



Integration of Javanese Rumangsa Handarbeni Pitutur Luhur Values in Biblioeducation to Develop Empathy of Education Students

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Abstract: This study aims to analyze the integration of Rumangsa Handarbeni's values with empathy, then poured into guidance counseling services, a biblioeducation that aims to develop empathy for educational students. This research was conducted using qualitative methods and literature studies by examining books, journals, and other literature that follow the theories discussed, especially in the scope of guidance and counseling. All scientific articles created were sourced from Scopus, DOAJ, and Google Scholar. Furthermore, related data was collected, recorded, and analyzed descriptively and qualitatively. The research results obtained that the Javanese value of Rumangsa Handarbeni's Pitutur Luhur was closely related to the aspect of empathy, where empathy is the attitude of being able to feel what others are feeling but remain in a position, which can be integrated into a guidance and counseling service to develop empathy, one of which is biblioeducation. In the biblioeducation, the stories presented are internalized from the values of the pitutur luhur Rumangsa Handarbeni. With this service, it is hoped that can open a new perspective on empathy for students, especially education students who are prepared to become prospective educators.

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Introduction

Indonesia is an archipelagic country whose inhabitants have different characteristics from each region. These characteristics can be caused by various factors, including geographical factors, social systems, religion, and many other factors that can shape the character and mindset of the people who live in it. It is a positive value of the cultural diversity of Indonesian society (Rahman et al., 2020). The Indonesian nation is a collection of different cultures (multiculturalism), so meeting everyone brings a unique cultural behavior and way of life. In a multicultural society, individual and group differences include various meanings rooted in various cultures' lives. Cultural diversity manifests itself in diversity of ethnicity, gender, cultural origin, place of origin, ethnicity, physical condition (ability/disability), and age (Sue & Sue, 2022). Culturally, Indonesian people have different cultural values for each tribe and ethnicity, including the Javanese.

Many cultural values are imprinted and implemented in the daily activities of Javanese society. These values can be in the form of speech or life values. Pitutur noble is advice that people trust in Javanese culture. The form is in the form of an allegory of human action that is closely related to ethics and noble character. It also teaches all things and actions that must be avoided to create a harmonious life between individuals and their environment (Sumodiningrat & Wulandari, 2014). The noble pitch raised in this study is adjusted in value to the aspect of empathy, namely rumangsa handarbeni. Rumangsa handarbeni, in Indonesian this expression means feeling belonging, so that you should share



what others feel, but by remaining steadfast and ending with courage (Rosari, 2017). In the rumangsa handarbeni value, ownership orientation is not for self-interest but for social interests. In Serat Wulangreh by Paku Buwono IV (in Rosari 2017), it is described that melu handarbeni is oriented towards social aspects whose direction is to utilize it for the common good, such as helping each other, helping each other, respecting and appreciating others, and tolerance. Social harmonization and noble speech values can be applied in the provision of guidance and counseling services. In Serat Wulangreh by Paku Buwono IV (in Rosari 2017), it is described that *melu handarbeni* is oriented towards social aspects whose direction is to utilize it for the common good, such as helping each other, helping each other, respecting and appreciating others, and tolerance. Social harmonization and noble speech values can be applied in providing guidance and counseling services. In Serat Wulangreh by Paku Buwono IV (in Rosari 2017) it is described that melu handarbeni is oriented towards social aspects whose direction is to utilize it for the common good, such as helping each other, helping each other, respecting, and appreciating others, and tolerance. Social harmonization and noble speech values can be applied in providing guidance and counseling services.

The principles of guidance and counseling are contained in (Permendikbud, 2014) number 111, that counseling guidance is aimed at all individuals without discrimination. Non-discriminatory services mean that each counseling service must empathize with different counselees. In the Indonesian context, this is consistent with Indonesia's diverse culture, where diversity requires consistent services and following local wisdom values to align services. The ability to empathize is one of the essential basic competencies for individuals (Cuff et al., 2016). This competency is related to the ability to build positive relationships with others. Students who take the main education major are required to become professional educators or teachers. Teachers or educators are role models for students at school. Therefore, an educator must have basic competencies like empathy in student learning. Educators provide knowledge and set a good example of attitude to students.

