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## Javanese Indigenous Healing for Physical and Mental Health

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### Abstract

*The indigenous of Javanese is very complex, there are a lot of things to pay attention to, including how to be healthy. In the context of this study, it aims to describe the process of Javanese indigenous healing for physical and mental health. To achieve this goal, this study uses a literature study by collecting data and information about indigenous healing and health of the Javanese. The results of research explain that the concept of Javanese indigenous healing is able to maintain physical and mental health. This research shows that Javanese indigenous healing system for physical health written in the manuscripts of Javanese such as Serat Primbon Jampi Jawi, Serat Primbon Racikan Jampi Jawi, Serat Centhini, Serat Munasiyat Jati and other Javanese manuscripts. In addition, the philosophy of the Javanese community such as *nrimo ing pandum* is very relevant to the concept of mental health. Maintaining mental health is very important so that the soul is calm and peaceful, so that it can enjoy everyday life and respect others. The people of Javanese who are healthy and feel happiness in their life have the characteristics of being *sepuh*, *wutuh* and *tanggung*. Achieving a healthy personal status and finding happiness is done by holding on to a balanced mind, feeling, word and deed.*

**Keywords:** *Javanese indigenous healing, physical and mental health.*

### Abstrak

Kearifan lokal Jawa dikenal sangat kompleks, banyak sekali yang perlu diperhatikan termasuk cara agar sehat. Dalam konteks penelitian ini bertujuan untuk mendeskripsikan proses penyembuhan pribumi Jawa bagi kesehatan fisik dan mental. Untuk mencapai tujuan tersebut, penelitian ini menggunakan studi literatur dengan mengumpulkan data dan informasi tentang pengobatan pribumi dan kesehatan orang Jawa. Hasil penelitian menjelaskan bahwa konsep penyembuhan pribumi Jawa mampu menjaga kesehatan fisik dan mental. Penelitian ini menunjukkan bahwa sistem penyembuhan pribumi Jawa untuk kesehatan fisik yang tertulis dalam manuskrip Jawa seperti Serat Primbon Jampi Jawi, Serat Primbon Racikan Jampi Jawi, Serat Centhini, Serat Munasiyat Jati dan manuskrip Jawa lainnya. Selain itu, filosofi masyarakat Jawa seperti *nrimo ing pandum* sangat relevan dengan konsep kesehatan mental. Menjaga kesehatan mental sangat penting agar jiwa tenang dan

tentram, sehingga dapat menikmati kehidupan sehari-hari dan menghargai orang lain. Orang Jawa yang sehat dan merasakan kebahagiaan dalam hidupnya memiliki ciri sepuh, wutuh dan tangguh. Pencapaian status pribadi yang sehat dan menemukan kebahagiaan dilakukan dengan berpegang pada pikiran, perasaan, perkataan dan perbuatan yang seimbang.

**Kata Kunci:** Penyembuhan pribumi Jawa, kesehatan fisik dan mental.

## INTRODUCTION

Health is important both for the individual and for the development of the country. The World Health Organization (WHO) defines health as a state of complete physical, mental, social and spiritual well-being and not merely the absence of disease or infirmity. Both mental and physical health have equally important components as a whole. Mental illness such as depression can increase the risk of various physical health problems, especially in long-term conditions such as stroke, diabetes, and heart disease. Likewise, the presence of chronic physical illness can increase the risk of mental illness.

The manifestation of mental health (psychologically) according to Maslow and Mittlemen (in Notosoedirdjo, 1999) is where a person is able to always feel safe, feel inner peace, able to adapt to the surrounding social environment, able to self-correct, recognizes weaknesses and strengths, able to maintain emotions so that they remain at a reasonable level, able to think rationally and logically, not too ambitious in achieving something, have an interest in socializing, have a complete personality, and don't have many conflicts with other individuals, have realistic desires. In the next aspect of mental health, a person is expected to be able to avoid mistakes made in the past, able to distinguish between good and bad and never have bad intentions towards others.

