

Counsellor Ideal Character Based on Javanese Cultural Values

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Abstract When dealing with other people, especially counsellors, counsellors must be able to be ngemong by showing a tolerant attitude, not reproaching, not demanding and helping them in fulfilling their needs. by showing a ngemong attitude, the counsellor will show himself as a trustworthy and compassionate person. Of course, professional counsellors have at least reached the level of "*tepa sarira*" where the counsellor is able to understand what others feel. In order not to become "The wounded healer", a counsellor needs to be "introspective" where he tries to understand his own situation as honestly as possible. However, it would be even better if the counsellor is able to determine his/her identity as a person (*mulat sarira*). Thus, a counsellor can carry out his role as a professional person with selflessness for the good of many people and as a divine person. As a person born in Java, a Javanese counsellor should instil the values of Javanese cultural wisdom in his/her life while remaining flexible and open to the times. So, in addition to staying updated with the outside world, the counsellor is also a successor to the noble values of the nation.

Keywords: Counsellor Ideal. Character, Javanese Cultural



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Introduction.

The development of counselling in the world has been hasty and the benefits are felt by mankind (Habsy, 2024). Counselling is something that is carried out professionally and cannot be carried out by someone who is not an expert in counselling. This makes counselling a truly professional profession where a counsellor must meet the qualifications and competencies to be able to provide counselling services professionally (Rudenko, 2023; Koç, V., & Kafa, G. (2019).

At its emergence, counselling theories were mostly born and developed in America and Europe. Almost all major theories in counselling were born there. This makes them as a reference in the implementation of guidance and counselling around the world. With the depth and breadth of the various theories of counselling approaches from the west, then counsellors agree on them as an insight needed for the implementation of guidance and counselling services. Everything about guidance and counselling, from counselling techniques to positive counsellor personality is the result of copying and practising western counselling theories and approaches (Habsy, et al, 2019; Mak & Shaw, 2015).

Western counselling theories are indeed good and are taken into consideration in the implementation of guidance and counselling around the world. But along with the times, counsellors also need to make adjustments to the culture, especially of course the culture in each place is not the same as the culture where the theory and approach was born. The counsellor should be a positive person who is a role model for their students/counselee and at the same time reflect the wisdom of local culture which also has a wealth of noble values. This is able to make a noble culture maintained and continued by the younger generation as something that enriches the beauty of world culture.

In Indonesia, especially in Java, many young people who is not know about their cultural wisdom. There may also be many counsellors who do not incorporate Javanese local cultural values in their service delivery. Local culture is considered as old-fashioned and irrelevant to guidance and counselling. Whereas if we want to explore and study more about Javanese culture, we will find positive values that are no less great than those from the west. In this paper, the focus of the research is on how the ideal character of the counsellor based on the noble values of Javanese culture.

Method

This research uses qualitative methods that intend to understand the object of research with sophisticated efforts through the art of speaking, the art of writing and the art of presenting what has been researched (Habsy, 2017). Qualitative researchers strive to find the truth or further justify the truth, the presence of qualitative researchers in the field of Guidance and Counselling studies has broad implications for the development of research efforts on socio-cultural symptoms including visible and invisible symptoms of human behaviour that are overcome by rational efforts called "interpretation" (Habsy, 2017). This type of research is a literature study that serves as a tool to trace or reveal the meaning in texts, discourses, and interpret problems such as in the text of Javanese noble values.

Results and Discussions

According to Soehardi (2002), in the Javanese perspective, actions that lead to only an individual interest are not justified. Living together by considering everyone as brothers (*dulur*) has been the culture of Javanese society since immemorial time. With this perspective, Javanese people believe that harmony will emerge, which is an atmosphere of balance, safety, an idealised situation. All processes are based on the Javanese expression "*sepi ing pamrih, rame ing gawe, memayu hayuning bawana*". Viktorahadi, (2022) defines it as "being free from one's own interests, performing one's obligations, and beautifying the world". In order to live up to this noble value, Javanese people must understand four things:

1. The right inner attitude

The right inner attitude can be defined as the right way of thinking, realised through introspective behaviour, i.e. the inner attitude to introspect about the state of the individual's own self. The result is a Javanese human attitude that is alert, a state that is always ready to face everything that might happen, and a condition of *eling*, which is a state of always remembering his existence as a creature of God. Javanese people must always be aware of where they come from, what obligations they must perform, and where their life is headed (*sangkan paraning dumadi*).

