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EMOTIONAL INTELLIGENCE AND BALANCED PERSONALITY IN JAVANESE CULTURAL UNDERSTANDING

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ABSTRACT

The objective of this study was to examine the concept of emotional intelligence and balanced personality in the Javanese perspective. This study focuses on the significance of constructing the theory of emotional intelligence and balanced personality through the discovery of fundamental principles of Javanese culture as the development of Javanese indigenous psychology, and can effectively benefit the estimated demand for both the development of Javanese indigenous personality. The study was carried out by collaborating with two research methods. Both were rooted scientific approaches and the evaluation of internal and external concepts. Theoretical framework was guided by in-depth interviews, FGDs, and observations. The result of this study is that the definition of emotional intelligence in the Western sense becomes a "psychological attribute" or a skill (soft-skills) that continues to be peripheral and neutral. In the sense of Javanese culture, emotional intelligence was perceived as a way of life that has been founded from the worldview to life, embodied the value of ethical or moral constructs, and had been central. Emotional intelligence was the view, an understanding of *waskitha ing nafsu*, which is being able to cope with the lust and *rasa* 'inner aspiration'. The measures of balancing lust or *nafsu* and the *rasa* are *narima ing pandum*, *tata diri* (self-regulation), *niat* 'intention' and *kehendak sajati* (true intention and willingness), empathy and social cohesion. Balanced personality in the sense of Javanese culture is described as a mature, adult and ideal personality. It leads to the life values underlying the neutral and peripheral, but not central, life of Javanese people. It comprises three basic characters, which is *pribadi sepuh* (personal elderly), *pribadi wutuh* (the whole personality), and *pribadi tangguh* (strong personal).

INTRODUCTION

There are three factors which lead this study, — specifically, first: a community has its characteristics linked to the people from such a tribe and will be maintained from generation to generation (Rahardjo, 2005). One of the features is how a community seeks to attain balanced, happy and effective emotional intelligence and personality. This diversity implies that emotional intelligence, personal qualifications and their pursuit can be understood through their own cultural background. In addition, an ancestral psychological approach can be used to assess the balanced personality. Javeanese culture which clearly takes roots in a different epistemology in western psychology, is one of the distinctive indigenous psychology. In fact, it is a necessity that needs careful evaluation to use Western psychology without sharing it with local culture (Berry & Kim, 1993 ; Kim & Hwang 2006).

Secondly, Javanese culture comprises cultural values which underlying the Javanese character and Javanese society. In the reality of Javanese life, there is a belief that all human life in this world has been regulated by the creator of the universe, so that the personalities such as rila, narima and sabar arise which at the same time became the basis of Javanese character and the basis for their personality (De Jong in Martaniah, 1984; Mulder, 1996, 2001^a; Endraswara, 2003; Soesilo, 2003). This area of interest on Javanese society is to discuss the complexity and distinction of culture which is supposed to explain social phenomenon in Indonesia (Martaniah 1984; Magnis-Suseno, 2001; Mulder, 2001) since in Indonesia and also in Southeast Asia, the Javanese are the largest group.

Thirdly, the methodology used in psychological research to explore emotional intelligence and balanced personalities shows the dominance of research using a positively quantitative approach paradigm (Worthen, Sanders & Fitzpatrick, 1997; Mertens, 1998; Cohen, Manion and Morison, 2000; Fraenkle & Wallen, 2000). This study focuses more on qualitative to quantitative sequential studies. This is achieved by analyzing and verifying principles in the Javanese culture or mapping concepts. This study consequently addresses academic concerns about Javanese people' understanding of emotional awareness and balanced personality.

The study of Indigenous Psychology was actually carried out by Jatman (1996) on the basis of literature analysis and study trace, that (a) the Javanese concept in the discourse of Suryamentaram is called "personal pangawikan" as an abstract idea in the Javanese literary tradition; (b) Indonesian psychology should be used to investigate psychology rooted in the history of the people themselves in the sense of tra-subjective, historical, and values; (c) Javanese principles that technically include 'I,' rasa' and 'introspection' meet the formal and material standards for the study of psychology as Kramadangsa Mental Science, which is ethnopsychological Indonesia.

