

# Construction of Kejatmikaan Counseling: A Study of Hermeneutic Perspectives in the Noble Teachings of Kyai Samin Surosentiko

Bakhrudin All Habsy<sup>a</sup>, Nur Hidayah<sup>b</sup>, Blasius Boli Lasan<sup>c</sup>, Muslihati<sup>d</sup>,  
Husni Hanafi<sup>e</sup>, <sup>a,b,c,d,e</sup>Department of Guidance and Counseling, State University  
of Malang, Indonesia, Email: <sup>a</sup>[bakhrudin\\_bk@yahoo.com](mailto:bakhrudin_bk@yahoo.com),  
<sup>b</sup>[muslihati.fip@um.ac.id](mailto:muslihati.fip@um.ac.id), <sup>c</sup>[blasiusbolilasan@um.ac.id](mailto:blasiusbolilasan@um.ac.id),  
<sup>d</sup>[nur.hidayah.fip@um.ac.id](mailto:nur.hidayah.fip@um.ac.id)

The increasing and ongoing development of a scientific knowledge base is vital to foster Indonesian cultural research and knowledge authenticity, including the growth of counseling science based on and framed through sophisticated and scientific cultural reasoning. A unique and distinctive Indonesian culture is based on the noble teachings of Kyai Samin Surosentiko which is very deeply embedded in the work of James Kalimasada and the life script of Wong Samin. The treasure of the wisdom of the noble teachings of Kyai Samin Surosentiko produced a profound philosophy about problem solving in life, which leads us as "organic intellectuals" to reflect deeply on the noble teachings. These teachings have potential to guide followers to lead lives that demonstrate jatmika will; jatmika relationship with God and fellow humans; jatmika self-awareness; jatmika in the face of trials and a true jatmika mind. The focus of this research is the construction of Kejatmikaan counseling based on the noble teachings of Kyai Samin Surosentiko.

**Key words:** *Jatmika Counseling, Noble of teaching, Kyai Samin Surosentiko*

## Introduction

Indonesia is a country rich in cultural wisdom founded on noble values. The 2015 Indonesian Population Census revealed that Indonesia has 358 ethnic groups (Indonesia, 2015) and is listed as the country with the largest number of cultural tribes in the world. It is certainly feasible then that if Indonesian citizens have aspirations to develop greater quality counseling networks, the basis should not be Western knowledge of the field but rather a body of research developed by Indonesian counseling experts and informed by dialogue with citizens who live their lives according to their country's traditions. The idea was reinforced by Prawitasari, (2006) who states that if psychotherapy is an internal healing process, then an in-depth study is needed to find out the many types of potential inner healing existing in Indonesia.

Prawitasari's above statement, in the context of a study of Indonesian psychology, specifically Java, refers to an appreciation of Angelou, which is a mystical, spiritual form of healing that is not only intellectual but also intuitive (Mulder, 1977). From this perspective, the Indonesian idea of "human nature" is of a cognitive organ, a tool that is not only sensory but at the core depth of transpersonal consciousness (Habsy, 2017). According to (Sutoyo, 2013). This basic concept of human nature was found in this research to be the underpinning principle in the implementation of guidance and counseling practice.

Contemporary counseling reflects a spirit of modernity in line with the development of the paradigm of theory and counseling approach globally. According to Khun, the theory evolved, theory always experienced development in line with the development of the time in which the discovery of new theories was more acceptable to a scientific community {Hanurawan in (All Habsy et al., 2017)}. The shift of theory from the old theory to the new theory is an implication or an automatic consequence of the latest empirical and rational evidence that successfully denies or aborts the truth of the old theory.

This research is a form of the spirit of modernity in counseling that is based on the integrity of the Indonesian counselor's self-identity as an effort to master the practice of socio-religious-based counseling through views that are typical of Indonesian culture, not just theoretical views that are mostly developed by counseling figures. which adheres to the philosophy of western country counseling based on philosophical and scientific references. This statement was confirmed by (Sutoyo, 2013), who stated that the reference to counseling based on philosophy and science of truth is relative and speculative. Furthermore, (NURHAYATI, 2005) states that the results of counseling implementation in Indonesia by applying counseling to Western philosophical and scientific references have been superficial, their outer skin, or more firmly incomplete.

One of the noble values of the Indonesian nation based on the culture of the archipelago that can be used as a reference to become an internal healing process of Indonesian people is the

noble teachings of Kyai Samin Surosentiko. The noble teachings of Kyai Samin Surosentiko is a view of life embodied in an independent society by the Samin community. According to (Purwasito, 2003), Samin society is part of the Javanese sub-tribe which comes from the figure and teachings of Kyai Samin Surosentiko who was born in 1859 under the name Raden Kohar in the village of Peloso Kadhiren, Randublatung sub-district, Blora regency, Central Java province, Indonesia.

The noble teachings of high-level spirituality learning were obtained by Kyai Samin Surosentiko through the practice of Tapa Brata and began to be taught to his followers known as wong Samin starting in 1890 in the village of Klopoduwur, Blora district, province of Central Java, Indonesia (Hutomo, 1983). The Samin community still upholds the teachings of ketamine which are revealed by Kyai Samin Surosentiko, who adheres to the Book entitled Serat Jamus Kalimasada and the Book of Random Urip Wong Samin written by Kyai Samin Surosentiko which consists of 5 central teachings namely (1) Serat Punjer Kawitan which contains the lineage of Javanese descendants as Adam's lineage and Pandawa descent, (2) Serat Pikukuh Kesejaten which contains the concept of man in forming an ideal state, (3) Serat Uri-Uri Pambudi which contains the main behaviors in the life fair which consists of lampahlaku lima-PA, namely the law of speech and legal behavior that need to be permitted, (4) Serat Jati Sawit which contains the glory of life after death, and (5) Serat Lampahing Urip which contains life guidelines for achieving happiness. Some of these books are written in new Javanese in the form of traditional poetry (sekar macapat) and prose (gancaran), which are kept by the minister's ministers in the Samin tribe (Benda & Castles, 1969; Hutomo, 1983).