2. Proper action

The right mental attitude determines the right action. Proper action is the embodiment of the expression *rame ing gawe* or *dharma*, which means working diligently to fulfil obligations for the benefit of the whole community.

3. The right place

Once a Javanese man acts correctly, he has fulfilled his duty of duty. His actions are obligations that are determined by the social position he occupies. Carrying out such *dharma* means at the same time *memayu hayuning bawana*, which implicitly means saving the world order and peace of society.

4. Precise understanding

Right understanding concerns man's ability to understand how he should behave mentally correctly, how he should act correctly, and where he should place himself appropriately within the structure of social relations and the harmony of the natural environment. Magnis-Suseno (1983) reveals that whoever understands his place in society and the world, he also has the right mental attitude and thus will also act appropriately. Conversely, whoever allows himself to be carried away by his passions and selfishness, who neglects his obligations and is indifferent to harmony and respect, thereby testifies that he has not understood his place in society as a whole.

5. Correct understanding

Right understanding concerns man's ability to understand how he should behave mentally correctly, how he should act correctly, and where he should place himself appropriately within the

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For Javanese people, family is an essential part of their lives. Emotionally, family can provide a sense of tranquillity (Hildred Geertz in Subandi (2002), warmth and affection (Shiraishi, in Subandi (2002). The importance of family to Javanese society is reflected in the proverb: *mangan ora mangan waton kumpul* (eat or not as long as you gather).

Javanese also enjoy forming wider family networks by treating non-family related people as their own family members. The 'ideology of kinship' or 'familism' among Javanese has social, cultural and political roots in modern Indonesian life (Shiraishi, in Subandi (2002).

Javanese people have many expressions/words of wisdom that consciously or unconsciously become their way of life. Shao.,dkk (2015). explains that expressions play a role in decision making and can be said to influence behaviour. The use of expressions in everyday life can be a control on one's behaviour.

More broadly, according to Walker.,dkk (2023), traditional expressions can also be used as tools for intercultural mediation and reducing stereotypes and generalisations. Traditional expressions contain many noble values. If it is related that expressions can influence behaviour, then this can also be applied to reduce stereotypical views. This is the case in a school in Canada, where traditional stories and expressions are used to raise cultural awareness. This is very helpful for teachers to understand that every human being of any race or ethnicity has the same respect, i.e. all deserve to be respected.

All the richness about Javanese culture, if quoted from Ho (in Jatman, 2008), can be studied within the scope of Indigenous Psychology which is the study of human behaviour and mental processes in a cultural context that governs values, concepts, belief systems, methodologies and sources that are indigenous.

In reality, no positivistic psychology can be objective and universal. For example, the concept of "rasa" in Java is not the same as "emotion" or "feeling" in the United States. So as a middle ground, Cross-Cultural Psychology was born.

Kawruh Jiwa in Javanese Culture.

Javanese culture is not homogeneous or monolithic. That is why Frans Magnis-Suseno (1983), stated that what is meant by Javanese is actually a theoretical construction concept, and does not indicate a particular group of individuals.

Values are part of the abstract form of culture that guides human behaviour. According to Mulder (1994), the relationship between values and life attitudes is what is commonly referred to as mentality. one of the attitudes that are considered prominent by the Javanese is their dependence on society. It is stated that the Javanese personality is almost totally social. A person is said to be good if the community states so.

Three Streams of Javanese Psychology

Sosrokatono, Raden Mas Panji, Raden Ajeng Kartini's brother, is known as the first Dutch-educated literary scholar of Indonesian, Javanese, Inlander origin with outstanding academic achievements. He was known as a person who really felt (concerned) about the fate of his people and offered various wisdoms to overcome the difficulties faced by his people. Because of this, many regarded him as a teacher, so the Sosrokaton association was born. In fact, he lived by the principle "*Murid gurune pribadi/ Guru muride pribadi/ Pamulangane sangsarane sesami/ Ganjaran ayu lan arume sesami*". His various wisdoms are held by many Javanese, including: "*Sugih tanpa bandha/ Digdaya tanpa aji/ Nglurug tanpa bala/ Menang tanpa Ngasorake*", advice that later turned out to be useful in business negotiations based on a "win-win solution" with "take & give". Not to mention his teaching: "*Durung win yen during wani kalah/ Durung unggul yen during wani asor/ Durung gedhe yen during ngaku cilik*" (Jatman 2008).

