

Review Article

Counseling Junggringan Saintification of Ki Ageng Suryomentaram Teaching An Ideas Toward Indigenous Counseling

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Abstract

Before Indonesia Became an independent nation and declared its form to be Republic, in Reviews, those cluster of islands called the archipelago there are few independent kingdoms. One of them is the Mataram Kingdom, located in Java. As a living system, Mataram has its own culture, laws, and doctrines. One of the most widely known teachings is Junggringan, a systematic group dynamics of the which has a therapeutic effect. Junggringan was first taught by Ki Ageng Suryomentaram, son of King Mataram VIII. This paper is a scientific reconstruction of the technique of junggringan as indigenous counseling in group settings.

Keywords: junggringan; counseling; culture; suryomentaram

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Introduction

Theories, approaches, and techniques of counseling that exist in Indonesia, almost all imported from America. The materials that were studied in college then, later, applied in schools. Almost all the counseling in American literature discusses three major approaches; Psychodynamic, Cognitive Behavioral, and Existential-Humanistic. Theories were then paraphrased into textbooks. Very rarely author of Indonesian literature that elaborates counseling in the local culture as part of the theory he wrote (Bentea, 2019).

Since counseling is known in Indonesia, discourse never shifts from the approach developed in the context of the American culture. Though counseling is a therapeutic relationship between individuals, in theory, treatment counseling can not be generalized what is appropriate for the American people, not necessarily suitable for Indonesia, because their cultural context always influences individual behavior. Therefore, indigenous counseling theories need to be investigated and developed so that the praxis of counseling have strong cultural roots.

The absence of cultural perspectives of a theoretical and practical level could lead to the counseling relationship loses its effectiveness. From several interviews with teachers Counseling in some areas obtained information that a relationship counselor in the counseling setting counselees in schools is rare — the level of confidence in Indonesia counselees counselor low. In addition to the distrust factor, partly because many school counselors who did not come from the discipline of Counseling, but from another teacher discipline, like teacher Religion, Arts, Sports, and others.

They were counseling as an educational intervention in schooling monsters known since the. However, new systematic measures started in 1975, when practitioners Guidance and Counseling

(Counseling) met in Malang Teachers' Training College in a National Conference. At that moment, the lawyer agreed that Indonesian said counseling is counseling. Guidance and Counseling, so that translates to Guidance and Counseling. In the process, the word Guidance and Counseling later changed to guidance and counseling.

In Curriculum 2013, the counseling group became one of the essential services that must be held by the school, in addition to nine other services. Unfortunately, less stressed in group counseling Counseling education teachers at various universities. In general, the organizers focus on individual counseling. Group counseling only gets a tiny portion of SKS. The counseling group has several advantages that explain, besides containing therapeutic properties. The counseling group has a series of advantages, including saving time, availability of a more luxurious learning experience that empowers commonality, allowing for the more robust client to apply a determination made in the counseling sessions. Besides the advantages of excellence, the counseling group also has some disadvantages, such as not suitable for handling cases of extreme aggression. Is not suited to handle cases of intensive relational (siblings, children of parents), there is the danger of too controlling group counselor.

Such issues are discussed in the counseling group also often intersect with personal values that can affect their relationships with others. Confidentiality aspects are more vulnerable in Counseling, challenging to avoid negative process modeling; it is challenging to realize the group "ideal" in the counseling group. Counseling Group counseling requires complex skills. Not suitable for handling cases of intensive relational (siblings, children of parents), there is the danger of too controlling group counselors. Such issues are discussed in the counseling group also often intersect with personal values that can affect their relationships with others. Confidentiality aspects are more vulnerable in Counseling, challenging to avoid negative process modeling; it is challenging to realize the group "ideal" in the counseling group. Counseling Group counseling requires complex skills. Such issues are discussed in the counseling group also often intersect with personal values that can affect their relationships with others. Confidentiality aspects are more vulnerable in Counseling, challenging to avoid negative process modeling; it is challenging to realize the group "ideal" in the counseling group. Counseling Group counseling requires complex skills. Such issues are discussed in the counseling group also often intersect with personal values that can affect their relationships with others. Confidentiality aspects are more vulnerable in Counseling, challenging to avoid negative process modeling; it is challenging to realize the group "ideal" in the counseling group. Counseling Group counseling requires more complex skills ([Ratanavivan & Ricard, 2018](#)).