Awareness of the importance of maintaining physical and mental health is certainly very necessary. Mental health is also widely discussed in the Qur'an (Nurani, 2021: 204-216). Every country has a tradition of maintaining physical and mental health. The Chinese, for example, consider health to be related to the balance of yin and yang, so medicine tries to balance these elements. The Arabs, consider the concept of health to be related to the presence or absence of external factors in the body. The evil elements in the body are then removed with cupping to remove dirty blood or ruqyah to remove the power of the jinn or demons that reside in the body. Likewise with the Javanese in Indonesia, with their

civilization which is known to be noble, the Javanese people have their own views in terms of health and healing (Sudardi, 2021: 12-19).

The culture of Javanese contains several philosophies that focus on the concept of physical and mental health. The culture of Javanese is a culture that originates from Java and is embraced by the Javanese people, especially in Central Java, Yogyakarta, and East Java. The culture of Javanese can be broadly divided into three, namely Banyumasan culture, Central Java & Yogyakarta culture, and East Javanese culture. The culture of Javanese is known to have a strategic role in the development of community resources, namely prioritizing balance, suitability and harmony in daily life, upholding decency and simplicity and others. The culture of Javanese apart from being found in Central Java, Yogyakarta, and East Java, is also found in overseas Javanese areas, namely in Jakarta, Sumatra, and Suriname. The culture of Javanese is one of the most popular cultures in Indonesia abroad such as Wayang Kulit, Keris, Batik, Kebaya, and Gamelan.

The culture of Javanese has a knowledge system for diseases healing, both physical and mental, which has been used for hundreds of years and has been passed down from generation to generation by the Javanese, namely before the introduction of techniques modern medical. The Indonesian cultural healing system, especially Java, is known as traditional healing (NIM, 2019: 71-80). Healing is generally a strategy in dealing with disease. A strategy that forces humans to focus on prevention and diseases healing.

For the Javanese, traditional healing or indigenous healing is part of a culture that has local characteristics. In addition, the Javanese people adhere to the science of *titen*, which is the study of habits and experiences repeatedly. Indigenous healing can be divided into two major groups, namely herbal medicine and healing using animals. Javanese indigenous healing system is in fact still alive, although the practice of biomedical medicine is growing with the emergence of health care centers both managed by the government and privately. This phenomenon proves that health care is a complex socio-cultural phenomenon (Kasniyah, 2012: 4).

This research uses a qualitative research method with a literature study approach. Literature or literature study can be interpreted as a series of activities related to the collection of library data. Literature studies are also related to theoretical studies based on references to scientific literature (Sugiyono, 2015: 15). The sources used in this research include text books, scientific journals, and literatures relevant with research topic.

The method of research literature used to compile and describe about Javanese indigenous healing for physical and mental health. According to Mirzaqon & Purwoko (2017: 1-8) that the stages in library research are carried out through several stages, namely topic selection, information exploration, determining research focus, collecting data sources, preparing data presentation, and compiling reports. In this literature research using data collection techniques with the method of documentation. The documentation method is a method used to obtain data about a matter or variable in the form of books, journals, and relevant literature (Arikunto, 2010: 25).

## **DISCUSSION**

### **1. Physical Health With Javanese Indigenous Healing**

Junaidi (2016: 59-77) explains that there are several terms used to describe about the practice of traditional medicine in Indonesia such as alternative medicine, complementary medicine, natural medicine, herbal medicine, phyto-medicine, nonconventional medicine, indigenous medicine, folk medicine, dan ethno-medicine. Although there are many terms used to describe the practice of traditional medicine, the point is that traditional medicine exists based on traditions or cultures that were born in traditional societies.

Javanese indigenous healing is a healing using medicinal plants or herbal plants that are processed traditionally and the healing method is also traditional and passed down from generation to generation which was originally an oral tradition, eventually written down by the Javanese people. Until now, the ancient writings of ancestors in Indonesia are stored in museums and libraries in Indonesia and abroad. These writings are known as manuscripts or manuscripts. According to Ginting (in Widharto, 2011: 154-180), manuscripts are all handwritten written documents, distinguished from printed documents or their reproduction in other ways. Many ancient manuscripts from Indonesia have lived in foreign countries for hundreds of years. However, even though these manuscripts do not belong to their nation, they are very concerned about the wealth belonging to other nations.

