The Values of the Humanistic Approach to Ki Hadjar Dewantara's Thought as a Framework for Developing Mental Health Counseling Models

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ABSTRACT

This study aims to develop a counseling framework based on the thoughts of Ki Hadjar Dewantara. The research uses an Interpretative Phenomenological Analysis design by conceptual exploration of the "Among" system, with the aim of carrying out contextual construction as an educational philosophy. The "Among" system is a product of Ki Hajar Dewantoro's thought, which means opvoeding or pedagogy, so that intervention through among values, is an intervention based on pedagogic values. In addition, this concept is in line with the humanistic paradigm which has devoted a large amount of energy to explaining the etiology of compassion. The research findings show that there are two strengths in the Among system that have been feasible so far. The first is in terms of philosophy. This system is in line with the development of guidance and counseling in Indonesia, which applies the concept of education on the basis for guidance and counseling. Second, from a practical point of view, because the Among system has sufficient completeness to be compiled into a counseling model, starting from human nature, the theoretical framework of the Among system, relationships in counseling, counseling techniques, interventions and indicators of counseling success. This indigenous counseling framework is a cultural re-validation that was developed as an effort to reconstruct science, especially in the field of counseling guidance, to suit the culture where the science is applied.

INTRODUCTION

Global challenges in the 21st century greatly affect the style of guidance and counseling services in schools. There has been a change from a traditional pattern that focuses on service delivery to a pattern that focuses on proactive and programmatic systems (Dahir, 2009). Guidance and counseling have been heavily influenced by paradigms and circumstances that lead to reforms in providing assistance and support for academic achievement, advocacy for social justice, and accountability of counselor performance. Innovation is needed in the method of implementing guidance and counseling services. Innovation is defined as an idea, practice, or object for other individuals (Rogers, 2003). The forms in the counseling profession include new and revised counseling techniques, theories, practice materials, assessment instruments, and technology.

In addition, there is a need for counselor creativity in implementing counseling in schools. This is because in counseling it can make the counselee feel comfortable, therefore, the counselor must be able to make the counseling carried out as creative counseling. According to Glading (2008) the implementation of creative counseling can develop effectiveness in counseling. Counseling is unique in its application (Conte, 2009) which can lead to a new situation for the counselee to be more sensitive to himself and others.

The application of innovation and creative situations in counseling can help in building the relationship process between the counselee and the counselor. When the counselor has not been able to build a warm relationship, it will cause a negative emotional response in the counselee because they want to share stories of pain and complicated problems (Geldard, & Gildard, 2008). So building a good relationship is very important tofor the success of counseling.

Based on this, the researcher tries to construct a counseling framework by placing cultural values, and indigenous studies as the philosophy behind the study concept. A philosophical issue will not change, but the perspective on that issue is constantly changing (Kartadinata, 2011) so that the existing scientific developments change in line with the current perspective.

The current counseling application arises from a process that does not prioritize cultural elements, so it seems that a more in-depth scientific development related to the position of culture in counseling is needed. Rarely does a scientific perspective start from something that is considered commonplace in the scientific community, the results of research that include it in conceptual boxes without any arbitrary element (Kuhn, 2012), so that the development of cultural-based counseling scholarship at the end is not impossible to find the focal point of the study. In addition, Paisley, & McMahon (2001) have emphasized the importance of multicultural guidance and counseling to be applied in the 21st century.

Indigenous is a term used for the study of anthropology, which means "indigenous" (Hidayat, 2010). Indigenous in anthropological terms is an agenda that constructs orient and Eurocentric biases ranging from institutions, research methods to an ethnographic work. This idea is a decolonization of western theory, which began to develop in 1970–1980 (Kadir, 2011). This is defined as the process of rebuilding a science to suit the place where it is applied, this is also known as cultural re-validation.