As far as the literature search of group counseling, in Indonesia, there is no counseling model developed from the local culture. Ki Ageng Suryomentaram teachings about Junggrinagan be one developed an advanced alternative to the original Indonesian Indigenous Counseling.

Theory

Three group counseling approach that is often taught to prospective teachers in Indonesia BK, namely Crisis-Center, Problem-Center, and Growth-Center. The third approach was developed from several theories. The crisis-centered approach focused on urgent problems, attempted to respond to events or situations that must be resolved immediately, formed as a result of the critical situation. Conflicts can be addressed through crisis-centered, for example, conflicts between groups of students, the conflict in extra-curricular groups, conflicts due to ethnic differences, and others. Included here is the academic crisis.

A problem-centered approach in counseling focuses on problems experienced by the counselee, but the problems faced not so urgent and did not cause the crisis. Problems experienced not to involve a high degree of emotion as in crisis-centered, often a continuation of the crisis-centered.

The growth-centered approach is centered counseling on the personal and social development of the students. The primary reason for the formation of growth-centered group counseling is not solely due to a crisis or concerns. The group may use the opportunity to learn to know themselves more deeply, learn to develop social relationships, learn to mature emotions, learn to develop an assertive attitude. Growth-centered group counseling is designed for all students to address the needs and common interests of young people at various stages of development in life. The topics are often discussed, among other things: accept responsibility, to change the behavior of ineffective, learn to communicate effectively, set goals together, and learn problem-solving (Lee, Park, & Kim, 2017).

It writes that counseling is a dynamic group that consists of keeping people in an effort preventive and remedial (curative). In general counseling, the group had a specific focus, such as solving educational problems, personal problems, social problems, or problems career. The group method emphasizes interpersonal communication relating to consciousness thinking, feeling, and behaving consciousness. Counseling groups are more likely counselees growth-oriented and focused on the search counselee's internal forces.

The mentioned counseling group consists of 4-8 people by the number of counselors, one or two people. Some other experts did not mention the number though pointing to the same criteria mentions that group counseling is assistance to individuals in a group situation that is both preventive and healing to provide facilities in their development. Defines group counseling is the process of assistance that incorporates elements of mind awareness (conscious thought), therapeutic function, and orientation to the living reality of the counselee.

Junggringan: An Indigenous Group Counseling

It provides a short description of Ki Ageng, who Suryomentaram. Written, Suryomentaram born on May 20, 1892, the 55th child of 79 siblings lane couple VII with Raden Ayu Bendoro Retnomandojo. Suryamentaram maiden name is Raden Mas Bendoro Kurdiarmadji. Since childhood, Kurdiarmadji learns three languages, namely Dutch, English, and Arabic. Also, he attended public schools and studied history, philosophy, religion, and psychology. In religion, though he studied the Koran to Kyai Haji Ahmad Dahlan. Of the things, he learned Kurdiarmadji impressive as a person is smart, diligent, and has an interest in many things. At the age of 18, he became the Prince Haryo Suryomentaram. However, he still lives an ordinary life, of them, are working in the governor's office for two years. When Ki Ageng out of Kraton, he also pursues work as batik sellers and digging wells. In the end, he chose as a place to sow Kawruh Salatiga soul that he formulated from his life experiences (Bodkin-Andrews, Denson, & Bansel, 2012).

Kawruh basic teachings of Soul called Kawruh Begjo. Kawruh means knowledge; begjo means happiness. The whole effort Ki Ageng real Suryomentaram is to guide students Kawruh Mental achieve happiness in life. The ways to achieve happiness is done by recognizing the taste. Suryomentaram put sense in three outstanding continua, namely, Bungah-Susah, Meri-Pambegan, and Getun-Sumelang. He started his presentation with a pair of six feelings are positioned against each other. The first feeling that Bungah (Happy) and Susah (Sad) said:

“Salumahing bumi, salurebing langit punika mboten wonten barang ingkang pantes dipun aya aya, dipun padosi, utawi dipun ceri –ceri dipun tampik. Dene yen tiyang inggih ngaya aya pados punapa punapa , utawi nyeri nyeri nampik punapa punapa, nanging barangipun menika mboten pantes, mboten patut. Jalaran punapa punapa ingkangdipun aya aya dipun padosi utawi dipun ceri ceri menika mboten murugaken beja, mbotenmurugaken bungah sajege , mboten murugaken cilaka, mboten murugake susah sajege”

