

Indigenous Psychology Suryomentaram: Urgency and Introduction to Javanese Literary Ethnopsychology

Dhoni Zustiyanoro*, Agus Nuryatin, Teguh Supriyanto, Mukh Doyin

Universitas Negeri Semarang, Indonesia

*Corresponding Author: petanikota@mail.unnes.ac.id

Abstract. This research is a preliminary study to examine the psychology of Suryomentaram (Suryomentaram, 1985a, 1985b) as a theory in Javanese literary research. The purpose of this study was to compare Suryomentaram's thoughts with Western psychological thinkers. So far, psychological research in Javanese literature uses Sigmund Freud's theory, which carries id, ego, and superego (Milner, 1992). The results of research studies show that the structure of literary works and psychological symptoms is only seen as a building structure of Javanese literature. Literary works need to be studied with a local approach to understanding their social and cultural context. The results of this study indicate the weaknesses of Javanese literary psychology research, compare the psychology of Suryomentaram with the West theorists, namely Sigmund Freud, Carl Gustav Jung, and Alfred Adler, and offer Suryomentaram's psychology as an approach to Javanese literary research. Suryomentaram teaches psychological concepts originating from Javanese culture, namely kramadangsa, mawas diri, and rumaos leres.

Key words: suryomentaram psychology; javanese literature; javanese psychology.

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INTRODUCTION

The study of Javanese novels has used a psychological approach originating from Western culture, which is a universal psychological theory. Besides being problematic because of the justification of the universality of psychology, the study of psychology in Javanese literature shows results that are too far and are not able to describe psychological conditions in social and cultural contexts (Dewanto, 2020; Ho, 1998; Kim et al., 2006; Kim & Park, 2012). Western psychology, reflected in universal psychological theory, is less relevant and even becomes an inhibiting factor in finding findings with objects of study originating from local wisdom (Ho, 1998; Sarwono, 2018). This is because the context of the emergence of theory from the West and the emergence of human behavior in Javanese culture can be very different (Sugiarto, 2015). Most of the research conducted is limited to the extent to which Western theories and concepts are chosen to be the research approach, while the research subjects provide behavioral data related to psychology (Kumar, 2002).

Researchers in Javanese literary psychology have used chiefly Sigmund Freud's theory. Authors of literary research methodology books in Indonesia also use Freud's theory as the primary basis for analyzing texts (Endraswara,

2008; Hanum, 2012; Minderop, 2018; Ratna, 2011; Wiyatmi, 2011). Freud brought the concept of id, ego, and superego (Milner, 1992). Freud described the id as the king, the ego as the prime minister, and the superego as the supreme priest. The id acts like an absolute ruler, must be respected, arbitrarily spoiled, and selfish; what he wants must be done immediately. The ego as the prime minister is likened to completing all work connected to reality and being responsive to the community's wishes. The superego is a priest who always considers good and bad values and reminds the greedy id that it is essential to behave wisely and wisely (Minderop, 2018). When applied to the study of Javanese literature, Freud's psychology has several weaknesses, mainly because it cannot describe the local cultural context. In this context, the universality of Western theory cannot be applied because some psychic units do not apply universally, so that a separate interpretation is needed (Pratisti & Prihartanti, 2012). Scientific procedures in literary studies should enrich the understanding of the context of the literary work itself.

In psychology, the concept is called indigenous psychology (Hwang, 2018; Kim & Park, 2012; Kumar, 2002; Salamah, 2016). However, what needs to be emphasized is that indigenous psychology does not study exotic people in remote places. This approach carries the

spirit of understanding people based on their social and cultural context, which in universal psychology is not accommodated (Kim et al., 2006). In the context of Java, Javanese culture has values that underlie the Javanese and their society (Zustiyanoro, 2019). For the Javanese, there is a belief that human life is regulated by Gusti Kang Akarya Jagad, God, so that a lila, accepting, selfless, and patient attitude emerges, which at the same time underlies their personality (Suseno, 2001). At the same time, literature is not created from the space of culture. Literature becomes a picture of the reality of society and the socio-cultural conditions in which literature was created (Damono, 1978).