Indeed, many argue that it is a defeatist teaching because of his other phrase "*Trimah mawi pasrah/ Sepi pamrih tebih ajrih*". How is the psychological dynamics explained? "*Ikhlas marang apa sing wis kelakon/ Trimah apa kang dilakoni/ Pasrah marang kang bakal ana*". Sosrokartono called himself "*Djoko Pring*" or "*Mandhor Klungsu*", the guardian of the innermost core. Klungsu is the origin of the coconut tree. If humans can be compared to coconuts, then one must first peel the husk to meet the shell, one needs to peel the shell to meet the cloves. Pring is "*deling, ngandel lan eling*". The expression is "*Pring podho pring/ Weruh podho weruh/ Eling podho eling*". Constantly aware of his God and his neighbour. ("*eling without nyandhing*"). That's why he inscribed the alif sign on his house in Darussalam Bandung. Alif, me. This is where the search for human identity begins. Behind me, the egocentric and selfish ego, there is Alif. Man "must peel" himself in order to find himself. This can happen when a person surrenders totally to God, "*Trimah mawi pasrah / Suwungan pamrih tebih ajrih / langgeng tan ono seneng / Anteng manteng, sugeng jeneng*" (Soehardi, 2002).

Jatman (2008) reveals that identity, Alif, may also be called "egoless ego", "featureless manungsa", self, as analysed by CG Jung at the end of his life in "The Undiscovered Self". What makes it mystical is that Sosrokartono mentions the existence of the great Alif, which is God Himself.

Secondly, what is very ready to become a science of psychology is "Candra Jiwa Soenarto" derived from the master book "*Sasangka jati*" by Soemantri Hardjoprakosa (in Jatman, 2004). In this *kawruh*, it is said that humans live in three "environments", namely "true nature", "subtle body" and "physical body". In the true realm, the *sukma kawekas*, the true spirit, and the holy spirit are present. The *kawekas* spirit is the unchanging "being", the true spirit is the changing "being", while the holy spirit is the human "being" in the subtle body. These three are called the "Tri Purusa", and the "I" is the reflection of the Tri Purusa. Man through his *Rahsa Jati* communicates with the Holy Spirit, True Spirit and *Kawekas* Spirit, if he is always "*eling*", "*pracaya*", *lan* "*mituhu*".

The soul or subtle physical body has three abilities: *Angen-angenan* (which makes humans "*eling*", aware). *Cipta* which brings *pangaribawa*, *nalar* brings *prabawa*, *pangesti* brings *kemayan*. Feeling (accepting or rejecting) is the basis of "*pracaya*", while desire (anger, *supiah*, *mutmainah*, *lauwamah*) is the basis of "*mituhu*", obedience. Through Soemantri Hardjoprakosa, Soenarto's Candra Jiwa has indeed been explicitly psychological and in this age of "spiritual humanism", it is hoped that the public response to the concept of Candra Jiwa will be more widespread, especially when in the world of modern psychology what is called "Transpersonal Psychology" has developed.

Thirdly, when Ki Ageng Soerjomentaram's *wejangan* was originally elaborated to help Javanese people to remain happy in any kind of "*keplenet*" (pinched) situation. Initially his *wejangan* was named "*Kawruh Bagja Sawetah*" and later "*Kawruh Jiwa*" including the series "*Pangawikan Pribadi*". This is how he talked about the "sense of life" and the "*mulur-mungkret*" nature of taste. The phrase "*Jawa iku nggone rasa*" manifests itself there, mainly because he states that life is happy when taste is organised, because "in this world there is nothing worth avoiding desperately or chasing desperately". Isn't this in line with the Javanese maxim "*Rasa kang samadya*" with the tips "*ngono ya ngono ning ojo ngono*". That's why Ki Ageng Soerjomentaram advocated the "6 sa" rule: *Sabutuhe, Saperlune, Sacukupe, Sapenake, Samesthine, Sabenere*. "Humans are not encouraged to "*ngangsa-angsa, ngaya-ngaya, golek benere dhewe*". *Rasa, Aku (Kramadangsa)* and *Mawas Diri* are three important points in Ki Ageng's teachings. *Rasa* is the consciousness of the whole human being as said by Ki Ageng, "*Rasa iku Aku*". Living beings have a sense of life. The sense of life drives living beings to move, and this movement is intended for survival. Humans have the ability to understand the purpose of life and the needs of life with their minds, and the actions taken to meet needs and achieve goals are based on the science of education. Unlike humans who have a sense of happiness and suffering, animals only have a sense of pleasure and a sense of difficulty.