The above text is a free translation: in this world, there is no decree anything inappropriate sought it insisted, and nothing is worth avoided by insistent. Whatever are looking for a way insistent, or avoided in the same way, there shall not bring happiness forever, nor bring grief forever. Why? According to Suryamentaram (1989, p 9-13) Because Bungah and Susah it is stretchy Mungkret (expands and contracts / deflate). The theory of elastic-mungkret herein described that happiness obtained from the results obtained will soon shrink something, then the next time it will expand again if the need was fulfilled shrink again, and so on soul Bungah Susah it came and went ([Hajimirzalian, Atashpour, Abedi, & Jafari, 2015](#)).

The second pair dichotomous feeling by Suryomentaram sense meri and pambegan. Meri means envy; pambegan means overbearing. Both feelings had arisen because the individual is not the same feeling with other people (raos sami).

"Meri punika rumaos kawon tinimbang liyan, pambegan punika rumaos menang tinimbang tiyang liya. Meri lan pambegan punika ingkang murugaken dhateng tiyang lejeng ngaya aya, jengkelitan" (Suryamentaram, 1989)

Free translation of the above text, envy is a feeling inferior to others. Smug is feeling superior to others. Envy and arrogant that does the individual works by insistent, somersaults. When individuals can control their feelings pambegan meri this individual will arrive at a peaceful feeling, a situation that he has reached a similar feeling with others (raos sami)

Two final feelings contested by Suryomentaram to illustrate the dynamics of the human psyche is feeling Getun-Sumelang (Seal-Worry).

"Getun menika ajrih dhateng lelampahan ingkang sampun kalampah. Sumelang punika ajrih dhateng lelampahan ingkang dereng kelampahan. Getun lan sumelang punika ingkang murugaken dhateng tiyang ngenes, prihatin dan celaka"

Free translation of the above text is; Contrite is freshly afraid of something that is already happening. Worry is fear of something that has not happened. Feelings of regret and worry that causes a person's life miserable. The success of a person manages the feelings that stick in the dimension of time past and future, according will give birth Tatag attitude. Tag is steadfast. Why would someone be steadfast? Know an individual has a feeling of lasting (lasting Raos). Where the individual does not live in the past or the future but lives in the present. Until this sense, the authors conclude Suryomentaram view is influenced by the view which emphasizes gestalt psychology to live in the present now.

Nyawang karep is the solution of life offered Suryomentaram manage sixth sense that face each other. Before people arrive at karep nyawang skills, real-trained individuals to reflect on the desire will come to postulate wiji weruh. Wiji is the seeds of consciousness that make man closer to happiness. While want to see is higher psychological skills. To see individual until fibrosis meaning that in every wish, three inner feelings move men, namely lust pin, Kramat lan degrees. Embed correlated with wealth, power, and Drajad correlated with Kramat correlated with glory ([Ratanavivan & Ricard, 2018](#)).

The views Kawruh soul of psychopathology

The theoretical orientation Suryomentaram teachings do not tend to discuss pathology, but more tendency to formulate future happiness (ngelmu Begja). In a note, Sugiarto (2015 terms 118-120) is mentioned six things that you think Suryomentaram be the cause of psychiatric illness (liver damage). Firstly because Kramadangsa records all the experience through the senses and making it such a desirable form of "I." Second, when one becomes "I Kramadangsa" then embed Drajad and Kramat made king, and he wanted was not achieved, then he suffered. A false understanding caused suffering and disappointment that if the desire is achieved, then he will be happy ([Rusmana & Kuserdyana, 2017](#)).

Third; I and my desire by Suryomentaram is a dough of various flavors. If Kramadangsa falsely made notes, then the dough-kneading it would also be wrong. It sort of thing that often triggers mental illness as psychosomatic, even broken souls (dissociation). Fourth; One eye of the heart or inaccuracy in managing heart that one captures the feel and catch a thing would cause mental disorders. Fifth, curiosity happily ever after also plunged the soul to misery. Happy-sad actually because it will continue to change in the experience of human life. Sixth: Raos want elongation; enjoyment will be the world's ongoing. Some symptoms of a lack of mental health are seen in the experience of regret (sorry) anxiety (Sumelang) envy (Raos meri pambegan) and compensatory actions (tumindak slamuran). Sources and other events in themselves are what causes humans could fall in Raos pain that is not aligned to the desire to make themselves as satiation or craving desire that never runs out.

