

## **Internalization of Ki Suryomentaram's "Introspection" in Person-Centered Counseling to Build Happiness**

**Rizki Rahmawati <sup>1</sup>, Ferisa Prasetyaning Utami<sup>2</sup>**

<sup>1</sup>Student, Slamet Riyadi University

<sup>2</sup>Lecturer, Slamet Riyadi University

*rachmatirizky@gmail.com*

### **Abstract**

It can be seen that individuals in Indonesia are not too happy either in young children, adults, or elderly. Troubles always come to each individual. According to Ki Suryomentaram, life is the place where we will feel sad and happy. Without any waves of problems in an individual's life then they will not be capable of achieving welfare. Every individual is expected to have a good life by applying Carl Rogers' Theory about person-centered counseling in which the counselor can help the clients understand their ability and capability in actualizing themselves and lead them to achieve happiness in their life. A Counselor can also help clients who were born with weak mentality to face the problems in their life so that they do not suffer from depression and inability to cope with those problems. Therefore, it is important to equalize individuals in achieving their present and future lives.

**Keywords:** *happiness, person-centered counseling, self awareness*

### **A. Introduction**

Every human must have a problem that makes the portion to achieve happiness to be decrease. Even though in human life is not regardless of problems. Happiness is what humans want in the midst of the problems that they face. Everyone has different perceptions of happiness. Therefore, the term of happiness is often associated with well-being. The meaning of happiness is sometimes referred to as subjective well being (Schimmel, 2009). SWB or Subjective Well Being is an overall personal assessment of the quality of its life which has a component of pleasant emotions, unpleasant emotions, global life satisfaction and aspects of satisfaction (Diener, 2003). A psychologically, the prosperous individual means he or she has affective happiness and is cognitively satisfied about the quality of life.

The definition of happiness is a the individual's assessment of the quality of its life which is signed by pleasant emotions and a sense of satisfaction with its life (Patnani, 2012). This can be interpreted that happiness includes pleasure, life satisfaction, positive emotions, meaningful life or feelings of satisfaction (Grimaldy, Nirbayaningtyas, Haryanto, 2017). Thus, to build individual happiness needs to have positive emotions about its life and ownership of satisfaction about life that creates a feeling of comfort.

The concept of happiness has relationship with self-acceptance or self-acceptance. This is supported by research conducted by Lestiani (2016) which asserts that there is a positive relationship between happiness and self-acceptance, the more individuals are able to accept their condition, the

happiness will increase. This is in accordance with the concept of “*narimo ing pandum*” for Javanese society, which means accepting all events and individual conditions. The attitude of *narimo* is the main concept of the “*narimo ing pandum*” philosophy is a source of inner peace, the beginning of self-regulation and is a form of gratitude (Maharani, 2018). The attitude of *narimo ing pandum* is a philosophy for Javanese people to build happiness.

Based on this description, it can be interpreted that the subjective evaluation of individual on the happiness is strongly influenced by the cultural meaning and values of each nation (Akhtar, 2018). As the concept of happiness for the Javanese people. One of the popular teachings for Javanese people is the teaching of “*Kawruh Jiwa*” Ki Suryomentaram. This teaching began with Ki Suryomentaram's wandering about the meaning of happiness. The main point of this soul knowledge of teaching is learning and trying to find “a sense of peace,” “a sense of happiness,” and a “sense of brotherhood,” and transmitting this feeling of peace and happiness to other parties (Prihartanti, 2008). In Ki Suryomentaram's teachings, he understands that life is filled with happy and difficult feeling whose positions alternately. Sometimes in *Bungah*'s condition (happy), sometimes in difficult conditions (*Sad*) alternately which are “*mulur-mungkret*” or inflate deflating (Sumbodo & Kentjoro, 2018)

Having life problems is normal for every individual. However, it will be a serious matter if individuals are shackled by their problems which cause psychological problems. Various psychological problems experienced by individuals can result in vulnerability to feelings of anxiety, depression and feelings of worthless or helplessness. Predictions from the World Health Organization that by 2020, depression will be one of the most common mental disorders and major depression will be the second largest cause of death after a heart attack (Dirganyunita, 2016). Problems faced by humans that are not handled properly, it will keep people from feeling peaceful, calm, and happy.

The counseling approach that has been developing so far is related to western theories in defining human nature itself. Meanwhile, the socio-cultural conditions of each country have their own peculiarities. Especially in Indonesia, especially the Javanese people, they have their own concept in defining the meaning of happiness. Thus, it is necessary to internalize the teachings of Introspection of Ki Suryomentaram who has the knowledge of happiness in Person-Centered of Carl-Rodgers counseling about directing clients in facing their life problems to achieve self-acceptance and happiness adapted to the conditions of Javanese society. This is confirmed by research which states that clients with anxiety and depression disorders will be quickly understood by a person-centered approach that focuses on understanding participants (Maharani, 2018) This person-centered approach views clients as meaningful humans and has the potential to grow into better individual.