Since ancient times, the Javanese people have been very concerned about healthy lifestyle by using medicinal plants or herbal as ingredients for beauty, fitness, and diseases healing. Javanese indigenous healing using medicinal plants or herbal written in the manuscripts of Javanese, among others:

a. Serat Primbon Jampi Jawi

Serat Primbon Jampi Jawi written between the 18th century during the kingdom of Mataram, the period of Hamengku Buwana II. Serat Primbon Jampi Jawi, which was printed in 1933 by Tan Khoen Swie Publisher, Kediri, stated that the purpose of publishing this manuscript is a form of publication from thoughts elders who are considered to be able to help overcome health problems. It was also stated that if people who are close to doctors may be able to use the good services of doctors, but if they are far from doctors, it is hoped that the information from this manuscript can help with health problems, even if it is only limited to first helping. This statement clearly shows that the manuscript of Serat Primbon Jampi Jawi is expected to be useful for people's lives at that time, and there is nothing wrong if those living during the period of current healing can be use it as an alternative (Wulandari, 2011: 30-56).

Serat Primbon Jampi Jawi a describe materials used to accompanied diseases healing by processing and healing methods. The ingredients used to make the ingredients are medicinal plants and spices. Medicinal plants materials such as sambilata, meniran leaves, red turi leaves, widoro leaves, and so on. Spices of various types are also used to complement and add ingredients to traditional medicinal or herbal. In addition to these ingredients, there are still some ingredients that use additional ingredients such as honey from various types of bees, animal body parts, goat's milk, cow's milk, free-range chicken eggs and so on (Mulyani & Harti, 2017: 139-151).

Serat Primbon Jampi Jawi also describes how to give medicine to patients by drinking, applying fluids to certain body parts, attaching a soft dough form (pilis) to the forehead, and also by applying a soft dough (tapel) to the patient's stomach. The types of diseases described in Serat Primbon Jampi Jawi are grouped into groups which are similar to diseases of the head or dizziness, eyes, teeth, *watuk* or cough with various symptoms and medicinal ingredients in separate chapters. Likewise diseases in other parts of the body (Wulandari, 2011: 30-56).

b. Serat Primbon Racikan Jampi Jawi

Serat Primbon Racikan Jampi Jawi consists of four volumes. Volume II is the most worthy of reading because the condition of the manuscript is still very good. Volumes I and IV are in incomplete condition, many pages are missing. Volume III is unknown or missing. Overall, the volumes (volumes I-IV) consists of 1,734 concoction.

Research conducted by Mumfangati (2021) states that the treatment for infants and children contained in the Serat Primbon Racikan Jampi Jawi Volume I consists of 331 recipes to cure 30 diseases (health disorders). Until now, many people in Surakarta and surrounding areas still use traditional medicine systems, including by means of medicine (baby/child massage) by traditional birth attendants and herbal medicine which are contained in the Serat Primbon Racikan Jampi Jawi Volume I with infant/child complaints. fussy, coughing, doesn't want to eat, hot, always crying, diarrhea, vomiting, runny nose, thin, weak / lethargic (not excited).

Serat Primbon Racikan Jampi Jawi Volume II is a manuscript containing prescriptions Javanese traditional medicine. The condition of the manuscript of Serat Primbon Racikan Jampi Jawi Volume II is very good and the writing is very neat, clean and clear. Serat Primbon Racikan Jampi Jawi Volume II contains 455 concoction. Some of these concoction are used for the same disease. In other words, one disease can be heal with several alternative concoction. But there are also some health problems that do not have alternative concoction.

Serat Primbon Racikan Jampi Jawi Jilid II discuss various diseases, both physical and non-physical. There are several groups of diseases that have many variations of ingredients, for example diseases related to the stomach, femininity, and cough. There are many variations of this herb, indicating the possibility that at that time stomach ailments, femininity, and coughs were diseases that had a fairly high frequency of occurrence. Thus, people's try to treat them by trying to mix various ingredients to treat these diseases (Adji & Priyatmoko).