Prihartanti (2003) referred to indigenous Java of Jatman's (1996) study personality consistency from a psychological viewpoint with regard to

Suryomentaram's concept of *rasa*. Suryomentaram's approach has a framework based on optimistic psychological aspects. The spirit is a sensation, human movement is an extension of perception into a higher dimension from *rasa kramadangsa* towards a human *rasa* without a feature. The results demonstrate that (1) toughness, resilience, excellence and empathy are critical in assessing psychological wellbeing and (2) the quality of the person can be enhanced by adjusting oneself, with a similar introspection to the method explained by the Suryomentaram approach as a method of self-adaptation.

This study reflects on the study in Javanese culture for the idea of emotional intelligence and balanced personality. The thinking framework discusses the variables that cause adaptation, namely life-event expectations and behavioral change (Hall & Lindzey, 2005). In the context of Javanese society, the concepts of emotional intelligence and balanced personality are clarified by perceptions of observed events in life and behavioural changes made by Javanese people. Javanese values in the form of attitudes and actions in daily life applied by individuals and Javanese community have generated knowledge in Javanese culture of cultures and communities, namely emotional maturity and balanced personality. This accumulated knowledge contributes to a concept in Javanese cultural frameworks of emotional intelligence and an equilibrated personality. These definitions include symbols, both in language as a means of communication and in attitudes, conduct as a type of actions which manifest themselves in a phenomenon, facts and lives of Javanese individuals. For the Javanese person who meets them, phenomena, facts and life events have a meaning.

On the other hand, Javanese values also underlie the individual's understanding of life's events (the organism which perceives them). These life experiences include good life events and unfortunate life events. This event in existence in a person is called a personal experience of existence, an experience in this sense of balanced emotional intelligence and personality manifested by emotional intelligence and balanced personality.

Life encounters of Javanese people are linked to both positive and negative emotions within them. To achieve success, these feelings need guidance. If the Javanese handles their own feelings effectively, they are advised that they are emotionally intelligent and that if they do not even succeed, then emotionally unintelligent. Emotionally intelligent people should adapt to themselves and their surroundings properly.

The standard of personality is influenced by life experiences. The consistency of personality is expressed by the capacity to thrive and the ability to effectively adapt to the world of the individual. The positive attributes that define a person's ability to respond to his surroundings through constant contact, will classify a stable personality. Their personality The willingness of an individual or Javanese individual to cope with tension linked to life events they are undergoing and the ability to overcome issues may demonstrate a person to survive or to establish relationships with their community. Individuals who excel in making changes are individuals who reach a stable degree, and individuals who do not excel are individuals who are not stable.

Based on this capacity, the creation of Javanese individual potentials can be defined through a vision, expectations of life, and strategies for coping with life events. Meditation is one of the ways to attain the perfection of the individual Javanese personality, such that the growth of one's potential is a test for a person whether he or she has safe and unhealthful personalities. Javanese people can find success in emotional processing and adaptation, they are people who can excel in life and feel a sense of peace in themselves. Such Javanese individual actions will occur in a person who is firm, hard, positive, and empathetic.

METHODS

The bottom up use of this study is the use of the sequential process design technique, namely the data collected by a qualitatively grounded theoretical approach accompanied by a quantitative approach, which is a set of procedures for exploring the principles of emotional intelligence and balanced personality in the Javanese culture in Karanganyar. Qualitative findings are the important issue, whereas quantitative results are seen as proof for this analysis. The data in this study were gathered by literature reviews, interviews, FGD, observation, questionnaires and scales. The findings of research and previous works on Javanese culture have been analyzed by literature studies to gain a theoretical basis for the culture and character of Javanese society, as well as definitions of emotional intelligence and balanced personality. In addition, the material from the literature analysis can be used as a theoretical construction on the character and growth of Javanese emotional intelligence and balanced personality. The interview process is used as a control to solve the vulnerabilities of theoretical construction methods in addition to making them applicable to evidential-reality.

Observations have been carried out in an unstructured manner to help theoretical construction evidence, in particular on the nature of emotional intelligence and the nature of balanced personality, attempts to attain balanced emotional intelligence and personality in Javanese society, and Javanese individual patterns of action to affect decision-making by being emotionally intelligent and compassionate. Interviews, FGDs and observations were made on priyayi and abangan locals. Priyayi is defined by people who are curious with Javanese culture without determining the area in which they reside. The chosen village communities still have a reasonably good grasp of the Javanese culture and still retain strong conservative beliefs, which demonstrate the continued strong commitment to conservative Javanese cultural values, as seen in actions that apply those conducts such as ngruwat, kenduren, slametan, and neton.