Indigenous counseling aims to help the counselee by applying cultural values to the counselee in the counseling process, balancing individual and collective attitudes in diagnosis, and assisting in solving problems for the counselee (Sue & Sue, 2008). The emphasis of counselor competence is on individual change. However, if only the individual changes and not the system in which it exists, the status quo will remain with the counselee (Arredondo, et.al, 1996), so that counseling leads to a complete change in the counselee's perspective.

Lago (2006) explains that the biggest challenge ahead in counseling is that counselors are required to have the desire and ability to understand the culture and race of each counselee. The challenge is sustainable development, which is a term used specifically to describe the meeting between basic human needs and the ability of humans to answer current and future problems (MacPherson, 2011).

Indigenous counseling grows with a mindset and belief in traditional practices within a society. This grows both objectively related to the cultural structure in which the individual comes from, and subjective space related to the uniqueness of the counselee as a whole individual (Ha Chong & Hung-Yi, 2002). Counselors must be willing to learn and have insight into the "assistance" model that comes from indigenous peoples; at the very least, the counselor functions himself as a facilitator to provide system support, in the context of "help" (Sue & Sue, 2008).

The results of studies conducted by researchers, one approach that meets these elements is the "Among system."

Among is a product of Ki Hajar Dewantoro's thought, which means opvoeding or paedagogiek (Dewantoro, 1977), so that intervention through among values, is an intervention based on pedagogical values. In addition, this concept is in line with the humanistic paradigm which has dedicated a large amount of energy to explaining the etiology of compassion.

The basic assumption of indigenous counseling can be integrated in the Among system because the human personality can develop optimally through the behavior of interactions between organisms and their environment and culture. Social and cultural have the power to influence the individual and his development. (Blocher, 1974). The implementation of the indigenous counseling model is ultimately expected to become the specialty of guidance and counseling in Indonesia.

METHODS

Research design

This study uses an Interpretative Phenomenological Analysis (IPA) design, which explores how individuals understand their personal and social world through a detailed examination of their lives's experiences (Smith, 2012). People engage in the experience of something. They will reflect on the importance of this, for themselves and their world, and IPA aims to engage with this reflection. IPA is positioned in a 'contextual construction' position (Madill, Jordan & Shirley, 2000). It postulates that all knowledge is socially constructed and further, that this knowledge exists in historical and linguistic contexts.

Interpretative Phenomenological Analysis (IPA) was carried out with the results of a literature review based on the text written by Ki Hajar Dewantoro and Interview to the administrators of Taman Siswa in Yogyakarta. Furthermore, the data were analyzed descriptively to obtain accurate data related to the substance of the research.

Measures

In this study, researchers used unstructured interviews conducted during information gathering related to the theoretical "Among" system. This interview was conducted at the Taman Siswa University Library as the institution that oversees the research results of Ki Hajar Dewantoro. Researchers conducted interviews and obtained various literature on the concept of thinking.

Then, the researcher conducted a second interview with the civil servant of the Dewantara Kirti Griya Museum, which is a museum related to the remains of Ki Hajar Dewantoro, which is located at Jalan Tamansiswa No.25, Wirogunan, Mergangsan, Yogyakarta. The results from the interview resulted in various information related to the relics of Ki Hajar Dewantoro, which was allowed to be copied from the Museum.

Documentation studies carried out by researchers include searching for data on the form of manuscript notes, transcripts, books, and newspapers related to the thoughts of Ki Hajar Dewantoro. Documentation studies are carried out in two ways, the first by visiting directly, study centers related to his thoughts such as the Dewantara Kirti Griya Museum and the Yogyakarta University Taman Siswa Library. Second, the researcher conducted a meta-analysis study related to the concepts of Ki Hajar Dewantoro's thoughts and Indigenous Counseling by accessing data on the Internet.

Data analysis

The analysis process on qualitative data, using Coding analysis technique. This technique is used by comparing and checking the degree of trustworthiness of information obtained through different times and tools (Patton, 1987). The steps are as follows: (1) Comparing the observational data with the results of interview data (2) comparing what is written by the data source for the events that occurred (3) comparing the results from the interview process with the results from the analysis of a document. In the research conducted, the researcher tested the validity to the data using source triangulation, namely comparing each document with other documents in understanding the meaning of "among" in counseling.