Ki Ageng Suryomentaram (1892-1962) developed psychology in a Javanese social and cultural perspective, which he called Kawruh Jiwa (Afif, 2020; Fikriono, 2018; Suryomentaram, 1985a, 1985b). Although born as the son of a king, Suryomentaram has a legacy as a philosopher from Java (Bonneff, 1993). Several studies have confirmed Suryomentaram's view of psychology as indigenous psychology (Afif, 2021; Darminta, 1980; Jatman, 2021; Kuswardani, 2009; Lazzavietamsi, 2018), but no one has thoughtfully developed and applied it as an approach to psychological research in Javanese novels. In developing Kawruh Jiwa, Suryomentaram wanted to convey that life is a movement towards becoming a new human being, manungsa without tenger (human without characteristics). Only in that way will humans feel peace, serenity, and happiness—either in every lack or excess. These values are in line with the principles in Javanese culture related to efforts to achieve happiness and invite hayuning dhiri, kulawarga, lan bawana, to be part of and beautify oneself, family, and the world. This study will conduct a systematic review to show the weaknesses of the study of Javanese literary psychology so far. After that, the Javanese novel will be analyzed from the psychological perspective of Suryomentaram.

LITERATURE REVIEW

Suryomentaram psychology has been used in its application to overcome psychological problems that develop in Javanese and Indonesian society. Javanese people are conditioned to avoid surprises, something uncontrollable or unpredictable, and bad feelings by maintaining self-control (Kuswardani, 2009). This culture that requires Javanese to manage their passions consistently, let go of self-interest, and maintain

a sense of sincerity and peace is not easy. This study believes that the most appropriate psychotherapy approach is an approach that comes from the same culture as the client. The application of sesrawangan developed by Suryomentaram on parent-child interactions effectively prevents children's aggressiveness (Dewi, 2014). An interesting finding of this study is that the aggressiveness of children who watch television is much greater (52.8%) than children who interact with their parents (24.8%). Suryomentaram's psychological view is more in line with religion than Western theory, ignoring this aspect or rejecting it. Suryomentaram's view contains Sufism values (Nikmaturrahmah & Musyafiq, 2017). The values found are repentance, zuhud, patient, mujahadah, tawakkal, qana'ah, tawadhu, itsar, raja', khauf, yaqin, and ridha. To achieve these values, the concept of liberation from selfishness and lust is pursued through the process of self-awareness, distance from oneself, becoming self-supervisor, and doing kandha-takon (question-and-answer) yourself. In line with that, Kawruh Jiwa focuses on human feelings in spiritual terms to live a happy life and not just the physical aspect (Nawawi et al., 2018). The spiritual aspect must grow on a sense of self, while the physical aspect will appear after the growth of the spiritual aspect that is carried out. Suryomentaram invites us to feel the feelings of life, examine every taste, and reach the true meaning of happiness. Happiness is not out there but inside. All of these studies refer to the psychological view from the perspective of family and community life.

In literary research, several research results use Suryomentaram's psychological approach. However, the resulting analysis is still brief and the researchers have not shown seriousness in developing it, for example the research on the novel Pasar (1994) by Kuntowijoyo and Jalan Menikung (1999) by Umar Kayam, which is set in Javanese culture (Nurhadi, 2002). The findings, among others, by both Kuntowijoyo and Umar Kayam, offer the value that one should not overestimate wealth-crazy views. Both novels represent Suryomentaram's view regarding Kawruh Jiwa, although only partially. Nurhadi's study of the two novels still tends to be structuralist and has not yet gone far into the psychological aspects of the characters. The novel Keluarga Cemara I (2017) was analyzed using one of Suryomentaram's principles of peace of life, namely "sufficient" or "sufficient" (Prabaningrum, 2018). Sufficient means that

what is done is neither more nor less, according to the quantity and quality required. This can be seen in the novel *Keluarga Cemara 1*. In the novel, there is a representation that gratitude accompanied by self-awareness is an important aspect of forming a sense of happiness. Even in poverty, humans are still able to create happiness. This research is less comprehensive, because it does not describe and elaborate in more depth. For this reason, further research, including the importance of pointing out the weaknesses of Western psychology in the study of Javanese literature, is the urgency of this research.

METHODS

Research Goals

This study shows that there are many weaknesses in the psychological research of Javanese literature. This research is part of an effort to decolonize science, apart from the claims of universal psychology is problematic and merely describes the reality and ideals of the United States (Kim & Park, 2015). Indigenous psychology is needed to see that the development of local psychology must be used to see the psychological development of the local community (Hwang, 2018). Justification is essential to be used as a basis for developing the discipline of Javanese literary ethnopsychology.