According to Mulyani, et al (2016), there are eight methods of Javanese indigenous healing in the manuscripts of Serat Primbon Jampi Jawi volume I and Serat Primbon Racikan Jampi Jawi volume II, namely: (1) drunk, (2) smeared, (3 ) swabed, (4) taped, (5) rubbed, (6) affixed, (7) crushed, and (8) steamed.

c. Serat Centhini

In the manuscripts of Javanese, one of the greatest primbon books in the Javanese tradition is Serat Centhini. Various prescription and healing are found in Serat Centhini (1814 M). Sudardi (2002: 12-19) explained that Serat Centhini was written by order of Kanjeng Gusti Pangeran Adipati Anom Amengkunegara III who ruled Surakarta (1820-1823 M), who was the son of Pakubuwono IV (1788-1820 M). The composition was led

by Ki Ngabehi Ranggasutrasna, accompanied by Raden Ngabehi Yasadipura and Raden Ngabehi Sastradipura, who was assisted by Prince Jungut Mandurareja from Klaten, Kiai Kasan Besari from Panaraga, and Kiai Mohammad Mindad from Surakarta.

According to Supriyati & Meimaharani (2013: 21-29) that Serat Centhini is very rich in meaning, full of knowledge, teachings, and guidance. Larasati (2021) stated that the healing patterns presented in Serat Centhini were based on an agrarian society and the socio-cultural background of the people's at the time when Serat Centhini was composed or even earlier. Thus, the solution to overcome health problems comes from the use of traditional materials found in the surrounding environment. Some ways to maintain a physical healthy in Serat Centhini can be seen from the following:

- 1) Consuming local specialties that are rich in nutrients such as carbohydrates, proteins, vitamins, and minerals that are widely available in Indonesia.
- 2) Consuming empon-empon. According to the Big Indonesian Dictionary (KBBI, 2022), empon-empon are rhizomes used as traditional ingredients such as ginger, turmeric, temulawak and so on. In processing, empon-empon are often combined with ingredients from other plants to produce health ingredients known as *jamu* or *jejamuan*.
- 3) *Menginang* tradition. *Menginang* is a way to get rid of bad breath, take care of teeth, eliminate bleeding gums, or to rinse your mouth. The ingredients of *menginang* consist of betel, gambier, areca nut, lime, some are equipped with tobacco leaves.
- 4) Maintain physical and mental cleanliness. Cleanliness is part of maximizing faith. Serat Centhini teaches humans to always purify themselves both physically and mentally in order to grow in a person good qualities so that with kindness will produce true happiness. "*raga kalawan sukma, jatining sarira iku, raga tan ana nyana, lamun Sukma sajatine*" (Jilid XII Tembang Asmaradana Kaca 18).

Larasati (2021) states that there are several concoction to treat diseases written in Serat Centhini, including concoction for cough medicine, concoction for colds medicine, and concoctions for stomach cramps. According to Widyastuti (2009), in his research on Serat Centhini stated that the use of medicinal plants is to maintain health, prevent disease, reduce pain, heal, and beautify oneself. Joyosugito (in Mulyati, et al, 2016), explains the method of treatment through bobok, loloh, oser, pupuh, pupuk, rambang, until, and drinking.



d. Serat Munasiyat Jati

Serat Munasiyat Jati (True Inheritance) contain advice or how to maintain a balance in one's life. Serat Munasiyat Jati doesn't specifically contain the Javanese indigenous healing, but rather on how to make humans achieve the perfection of life. Therefore, this text is referred to as *ngelmu kasampurnan* or the science of perfection. One of the concepts of perfection is about health and illness, where people who are sick are said to be in an imperfect condition.

The food in Serat Munasiyat Jati becomes an important component related to personal health and safety, which reminds that what a person eats will shape him in the future. Therefore, someone who wants physical healthy must pay attention to what eats and drinks. Serat Munasiyat Jati explained some foods that can affect health, such as food from bamboo shoots and tips of young plants causing gullibility because young plants are still tender and weak. The Moringa leaves become weak or weakened because they are usually used to paralyze the spell. Then, buffalo meat can make the body weak because buffalo are known as lazy animals. Serat Munasiyat Jati also contains several prohibitions and recommendations as well as the consequences of consuming certain types of food (Sudardi, 2020).