The subjects in this study were taken based on theoretical sampling, in which the subject would be assumed to be adequate when the data needed for this study has been saturated. Subjects were chosen by the general public with requirements for adults ≥ 22 years of age, men and women with at least junior high school qualification (Junior High School). The data discovery subjects undergoing saturation were 7 subjects whose information was collected through in-depth interviews and 8 subjects through FGD. This thesis uses descriptive qualitative data analysis, a research technique that produces data in

the form of oral and written expressions between individuals and communities (Moleong, 1993). Data analysis techniques are based on the steps taken in qualitative research, including the collection of data, assessment or analysis of data and, respectively, the drawing of conclusions.

Study participants were taken using a random sampling method based on Javanese ordinary local people 'wong cilik' and priyayi criteria, with a total of 280 subjects, in a number of ways. The choice of subjects that are not from aristocratic people is really taken into consideration when discussing this issue. What is meant by the word Javanese in the Karangayar Regency of Central Java, Indonesia, in this study is Java as an ethnic name, which focuses more on the original Javanese ethnic group in the region.

FINDINGS AND DISCUSSION

Emotional Intelligence

The idea of emotional intelligence applies to the understanding of the issue of lust, rasa and emotions. The terms of emotional intelligence in the light of Javanese culture include *waskita ing nepsu*, *landheping panggraito*, *lanthiping panggraito* and *rasa pangrasa*. Intelligent in Javanese is synonymous with *waskita*, *landhep*, *lanthip* which means *wasis* (agile), and *prigel* (competent), as well as emotion is *panggraito*. Emotional intelligence in Javanese is called *waskita ing nepsu* or *landheping* or *lanthiping panggraito*. *Waskita ing nepsu* is capacity of a person to control lust (emotion) as a source of energy and knowledge to achieve a life balance. *Landheping panggraito/lanthiping panggraito* In other words, sharpness in using emotions to find peace in life. *Rasa pangrasa* is a capacity to cultivate a sense of self and others in order to establish social peace.

Emotional intelligence in the sense of lust is understood as a capacity that can be guided for goodness, because lust does not have negative implications such as outrage, sorrow, but if the capacity for such capacity is optimally handled by humans, both of them will contribute to success in life. The definition of the use of lust in humans is essential to the concept of Islamic psychology, which says that every human being has a lust that is like a fire, that it can not be extinguished and eliminated, but that it takes steps to promote actions for the realization of ideals. However, sanctifying grace is often not necessarily in a positive way, but it can be in a negative, pathetic and far more contemptible manner than others who have no mind. Thus, this statement is in line with Heider 's claim that emotions are linked to optimistic or negative attitudes (Heider, 1991). Positive benefits come similar to the object and negative effects come heading farther from the object (Lazarus, 1991). To quote from Islamic revelation, which Allah mentioned that "So have you ever seen a person who has made his aspirations a god, and Allah has allowed one to go astray on the basis of His understanding" (Al-Jasiyah 22).

Javanese people often refer to this term lust with the word *nepsu*. Lust or *nafsu* is the opposite of *nafsi*. *Nafsi* means oneself, *nafsi* as oneself; while lust means the desire (tendency, impulse) of a strong heart (Herusatoto & Digdoatmadja,

2004). The nafsi They are views, opinions , convictions, beliefs, while the form of lust is will, desire, want, and hope. The only significant difference is the point of view of its application. Nafsi is in a neutral or passive state, whereas lust is in the sense of a causal state (active) or of a negative sense of self. The basic definition of the negative, after all, in the sense of self-control and in a positive sense, is self-development.