Based on the overall presentation of the noble teachings of Kyai Samin Surosentiko, it is a unique phenomenon that can be used as a guideline for life and inner healing of the Samin community. The idea presented the opinion of Corey (Habsy, 2017), which states that a sophisticated culture has its philosophical principles and thoughts in various ways, which in this case, is about a counseling approach. Based on available sources, researchers see several potentials in various texts of Kyai Samin Surosentiko's thought as a typical Indonesian educational counseling construction that can be traced through text sources that are still traceable, both based on the materials of the Dagsregister and historical documents that stored in the residences of Bojonegoro, Pati, Kudus, Blora, Surabaya and Rembang.

Efficient steps to achieve the purpose of counseling construction based on the noble teachings of Kyai Samin Surosentiko required a scientific study in a complex and profound way to clarify the relevance of the noble values of Kyai Samin Surosentiko with the modern counseling system proposed by Gerald Corey. Construction of counseling based on the noble teachings of Kyai Samin Surosentiko in this study is called Kejatmikaan counseling. The reason for choosing the name of the Kejatmikaan Counseling, in this case, is an expression of the sense of the purpose of the noble teachings of Kyai Samin Surosentiko to make his followers as Jatmika people in a will based on self-control, Jatmika in holy worship and fellow beings, Jatmika in

self-awareness, *Jatmika* in overcoming trials, *Jatmika* is in the hands of right mind. The statement is supported by research results (Mukodi & Burhanuddin, 2016) which states that *piwulang* (Teachings) *Kejatismikaan* is a very useful and effective weapon to deal with with life chaos that is not impossible due to the influence of a fragile body.

Considering the overall importance of the presentation on the noble teachings of *Kyai Samin Surosentiko*, then a complex and in-depth scientific study was carried out in the form of explaining the texts of the teachings of the noble teachings of *Kyai Samin Surosentiko* which allegedly could be applied in *Kejatismikaan* counseling. The authors suspect that there is a point where the similarity or relevance between the construction of *Kejatismikaan* counseling leads to the flow of cognitive behavior counseling approaches as the dominant theoretical framework in this study. A Construction *Kejatismikaan* counseling as indigenous counseling is expected to be applied and studied for users of counseling services, explicitly counseling practices based on Javanese culture that are believed to be adaptable, integrated into Indonesian style counseling.

## **METHODS**

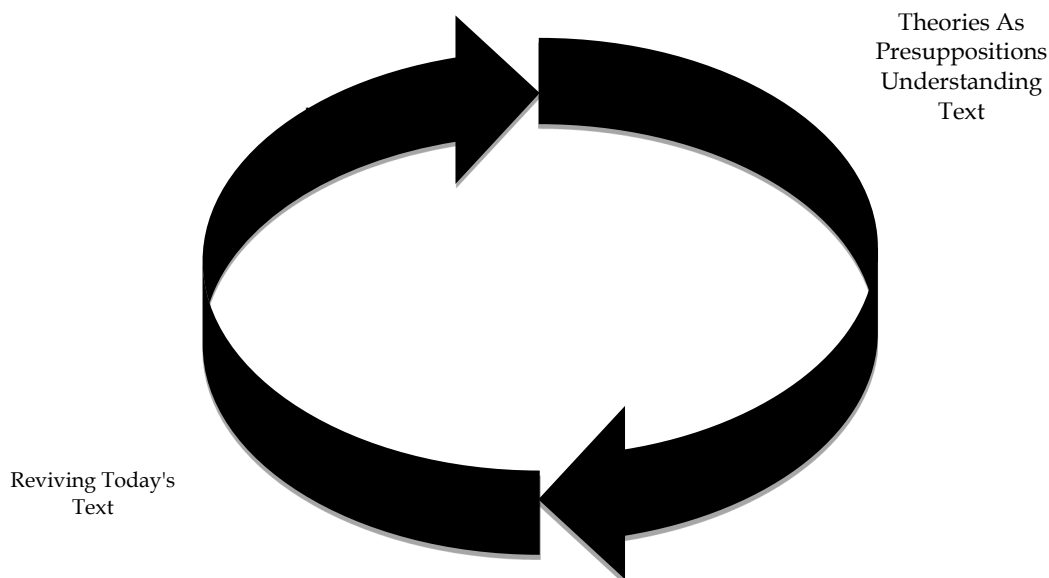
This study uses a qualitative method that intends to understand the object of research with sophisticated efforts through the art of speaking, the art of writing, and art presenting what has been studied (Habsy, 2017).

This type of research is Ricoeur's hermeneutics, which is an interpretation study to understand and explain the text of the noble teachings of *Kyai Samin Surosentiko* using philosophical reflection by the interpreter (Ricoeur, 1976). According to (LaCocque & Ricoeur, 2003) states that understanding text means linking with the meaning of the life of the interpreter through reflection.

The stages of carrying out constructional counseling construction research based on the text of the noble teachings of *Kyai Samin Surosentiko* adopted the stage of (LaCocque & Ricoeur, 2003; Ricoeur, 1976) , modified into three steps, as follows: (1) Pre reflective understanding, is a process of understanding the text of the noble teachings of *Kyai Samin Surosentiko* in general with various meanings, (2) critical and methodical explanation, is text comprehension the noble teachings of the *samin surosentiko kyai* obtained through methodical explanations that are argumentative rational by means of validation, correction, and considering the objective structure of the text based on the dominant theoretical framework and the research road map that is counseling approaches to cognitive behavior, (3) Appropriation, is a process of reflecting text the noble teachings of the *samini suraminentiko* with the perspective of the life of the *penfasir*. To compile the results of the peak interpretation of the text the noble teachings of *Kyai Samin Surosentiko* are prepared using systematic counseling proposed by (Corey, 2015) which includes: (1) basic philosophy, (2) main concepts, (3) the purpose of counseling, (4) counseling relationships, and (5) counseling techniques.