Samples and Data Collection

This study took a sample of five results of Javanese literary psychology research to be evaluated, namely the research of Oktiana (2015), Tusngidah (2015), Lestari (2016), Nendrawati (2020), and Pratama (2020). The sample was chosen as a description of the results of the most recent literary psychology research. The next data is the data of the novel *Ngoyak Ombak Segara Kidul* (Pratiwi, 2019). The data is taken in the form of words, quotes in the novel. The novel was chosen because it is the latest novel that describes the psychological reality and its intersection with the modern life of Javanese society today.

Analyzing of Data

This study uses a systematic literature review method; a research methodology carried out to collect and evaluate related research on a specific topic focus (Torgerson & Brooks, 2006). In this study, the data are presented qualitatively as a form of critical review. In this review, the shortcomings of each research result are analyzed, and then data integration is carried out to obtain new theories or concepts to solve

problems more deeply and thoroughly (Perry & Hammond, 2002). For this reason, this method requires article review to be carried out in a structured and planned manner (Brereton, 2009). This method increases depth in reviewing and summarizing research evidence. The purpose of a systematic review is to answer specific, relevant, and focused questions (Torgerson & Brooks, 2006). This research paradigm uses a qualitative approach (Creswell, 2009). After describing the shortcomings and weaknesses in the research, the main points of comparison of the thoughts of psychological figures that have been used as theories in the study of literary psychology, namely Sigmund Freud, Carl Gustav Jung, and Alfred Adler, will be described. In it, the character *Suryomentaram* is added as a justification for the universality of the theory that he stretches. From these results, the discussion continued with the description of *Suryomentaram's* main ideas related to psychology that can be used as an approach in the study of Javanese literature.

RESULT AND DISCUSSION

The general picture

In general, several weaknesses prevent Javanese literary psychology research from developing. So far, research with a psychological approach to Javanese literature is like structuralism research, looking for psychological symptoms in literary works and categorizing them into existing psychological classifications. This can be seen in the studies as mentioned below.

Table 1. General description of the results of research on Javanese literature with a psychological approach.

No.	Writers	Novel title	Psychology model	Findings
1.	Tusngidah, 2015	<i>Ngoyak Lintang</i>	Sigmund Freud	Identification of id, ego, and superego
2.	Oktiana, 2015	<i>Kunarpa Tan Bisa Kandha</i>	Sigmund Freud	Identification of id, ego, and superego
3.	Lestari, 2016	<i>Rembulan Ndhuwur Blumbang</i>	Sigmund Freud	Identification of id, ego, and superego
4.	Pratama, 2020	<i>Semboja Kapugeran</i>	Sigmund Freud	Identification of id, ego, and superego
5.	Nendrawati, 2020	<i>Jagade Kanisthan</i>	Sigmund Freud	Identification of id, ego, and superego

In his research, Tusngidah (2015) describes an analysis of the serialized story *Ngoyak Lintang*

by Al Aris Purnomo. The approach used is Sigmund Freud's psychology, which results are mentioned; the story has a superego element that is more dominant than the id and ego. The superego personality makes the right decisions based on the principles of norms and religiosity or the relationship with God on the impulse of the id and the fulfillment of the id by the ego, so that the ego can be suppressed by the superego and produce the best decisions for himself and others. This study has a weakness, namely the researcher has provided a justification between the best and has given a reasonable justification. According to Hanum (2012), psychological research does not decide what is right and wrong. Quantification of psychological research results has become a simplification in classification and assessment for specific purposes, such as sound or correct, worthy or not, making people feel uncomfortable and avoid various psychology-related things (Sugiarto, 2015).

Lestari (2016), in his research results, mentions, based on research on the novel *Rembulan Ndhuwur Blumbang* by Narko Sodrun Budiman, it can be concluded that the structure of the novel's builder includes themes, characters and characterizations, plot, and setting. The psychological aspect of the character of the novel *Rembulan Ndhuwur Blumbang* by Narko Sodrun Budiman is more dominant in the ego's personality than the id and superego. The research is also still discussing the issue of structure in the study of psychology. Meanwhile, in her research, Oktiana (2015) examines the novel *Kunarpa Tan Bisa Kandha* by Suparto Brata in terms of building structures and psychological conflicts.

There are four types of psychological conflicts for the characters in this novel, namely (a) approach-approach conflict, (b) approach-avoidance conflict, (c) avoidance-avoidance conflicts, and (d) a double-approach-avoidance conflict.