RESULTS AND DISCUSSION

As an educator, Ki Hajar Dewantara has a conception of education, which includes three education centers and the Among system. Tri-center education is an effort to foster national education, which harmoniously integrates three educational centers, namely family education, colleges and community education (outside school). While the Among system is an education system that has a family spirit and is based on two basic principles, namely the nature of nature and independence (Suratman, 1990). This familial relationship permeates the heart of both students and teachers (Wickramasinghe & Lindblad, 2014).

Ki Hajar Dewantoro's education system whose motto is tutwutri handayani among student parks is called the among system. Ki Hajar has modified colonial education, which is intellectual in nature of the values of the nation's culture, humanity, free spirit, national spirit and fighting spirit so that students develop completely and thoroughly (Suratman, 1990).

The Among system functions as a means of developing all the natural potentials that exist in children through the process of forming their personality. According to the general rules of the student park, the Among system is a system that has a family spirit and is based on independence as a condition to revive and move children with all their might, so that they can have strong personalities and can think and act independently. The nature of nature of a condition for achieving progress as quickly as possible and as well as possible (Suratman, 1990).

Meanwhile, in Rogers' perspective, humans are basically trustworthy, have to reason, understand themselves and self-direction, make constructive changes, and are able to live effectively and productively. Rogers creates a climate for individual growth to move forward and become what they want to be, namely: (1) conformity (authenticity, or reality); (2) unconditional positive regard (acceptance and caring); and (3) accurate empathic understanding. If counselors communicate these attitudes, those being helped will become less defensive, more open to themselves and their world, and they will behave in prosocial and constructive ways. The structure of human personality in Rogers' view is the same as how Rogers views humans in a positive and optimistic manner, describing human personality (Patterson, 1980).

In this system, learning means educating children to become independent human beings in mind, free in mind and free in energy. Teachers should not only provide necessary and good knowledge, but must also educate children to find knowledge for themselves and use it for public purposes. Good and necessary knowledge is that which is useful for physical and spiritual needs in life together (Suratman, 1987).

Kinship is essentially an awareness of human togetherness bound by common interests that must be upheld. In the bonds of a nation, kinship takes the form of national solidarity. In the sense of kinship, it is also implied the individual's obligation to respect and respect each other assuming human dignity. The teaching and learning process is based on the Among system, which is inspired by the joints of family life, placing the relationship between teacher and student in a position that is humanely together. Under any conditions and excuses, there is no teacher authority to look down on their students (Suratman, 1980).

Meanwhile, in Rogers' perspective, since childhood, children still need acceptance and a positive view of the surrounding environment. When children gain acceptance, a child begins to define themselves according to their lives's experiences rather than pressures about how other people perceive or respect them. The cleanliness of a person's view of himself makes the child's self-concept assess a process which then functions as a reliable guide. Thus, from these conditions will form a match between what someone wants and what happens, what is expected in themselves and what happens, conditions like these form individuals with healthy personalities (Sharf, 2012).

Sociologically, humans are present as individuals and at the same time as citizens of society. Human presence is a shared presence, and only in togetherness will human presence have meaning. In that position, every human being has human rights or independence and is not justified in violating the rights of others. Human rights will give birth to basic obligations, namely the obligation to respect the rights of others for the sake of living together (Suratman, 1990). Humans will be able to be educated because they are equipped with good potential, they are social, virtuous and moral beings (Syaripudin, 2015).

Education is a cultural endeavor that intends to provide guidance in the life of the growth of the child's body and soul, so that in the line of their personal nature and the influence of their environment, they gain inner and outer progress towards human civility. Humanity is the highest level that can be achieved by humans who develop during their lives in an effort to achieve personality. So that it can be learned the meaning that the growth of the child's body and soul and inner and outer progress, then humans exist physically and spiritually.