## **B. Literature**

The discussion of article based on the points of Person-Centered Counseling where the counseling is in the form of a reflective effort towards the client's feelings in alleviating its problem. In this counseling, it is seen that human tends to self-actualize in directing itself because individual perceptions of the phenomenal field are subjective, and humans have benchmarks to be

considered useful and valuable and have values that are upheld as good things for themselves. and the individual has encouragement to be good and trustworthy, constructive, not self-destructive, active, and has self-confidence that has a good impact on the individual. According to Rogres (1961), it describes people who will become more actualized as having openness to experience, self-confidence, internal sources of evaluation, a willingness to continue to grow, these characteristics are the basic goals of Person- Centered counseling. Therefore, this counseling generally aims where person-centered counseling is not limited by the achievement of a congruent person and the individual functions entirely, and the individual is able to actualize itself and increase the degree of independence, as well as internal integration.

Therefore, it is related to individual's happiness which can be realized also with indigenous counseling and knowledge of soul counseling which was pioneered by Ki Suryo Mentaran. In this counseling, this service is carried out rooted in the knowledge system and community practice, a place where individuals internalize the system of knowledge and practice. (Finayati, Juwita; 2019). While counseling of soul knowledge focuses on feelings, it means that the position of feelings is the most important thing. By understanding feelings, humans can communicate well with other humans, so that an individual is able to understand what other individuals feel so that happiness can be achieved.

### **C. Research Method**

This study was a type of qualitative research, namely research that describes and analyzes phenomena, individual's perceptions as a group. The approach used this study was hermenutic studies by examining and finding the meaning in a text. In other terms, it is also called the type of library research (W. Creswell, 2016, p. 18), which examines information and the meaning of various kinds of texts.

### **D. Finding and Discussion**

Person-Centered Counseling is counseling that demonstrated by Carl Rogers who views humans humanely and has the ability to actualize itself. Basically, humans have a tendency to grow and develop accordingly in accordance with their potential (Maharani, 2018). This approach emphasizes clients who have the potential to grow and move in a constructive direction and are able to overcome and find solutions to problems and obstacles (from within and from outside). This counseling emphasizes the client's self-awareness and self-reflection so that the individual is able to explore itself in relation to make a decision, exploration of feelings so that clients can freely express of fear, anxiety, guilt, shame, hatred, anger, and other emotions that they think that those are too negative to be accepted and incorporated into the structure of themselves. (Corey, 2013).

In this counseling, it focuses more on building a therapeutic relationship between the counselor and the client, that is, every human can be trusted, that humans have the potential to understand themselves and solve their own problems without the counselor's intervention because the counselor's function as a facilitator. Client-centered therapy is based on assumptions. It means that clients who can heal themselves, who create their own growth, and who are active self-healers (Bohart & Watson, 2011).

The counseling process in this approach is to lead the clients to become individuals who are able to actualize themselves which according to Rodgers in (Corey, 2013) have the characteristics (1) openness to experience (2) believe in individual's ability / trust in themselves (3) ) use internal sources to evaluate / an internal source of evaluation (4) a willingness to continue growing.

The self-concept / self in Rodgers' theory includes a description of who the individual is / the real self and who he or she should be / the ideal self. A healthy person is the harmony / congruence between what is thought and what is done. The existence of a self-concept (self-concept) which is an understanding of the strengths or potentials and weaknesses. Awareness of self-concept will develop positive acceptance. The concept of self-acceptance in person centered theory is seen from the achievement of self-actualization by emerging the ego strength which is the main strength, namely the strength that appears when counselees are able to equate their self-concept with their ideal self-concept by self-acceptance (Maharani, 2018).

The concept of self-acceptance has relevance to the concept of Ki Suryomentaram's teachings on introspection. One of the ways to train individuals to understand their own feelings, there is a technique and it is called as Self-Awareness, in which, it allows individuals to understand themselves, such as their own abilities and weaknesses (Finayanti, 2018). As for the techniques of introspection in Suryomentaram, it covers (1) Exposure of Sense; (2) build awareness; (3) Taking Action (Finayanti, 2019).

In introspection, the individual will be happy and prosperous and there is an effort to clear the mind that will allow a person to avoid feeling the most righteous who will defend himself as the most (Finayanti, 2019). In this introspective internalization, the client is asked to be able to see the concept of his/her self as a whole calmly, see his/her shortcomings so that it is not easy to blame the situation and others if he /she experiences a problem.

Internalization of introspective techniques in Person-Centered counseling is based on building clients' awareness of the "Self" on the concept of the actual of Self and the concept of the expected "ideal Self". So that, the client will be fully aware of himself or his "self" as a whole to create harmony. This achievement is supported by the client's self-acceptance of himself.