Educating prospective practitioners of the educational profession, especially teachers instill the value of caring for individuals (Callis, 2014). Developing good values such as empathy and caring is a central issue that needs to be developed in the educational process, including in universities. Empathy is an important foundation for prospective educators; they design their lives to serve in terms of education (Cuff et al., 2016). Students need to increase their ability to empathize because, in the future, they will live in society in general and become part of an educational community faced with policies and responses that differ from their interests and those of others. From the social aspect, empathy becomes even more critical for a teacher. Loss of empathy can cause teachers to tend to act violently and exploit their students. The teacher's aggressive behavior towards students often hinders the teacher's ability to empathize. Tasks that are difficult and torturing students, excessive punishment, and teacher's indifference to students are signs of a teacher's weak empathy.

The empathetic behavior of students in Indonesia has been declining recently (Kompas, 2023). They are more individualistic; the noble values of humanity and society are missing from life, such as help, kinship, cooperation, togetherness, and concern for others. Students have recently considered their interests without considering the common interests of society, nation, and state. It can have a negative impact on the social life of the Indonesian people. One way to prevent these negative impacts is to increase student empathy. Empathy can be increased through various methods applied in learning, counseling, or training (Murdianto, 2015). Learning in question can be in the form of role-playing, storytelling, and reading fiction. (Peterson, 2009). Guidance and counseling in tertiary institutions is an effort



to help students develop themselves and overcome their problems, both academic problems and personal social problems that affect their academic development. Student empathy needs to be improved, one of which is by training or guidance, by practicing empathy using biblioeducation techniques for students by counselors at tertiary institutions. Biblio-education is a guidance and counseling service technique that uses reading materials developed from bibliotherapy (Handarini, 2016). Bibliotherapy is the use of books, which means the use of books for information media. The information contained in the book can influence individual cognitive development. Indirectly, through biblioeducation, counselees can feel the emotions in reading activities to feel the situation experienced by the characters in the reading (Ahmad and Karunia, 2017). In addition, biblioeducation is effective in improving problem-solving skills, increasing compassion, developing empathic understanding and increasing self-awareness, encouraging effective social behavior, and instilling cultural identity and ethnic pride (Pehrsson & McMillen, 2007).

Looking at the process of counseling guidance services which is a service that prioritizes the counselee's skills in achieving his developmental tasks, and the need for the development of educational student empathy, as well as the integration of counseling guidance services with local wisdom. Therefore, it is necessary to analyze the noble Javanese speech values of Rumangsa Handarbeni in bibliography services to develop empathy for educational students.

Research Method

The method used in this research was qualitative methods and literature studies or library research by examining books, journals, and other literature that follow the theories discussed, especially in the scope of guidance and counseling with biblioeducation techniques and Javanese pitutur luhur. Besides that, it also analyzes reputable scientific articles and scientific articles from journals that are not yet reputable. All scientific articles created are sourced from Scopus, DOAJ, and Google Scholar. In this study, there were a total of 36 references: consisting of 22 scientific articles, 3 previous research, and 11 textbooks. Of the 22 scientific articles, 8 came from SCOPUS-indexed articles, and 14 were from SINTA indexed. Furthermore, related data was collected, recorded, and analyzed descriptively and qualitatively.

In qualitative research, the literature review should be used consistently with methodological assumptions. It means that it must be used inductively so that it does not direct the questions posed by the researcher. One of the main reasons for conducting qualitative research is that it is exploratory in nature (Ali & Limakrisna, 2013). It is then discussed in depth in the section entitled Review of literature as a basis for formulating hypotheses and will then serve as a basis for comparing the results or findings revealed in research (Ali & Limakrisna, 2013).

Results and Discussion

Integration of Javanese Rumangsa Handarbeni Pitutur Luhur Values in the Implementation of Biblioeducational Group Guidance to Develop Student Empathy

The word *rumangsa* means to feel, to realize. *Handarbeni* means to have (Mardiwarsito, 1993). It means to feel a sense of belonging. In a symbolic sense, the word means the responsibility of a person who must understand that the task must be perceived and carried out as his own. Rumangsa melu handarbeni, in Indonesian, means to feel belonging, to take care of it, but still to do introspection, which leads to courage. So, the word that is



close to that expression is social care. Social concern was born from the meaning of rumangsa andarbeni, namely, a sense of belonging.

Rumangsa Handarbeni is part of the leadership principles introduced by Mangkunegara IV in Serat Wedhatama, which became known as Tri Dharma. According to Supeni & Saddhono (2013), the tri dharma referred to have the following meanings: (1) rumangsa melu handarbeni (interpreted as having a sense of belonging), (2) Wajib melu hanggondheli (hangrungkepi) (interpreted as having a sense of defense or maintain), (3) Mulat sarira hangrasa wani (interpreted as after self awareness have a braveness to act or introspection).

