kawruh Jiwa students including Sur, Mar and Jo is a form of lecture, a one-way lecture, where the *bangkokan* (counselor) provides knowledge to community members (counsees) who do not yet understand what humans are, life and the rules of living in harmony. with natural law. Throughout the researcher's experience, he was involved with dozens of *Junggringan kandha-takon* events. Even though it was called dialogue, the communication was one-way and informative. However, in *Junggringan kandha-takon jawah kawruh* the direction of communication is two-way. There are parties who *kanda* (say), there are parties who *takon* (ask). One-

way communication is not commonly done in Western counseling. Several indigenous counseling studies have found that there is a lot of local wisdom that completely contradicts with Western theory. Counseling should be developed based on the culture and values of the local community.

Although advice in Western counseling is something that must be avoided (Winkel & Hastuti: 2012), in indigenous counseling practice it is a common occurrence. Rural communities are sometimes more open to advice than more developed communities. Kral (2016), notes that due to psychological pressure resulting from colonialist practices in the past, the suicide rate of the Inuit ethnic community in Canada is quite high. The tribe's suicide rate in 1999-2003 was 122.4 per 100,000 people. In fact, in 2013 in the city of Navavut there were 46 cases of suicide by this tribe. Indigenous intervention in the inner pressure of the Inuit tribe was carried out by asking them to listen to the advice of their elders, apart from that they were invited by the Yup'ik community to go upstream of the river with their families. For them, going to the highlands became a form of healing release. This intervention truly values the experiences, perspectives and participation of indigenous communities.

When a group of Javanese female subjects were exposed to advice in a counseling study in the realm of Javanese culture, it was concluded that almost all subjects said they had no problem with the advice given by the counselor. Cultural perspectives are thus also key to the effectiveness of indigenous counseling. According to Hatcher (2016), the high suicide rate among the Maori tribe in New Zealand (16.8 per 100,000) was triggered by colonialism which resulted in a loss of power, communal autonomy and a sense of belonging. For the Maori belonging is a core part of identity. This fractured sense of belonging can be healed if clinical interventions acknowledge their cultural honor. Therefore every clinical intervention will be carried out with the Phowiri ritual first. Phowiri is a welcoming ceremony that indicates full acceptance of each party. With the Phowiri ritual, the traditional Maori people feel heard, understood and respected. Such sensitivity to culture will create greater accessibility to the counseling process, so that counseling will play a greater role in creating mental health and community welfare. By recognizing and respecting local cultural knowledge, practices and policies, indigenous counseling approaches help maintain the good traditions of indigenous communities.

From the two studies above, it is known the importance of local genius in the success of counseling. *Junggringan kandha-takon* in this study also accommodates a similar concept. The important question is, how Sur, Mar and Jo can achieve the state of *pangawikan pribadi* through the *kandha-takon* dialogue process. Let us pay attention to the rules set out in the following *kandha-takon* dialogue.

Sugiarto (2015) wrote that the *kandha-takon* dialogue took place in a forum called *Junggringan* which was carried out with the following principles. The essence of *Junggringan kandha-takon* is dialogue. The material discussed is about *kraos* (feeling), and *mangertos* (understanding) about *ngelmu begja* (the science of happiness). The party who understands (*mangertos*) is in the position of speaker, the party who does not understand is in the position of *takon* (questioner). The meaning of the dialogue will be determined together, so that all parties *mangertos* (understand) so that they will experience happiness together. *Junggringan* does not have a standard format, relating to certain places, amounts and circumstances.

Suryomentaram himself sets the rules for *kanda-takon* dialogue as follows; The person doing the dialogue must know who he is, what he is talking about, and who he is talking to. It is not permitted to *kandha untkul* (outranking the person you are talking to), but it is recommended to *kandha luluh* (the antithesis of *kanda untkul*). The condition for people involved in dialogue must understand *raos sami* (empathy). With empathy, someone can feeling "I", existen, and know themselves. The concept of empathy is at the core of *pangawikan pribadi* in *Kawruh Jiwa*. In dialogue, a person is not allowed to be *ngaya-aya* (insist), the dialogue does not contain *pakon-penging* (commands and prohibitions), but only talks about *kawruh* (knowledge). *Kandha-takon* is not permitted to manifest desires for *semat* (goods), *drajat* (position) and *kramat* (influence). In dialogue, speak sequentially, completely, clearly, so that it *anggugah weruh* (arouses curiosity).

In the *Junggringan jawah kawruh* (rain of knowledge) dialogue, Sur, Mar and Jo understand who they are. They understand themselves as students who are learning. They ask about what they don't know. They realize that they are in trouble. Ki Wagiman (as a counselor) knows exactly what he is saying in dialogue, and he does not outperform his interlocutor (egalitarian attitude). Those involved in dialogue prioritize *raos sami* (empathy). They feel what the other person feels. With empathy, they can

feel the presence of "I" that they are "there" and understand the content of the dialogue. Sur, Mar and Jo spoke casually, not insistently, as did Ki Wagiman as a counselor. There are no prohibitions or recommendations, no dogmas, no verses whatsoever. What is discussed in the *Junggringan kandha-takon pasinaon* is pure knowledge (transfer of knowledge).

The construction of the *Junggringan kandha-takon* dialogue is unique compared to mainstream counseling schemes. The important similarities are empathy (*raos sami*). This same feeling induces egalitarian feelings, making anyone involved in the dialogue neither lower nor higher than others. An empathetic attitude also creates a feeling of being understood, accepted for who you are. These conditions are what cause the *Junggringan kanda takon* dialogue to give rise to a condition of *pangawikan pribadi* (self-awareness).

The weakness of this research, like other qualitative research, is the limitation of generalization. This means that the findings obtained in this research must continue to be expanded and deepened with quantitative research so that they have more generalizability. Another weakness is due to the researcher's involvement being too intense for more than four years. This is very likely to cause bias in the analysis. This research went through the corona-19 pandemic for two years, at certain times the participants' psychological conditions were not in a good situation, so the data obtained was more or less influenced by the global situation at that time.

Researchers who will do future research this topic are encouraged to complement these initial findings with a series of quantitative studies. Various experimental or quasi-experimental designs to see the impact of a number of treatments in the *Junggringan kandha-takon* dialogue would certainly be a significant contribution to developing these findings. The healing aspects obtained from the *Junggringan kandha-takon* process actually have a broader and deeper spectrum. This research has establish a basis for construct indigenous counseling buildings.

CONCLUSION

The outcomes of this research indicate that *Pangawikan pribadi* is an internal state capable of transforming an individual's maladaptive behaviour into more productive behaviour. This condition can be achieved by a *Junggringan kandha-takon* discourse, derived from the teachings of Ki Ageng Suryomentaram. This discourse can fundamentally alter an individual's cognition, emotions, and behaviours.

This research is limited by the inability to generalise its results; thus, additional quantitative research with a larger sample size is necessary. This research provides chances for other researchers to do quantitative studies, enabling broader generalisation. The *Junggringan kandha-takon* discussion is a systematic, directed, and quantifiable discourse that can be repeated by other researchers. This fosters optimism; if the results of this discourse are consistently reproducible, it will contribute to the advancement of indigenous Javanese counselling theories.

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