Pratama (2020) analysis of the *Semboja Kapugeran* manuscript also stated the same result. Instead of conducting a psychological study, this research focuses on character values and their relevance as learning materials for junior high school (SMP) students. The researcher uses Sigmund Freud's theory in his study. Apart from describing the literary structure, one of the results is two-character values, namely honesty and responsibility. The analysis results related to the psychological problems of literary works do not appear in these studies. The researcher claims to use psychology as a study approach but does not specifically use this approach to describe various problems that exist in literature. Psychology is only seen as a structure that is identified and put into specific classifications. The building structure in literary works will always remain and do not change (Zustiyanoro, 2019).

As a comparison of Suryomentaram's thoughts with other psychological figures, table 2 below presents the main points of comparison. Suryomentaram's type of psychology is ratios psychology (Afif, 2019), namely rational knowledge that is reflective. If Western rationality is self-centered, Suryomentaram's psychology is relationship-centered. Therefore, his contribution is to social psychology. Suryomentaram's central concept is explained in the description below.

Table 2. Comparison of Suryomentaram's psychological thoughts with Western figures.

Comparison Points	Sigmund Freud	Carl Gustav Jung	Alfred Adler	Suryomentaram
Type	Dream psychology	Psychology of the unconscious	Individual psychology	Psychology of raos
Central concept	Id, ego, and superego	Archetypes	Inferiority complex	Kramadangsa, mawas diri, rumaos leres
Contribution	The foundation stone of literary psychology	The transformation of the psychic world and reality	The drive to perfection	Social psychology
Application area	Psychiatry, literature	Psychiatry, literature	Psychiatry, literature	Psychiatry, literature

Javanese novel character in Suryomentaram psychology

The novel *Ngoyak Ombak Segara Kidul* by Margareth Widhy Pratiwi was published by Buana Graphic in 2019. In this discussion, the novel will be used as a research sample to illustrate that Suryomentaram's psychological

approach describes a more comprehensive analysis of the psychological condition of the character. This novel tells the story of Aning, who lost his father and mother when he was a baby. Aning, when his father left the baby, went to work in Jakarta, and his mother became a female worker (TKW). The conflict in the story escalated when his brother, who worked with his father in

Jakarta, slandered him by telling him that his father was having an affair. Her brother, Lik Tukiran, also teased Anning's mother, but her mother refused and went to become a TKW. Mbah Ra raised Aning, but Mbah Ra died during an earthquake. He was very lost and hallucinated that Mbah Ra was still alive and chased him into the sea. However, Aning always survived because he got help from fishers. Aning's mother and father one day had the desire to go home and accidentally met at Soekarno-Hatta Airport in Jakarta. Both parents rescued their child, who was swept away by the waves. After a while, they searched for him. Aning and his parents were back together as a family.



Figure 1. The cover of the novel *Ngoyak Ombak Segara Kidul* (Pratiwi, 2019).

In Suryomentaram's perspective, *Kawruh Jiwa* is a psychological condition when people understand themselves (Suryomentaram, 1985a, 1985b). There are several contexts of *Kawruh Jiwa*, such as *raos bungah*-difficulty and *mulur-mungkret*. *Raos Bungah*-Hard teaches that happiness and sadness come and go, and there is no need to be afraid because they will surely come. In achieving happiness, people will want something. However, when it is achieved, he will have other higher desires. That is what is known as *creep*. Indeed, if it is not fulfilled, then the desire can be *mungkret* or *shrink*. Otherwise, psychological disorders will appear. In the novel *Ngoyak Ombak Segara Kidul*, Aning feels excited when he meets his parents. Unlike other children who live with their parents, Aning lives with Mbah Ra, who adopted him. Aning also felt difficult when Mbah Ra died in an earthquake. Mbah Ra, who was elderly, was crushed by the rubble of his house until he died. Aning, who was outside the house watching his house collapse on

Mbah Ra, was immediately shocked. He who is still a child is very unable to accept the reality of life.

Moreover, there is no one closest to him anymore. His mother and father have been gone for a long time; there is only Mbah Ra. Mbah Ra, who is always beside him. Aning often becomes aloof and silent.