According to Rosari (2017), one of the most interesting things from the teachings of KGPAA Mangkunegara I is the expression rumangsa handarbeni or sense of belonging, which can be interpreted the same as belonging psychologically. The clear difference between rumangsa handarbeni (psychological ownership in the context of Javanese culture) and psychological ownership, as stated by Western researchers (Avey, Avolio, Crossley, & Luthans, 2009), lies in the direction of the psychological ownership. In rumangsa handarbeni, the sense of belonging is not oriented to personal interests, but to social interests. Serat Wulangreh by Paku Buwono IV (Rosari, 2017) describes the handarbeni rumangsa as having a social orientation that is used for the common good.

The following is an aspect of the Javanese noble speech value of rumangsa handarbeni

Ngudarasa

Ngudarais a term from the Javanese language that comes from the word "nguda" and "rasa". Nguda means "to open/share" while roso means "taste/feeling" (Sugiarto, 2015). In Javanese, 'Ngudarasa' can be interpreted as an activity of expressing thoughts (Budhi, 2022). In everyday life, the term Ngudarasa is used by small people, ordinary people in rural villages to express thoughts, attitudes, ideas and the like about certain events around them. In other areas, Ngudarasa is a important medium for the grassroots. Communities can participate in responding to and responding to major events by talking about them in various places, such as in small shops, at village gates, in the rice fields, at RT group events or at simple opportunities they find in everyday life.

Amongrasa

Amongrasa consists of the words among and rasa. Among means to respect, respect, accompany, or be with. Rasa means feeling. The meaning of amongrasa is mastering good feelings towards oneself or others in such a way that a feeling of knowing and respecting each other arises or a feeling of affection and mutual understanding arises, to achieve goals together (Nugroho, 2016). In the amongrasa process, differences in perceptions are not seen as contradictory things; however, they are seen as positive things, thus creating common ground and being developed into something or a useful policy (Siswanto, 2012).

Welas

Welas is a behavior where a person can feel what others feel (Endraswara, 2013). This feeling is a concern for other people. There is compassion and a desire to help when others are in trouble. In this case, the assistance is entirely voluntary, without expecting anything in return. Compassionate behavior has a positive effect on those who practice it. This behavior is considered a positive aspect that makes a person feel satisfied and have a useful life, so he has positive feelings about himself (Oktawirawan & Yunanto, 2020).



Pakewuh

The word *Pakewuh* or *Ewuh Pakewuh* comes from Sanskrit, *Ewuh* means to disturb or bother, and *Pakewuh* means to feel bad (Martoyo, 2008). In Javanese culture, it is often said to be something that hinders or becomes a hindrance in the process of dissenting opinion and community empowerment. On the other side, *Pakewuh* has a very subtle personality and high emotional protection. However, on the other hand, *Pakewuh* also limits the freedom to express opinions and the truth (Soeharjono, 2011). *Pakewuh* is a feeling of discomfort that resembles embarrassment. With this feeling, a person feels anxious when his behavior or words offend or hurt someone (Tobing, 2010).

These values are adjusted according to the following four dimensions of empathy. Davis (1980) explained that four aspects can measure a person's level of empathy: perspective taking, which is a person's tendency to spontaneously take another person's point of view (Dugan et al., 2014). Perspective-taking ability is a social skill that individuals must own to create a social environment and positive relationships between themselves and others. According to Castro (2016), a mature perspective-taking ability is characterized by taking a perspective to "jump"/"overcome" oneself. Someone who can understand the thoughts, beliefs, and behaviors of others in a situation to help themselves and others can create positive emotions in contrast to immature perspective-taking skills.

Fantasy, namely, the ability of a person to change himself imaginatively by experiencing the feelings and actions of fictional characters in books, films, and plays that he reads or watches. People often identify with certain characteristics and imitate the character or behavior of those they admire. Someone also gets inspiration from the experience of attracting other people and dreams of doing the same thing to feel what he feels (Taufik, 2012). Rivers et al. (2016) explained that when someone has fantasy abilities, they respond to empathy uniquely or differently, which affects how they empathize. Mella et al. (2012) also explained that a person's imagination can influence the empathy model if the imagination provides an initial picture of the empathetic action that is given.

Empathic concerns, namely the feeling of caring and concern for the misfortunes experienced by others. In empathic concern, it is focused on caring about other people's difficulties and motivation to reduce these difficulties. The focus of behavior on empathic concern is caring, compassion, impulse, compassion, and patience in dealing with other people who are in trouble (Cassels et al, 2010).