Other than food, the Serat Munasiyat Jati also mentions several activities that can damage health, such as *madat*, namely consuming opium or drugs, playing or gambling and drinking intoxicating drinks, *madon* or adultery which can lead to bad behavior and can make a person exposed to venereal disease. Serat Munasiyat Jati also teaches not to overdo it in all matters, including eating and sleeping. But also, don't be lacking, in Serat Munasiyat Jati, if you don't eat and sleep enough, it can bring a person closer to death. So, everything must fit or be balanced. People who avoid or reduce eating rice, meat, and salt will always be healthy and free from all diseases. Maybe, if now too much rice can make diabetes, eating a lot of meat causes cholesterol, and eating a lot of salt can cause high blood pressure. Next, people who canduk or cupping will get rid of aches and pains (Sudardi, 2021).

e. In addition to the four manuscripts, there are small primbons such as Serat Primbon Atmosupana, Betal Jemur Adamakna, Primbon Ajiwara, and others manuscript.

The most basic difference between modern medicine and Javanese indigenous healing lies in the way they heal and understand a disease. Medical medicine views disease only



as a biological condition characterized by abnormalities in the function or structure of certain organs or entire organ systems. While traditional medicine considers disease to be more than biological, it also involves certain spiritual, psychological and social aspects of the person affected by the disease (Anwar, 2020: 1-13).

## 2. Mental Health With *Nrimo ing Pandum*

In Javanese society, local wisdom in the form of a philosophy of life related to mental health is very diverse. One of the life philosophies that is widely known by the Javanese society that has a relationship with mental health is *Nrimo Ing Pandum*. The philosophy of *nrimo ing pandum* is taken from a popular Javanese society advace (*sesanti*) with the term *Nrimo ing Pandum*, *Makaryo ing Nyoto*, which means that Javanese people's are expected to receive gifts from the God after real hard work. *Nrimo* means to receive, while *Pandum* means to give. In short, *nrimo ing pandum* means means accepting all gifts from God without complaining or questioning God will (Rakhmawati, 2022: 7-19). *Nrimo ing pandum* is the view based on destiny which states that God is the source of spiritual values Javanese people's who create and design harmony (Damastuti & Prasetya, 2020: 352-364).

In this case, humans only need to follow what has been destined, such as rules, fate, and destiny. *Nrimo ing pandum* can be understood in two ways, namely the humans must accept whatever destiny is given and without stopping trying. However, if things don't go as expected, then the humans must accept and understand that this is God best plan (Prasetyo & Subandi, 2014: 151-170). The philosophy of *nrimo ing pandum* is closely related to the spiritual aspect. *Nrimo ing pandum* itself is an attitude of acceptance of the shortcomings and strengths it has, namely by being patient, generous, and wise, and being responsible for placing its strengths and weaknesses according to the abilities that are understood from itself. *Nrimo ing pandum* has three indicators or psychological elements, namely gratitude, patience, and *nrimo* (acceptance). Elements of gratitude, patience, and *nrimo* a strong make it easy to stick an *nrimo ing pandum* attitude in one's soul, enabling someone to accept all circumstances gracefully, instead of falling into past bitter experiences and future uncertainties (Maharani, 2018: 205-212; Putri, 2018: 118-128; Subhi, 2017; Syafri & Subhi, 2017). The following is an explanation of each element, namely:

- a. Gratitude. Gratitude is a positive emotion or feeling upon receiving a gift, which then develops into attitudes and habits that ultimately affect a person's response to the environment (Emmons & McCullough, 2003: 377-389). Some forms of behavioral

embodiment based on *nrimo ing pandum* on the element of gratitude are always grateful for being given health, healing, opportunities to reunite with family for a long time, having new experiences, hobbies and friends, and being able to survive until now and others.