The needs and goals of life lead humans to create ideals. Failure to achieve goals is a source of suffering. Ki Ageng also distinguishes between "the feeling that feels" and "the feeling that is felt". The feeling that feels pain is different from the pain that is felt. This inability to distinguish between the feeling that feels and the feeling that is felt is what makes humans confused. Humans only feel "existent" when they relate to other people, objects, or their own feelings. According to Ki Ageng Soerjomentaram in (Jatman, 2008), in that relationship, humans respond to something with a sense of pleasure or hatred that can turn into a sense of trust and distrust. This is what is called a sense of response.

Many people encounter difficulties because they do not know about themselves. This knowledge of oneself is the same as the knowledge of the soul, which is called "Personal Watchfulness". To be able to do this, one needs to practice "srawung". In this srawung, Kramadangsa can seek a sense of equality between himself and others. In his daily life, Soerjomentaram, who is the son of Hamengku Buwono VII, feels "ora tau ketemu wong", precisely because the people he meets are only left with their "subasita", "manners", "moralism". In "Pengawikan Pribadi" he avoided "Dudu Aku lan Dudu Kowe", "Dudu Kramdangsa", by finding the "fourth size of man". In today's language, it is the "identity" of the human being. It is the featureless human being who will experience a happy life.

Ki Ageng Soerjomentaram can be said to have started giving his descriptions since he was approximately 30 years old - during the Pagoejoeban Tuesday Kliwon period (1921-1922), until the time of his death in 1962. In the entire manuscript selected from the teachings given by Ki Ageng for approximately 40 years, it is clear the application of "Personal Preservation" where how perfection is only dreams, ideals, desires, selfishness which actually hinders the growth of a human without characteristics.

In the science of education delivered as a lecture at the 1932 Taman Siswa Congress, he conveyed the need to re-emphasise the importance of children's happiness as the goal of education. Therefore children's education needs to focus on helping children to think and understand consciously. In these wejangan, there is a clear emphasis on the need for "Personal Supervision".

One of the applications of "Personal Watch" is to talk about perfection. Ki Ageng shows how perfection is only a dream, an ideal, a desire, a selfishness that actually hinders the growth of a featureless human being. The various endeavours people make to become perfect are unmasked by Ki Ageng as superstition. For example, fasting ngalong in caves, war talismans, etc. Ki Ageng unmasked people's attempts to become powerful with amulets as superstition.

Ki Ageng shows how courage and fortitude can only be obtained by introspection, freeing oneself, including the interest in becoming a hero. This seems to coincide with what Sosrokarnoto (in Soehardi, 2002) proposed: "sepi ing pamrih, tebih ing ajrih" (no strings attached and no fear). In the spirit of unity, Ki Ageng again shows that unity, honesty, love, and harmony will foster a sense of wellbeing, satisfaction and sufficiency. In this sense of excellence, Ki Ageng recommends that people not always ngangsa-angsa, ngaya-ngaya, and be guided by the "Six-Sa", namely: *Sakbutuhe, Saperlune, Sacukupe, Sakepenake, Samestine, Sabenere*.