The process of acculturation, socialization and cultural normalisation has a large impact on the symbolic representation and meaning of Javanese concepts (Lonner & Malpass, 1994; Koentjaraningrat, 2004). The process of acculturation, socialization and cultural normalisation can be seen in the results of the concept of the elements of nepsu in the Javanese context, which is identical to the Islamic concept in the perspective of the Sufis. The conceptual elements of nepsu In Javanese culture there are four features, namely a) aluwamah That is, the passionate emotion of vengeance, symbolized by the dark color, b) amarah In other terms, orientation towards the essence of resentment, c) sufiah namely physical desires, and d) muthmainah namely gratitude for what God has given (W. Sugeng W. 11/3/2005 ; Woro, 1996).

This definition of lust is relevant to the topic manifested in Serat Dewa Ruci the color essence of living light. The living light shown to Bima by Dewa Ruci amounted to five (cahya lima) or it is called Pancamaya, that is, mutmainnah lust symbolized by white light, lust for resentment is symbolized by red light, sufiyah lust is symbolized by yellow light, lauwamah lust is symbolized by black light, and the amalgamation of lust is symbolized by shimmering light (emerald light). The five lights will be numbered according to Nur Rajah Kalacaraka, it is the power or life force which rotates across the ages.

In the light of Islamic psychology, the discourse on the issue of lust or the soul is linked to ruh 'soul', nafs 'lust', and qalbu 'inner heart'. The concept of the human soul in Al-Ghazali (in Nashori, 2003) includes heart, mind and lust. The heart is the sovereign, the prime minister (wazir) is the reason, nafs syahwat is the tax collector and nafs ghadhab 'the lust which leads to resentment' which metaphorically like the police. Qalbu is a resource for recognizing truth and ideals that have a non-consistent character and an independent substance in shaping a lovely personality called a good vision 'bashirah'.

In addition to lust, the results of the concept of emotional intelligence often imply managing rasa. This study confirmed Wimbari's opinion (in Djuwarijah, 2002) that emotional intelligence is known in the Javanese culture called olah rasa 'managing rasa'. In Indonesian, the term rasa comprises both physical (sense) and emotional (joy and sorrow) definitions. This term also means intuitive feelings (whispers of the heart) in Javanese (Handayani & Novianto, 2004). The concept of rasa is what is synonymous with Sufi Islam in the sense of bashirah 'the inner vision' because rasa is an aesthetic experience that can be described through a deep soul, namely spiritual experience.

The description for *rasa* in the Javanese context, for example, is described by Suryomentaram (1989). Suryomentaram (1989) uses the term *rasa* (Javanese language = *roso* or *raos*) to explain the feelings. Mulder (1985) describes more about '*rasa*' as an inward thought (intuition) that belongs to everyone. '*Rasa*' means to penetrate into the essence. There is a development or deepening of personality in the '*rasa*' itself (Magnis-Suseno, 1984). '*Rasa*' as an esthetic perception is separate from feeling, and in '*rasa*' one gets the seriousness of divine enlightenment and the simple perception (Wiryo Martono, 1993). Javanese people have put forth '*rasa*' which is a way of capturing the realities of the inner domain (the subjective world). Truth in the Western sense is an empirical world to be identified with the mind, while truth in the Javanese sense is a subjective world to be explored by '*rasa*'. The stronger the "*rasa*" of a person, the closer the person is to the real basis of reality (Mulder, 1999; 2001). In the Javanese sense, therefore, '*rasa*' means more than just feeling articulated as feeling, emotion, sentimentality, lust, mood, or sensation. Javanese people define '*rasa*' as tasting, feeling, human nature, a statement of divine nature and conscience. Javanese people define '*rasa*' as tasting, feeling, human nature, a statement of divine nature and conscience. Javanese people define '*rasa*' as tasting, feeling, human nature, a statement of divine nature and conscience. Javanese people define '*rasa*' as tasting, feeling, human nature, a statement of divine nature and conscience (Jatman, 2008).

'*Rasa*' has two meanings in the Javanese meaning, namely capacity (Drijarkara, 1989) and a tool (Stange, 1998). '*Rasa*' means the capacity that corresponds more to very high intelligence, such that by possessing a '*rasa*' human being, he can understand his own position, himself, and offer an assessment of all (Drijarkara, 1989). '*Rasa*', in the sense of a tool, is a cognitive organ, namely '*rasa*' as the capacity to demonstrate a person's level of depth or consistency. '*Rasa*' is a means of consciousness that takes the person to consciousness beyond the mind and the senses. The ability to use '*rasa*' will infiltrate the outer layer, touching the center of the depth to further grow from the personal level to the transpersonal level (Barry McWaters in Noesjirwan, 2000).