- b. Patience. Patience is based from the value of resilience and widely used when dealing with psychological problems, such as when dealing with stressful situations, facing problems, disasters, or experiencing angry emotional situations (Subandi, 2011: 215-227). Some forms of behavioral embodiment based on *nrimo ing pandum* on the patient element in the context of covid-19 pandemic are being patient with all changes that occur, not being fussy (hard to manage or wanting to win on their own) and not complaining in the face of the existing situation, and obeying all government policies. regarding the handling of covid-19.
- c. Acceptance (*nrimo*). According to Endraswara (2013: 213) that the basic character of the Javanese is basically the attitude of receive. Attitude of receiving is lifting things up with mental awareness, without feeling stuck (talking about disagreements/dislikes behind your back). *Nrimo* is defined as calmness in solving problems, a picture of one's affective and cognitive responses in solving problems, and one's ability to do self-introspection even when someone is faced with a problem (Triseptiana & Herdiana, 2013: 1-6). In the context of covid-19 pandemic, several forms of behavioral embodiment based on *nrimo ing pandum* on *nrimo* elements are being able to adapt and accept uncertain circumstances and situations, not knowing when the pandemic will end, the issue of the third wave of covid-19, and others must be accepted first, the humans live side by side with covid-19, and live a life of adapting new habits productively.

The three elements in *nrimo ing pandum* can play an important role in supporting mental health, especially during covid-19 pandemic. Even though the journey of life is often bumped into by difficulties and obstacles, the individual will not feel difficult and can live a life full of happiness (Maulida, 2019). The three element in *nrimo ing pandum* is accordance with the personality in Islam, namely *muthamainnah* (Farmawati & Hidayati, 2019: 19-30; Wiroko, 2021).

### 3. Healthy Personality and Happiness of Javanese People

Javanese people will shape their personality to meet the qualifications as *dadi wong*, *dadi Jowo*, or *manungsa without characteristics*. The personality formed by the Javanese goes

along with the development of age, so that a healthy person will arrive at maturity not determined by the acquisition of age alone but the achievement of certain personal qualities (Trimulyaningsih, 2017: 89-98). Javanese people whose healthy personality with regard to happiness are divided into several categories, namely: a) personal health and happiness, b) personal health but not happy, c) personal unhealthy but happy, d) personal unhealthy and unhappy. Javanese people who are healthy personality and feel happiness in their lives have the characteristics of being *sepub* (elderly personal), *wutuh* (whole personal) and *tanggung* (powerful personal) (Casmini, 2011).

*Niat ingsun nebar gondho arum* as the characteristic of elderly personal show that Javanese people are happy when they spread kindness to everyone. Having trouble with anyone is trying to keep trying well, even though it seems that there is something hidden in itself. For the common good, there is no need to expressly express it to the person concerned. That is the measure of comfort and happiness for Javanese people, namely the standard of social measurement for themselves. If other people are happy, then they will be happy too. The ability to make small talk to make other people happy becomes a Javanese person, if there is openness only at certain times, places and people.

The whole personal as a person who is able to run it in its entirety, if you make a mistake then immediately make self-improvement. The standard of happiness with a *wutuh* personality is when you are able to be empathetic, polite, and *andhap ashor* (humble) to others. The measure of happiness is other people, meaning if itself will be happy with making other people happy. Happiness for the whole personal is not showing when itself is happy, glad, angry, disappointed that don't need to see by other people. The happiness of whole personal when able to express emotions not compulsively.

The powerful personal is staying happy in the midst of unpleasant things, disappointments or events that can make uncomfortable. Happiness still exists even though when the event occurs it is temporary. *Bungah sajroning susah* by Ki Ageng Suryomentaram explained that when a human experiences sadness, should still accepts it with pleasure, because hardship and happiness are only accompaniments that alternates in life (Yogiswari & Murtiningsih, 2018: 115; Saputri, 2021: 1-15). Happiness and unhappiness will always coexist. Javanese people will remain optimistic to find happiness even through efforts or what they call *laku* (behavior) (*rasa* behavior, *basa* behavior, karma behavior) (Endraswara, 2013: 213).

The three indicators of a healthy personality, elderly, whole and powerful personal are synergistically processed within Javanese people to find real happiness. The Javanese in finding happiness from elderly, whole and powerful personal that goes hand in hand and sometimes together in life. For example, when a Javanese person spreads kindness to people (elderly personal), he also has a sense of empathy (whole personal) which in fact is still in trouble because of loss, but is tough to face it (powerful personal).