Personal distress, namely feelings of self-oriented anxiety and anxiety in the face of unpleasant social treatment. In personal distress it is focused on feeling uncomfortable with oneself in facing other people's difficulties and worrying about not being able to help these difficulties. Behaviors that can reflect this are fear, anxiety, anxiety, worry about not helping, being distracted, and being surprised or confused in dealing with other people experiencing distress (Cassels et al, 2010).

In this study, the value of the handarbani rumangsa taken was adjusted to the 4 dimensions of empathy, namely ngudarasa (*fantasy*), amongrasa (*perspective taking*), welas (*emphatic concern*), and rasa pakewuh (*personal distress*). These four values are taken based on the similarity of meaning with the dimension of empathy, where ngudarasa (expressing thoughts from an event) has a similar meaning to fantasy (turning oneself into feelings and actions from imaginative things), amongrasa (managing good feelings oneself or towards others so that produce feelings of mutual respect and respect) has a similar meaning to perspective taking (behavior that focuses on the interests of others), welas (behavior in which a person is able to feel what others are feeling as a form of one's concern for others) has a



similar meaning to emphatic concern (an orientation which is a mirror of warmth, a sense of caring for other people who are in trouble or are afflicted by misfortune), and a sense of Pakewuh (a form of feeling uncomfortable that resembles embarrassment, so that you feel worried that your behavior or words will offend or make someone offended) has a similar meaning to personal distress (a self-oriented feeling of anxiety and anxiety in dealing with unpleasant situations experienced by people other).

Biblioeducation with Javanese Pitutur Luhur Values, Rumangsa Handarbeni

Biblioeducation is a modification of bibliotherapy, where biblioeducation focuses on preventing and developing counselees. Bibliotherapy is formed from two words: biblio, derived from the Greek, biblu (book), and therapy, referring to psychological assistance. In simple terms, bibliotherapy is defined as the use of books to help individuals overcome their problems (Lasan, 2018). In the beginning, bibliotherapy was used by medical experts or psychiatrists for "clients" who identified socio-emotional dysfunction. Biblioeducation adopts the principles and stages of developmental bibliotherapy. In developmental bibliotherapy, reading and discussion materials emphasize general personality development. The counseling process can be adopted from clinical bibliotherapy, which focuses on specific problems. Likewise, Pardeck & Pardeck (2021) describe a bibliotherapy program that focuses on helping children address developmental needs, typical problems that do not require further therapeutic intervention.

Biblioeducation filled with the noble Javanese narrative values of rumangsa handarbeni is a guidance technique using fiction/short story reading material for Javanese culture which contains the value of rumangsa handarbeni, namely the sense of belonging to other people's feelings in which there are values adapted to the dimensions of empathy, namely *ngudarasa* (fantasy), *amongrasa* (perspective taking), *welas* (emphatic concern), and feeling *Pakewuh* (personal distress). This technique has 4 stages, namely, 1) identification, the activity of identifying the problems being faced by the counselee; 2) book selection, the activity of selecting reading material that contains stories or characters that have problems similar to those experienced by the counselee; 3) implementation, carrying out reading activities and interpreting the contents of the book with the counselee; 4) follow-up (Pardeck & Pardeck, 2021). The implications of this research for guidance counseling are expected to enrich references and innovation regarding guidance, especially biblio-education and empathy with local wisdom. In addition, this research can be a reference for future researchers to develop research on increasing individual empathy.

Conclusion

Based on the study above, the value of noble speech is closely related to Javanese culture. The Rumangsa Handarbeni value is a pitutur luhur value, meaning a sense of belonging. This is closely related to empathy, where empathy is the attitude of being able to feel what others are feeling but remain in a position. The Rumangsa Handarbeni values and empathy have similar meanings, which can be integrated into a guidance and counseling service to develop empathy, one of which is biblioeducation. In the biblioeducation, the stories presented are internalized from the values of the pitutur luhur Rumangsa Handarbeni. With this service, it is hoped that it can open a new perspective on empathy for students, especially education students who are prepared to become prospective educators.



Recommendation

Given the importance of local wisdom values that need to be implemented in everyday life, counselors at tertiary institutions can apply educational biblioeducations that contain the noble values of Rumangsa Handarbeni's speech. Suggestions for future researchers are expected to be able to integrate the values of Indonesian local wisdom into guidance and counseling services so that they can add cultural insight that is implemented in everyday life.

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