Substance of Kradamangsa's Kawruh Jiwa

The name Ilmu Jiwa Kramadangsa is taken from the book that was given that title. The book was a lecture by Ki Ageng Soerjomentaram together with Ki Pronowowidigdo at the Yayasan Hidup Bahagia in Jakarta in 1959. But the entirety of Ki Ageng's teachings were originally named "Kawruh Begja" or Kawruh Jiwa. Kramadangsa is just a name. The term is meant by Ki Ageng as a personal flavour that is synonymous with his own name. Three important points in the science of the soul of Kradamangsa, as mentioned above, include:

1. Rasa

"*Wong Jawa iku nggone rasa*", is an expression that is well known among Javanese people. Suseno (1983) explains, "In its original Sanskrit language, 'rasa' has various meanings. The basic meaning is "water" or "juice" of fruits or plants. From there rasa then means taste, feeling (love, anger, mercy), rasa also means "core" as in the sound "OM" in Buddhist meditation. For poets rasa means the deepest pleasure (delight, charm), while the rasa of a literary work is its subtle and deep essence (keynote).

In Javanese literature, it seems that rasa is understood as a substance that flows through nature, meaning that it is a meeting between the jagad gedhe and jagad cilik. Sometimes it appears as life force. Ki Ageng Soerjomentaram himself argues that it is only by transcending these conflicting feelings that humans can develop a higher sense of freedom.

Feelings act out in ideas and thoughts, for example anger will lead to thoughts of harming others. The sense of excellence appears in the idea of ngaya-aya to seek drajat, semat, keramat. Rasa Kramadangsa is the sense of one's own name, when one is called by name. We recognise a hierarchy

of feelings, starting from those related to the gross body, subtle body, and spirit. There are 3 types of *rasa* that exist in humans:

- a. *a.Rasa Rumangsa*, i.e. a sense of eling, a sense of creation, a sense of *grahita*, for example when someone states that *Kramadangsa* has "*ngrumangsan* kaluputane" or "*rumansa* among *titah*, *Kramadangsa* among *saos sukur*".
- b. *Rasa Sejati*, which is a sense that still recognises the sense that feels, and the sense felt. It is already one, but it is still called. A sense of peace, a sense of freedom etc.

Sejatining Rasa, Rahsa, which means life itself is eternal. Demikianlah kita melihat ada *rasa* hidup, *rasa tanggapan*, *rasa catatan*, *rasa aku* serta *bebas* yang berhubung-hubungan secara prosesusal menembus keempat dimensi kehidupan; tumbuh-tumbuhan, hewan, manusia serta manusia tanpa ciri. (Jatman, 2004)

2. Aku, Kramadangsa.

We see that the Javanese human personality is mainly formed from its interaction with the external environment (reality), as well as the internal environment (*kasunyatan*). Meanwhile, *Reksosusilo* (in Jatman, 2004) shows that the Javanese 'I' is never a single individual. *Kramadangsa* is the name of a person. The science of *Kramadangsa* is the science of the person named *Kramadangsa*. We ourselves are people, so to study *Kramadangsa* is to study ourselves.

Man is a scribe. Through the five senses he creates all kinds of reality in his taste. The role of a scribe is a role of the first order. These records come to life when they receive the attention of the scribe. These notes become more and more numerous and organise themselves into various groups of notes, such as *drajad*, *semat* and *kramat*.

From these notes comes a sense of "*Kramadangsa*", a sense of me with its own name. The sense of me is often bound to and even becomes a slave to the sense of its notes. This is what is called "*third-size man*". The fourth measure of man is the featureless man, who has a sense of freedom, free from hatred and favour, joy and pain. This featureless human being does not last continuously, but only on each occasion, each event. If one considers himself to be the most righteous (*penganggep bener/pener*) then he will return to the third measure.

Kramadangsa monitors his own behaviour. In relation to others, one feels the feelings of others in one's own feelings. *Kramadangsa* needs to distinguish between its own feelings and the feelings of others. A person is an original item. As an original, he is the record-keeper of his experiences. In this original construct, there is a pre-personal "there", sometimes called the pre-self. The sense of me is born out of the sense of these records with varying numbers, varieties and arrangements.

In man there are two me's, the impermanent me and the permanent me. The impermanent I ordains itself according to its desires. The permanent I is the universal I, which is free from its own records and can even monitor itself. It is the featureless human that is the reason why humans are able to free themselves from limitless desires.