'*Rasa*' is the pragmatic indicator of every Javanese mystique or Kejawen. Based on results of interviews, FGDs and open accuracy evidence questionnaires, it could be said feeling will render one's self satisfied, relaxed, and mentally at ease (*tentrem ing manah*), and the lack of any stress. Since '*rasa*' is a psychological reaction experienced by the senses or part of the body from a certain entity, it can also be seen as a human psychological aspect in an affective domain used to understand the inner reality (Endraswara, 2006). '*Rasa*' in the Javanese sense is, first of all, physical consciousness within the body, but this gross or low-level *rasa* becomes more subtle and eventually penetrates into emotional awareness through mental physical experience, and finally transforms into the real *rasa* which is the spiritual awareness of vibration or the fundamental power present in all life.

The complexity of the sense of Javanese emotional intelligence (with respect to the inner and outer world of humans) is the root of the difficulties of

Javanese people in describing emotional intelligence in a specific definition. As with the evidence gathered from respondents in in-depth interviews, conclusions and findings of the consistency of the concept of emotional intelligence suggest that the idea of emotional intelligence is difficult to articulate in the form of sentences, but can be represented in a symbolic language. Symbols of the concept of emotional intelligence, such as sandalwood, super, water, colour and light, demonstrate the complexity of the Javanese interpretation of human personality.

The complexity in describing emotional intelligence is often affected by the cultural environment or the Javanese cultural context itself. Java (Javanese people in Karanganyar, Central Java) is part of a common community in which people typically communicate their messages by language and tacit expressions, so that their actual action does not actually correspond to their true intentions. Moreover, there is still a stereotypical mark in Javanese culture that Javanese culture is polished and polite, but frail and does not want to be straightforward. What the Javanese mean is deceit and incompetence, dishonesty and righteousness (Mulyana, 1999).

The rationale for the ignorance of the Javanese in the present sense appears to have diminished. Based on the admission of subjects to the questionnaire to show the correctness of the closed definitions, it was found that only a few subjects (38%) accepted the polite conversation in the context of harmony and respect and acknowledged that the concept was actually a Javanese concept. Hall 's description of the impact of culture in communication (Gudykunst & Kim, 1997) indicates that context plays a crucial role in understanding certain discrepancies in communication. However, in the sense of contemporary Javanese, it seems that the process of acculturation and cultural socialization has had a sufficient influence on the identities of the people of Javanese, giving rise to a shift in the concept where most Javanese have been able to interact with others.

The discovery of the idea of lip service decay in Javanese supports Heppell's (2004) findings on the causes and effects of Javanese cultural change, which state that there has been a change in the actions of Javanese people over the last twelve years. The older generation further said today's young people frequently use different ways of communicating with friends and their families, that many young people no longer value their parents and Javanese cultural values, such as courtesy in speaking, and that the action of the younger generation appears to be more articulate, courageous and direct (*blak-blakan*) in their social interaction. This is in line with Suraya's (2003) expression, which says that with technical advancements and the global flow, changes are taking place in all facets of human life and have an effect on community life. There is no exception for the Javanese community in Karanganyar.

An indication that someone has emotional intelligence in Javanese culture involves spiritual, human and social dimensions. The most basic issue is self-knowledge which, in the sense of Javanese culture, is in line with the teachings of Socrates (in Hall & Lindzey, 1993) "know yourself," —

specifically, understanding of one's own feelings when these feelings arise. Goleman (1996) labels this self-consciousness a constant commitment to one's inner state. Consciousness in the Javanese view is found in the terms of *ingsun atau dhiri yang sejati*. This consciousness is found through the experience of mystical unity called *kawula lan gusti*. The unity of *kawula dan Gusti* this will open the reality of the deepest human self-consciousness with the initial manifestation in *kawruh* (not only knowledge), an occurrence that turns a human being into the essence of his life. In real words, this self-consciousness is practiced through the transition from mind-centered consciousness to centered consciousness on *rasa*. This interpretation indicates a contrast from western perspective, which depends on the quest for reality on logical thought or mind alone. As for the Javanese, real reality is discovered through managing the '*rasa*'. This interpretation indicates a contrast from western perspective, which depends on the quest for reality on logical thought or mind alone. As for the Javanese, real reality is discovered through managing the '*rasa*', and this '*rasa*' is the highest benchmark for achieving the level of human spiritual progress, which according to Jatman (2008) happiness in life can only be achieved through managing '*rasa*'. Consciousness through '*rasa*' leads the Javanese person to become individuals who are sensitive to themselves and social situations, namely the ability to develop empathy for themselves and over others as well.