Analysis of the data used in describing the study of the text of the noble teachings of Kyai Samin Surosentiko is to use a circle of trust and understanding. According to (Ricoeur, 1976), to understand the text of the interpreter needs to catch *Bedeutungsintention* or intentional meaning, which is taken through a circular path that is through a methodology to reveal the hidden intentions of the text to ontological goals.

The circular path is Ricoeur's hermeneutical circle. According to Ricoeur (LaCocque & Ricoeur, 2003; Ricoeur, 1976), the recovery circle is lively and exciting. The circle can be stated openly: "we must understand in order to believe, but we must believe in understanding. The hermeneutic circle consists of two things, namely: (1) Believe in understanding, meaning that faith is a presupposition of understanding, it can be interpreted that the interpreter has a presupposition derived from belief or theoretical understanding, in this case, is a counseling theory to understand the meaning contained in the teaching text the noble teachings of kyai samin surosentiko, (2) Understand in order to believe, means that interpretation helps modern people to believe, can be interpreted that the interpreter repeats correlational proportions of the texts of the noble teachings of the samin surosentiko kyai namely to find the naivete of the world acceptable to modern people. Understanding of a text will be obtained when looking at the overall meaning and meaning of parts of the text through the Ricoeur circle. Visually the circle of trust and understanding is visualized in Figure 1 as follows



**Figures 1. Circle of Trust and Understanding**

Through Ricoeur hermeneutics analysis, this research was carried out in an effort to reflect the meaning of the texts of the noble teachings of Kyai Samin Surosentiko, and to reproduce the meaning according to the situation and conditions when the texts of the noble teachings of Kyai

Samin Surosentiko were read and understood namely to find the naivete of the world through "Le symbole donne a panzer" is none other than Ricoeur's hermeneutic circle which is a circular relationship between trust and understanding (Ricoeur, 1976).

The following table describes the data about the Jatmika counseling framework based on the Gadamerian hermeneutical study on the noble teachings of Kyai Samin Surosentiko:

**Table 1 Description of Data on the Framework of the Kejatmikaan Counseling**

No.	Text Data	Data Code	Data Code Explanation
1.	Basic Philosophy	DT/HTMO/1983	Text Data, Book of: (Hutomo, 1983) titled Bahasa dan Sastra Lisan Orang Samin
		DT/MKD & BHN/ 2015	Text Data, Book of: (Mukodi & Burhanuddin, 2016), titled Pendidikan Samin Surosentiko
		DW/MHK/27032 015	Interview Data Of Mbah Hardjo Kardi (Pinisepuh or leaderof Samin Society in Bojonegoro) at March27, 2015
		DT/MWR/2015	Text Data, Book of: (Munawaroh et al., 2015), titled Etnografi Masyarakat Samin di Bojonegoro
2.	Main Concepts	DT/HTMO/1983	Text Data, Book of: (Hutomo, 1983) titled Samin Surosentiko dan Ajaran-ajarannya
		DT/WNO/2003	Text Data, Book of (Winarno, 2003) dengan judul; SAMIN: Ajaran Kebenaran yang Nyeleneh dala Agama Tradisional Potret Kearifan Hidup Masyarakat Samin dan Tengger.
		DW/MHK/27032 015	Interview Data Of Mbah Hardjo Kardi (Pinisepuh or leaderof Samin Society in Bojonegoro) at March 27, 2015
		DT/HTMO/1985	Text Data, Book of: Suripan Sadi Hutomo, 1985 titled Tradisi dari Blora
		DT/MKD & BHN/ 2015	Text Data, Book of: (Mukodi & Burhanuddin, 2016) , titled Pendidikan Samin Surosentiko
		DT/MWR/2015	Text Data, Book of: (Munawaroh et al., 2015), titled Etnografi Masyarakat Samin di Bojonegoro
		DT/RSYD/2010	Text Data, Book of (Rosyid, 2010) , titled Kodifikasi Ajaran Samin
		DT/RSYD/2008	Text Data, Book of (Rosyid, 2008), titled Samin Kudus Bersahaja di Tengan Asketisme Lokal
		DT/AMN/1974	Text Data, Book of (Amin, 1974), titled Pembangunan Jiwa Layang Kalimasada, Kanjeng Sunan Kalijaga Guru Suci ing Tanah Jawi. Surabaya.

3.	Counseling Goals	DT/VDP/1939:65	Text Data, Book of Van der Plas 1939, titled Die Oversight van het Saminbewiging.
		DT/MKD & BHN/ 2015	Text Data, Book of (Mukodi & Burhanuddin, 2016), titled Pendidikan Samin Surosentiko
		DT/STTM/2003	Text Data, Book of (Sastroatmodjo, 2003), titled Masyarakat Samin
4.	Counseling Relationship	DT/WNO/2003	Text Data, Book of (Winarno, 2003) titled; SAMIN: Ajaran Kebenaran yang Nyeleneh dala Agama Tradisional Potret Kearifan Hidup Masyarakat Samin dan Tengger.
		DT/MKD & BHN/ 2015	Text Data, Book of (Mukodi & Burhanuddin, 2016), titled Pendidikan Samin Surosentiko
5.	Counseling Techniques	DT/HTMO/1983	Text Data, Book of: (Hutomo, 1983) titled Bahasa dan Sastra Lisan Orang Samin
		DT/MKD & BHN/ 2015	Text Data, Book of: (Mukodi & Burhanuddin, 2016), titled Pendidikan Samin Surosentiko

## RESULT AND DISCUSSION

### 1. Basic Philosophy

Basic philosophy expresses the notion of human nature in counseling theory. On the whole, the noble teachings of Kyai Samin Surosentiko primarily concern the values of human life (DT / MKD & BHN / 2015/62). To provide an understanding of the underlying philosophy of Kejatmikaan counseling, it is necessary to explain the noble teachings of Kyai Samin Surosentiko revealed in the many pearls of his sermon and the collection of his fibers which are manifested in the angger-angger pangucap stated in Serat Uri-uri Pambudi which has the expression pangucap soko limo bundhelane ana pitu, lan pengucap saka sanga bundhelane ana pitu (the speaker from the fifth source, there are seven controllers, the speaker from the nine sources and there are seven controls) (DT / HTMO / 1983: 26).