"...Wiwit ditemokake mung nangis neng pojok rumah sakit, pirang-pirang ndina tetep wae ora gelem omong sakecapa wae. Kanca-kancane padha playon dolanan jethungan, dheweke ndhewe lan meneng. Kanca-kancane padha ngethoki debog kanggo gawe bedhil-bedhilan, jaranan utawa othok-othok dheweke ya mung mojok kanthi mripat cowong tanpa gelem dijak omong. Yen ana sing nyedhaki, bocah kuwi gage sumingkir..." (Pratiwi, 2019 p. 31)

Aning was so complicated that he became gloomy. The other children affected by the earthquake could play and run around, but Aning was still sad. He prefers to be quiet and alone. It was proof that Aning was feeling deep distress and sadness. Aning felt like he wanted something, but he was still grateful even though he did not get it, namely when he wanted to meet Mbah Ra and his parents again. Aning still feels grateful even though he does not meet because Mas Agung and Bu Gemi. After the earthquake that made Aning depressed, the brothers from the earthquake post always persuaded Aning to play to entertain him. Aning slowly melted. The person who most played a role in making him melt was Mas Agung, one of the earthquake command post teams and victims of the earthquake, as if he had a younger brother. Mas Agung's mother, Bu Gemi, also felt that she had a daughter. Aning was sent back to school at an elementary school near Bu Gemi's house. Aning did not refuse it, and Aning attempted to achieve happiness.

"...Mlebu sekolah meneh. Kuwi sing luwih disenengi. Sekolah anyar sing dununge ora adoh saka omahe ibune, duwe kanca anyar...Ora ana sing angel kanggone..." (Pratiwi, 2019 p. 39)

Aning feels *Kramadangsa* or lust that comes from his desire, namely when he wants Mbah Ra to stay by his side. *Kramadangsa* is called subjectivity or ego. At first, human consciousness

only records sensory experiences, but as time goes on, these records multiply and reappear when responding to an event. Thus, the record is no longer neutral. Notes originating from this desire gave birth to Kramadangsa. In general, kramadangsa is obsessed with realizing a number of karep or desires (Ediyono et al., 2018; El-Zastrouw, 2020; Nikmaturrahmah & Musyafiq, 2017; Suryomentaram, 1985a). Aning is too selfish if he wants the figure of Mbah Ra, who has died. Aning is always pensive by the sea, imagining Mbah Ra, and this worries Mas Agung. Aning, who experienced the earthquake, was not strong enough to survive. Such a small child has experienced terrible events and even taken away his happiness. So his desire to stay with Mbah Ra cannot be blamed because Aning is currently undergoing a childhood which by nature does not yet have a mature mind.

The earthquake that Aning experienced made the figure of Aning like to help. He realized that being a disaster victim was very painful, so he was determined to help people who had the same fate as a volcanic eruption in the area where he lived. Aning was very excited to help the victims of the volcanic eruption when Mas Agung offered to help.

*“Iya, Mas. Aku ora papa. Aku gelem, Mas.”
Swarane Aning kebak semangat nalika Agung nelpon. Swara iku cetha swara bungah, yen dina Minggu bakale dijak menyang Stadion Maguwoharjo” (Pratiwi, 2019 p. 173)*

Maguwoharjo Stadium became a shelter for victims of volcanic eruptions. Aning was very happy to know that his brother, Mas Agung, would take him to the stadium to help the victims of the volcanic eruption. Aning was excited to tell his sister over the phone. He found himself when he helped the victims of the volcano eruption. He remembered that he was also a victim of the earthquake. He feels like *Deja Vu*, which makes him strong, so he has the will to help people who have the same fate as him. Arriving at the stadium, Aning looked around before helping. It reminded him of the same past he saw now. The times when he fled the earthquake. He also remembered that there were people who gave gifts like the one he met now. These memories are proof that Aning found her old self.

CONCLUSION

The literature review results show that the study of Javanese literature using a Western

model of psychology does not describe the psychological reality of the characters. The concepts of id, ego and superego put forward by Sigmund Freud—a psychological figure whose theory is widely used to study literature—cannot describe the reality of psychology in the context of Javanese novels. Local psychology, which was developed by Suryomentaram when applied to the study of Javanese stories, turned out to become a tool to dissect the reality and psychological phenomena of characters. Aning's character in the novel *Ngoyak Ombak Segara Kidul* undergoes a complex phase by his existence as a Javanese. From the story, we understand that the psychological phenomena of characters will find their context and solutions: characters become part of cultural society, find answers in that society, and return to happiness amid family and community. This is very different from the Western psychology model, which puts forward individualism, personality, and is based on the self as the centre of the problem and solving psychological problems. At the same time, this research invalidates the claim of universality of psychological theory that has been put forward by thinkers and suggests the increasing need for ethnopsychological discipline in the study of Javanese literature.

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