Junggringan techniques

Junggringan is one Kawruh Lifestyle counseling methods developed by Suryamentaram Junggringan is a meeting that was held to a meeting of people who have felt the Raos begja, and has understood kawruh begja. There are no teachers and no students at the meeting, all similar attendees position.

“Junggringan salaka punika namaning gegrombolanipun tiyang beja, inggih punika pepanggihanipun tiyang-tiyang ingkang sami kraos beja, jalaran mangertos dateng kawruh beja, perlu gineman bab-bab kawruh beja. Dados Junggringan punika dede paguron, mila mboten wonten guru, murid”

The first model is called passion (from the final words, which means to learn). In Junggringan pasinaon, participants will learn to do the analysis themselves until they can understand the principles and terminology in Kawruh Soul. The second level is called Djawah Kawruh. In efforts exist, Kawruh Djawah Junggringan effort to help those who suffered as a result of certain psychological disorders through rigorous analysis to arrive at the cause of the problem. This second meeting, according to the researchers, describes saving intervention group counseling. There are specific prerequisites to follow this Kawruh Djawah Junggringan, which is a good understanding of the fourth dimension Kawruh Soul (Saurabh & Ruchi, 2016).

Suryomentaram likened the gathering activities such as Jungring Salaka together (often called Junggringan), which means a place of life of the gods. He said that the begja, it was like gods, although his form is commoner (form fleas walang ataga). Meeting basic Junggringan is say asked (frequently asked questions/discussion/ dialogue). Things that dialogue only a matter of taste and his knowledge about kawruh begja. Sipembicara has to understand what was said, who did not know to ask, and together understand it, until they get a shared understanding and happy together.

“Inkang dipun kandakaken lan dipun tekekaken mboten liya namung bab kraosipun lan mangertosipun dateng kawruh beja. Inkang mangertos sami kanda, ingkang mboten mangertos sami taken, lajeng sami negesi sesarengan ngantos sami mangertos sesarengan lan beja sesarengan”

Nine Junggringan principle. Writes that some matters of principle in implementing Junggringan are as follows. First: What happened in Junggringan is kanda and taken (dialogue). Second: The material discussed in question kanda is about kraos (feel), understand come on ngelmu begja (understanding the science of happiness). Third: The managers (understand) plays as kanda (talk). Fourth: do not understand the plays as questions (ask). Fifth: the audience with the same mean. Sixth: the joint discussion was done so that all parties managers (understand). Seventh: Junggringan has done so that participants experienced happiness together until there is no pressure is felt. Eighth: Junggringan not depending on the place, the number, and state of the participant. Ninth, Kanda questions (dialogue) is the core of junggringan.

The basic principle of Kanda-ask, The weight of scientific teachings Suryomentaram indications of standard procedures in conducting the dialogue in the event Junggringan. The first basic principle, as written, is the principle kanda yield, i.e., the merging of flavors between the parties to a dialogue Junggringan. Kanda yield also requires an understanding of a person who speaks (kanda), he had to know what was said, for whom it is said, and how to say it. With principles that are expected to accompany the participants, kanda junggringan to mengertós (understand) kraos (feel), and know (understand). Philosophy yield also implies that the speaker (kanda) does not claim to knowledge, because in principle, there is no limit kanda between I-that you did (you). Kanda also contains the meaning of philosophy is not to be obeyed, but to understand, obey implies conquered because the essential individuals do not want to be conquered. Thus kanda should avoid discord, disagreement, and hostility (Cleveland & Sink, 2017).

....luluh inggih punika sirnaning raos aku kowe, lajeng mboten sangga runggi anjajagi raos rumaosing tiyang ingkang dipun luluhi. Mila menawi Junggring salaka menika katrajang karep ingkang wategipun mboten saget luluh, lajeng bibar.....

Junggringan requires humility that leads to loss of status boundaries, which can impede communication between participants. Both parties kanda (counselor/leader of the group) nor the parties ask (counselees) feel free to follow Junggringan activity.

An essential attitude requires the absence of yield kanda kanda ungtul attitude. People who have an attitude ungtul (feel superior) must be difficult dikandani (given out). This attitude also hinder a person to ngandani (tell). "Yen-kalingan kaling ungtul tiyang punika mboten Saget kanda, lan mboten saged dikandani". For those who have an attitude, ungtul wants only to win it, so it will be an excellent ask kanda win a victory. Ultimately what happens is squabbling.