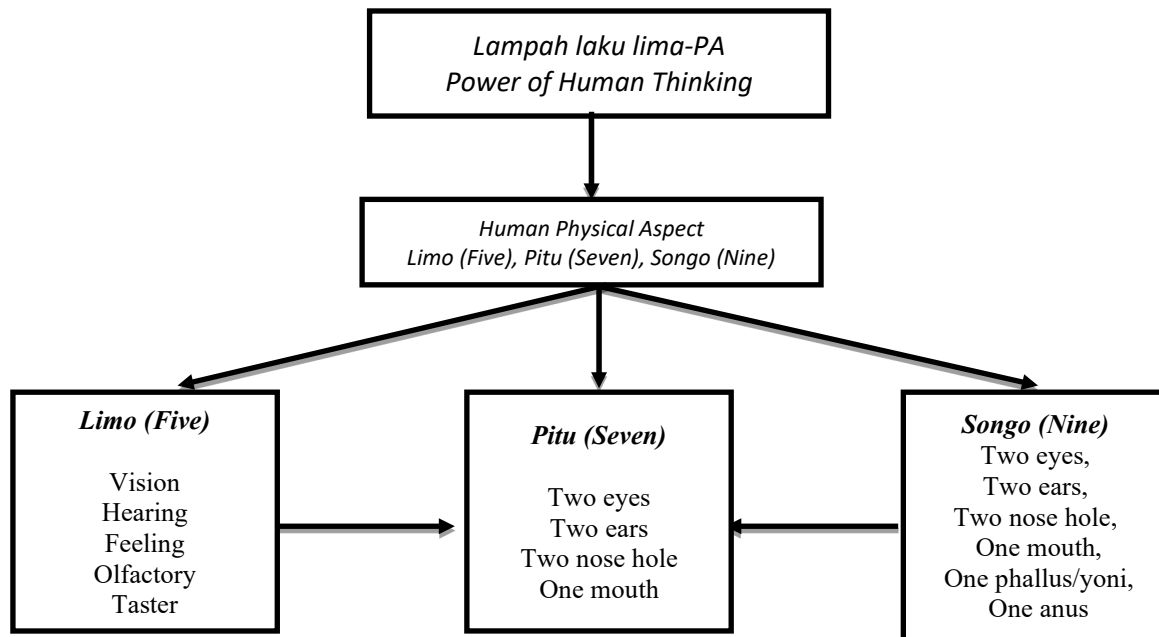
Based on the data view, the meaning of life is Limo, Pitu, Songo (Five, Seven, Nine) (DT / MKD & BHN / 2015: 45-46;) meaningful (1) Limo (Five) (2) Songo (Nine) means nine holes in the human body, 2 in the eye, 2 in the ears, 2 in the nose, 1 in the mouth, one the phlegm, one the anus, (3) Pitu(Seven) mean seven upper human holes 2 in the eye, 2 in the ears, 2 in the nose, 1 in the mouth (DT / MKD & BHN / 2015: 64-65).

According to Kyai Samin Surosentiko to train the perfection of limo, pitu, songo to well-implemented which can automatically perform positive behavior, then humans who accept the teachings are willing to train themselves by meditating on running lampah laku lima-PA which is the power of thinking as a form of control over five senses, nine human holes, and seven upper human holes (DW / MHK / 27032015; (Hutomo, 1983): 25; DT / MKD & BHN / 2015: 47; DT / MWR / 2015).

Based on the data exposure formulation, it can be concluded that in order to be able to maintain the five senses as well as possible and control nine holes in him and seven holes in him, as for the base to maintain the limo pitu songo is to implement the lampah laku lima-PA. The lampah laku lima-PA was the power of thinking to control five human senses, nine human holes, and seven human holes at the top of the limo pitu songo. These data findings are in accordance with (Ryle, 2004) in cognitive analytic therapy (CAT) which states that human life is built on the physical aspects and cognitive aspects that are connected to themselves; but sometimes it becomes separate, separation is usually seen from the tendency to see an aspect of life.

Discussion of basic human philosophy Kejatmikaan counseling based on the noble teachings of Kyai Samin Surosentiko is a unity between physical aspects and cognitive aspects. The cognitive aspect is a contemplation effort by increasing the power of thinking through lampah laku lima-PA as a tool and device that is not only sensory but a depth to break through the core of transpersonal consciousness as a physical aspect controller called limo, pitu, songo, which consists of five human senses, nine human holes, and seven upper human holes. This statement is in line with the view of cognitive behavior therapy approach which states that behavior and emotions are mostly products of cognition; therefore the intervention of cognitive behavior therapy approaches is structured therapy and focuses on changes in cognition that will bring changes to emotions and behavior (Stallard, 2004). It can be concluded that the noble teachings of Kyai Samin Surosentiko have presented a new view of basic human philosophy in Kejatmikaan counseling which consists of (1) The power of thinking through lampah laku lima-PA, (2) human physical peak consisting of the limo, pitu, songo (five, seven, nine). Visually, basic human philosophy based on Kejatmikaan counseling is visualized in Figure 1





**Figures 2. Basic Philosophy of Kejatmikaan Counseling**

## 2. Main concepts

The main concepts include a description of a theory about the structure of human personality, the development of his personality, healthy and unhealthy personalities, and concepts that become "differentiators" of a psychological / counseling theory (Corey, 2015).