According to Sulistyo (2021) that healthy personality is elderly, whole and powerful personal on Javanese people in an effort to achieve happiness shows the main values of Javanese life which are divided into four classifications, namely: the appreciation of divine values in life, efforts to maintain internal harmony (harmony and balance) and external, focus on feelings (*roso*), and stay in self-awareness and self-control.

- a. The appreciation of divine values is implemented in life with the understanding and belief that life has been regulated by God (*Manunggaling Kawula Gusti*), relying on God (*Sangkan Paraning Dumadi*), humans just living God commandments (*Sakdermo Ngelakoni*), and life according to God nature to lived (*Ngerteni Kodrat, Ukum Pinesti*).
- b. Efforts to maintain harmony (harmony and balance) for Javanese people are to be fair and maintain internal and external balance. Internal balance and justice include cognitive, affective and psychomotor, while the external balance is relationship with other people, the environment, and the universe. For Javanese people who maintain internal and external harmony will find peace (tranquility) within themselves and indicate that they are healthy personality, happy and guarantee a harmonious life.

To achieve happiness, tranquility and harmony, the Javanese implement the life philosophy of *tepa-salira, perwiro, kinasih, sak madya lan ngerti isin*. *Tepa saliro* shows that Javanese people have the ability to recognize and adjust their behavior in relate to other people. *Perwiro* is having integrity and a sense of responsibility towards the universe. *Kinasih* means having compassion, empathy and being able to see anyone in a situation. *Ngerti isin* is know shame when doing bad to others.

- c. Javanese people very strong on feelings (*roso*) in life. Javanese people who are categorized as elderly, whole and powerful will integrate subjective experience with religious truth, is taste, spirituality and subtle qualities (Stange 1998). Implementation for Javanese people as an elderly, whole and powerful personal in an effort to achieve happiness is an awareness of the sense of ego in oneself (Handoko & Subandi, 2017),

doing good from the heart and behavior, being strong with inner eye, prioritizing experience than belief (personal life and deepest feelings as the real center for testing the truth), prioritizing social interests, and accepting life as it is.

- d. Harmony between self-awareness and self-control, namely recognizing the values of belief in God and harmony with the universe, integration of thoughts, feelings, tendencies to act and deed. The principles of *rumangsa*, *eling*, *waspadha*, empathy, courage to make decisions and act according to current and present visions which are understood as appropriate and correct according to the understanding of personal experience, desire to improve oneself, and good at placing oneself in every situation. The existence of continuous self-awareness and self-control, Javanese people will be able to manage the heart (*menep meneping ati*) which is able to regulate and control their passions, desires, emotions and not compulsively.

## CONCLUSION

Health is an issue that is often discussed in society, not an issue that is considered a personal problem. The fact is that in Indonesia, especially in Java, there are still people who believe in traditional medicine for physical and mental health. The tendency of modern society which want back to nature is the first step in the development of traditional medicine that has existed since ancient times. Javanese people have a knowledge system about medicine that has been used for hundreds of years. This medicine system is called the traditional medicine system or Javanese indigenous healing. Javanese indigenous healing has its own peculiarities, in written can be found in Javanese manuscripts (*primbon*) such as Serat Primpon Jampi Jawi, Serat Primpon Racikan Jampi Jawi, Serat Centhini, Serat Munasiyat, and others manuscript. The values of contained in the philosophy of *nrimo ing pandum* have a universal character and are in line with the concept of mental health in general. So that *nrimo ing pandum* is one of Javanese local wisdom in the form of a philosophy of life related to mental health and can be applied by the whole community, especially during the COVID-19 pandemic. In addition, Javanese people who have a healthy personality and feel happiness in life, have the characteristics of an *sepuh* (elderly personal), *wutuh* (whole personal) and *tangguh* (powerful personal). However, this research is limited to one concept of physical and mental health with Javanese indigenous healing. Other

concepts are needed for a thorough analysis in order to get new concepts that have not been widely discussed by previous researchers, especially in the field of health and happiness of the Javanese people. Therefore, other research is needed to improve the results of this study or provide confirmation and criticism.

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