3. Mawas Diri

Mawas diri has become an integral part of Javanese culture, both in the mythical and ethical traditions. Although it should be noted that in almost all Javanese literature the link between ethical and mystical traditions is very close. *Mawas Diri* is a stage of self-integration where egoism and egocentrism are replaced with *sepi ing pamrih* (*Subagyo* (in Jatman, 2008)). Introspection is basically examining one's own feelings. If one examines oneself thoroughly, then one will reach a human being without characteristics. Introspection is a human activity in the psychological plain, penetrating into the ethical religious plain. Introspection begins by examining one's own sense of pleasure and distress; that is, one's sense of self in relation to objects, other people and ideas.

In particular, introspection is carried out in *Kramadangsa's* relationship with others. By examining one's own feelings and the feelings of others within one's own feelings, one will be able to separate one's own feelings from those of others. Sometimes, introspection also encounters obstacles in its endeavours. The desire to achieve perfection in life becomes the main obstacle. Sometimes in the endeavour to be perfect, people are often tempted to obtain inspiration, revelation, or other gifts that make them perfect.

Actually, not all introspection has a strong whiff of mysticism. In *Ki Sarataka's Jayengbaya*, *Raden Ngabehi Ronggowarsito* as a young man, humourously engaged in introspection. He imagined himself to be someone else, weighing up the difficulties, until he finally came to the conclusion that it was better to be himself after all.

Introspection has been part of Javanese common sense for a long time. In Kebatinan literature, the term is also very widely recognised. Brataksewa (Darminta, 1980), states that there are levels of this quality of self-assessment: (a) *Nanding sarira*, di mana seseorang membanding-bandingkan dirinya dengan orang lain an mendapatkannya dirinya lebih unggul; (b) *Ngukur sarira*, where a person measures another person against themselves as a yardstick; (c) *Tepa sarira*, where a person is willing and able to feel the feelings of others; (d) *Mawas diri*, where a person tries to understand his/her situation as honestly as possible; (e) *Mulat sarira*, more than introspection, where humans determine their deepest identity as a person.

Subandi (2002), revealed in his research that the Javanese also not only have an interesting view in Mental Science. But also have a tradition of Ngemong, which is a special way of treating children so that they feel *tentrem* (calm and peaceful). In a study on how Javanese families respond to patients with mental disorders, Lemelson., et al (2017) found the importance of the ngemong attitude given by family members to the patient. The first characteristic of ngemong is showing a tolerant and non-condemning attitude. The second characteristic of nurturing is a non-demanding attitude. The third characteristic of ngemong is fulfilling the needs of people with mental disorders. The underlying idea of ngemong is a tolerant attitude and positive acceptance of aggressive and impulsive behaviour with care and compassion.

Conclusions

Based on the above description, there are certainly many values that can be absorbed by counsellors in their efforts to become a positive, healthy person and at the same time be a role model for their students/counsellors. If we observe the explanation above, we can draw the meaning that the ideal Javanese person is an altruist, by prioritising the common interest in every step he takes. This is in line with the personalities of counsellors who prioritise the interests of others over their own interests.

Javanese counsellors should be "sepi ing pamrih, tebih ing ajrih". Counsellors help their clients overcome their problems selflessly and are not afraid to protect their clients from uninterested parties as a manifestation of the counsellor's code of ethics. Javanese counsellors also need to continue to explore their identity as human beings, so that they will continue to improve themselves without selfishness. Javanese counsellors must understand four things in fulfilling their role: (a) *The right mental attitude*: The right mental attitude can be defined as the right way of thinking, realised through introspective behaviour, so that the obligations of what to do, and where to go in life (*sangkan paraning dumadi*); (b) *Proper action*: The right inner attitude determines the right action. A good counsellor realises *rame ing gawe* by fulfilling obligations for the benefit of the whole community; (c) *The right place*: Once a Javanese counsellor acts correctly, he has fulfilled the obligations of his life's work. His actions are obligations that are determined by the social position he occupies; (d) *Proper understanding*: Proper understanding relates to the counsellor's ability to understand how he should behave mentally appropriately, how he should act appropriately, and where he should place himself appropriately in the structure of social relationships, in this case the counsellor-counsellor relationship, the relationship with the school, etc. If a counsellor understands his position, he is in a position to act appropriately. If a counsellor understands his/her position, he/she will have the right mental attitude and thus will also act appropriately.

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