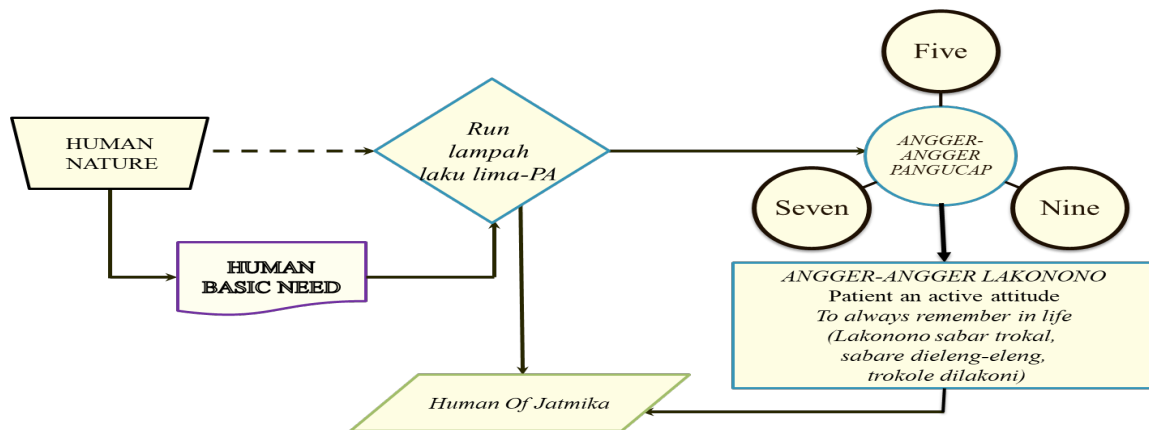
The noble teachings of Kyai Samin Surosentiko provide an overview of the main concepts of humanity as a step to achieve the perfection of human life, by knowing the nature of life, because life is only one and he is eternal (*wong urip kudu ngerti uripe, sebab urip siji digawa salawase*) and consider everyone to be a brother (*sinten mawon kulo aku dulur*) (Serat Pikukuh Kesejatenin DT / HTMO / 1985: 17-19; DT / WNO, 2003: 55). The concept is in line with Brook and Emmert's views (Mazaya & Supradewi, 1970) about individual characteristics with positive self-concept, namely individuals who are very knowledgeable about themselves, can understand and accept all their shortcomings and strengths, can evaluate themselves positively and can accept existence other people.

According to Kyai Samin Surosentiko stated in *Pandom Urip* (Law of life) to achieve understanding of how to understand *wong urip kudu ngerti uripe* by carrying out the teachings of *angger-angger pangucap* which are trained with the *lampah laku lima-PA* which is the power of human thinking as an effort to control the five senses, nine human holes, and seven upper human holes (DW / MHK / 27032015; DT / HTMO / 1983: 25; DT / MKD & BHN / 2015: 45-46; DT / MWR / 2015, 2015) so as to achieve the life of *angger-angger lakaonan* which

contains lakonanan sabar trokal, sabare dieling-eling, trokole dilakoni (Do patience and vigor, to always remember in life) {(Mukodi & Burhanuddin, 2016): 46-47), and avoid abstinence in behaving in social ethics in the form of: (1) Ojo drengki (do not beat up), (2) Srei (quarrel), (3) Tukar padu (fight), (4) Mbadog (eat not his rights), (5) Colong (Steal), (6) Pethil (picking up items that blend with nature), (7) Jumput(taking goods that become commodities in the Market), (8) Ojo dahwen (preaching without evidence), (9) Ojo kemiren (jealousy), (10) Ojo nyiyo marang sepodo (acting against other people) (DT / RSYD / 2010: 66-67: DT / RSYD / 2008 / 170-172). These ten principles constitute the principle of the life of bejok reyot iku dulure, waton menungso tur gelem di ndaku sedulur (leaving others not allowed, any disability, as long as humans are brothers if you want to be brothers) (DT / RSYD / 2010: 67).

If humans have run lampah laku lima-pa and implemented angger-angger pangucap and angger-angger lakonana, then that human will achieve the goals of life that are demen, becik, rukun, seger, lan waras. (happy, good, harmonious, fresh, and healthy) (DT / AMN / 1974: 139), which brings him to the human nature of human beings who have a calm attitude, shady attitude, and independent attitude associated with cognitive and physical activity ( DT / STTM / 2003: 63-70). The purpose of life is in line with Glasser's view (Wubbolding et al., 2004) about basic human needs in reality counseling consisting of survival needs, sense of belonging, power, freedom, and fun (Wubbolding et al., 2004).

From the data above, it can be concluded that the noble teachings of Kyai Samin Surosentiko present a new view of the main concepts contained in Kejatmikaan counseling to become people who understand the nature of life (wong urip kudu ngerti uripe) with basic needs such as happy or happy, good, harmonious, fresh and healthy. Efforts to achieve these basic needs are carried out by applying the teachings of the angger-angger pangucapand angger-angger lakonanawho are trained with the lampah laku lima-PA as a form of human thinking power to control five, seven, nine (limo, pitu, songo), which is done in an attitude patient and diligent, in order to always remember in life (lakonana sabar trokal, sabare dieling-eling, trokole dilakoni), if the human being succeeds in carrying out this, a healthy human person will be achieved, namely the Jatmika human figure, namely the calm attitude, and the independent attitude associated with cognitive and physical activity, which will grunt abstinence in behaving in social ethics in the form of: (1) Ojo drengki (do not scapegoat), (2) Srei (fight), (3) Tukar padu (fight), (4) Mbadog (eat not his rights), (5) colong (Stealing), (6) Pethil (taking goods that are integrated with nature), (7) Jumput (taking goods that become commodities in the Market), (8) Ojodahwen (preaching without being ti), (9) OjoKemiren (jealousy), (10) Ojonyiyomarangsepodo (doing evil towards someone) Visually, the structure of the human personality based on Kejatmikaan counseling, visualized in Figure 3 below:



**Figures 3. Human Nature at Kejatmikaan Counseling**

### 3. Counseling Purpose and Goals

According to Corey (Corey, 2015), the purpose of counseling, which provides an overview of the direction in which the counselee will be brought, as well as an overview of the positive effects of counseling. From a piece of text, the noble teachings of Kyai Samin Surosentiko among the narratives say the realization of Jatmika man as follows: Lan lakunira seputat-saputats Nastyasih kukuluwung Lagangan harah Kadyatmikan cuwul haneng Pembudi malatkung Sing dingan, hakarsa Adyatmika tanpolih. Dwinya Menges Tapi Hakarep tumiyang Katinempuh Gendholan Batin, nagarah-arah Catur mangeran ayun lweh dening tatasnya ngadil Myang (DT/VDP/1939:65)

From the above explanation it can be concluded that the noble teachings of Kyai Samin Surosentiko contained in Kejatmikaan counseling have given birth to the purpose of counseling about the human figure of jatmika covering five objectives, namely (1) Jatmika in the will, this is in line with the view of (Frankl, 2011) in the concept of logotherapy which states that as silly as humans have unlimited freedom of will in discovering the meaning of life (2) Jatmika in relation to God and fellow human beings, this is in line with the view of Islamic counseling based on Al-Ghazali's teachings stating that knowing oneself and others can bring themselves to know God (Fatihuddin, 2017) (3) Jatmika is self-aware, this is in line with the Javanese psychology view which states that mawa Diri is a way to choose one's own feelings with the feelings of others who bring someone to a feeling of happiness (Pratisti & Prihartanti, 2012) (4) Jatmika in facing trials, counsel p is in line with the views of (Brammer & Shostrom, 1968) which states that the purpose of counseling is an effort to help individuals deal with the trials and pressures of life in life (5) Jatmika in the hands of true thought, the statement was explained by the view of (Lickona, 1996) who said that character education is a plus character education that involves aspects of knowledge, feelings and actions. Jatmika in Samin's life shows that there are elements of considerations that individuals make in order to behave properly and appropriately.

Personality will be obtained by individuals through a cognitive process that will consider the value every time an individual will or will behave, relate to God and fellow human beings, evaluate and self-reflect (mawas diri), find alternative solutions to problems in the face of trials, and principles in the handle of true mind (DT / MKD & BHN / 2015: 55-58). Based on the data confiscation, it can be interpreted that the cognitive elements in human life are very influential in finding behavior in their behavior; therefore, the element of value judgment in decision making is something that must be fulfilled by each individual. This is in line with (Beck, 2011) explanation, which states that an environment that contains values will shape individuals through a process of thinking (cognitive), which is then manifested in the form of behavior and also feelings or emotions. The manifestation of behavior and feelings is a form of measurement of how individual behavior is achieved as an individual's end goal.

#### 4. Relationship Counseling

According to (Corey, 2015), the counseling relationship describes the counselor's tasks, as well as the experience that counselees have obtained during the counseling process. From a piece of the text of the noble teachings Kyai Samin Surosentiko expressed puteh-puteh, abang-abang (white and white, red-red), if it is immersed, it is more meaningful if it is true to say it is true if it is wrong to say wrong. The portrait of the life of the samin community is a society that upholds the honesty of what is in the heart that is spoken (opo sing ono ndek ati, yo iku sing bakal metu cangkem) (DT / WNO / 2003: 55). This data is confirmed by the text findings of Samin's community pledge stating "janji pisan kanggo sak lawase, nek iyo, yo iyo ne kora yo ora" (once for a lifetime, if yes, it must be done or not). It can be interpreted that the findings of the data are a form of personal counselor characteristics commonly called counselor **honesty** in establishing counseling relationships with counselees. The data findings are in line with Brammer's opinion (O'Byrne et al., 2002), which states that awareness of self and value is needed to establish their position as an honest person and responsible for their role.

The form of the noble teachings of Kyai Samin Surosentiko which is used as social control in the life of the Samin community is ojo ngelarani yen ora pingin (do not hurt if you do not want to hurt), wong nandur bakal panen (who plant will harvest), wong nyilih kudu bakal mbalekno (borrowers are obliged to return), wong kang utang kudu nyaur (the debtor has to pay (DT / WNO / 2003: 66). Based on the data exposure, it can be interpreted that these values emphasize the balance between rights and obligations, respect for rights others, and earnest effort; this is commonly called the **balance of social control** as a form of the personality of the counselor. The data findings are in line with Kazdin's opinion (Itsnani, 2016), which states that self-control in terms of cognitive, emotional, and behavioral counselors is needed in helping individuals in addressing the problems that come from individual environments.

The teachings of Kyai Samin Surosentiko, which have been inherited up to now, actually raise the values of truth, simplicity, togetherness, justice, and hard work, which consider everyone

to be a brother (sinten mawon kulo aku dulur) (DT / WNO / 2003: 56). Based on the data exposure, it can be interpreted that the teachings of Kyai Samin Surosentiko consider all people as brothers who bring up a persuasive (open) and egalitarian (equality) lifestyle; this data finding is commonly referred to as counselor **empathy skills**. These data findings are in line with the counselor's competencies proposed by Minister of Education Decree No. 27 of 2008 which states that counselors are expected to have integrity and stability of personality which is demonstrated by being honest, trustworthy, authoritative, friendly, consistent, warm, calm, caring, sensitive and empathetic with circumstances, polite, polite, patient, maintain confidentiality and have a sense of humor.

Samin's community life teaches a sense of responsibility built on the following values: ojo ngelarani yen ora pingin dilarani (do not hurt if you do not want to be hurt), wong nandur bakal panen (who planted will reap the rewards), wong nyilih kudu balikno (the borrower must return) (DT / MKD & BHN / 2015: 84). These teachings are made as personal formers of Samin society to become a personal figure responsible for themselves and others, and this is commonly called a **responsible** person. These data findings are in line with the counselor's code of ethics, as stated in Permendikbud no. 111 2014, which states that counselors must have a sense of responsibility towards the Guidance and Counseling profession.