The uniqueness of Person-centered counseling is the relationship of the therapeutic between counselor and client that needs to be built from the beginning. In the counseling process, the counselor must accept and respect the counselee's personal rights and assets brought by the counselee in the counseling process so that the counselee will make positive changes if the counselor is able to experience and communicate the reality (realness) of support (support), love / care (caring), and sincere understanding (Wiryosutomo, Hanum, Partini, 2019). The therapeutic relationship between the counselor and the client facilitates the healing of the client, namely congruence or genuineness, unconditional positive regard and acceptance, and accurate empathic undertaking. The counselor has a role as a reminder and companion while the final decision in the client the role of the counselor as a companion, because the human position is the same, in this case that the counselor is egalitarian. (Rifani, 2019)

**Table 1. Steps for Introspective Technique**

The Steps	The Specific Step
-----------	-------------------

Identifying The Feeling	<p>The Counselor and counselee altogether identify the like and hate feeling felt by the counselee. In this step, the counselee can freely explore the feeling experienced and felt.</p> <p>The Counselor invites the counselee to study and understand the hate and like feeling on other people.</p>
Building The Awareness	<p>The counselor role as facilitator to enlighten the counselee that the form of self-authority comes from like and hate feeling.</p> <p>The counselor explains to the counselee the way of finding the same feeling with other people namely by communicating which results on the same feeling (understanding each other).</p>
Taking Action	<p>The Counselee takes action on what has been understood in the awareness stage.</p> <p>The Counselee takes new action as the result of the awareness built during the counseling process.</p>

The essence of soul knowledge is “the empowerment of individual to learn acceptance on the individual’s process to recognize one's identity, as an initial effort to consciously achieve existence (Rifani, 2019). In the process of internalization, introspection will bring individuals who will not be shackled to the achievement of excessive desires because they have been able to avoid their own state and condition, that it is an alternate thing. When the individual has been able to fully accept the self-concept, the individual is able to accept the circumstances and conditions that the individual has experienced. Acceptance of self will lead to happiness in life.

## E. Conclusion

A counseling approach based on the culture of local wisdom is a solution to the problems of life for Indonesian people. Through the internalization of Ki Suryomentaram's introspective technique in Person-Centered counseling, the clients will be assisted to understand the concept of “Self”, which is about the harmony between the real self and the expected self through achieving self-acceptance. The existence of good self-acceptance for individuals will lead to happiness in life because individuals are able to consciously accept their condition as a whole. Definitely, this counseling process requires a good therapeutic relationship between the client and the counselor due to Person – Center counseling is aimed to accompany the client as a the individual who has the potential to achieve a growing process of behavior change.

## F. References

- Akhtar, H. (2018). The Cultural Perspective to Develop Javanese Happiness Measurement. *Psychology Bulletin*, 26(1), 54-63.
- Diener, E. & Scollon, C. 2003. Subjective well being is desirable, but not the summon bonum. Paper delivered at the University of Minnesota interdisciplinary Workshop on WellBeing, October 23 - 25, 2003, Minneapolis
- Finayanti, J. (2018). Ngudari Reribed Technique to Direct The Meaning of Life, *Journal of Education: Theory, Research, & Development*, Vol. 3, No. 9
- Finayanti, J. (2019, August). Self Awareness Technique in Soul Kawruh Counseling as The Alternative of Counseling Implementation. *In Proceeding of National Seminar on Guidance and Counseling* (Vol. 3, No. 1, pp. 56-61)
- Gerald, Corey. (2013), *Theory and Practice of Counseling and Psychotherapy*. Ninth Edition. Cengage Learning : USA
- Grimaldy, D. V., Nirbayaningtyas, R. B., & Haryanto, H. C. (2017). The Effectiveness of Happiness Journal in Improving Self Esteem on Street Children. *Inquiry*, 8(2), 100-110.
- Langensari & Irawan. (2017). Soul Kawruh Self Awareness as The Psychotherapy Technique to Decrease Bullying on Students. *Proceeding of Guidance and Counseling Seminar*. Vol. 1, No. 1
- Lestiani, I. (2017). The Correlation Between Self Acceptance and Happiness on Employees. *Psychology Journal*, 9 (2).
- Maharani, R. (2018, August). The Implementation of Narimo Ing Pandum Phylosophy in Person-Centered Approach to Overcome Teenagers' Depression. *In Proceeding of Guidance and Counseling National Seminar* (Vol. 2, No. 1, pp. 2015-212).
- Patnani, M. (2012). Women's Happiness. *Psychogenesis Journal*, 1(1), 56-64.
- Schimmel, Jörg. 2009. Development as Happiness: The Subjective Perception of Happiness and UNDP's Analysis of Poverty, Wealth and Development. *Journal of Happiness Studies* Vol 10 Issue 1, p93-111, 19p.
- Sumbodo, H., & Koentjoro, K. Ngudari Reribet: Mulur-Mungkret and Tatag Young Widow Left Dead in The Perspective of Ki Ageng Suryomentaram. *Gadjah Mada Journal of Psychology (GamaJoP)*, 4(2), 158-172.
- Wiriyosutomo, H. W., Hanum, F., & Partini, S. (2019). History of Development and Concept of Person-Centered Counseling in Cultural Diversity. *International Journal of Educational Research Review*, 4(1), 56-64.