The meaning to the soul in the nation's culture includes, creativity, taste and intention. Psychological domain, as the suitability of cognitive aspects, emotional domains and psychomotor or conative domains (Suratman, 1987). "Knowledge without charity is like a tree that does not bear fruit." Therefore, in order not to be empty, knowledge must be done with action, so that it is not limp, action must be with knowledge (Tauchid, 1972, Radcliffe, 1971).

A comprehensive approach (generalization) to every student will not hit the target because the qualitative conditions of students are different. In this case, it is necessary to have an individual approach, so that teacher guidance assistance is in accordance with what students need, at the right time and at the same level. Assistance that is given too early causes children to be spoiled, while excessive assistance can be a waste and redundant (Suratman, 1980).

The growth of the child's body and soul in the process of developing his personality physically, biologically and psychologically follows certain stages that are evolutionary in nature. This provision applies to the normal development of children. Of course, for children who are abnormal in a

positive and negative sense, deviations from these provisions can also apply. This fact will lead to different conditions of children in being at a stage of development and therefore need to get different attention and services from the teacher.

The climate and atmosphere of independence in education are a condition that allows the free development of the full potential of children without obstacles or with as few obstacles as possible. The attitude of the teacher's behavior that can be felt as pressure or coercion on students will cause pressure on his soul. In such a state of mental stress, the natural potential of children who need to be grown will experience obstacles.

Table 1. Comparison of the Among System Paradigms and Person Centered

Attribute	Among System	Person Centered
Human Nature	Humans are civilized and cultured creatures who have inner and outer nature and independence.	Humans are basically trustworthy, have to reason, understand themselves and self-direction, are able to make constructive changes, and are able to live effectively and productively.
Personality Structure	Tri Sakti Jiwa, convergence concept, vormogentheori. motieven, gezindhied and will (consideration, feeling and will). Irodah (Willpower) of the individual. Human Instinct. Concentricity Theory.	Infancy (infants) accepts the experience as a reality. Infancy is endowed with an inherent tendency towards the actualization of the organism. The development of "the self." The need for "positive regard," "condition of worth," "incongruence between self and experience".
Counseling Purpose	Individuals can stand alone (zelfstandig), do not depend on others (onafhankelijk), and can regulate themselves (vrijheid, zelfbeschikking) in order to obtain satisfaction and inner peace.	The goal of counseling is not to solve problems. Rather, it is to assist clients in their growth process so that clients can better cope with their current and future problems.
Counselor Role	The Among system comes from the Javanese language, namely mong or momong, which means to take care of children. Counselors are expected to develop the potential of children all the time with love. As a counselor, you are obliged to teach and educate.	The counselor's role during the therapy process is based upon the ways, presence, and attitudes shown by the client. It is the counselor's attitude and belief in the client's strengths that create the therapeutic conditions for growth.
The role of the counselee	The counselee should be considered a plant that still needs to be maintained and needs full attention.	Changes depend on the counselee's perception, both about his experience in counseling and about the basic attitude of the counselor.
Counselor and Counselor Relationship	This system places the counseling process as a family relationship between the counselee and the student. Counselors must position themselves as parents. Counselor behavior must be able to be ignored and imitated.	Two people are in a psychological relationship. The counselor has unconditional positive regard for the counselee. The counselor feels empathy for the counselee's internal frame of reference. Communication expressing empathy and unconditional positive regard from the counselor to the counselee must be achieved.
Techniques and Methods	(a) give an example (voorbeeld); (b) habituation (pakulinan, gewontevorming); (c) teaching (leering, wulang-wuruk); (d) orders, coercion and punishment (regeering en tucht); (e) behavior (zelfbeheersching, zelfdiscipline); (f) inner and outer experiences (nglakoni, ngroso).	Basically there is no particular technique in this person-centered therapy to get the client to do something. The attitude of a counselor is to consider the knowledge of theories and techniques that they know that are considered to be able to facilitate the client's self-change. Basically the therapist uses himself as a tool/instrument for change.
Counseling Stages	The intervention in the among a counseling model uses the "understand-feel-act" method (realizing, realizing, and doing). If it is currently termed the three levels of this level, the researcher assumes that it is in accordance with the concept of the Three-Level Pyramid of Knowledge Process. The concept of understanding is defined as the stage of processing information, the stage of feeling is the stage of explicit knowledge (collecting information, storing, storing) and the concept of acting is defined as the stage of tacit knowledge (doing, becoming self-intuitive, understanding, and self-committing).	Seven discrete stages of change: In the early stages, the counselee objected to revealing himself. Communication was only external; The second stage of the initial communication process is to express oneself without the topic of self; The third stage, acceptance, understanding, and empathy; Stage Four: The counselee has an increased capacity to experience things here and now; Fifth stage: The counselee is increasingly capable of having experiences, with the capacity to be responsible for experiencing them; Sixth stage: At this stage, the counselee can be involved in every experience moment; At the seventh stage, the counselee is naturally able to accept himself as a whole in every moment.
Ideal Personal	Freedom according to nature	Having fullyfuntioning person, namely openness to experience, existence of life, confidence in self, freedom to experiment, creativity.