Based on the data above, it can be concluded that the noble teachings of Kyai Samin Surosentiko gave birth to an understanding of the counseling relationship contained in Kejatmikaan counseling as follows: (a) Honesty, (b) Balance of social control, (c) empathy skills, and (d) Responsible. The presentation that has been described has similar elements of the counselor's competence with the exposure of the counselor's competence by Carl Rogers in (Sharf, 2012). These competencies include genuine honesty, unconditional positive regard in the balance of social control, empathy in empathy, and congruent skills in responsibility. Jatmika's counselor competence will form a pattern of counseling relationships that makes counselees open and cooperative towards alternatives to achieving the counseling goals that they want to achieve.

## 5. Counseling Techniques

According to (Corey, 2015), counseling techniques include various typical techniques of a psychological theory that is used to help counselees during the counseling process. Based on the results of the study of the texts of the noble teachings of Kyai Samin, Surosentiko can be identified as follows:

### a. Piranti Pola Pikir Jatmika (Jatmika Thinking Tools)

Data explanation on Jatmika Mindset Tool techniques in the construction of Kejatmikaan counseling, contained in the serat uri-uri pambudi used by Kyai Samin Surosetiko in developing his noble teachings. This fiber describes the central behavioral teachings in the human life fairy. Mindset tools are steps of assistance through mindful actions to change human behavior.

From a piece of serat uri-uri pambudi text, the researcher captured the understanding of the Jatmika Mindset technique, as follows: “Dene kabatosipun, inggih puniko sarana patrap ngelampahi limo-pa, mumpung taksih gesang, kadugi nanggulanging dhatenging godha rencana ingkang makewedi lampahipun, saged teguh, timbul, kilas sakathing bilahi” (DT / HTMO / 1983: 26; DT / MKD & BHN / 2015: 47-48) (As for the mind to be able to know the true events, namely by way of limo-pa behavior, perform five- so that it can overcome all temptations that hinder his journey to unite with God so that strong efforts can be realized and avoid disaster).

Based on data exposure regarding the Jatmika Mindset Tool technique implied in the serat uri-uri pambudi, it is seen as the power of human thinking to control human behavior through the path of lampah laku lima-pa, namely as a form of human thinking power to control limo, pitu, songo -five, seven, nine (five human senses, nine human holes and seven human holes at the top). The data findings are in line with Meichenbaum's (2017) view of mind-oriented techniques, which are a form of intervention based on the belief that mind (cognitive) disorders come from irrational thoughts. Therefore this technique includes: (1) identification of thoughts that contain temptations that obstruct life's journey (2) modify the nature of the irrational mind, (3) identify cognition (in irrational conditions), (4) identify and develop rational thoughts, (5) undergo rational analysis of thoughts, (6) produce thoughts (new ones), (7) identify and modify self-whispers, and (8) practice to apply in human behavior to become Jatmika human figures.

#### b. Kunci Diri (Self-Lock)

Data exposure of self-lock techniques in the construction of Kejatmikaan counseling is a process of solidifying the purpose of human life with good deeds in earnest intentions and denying doubt in living life.

From a piece of the serat uri-uri pambuditext, the researcher captured the understanding of the Jatmika Mindset technique, as follows: “Tumindakipun sagedo anglenggahi keleresan tuwin mawi lalampah ingkang ajeg, samoun ngantos myar-mya. Tekadipun sampon ngantos keguh dening godha rencana, tuwin segeda anglampahi sabar lair batosipun amati sajroning urip” (DT / HTMO / 1983: 26; DT / MKD & BHN / 2015: 46-47) (the direction of the goal is to be able to do good with real intentions indeed so that there is no hesitation anymore, the determination must not be goyamh by all guilt, and must carry out patience physically and mentally, so as to die in life). These data findings, if drawn in counseling techniques, are commonly called self-lock techniques. This seems similar to the view of contract behavioral techniques, namely the agreement between counselor and counselee to be involved in carrying out a behavior (Engel et al., 2007).



## **Conclusion**

Kyai Samin Surosentiko gives noble teachings to his followers in living their lives. These teachings become local wisdom that is characteristic of the culture that prevails in the Samin community. These noble values determine how the philosophy of counseling is indigenous to Samin's cultural values. These values are reflected in the nature of humans, conditions of change, procedures to counseling techniques. The entire framework is composed of the main values of the Samin community, namely the lampah five-Pa practice, the angger-angger law, and kejamikaan. In the end, the counseling model that has been developed and developed needs to be tested so that it truly becomes an indigenous counseling model that is feasible to be used theoretically and practically.

## **Acknowledgement**

The author would like to thank the cultural activists of the noble teachings of Kyai Samin Surosentiko in Bojonegoro, Pati, Kudus, Blora, Surabaya, and Rembang, who have helped in the preparation of this scientific article. The author also thanked the Education Fund Management Institution (LPDP) for providing the opportunity for the author to carry out a Doctoral study through the 2016 Indonesian Domestic Lecturer (BUDI-DN) Excellent Scholarship program.