If the essential attitude or a basic rule in Junggringan the participant has owned it then the individual will be able to feel, to understand, to see that everyone has a basic taste the same. They both feel the 'I,' is equally felt 'no' together felt 'look' alike feel like a person, in the condition that talk will be crushed against the addressee and will not admit I am understanding (of happiness) it. If that kind of attitude does not appear, the content knowledge will be used to conquer others. There would appear understanding of student teachers, who conquer and conquered.

Ngaya nature-aya(Adamant attitude) in doing kanda ask by Suryomentaram regarded as one of the obstacles in Junggringan. So in doing kanda ask, anyone involved does not need to apply to insist on forcing their own will to others. If the parties involved in Junggringan have been able to get rid of complicated(constraint) is expected to carry them on, the situation transmits begja, which in turn can bring enlightenment to all parties. Because all will come to a condition anggugah know (raise understanding) and become an independent person (personal Madeg weruhipun).

How do kanda in any Junggringan no separate SOPs. In order for the message better understood by the communicant, the rules must be obeyed in kanda is; must sequence (systematic), complete (jangkep, light (obviously), explicit (open), and that (obviously). So what is described to be clear, to explain how it should be systematic, and explain the source of the source should also be as clearly explained. Someone who transmits begja must understand who her audience so that they arrive at the level of self-knowledge (Madeg personal weruhipun), must understand the benchmark in doing kanda (meaning kanda), style of doing kanda, constraint in doing kanda, and how to do kanda . By understanding all Junggringan, then every event will bring all the light conditions.

Applied of Theory

Stuart, as saying states, a theory of counseling and psychotherapy can assert itself as an approach when he was healthy, validity measurable, and have clear steps to put into practice. In the choice of a different word Hansen, Stevic and Warner said counseling theories could be considered

as an approach when clear, easily understood, easily communicated, coherent (not contradictory), a comprehensive, containing an explanation of the various phenomena explicit and stimulate to be investigated.

Kawruh theoretical exposure of Life presented by Ki Ageng Suryomentaram (KAS), though not initiated by an academic from the university, contains requirements that said by the experts. The construct theories about me kramadangsa CASH, reminiscent of the concept of the id, ego, and superego her Sigmund Freud hitherto never failed in the eating era. Says that Kramadangsa dialectic between me and karep eternal in the human soul. So after I kramadangsa understand, we are led to understand the affective aspect in it with nyawang karep. When an individual can articulate a desire, desire is hidden behind these six feelings, will experience mental dynamics that will take him to special Madeg conditions (independent). Self-reliance most crucial element is the goal of every interaction counseling. It is, in a hypothetical, shows the axiological aspect of the teachings CASH (Salamah, 2016).

Pangawikan full life, as depicted by KAS, would free individuals from the condition of the soul rupture (psychopathological). Conversely, if an individual falls in a state of self Wikan, then he is in trouble. Then CASH formulates Junggringan techniques for implementing the "theory." Junggringan steps as described above, there are three stages; Pasinaon first, second, and third Kawruh Djawah Kawruh Soul. What happens at each stage has been described in a clear and rigid by KAS. The process every meeting junggringan also been well described, that Junggringan consists of two activities, namely kanda Tand takon. Who kanda (say) and as(ask), how to do kanda, and how as also been formulated rigid by KAS.

In Junggringan, Suryomantaram spread the doctrine of not leaving the elements of the method. As has been understood from the above explanation, happily share their knowledge means understanding inspires other people to be independent (private Madeg). This is in line with the principles of counseling, which is an individual's independence to help him out of trouble. How to help others in the group are also governed by rigid Junggringan. For example, Suryomentaram teaches three things that ordinances do kanda (talk). 1). It should be explained as clearly as he explained that what He explained it (epistemological aspect). 2). It should clear as he explained how to achieve what is said (axiological aspect), 3). It should be explained what the benefits of that activity (ontological aspect).

Conclusion

The theoretical construct of Junggringan has qualified (in hypothesis) to be an original Indonesian indigenous counseling technique. What is needed now is a series of studies to prove the hypothesis. Difficulties faced in proving this is because Junggringan in a natural setting only happens once a year on each anniversary of the KAS. Proof of this theory should be implemented in the settings junggringan designed intentionally to solve real problems in several counselees. Action research will be the best choice method to prove this hypothesis.

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