Students as individuals need to get guidance in an effort to improve themselves qualitatively in harmony in the development of social awareness and social life. This principle-based approach can prevent the growth of individualism in children, which in turn is expected to uphold the common interest more than the interests within the group.

Human consciousness is also accompanied by a sense of self-worth, and this is what determines the pattern of his personality. Therefore, it is natural that every human being in

any condition basically wants to be respected and treated according to his human dignity. The teacher is obliged to cultivate this sense of self-esteem, because this is the main capital in developing his personality (Suratman, 1980).

Humanistic views that change depends on the counselee's perception, both about his experience in counseling and about the basic attitude of the counselor. The counselee has the opportunity to explore various kinds of feelings that were kept secret at the beginning of counseling if the counselor is able to create a conducive climate for the counselee's self-exploration. Things that encourage counselees to carry out counseling may be feelings of helplessness, powerlessness, and inability to make decisions to direct their lives effectively. The counselee may hope to find a "way" through the counsellor's teaching. However, in person centered therapy the counselee must quickly learn that he is responsible for himself and that he can learn to gain self-understanding through the counseling relationship. Unconditional positive regard can encourage the counselee to slowly open the veil of understanding and arrive at understanding what lies behind it.

CONCLUSIONS AND SUGGESTION

The conclusion obtained is that the Among system has good feasibility for the development of self-function. This model is the result of research that has been developed theoretically based on a multicultural and indigenous approach. The hypothetical model was generated through an Interpretative Phenomenological Analysis (IPA) study and then developed the Among system-based model framework. This counseling model wants to create a truly independent human being, namely the birth is not ordered. The mind can govern itself and can stand alone because of self-strength.

This indigenous model is a cultural re-validation that was developed as an effort to reconstruct science, especially in the field of counseling guidance, to suit the culture where the science is applied. This model was developed by exploring to understand the personal and social world of the Among system. This design is used to carry out the contextual construction of the Among system as an educational philosophy into a counseling approach.

Among System-Based Indigenous Counseling has good feasibility. Although the Among system is an old concept, it can survive in accordance with its era. There are two strengths in the Among system that have been feasible so far. The first is in terms of philosophy. This model is in line with the development of guidance and counseling in Indonesia, which applies the concept of education on the basis for implementing counseling services. Second, from a practical point of view, because the Among system has sufficient completeness to be compiled into a counseling model, starting from human nature, the theoretical framework of the Among system, relationships in counseling, counseling techniques, interventions and indicators of counseling success.

The weakness that arises in this model is that the pedagogic system applied in this counseling model requires a situation in an educational setting to be applied. The concept of the counselor and counselee relationship that is built is made to the format of family, guardian and child, so that the application of the counseling process outside the educational setting becomes less effective to carry out.

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