## REFERENCES

- All Habsy, B., Hidayah, N., Boli Lasan, B., & Muslihati, M. (2017). A Literature Review of Indonesian Life Concept Linuwih Based on the Teachings of Adiluhung Raden Mas Panji Sosrokartono. In *Proceedings of the 3rd International Conference on Education and Training (ICET 2017)*. Atlantis Press. <https://doi.org/10.2991/icet-17.2017.10>
- Amin, B. R. (1974). *Pembangunan Jiwa Layang Kalimasada, Kanjeng Sunan Kalijaga Guru Suci ing Tanah Jawi*. Surabaya: Amin.
- Beck, J. S. (2011). Cognitive-behavioral therapy. *Clinical Textbook of Addictive Disorders*, 491, 474–501.
- Benda, H. J., & Castles, L. (1969). The Samin movement. *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, 125(2), 207–240. <https://doi.org/10.1163/22134379-90002844>
- Brammer, L. M., & Shostrom, E. L. (1968). *Therapeutic psychology: Fundamentals of actualization counseling and psychotherapy*. Prentice-Hall.
- Corey, G. (2015). *Theory and practice of counseling and psychotherapy*. Nelson Education.
- Engel, S. G., Boseck, J. J., Crosby, R. D., Wonderlich, S. A., Mitchell, J. E., Smyth, J., Miltenberger, R., & Steiger, H. (2007). The relationship of momentary anger and impulsivity to bulimic behavior. *Behaviour Research and Therapy*, 45(3), 437–447. <https://doi.org/10.1016/j.brat.2006.03.014>
- Fatihuddin, M. (2017). *Konseling Spiritual Dalam Meningkatkan Efikasi Diri Santri Tahfidz Al Quran Di Pondok Pesantren Miftahul Hikmah Al Haruny Santren Jambuwok Trowulan Mojokerto*. UIN SUNAN AMPEL.
- Frankl, V. (2011). *La voluntad de sentido: conferencias escogidas sobre logoterapia*. Herder Editorial.
- Habsy, B. A. (2017). MODEL KONSELING KELOMPOK COGNITIVE BEHAVIOR UNTUK MENINGKATKAN SELF ESTEEM SISWA SMK. *Perspektif Ilmu Pendidikan*, 31(1), 21. <https://doi.org/10.21009/pip.311.4>
- Hutomo, S. S. (1983). Bahasa dan Sastra Lisan Orang Samin. *Dalam Basis*. Edisi Januari.
- Indonesia, B.-S. (2015). Statistical Yearbook of Indonesia 2015, catalogue no. 1101001. *BPS-Statistics Indonesia, Jakarta*.
- Itsnnani, M. R. (2016). *PENGARUH PERMAINAN TRADISIONAL ENKLEK PA'A DAN SOROK UNTUK MENINGKATKAN KONTROL DIRI PADA ANAK USIA SEKOLAH*. University of Muhammadiyah Malang.
- LaCocque, A., & Ricoeur, P. (2003). *Thinking biblically: Exegetical and hermeneutical studies*. University of Chicago Press.



- Lickona, T. (1996). Eleven Principles of Effective Character Education. *Journal of Moral Education*, 25(1), 93–100. <https://doi.org/10.1080/0305724960250110>
- Mazaya, K. N., & Supradewi, R. (1970). KONSEP DIRI DAN KEBERMAKNAAN HIDUP PADA REMAJA DI PANTI ASUHAN. *Proyeksi*, 6(2), 103. <https://doi.org/10.30659/p.6.2.103-112>
- Mukodi, M., & Burhanuddin, A. (2016). ISLAM ABANGAN DAN NASIONALISME KOMUNITAS SAMIN DI BLORA. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 24(2), 379. <https://doi.org/10.21580/ws.24.2.1086>
- Mulder, N. (1977). *Kepribadian Jawa dan pembangunan nasional*. Gadjah Mada University Press.
- Munawaroh, S., Ariani, C., & Suwarno. (2015). *Etnografi masyarakat Samin di Bojonegoro: potret masyarakat Samin dalam memaknai hidup*. Balai Pelestarian Nilai Budaya (BNPB), Direktorat Jenderal Kebudayaan ....
- Nurhayati, E. (2005). *PENDIDIKAN DAN KONSELING DI ERA GLOBAL: Dalam Perspektif Prof. Dr. M. Djawad Dahlan*. RIZQI press.
- O’Byrne, K. K., Brammer, S. K., Davidson, M. M., & Poston, W. S. C. (2002). Primary Prevention in Counseling Psychology. *The Counseling Psychologist*, 30(2), 330–344. <https://doi.org/10.1177/0011000002302010>
- Pratisti, W. D., & Prihartanti, N. (2012). *Konsep mawas diri Suryomentaram dengan regulasi emosi*.
- Prawitasari, J. E. (2006). Psikologi Nusantara: Kesanakah Kita Menuju? *Buletin Psikologi*, 14(1).
- Purwasito, A. (2003). Agama Tradisional: Potret Kearifan Hidup Masyarakat Samin dan Tengger. *Yogyakarta: LKIS*.
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. TCU press.
- Rosyid, M. (2008). *Samin Kudus: bersahaja di tengah asketisme lokal*. Pustaka Pelajar.
- Rosyid, M. (2010). *Kodifikasi Ajaran Samin*. Kepel Press.
- Ryle, A. (2004). The Contribution of Cognitive Analytic Therapy to the Treatment of Borderline Personality Disorder. *Journal of Personality Disorders*, 18(1), 3–35. <https://doi.org/10.1521/pedi.18.1.3.32773>
- Sastroatmodjo, S. (2003). *Masyarakat Samin*. Media Pressindo.
- Sharf, R. S. (2012). *Theories of psychotherapy and counseling: Concepts and cases*. Belmont. CA: Brooks/Cole.
- Sutoyo, A. (2013). *Bimbingan dan Konseling Islami (teori dan praktik)*. Yogyakarta: Pustaka Pelajar.



- Winarno, S. (2003). Samin: Ajaran Kebenaran yang Nyeleneh” dalam Agama Tradisional Potret Kearifan Hidup Masyarakat Samin dan Tengger. *Yogyakarta: LKiS*.
- Wubbolding, R. E., Brickell, J., Imhof, L., Kim, R. I., Lojk, L., & Al-Rashidi, B. (2004). Reality Therapy: A Global Perspective. *International Journal for the Advancement of Counselling*, 26(3), 219–228. <https://doi.org/10.1023/b:adco.0000035526.02422.0d>