By developing self-consciousness will improve the ability of a person to read thoughts of self and others, and this is known as the principle of governance. The secret to the ability to interpret other people's *rasa* is the ability to read non-verbal cues; the tones of expression, gestures of the speakers. Truly emotional reality resides in the way or the way to say, not in what is said. Obviously, Javanese culture avoids actions that clearly reveals emotion, particularly with language. This reality seems to be an arrangement that must be kept together in order to preserve mutual peace and harmony.

The concept of characteristics of emotional intelligence also reveals the Javanese *rila* and *narima ing pandum*, which means that the Javanese have a living principle *sak madya* which means that the Javanese are always attempting to balance things or tend to be in the middle. They do not express excessive joy in a happy state, and in a state of anger they do not show their rage in a violent way, and in a depressed state they do not express intense sorrow. This gives the impression that the Javanese appear to be emotionless and bland because of their strength in guarding any emotional impulse that arises (Prawitasari, 1991).

Emotional Intelligence can only be achieved through the process of developing '*rasa*' through deepening the Javanese Emotional Intelligence can only be achieved through the process of developing '*rasa*' through deepening the Javanese *ngelmu* and *laku*. This is relevant to the findings of Stange (1998), which notes that "*ngelmu*" is the primary "studying." In the Indonesian context, the word "science" refers to Western interpretation of truth (truth), but science in the Javanese context refers more to *gnosis* (Bagus, 1996), which is more metaphysical or spiritually focused than simply intellectual. Science in the Javanese sense has the essence not only of "knowing" the mind, but also of

"knowing" the entire body and all the organs in it. This intelligence consciousness is underpinned by Javanese mystical belief, which is based on personality consciousness. Thus, in order to be able to measure the Javanese personality, it is essential to maintain out deep contemplation..

Thus, *ngelmu* in the context of Javanese personality is closely related to "rasa". Rasa according to Stange (1998) is a tool or means of perception or a function of the whispers of the heart or intuition. In Indonesian, the word 'rasa' includes both the physical meaning (senses) and the emotional meaning (joy and sorrow). In Javanese, this word also means intuitive rasa (whisper of the heart). Rasa is something that is substantial and the essence of what is received or understood and the means of movement or body parts that receive it. The Javanese tradition of Sumarah sees 'feeling' as a tool or human psychological element which means a tool (mind). Mind is a means by which to grasp the truths of the inner realm.

Second, if the Javanese want to be emotionally intelligent (controlled by their lusts), they have to go through laku (*tapa*). Laku *tapa* for the Javanese it is not an end in itself, but a medium for the self to control its own body, organize and cultivate its impulses and not to negate it. *Tapa* that can be done firstly by having *tapa brata*, namely as an attempt to gain experience of *manunggaling kawula Gusti*. Secondly having *tapa jasad*, which is the physical laku. In this case, individual's heart is managed so that he is always free from hatred and hurt, is willing for his fate, and feels weak and helpless. Thirdly *tapa budi*, which is the inner laku or laku *tirakat* and *perihatin*, such as performing a fasting, one's heart must be honest, avoid lying, and all promises must be kept, and the last is *tapa hawa nafsu* that is, is patient, pious, and likes to forgive the mistakes of others.

The identification of the aspects of emotional intelligence is reinforced by the results of the internal validation of the concept by the study of emotional intelligence variables, that is, all factors of (*narima ing pandum, tata diri, true intention and will, empathy and social harmony*) are the shaping variables of emotional intelligence. The data description of the results of the external validity of the concept of emotional intelligence shows that there is no difference in emotional intelligence between men and women in the social construct, but there are differences in emotional intelligence based on Javanese social strata (*wong cilik* o common people and *priyayi* 'the elites'), the *wong cilik*'s emotional intelligent considered higher compared with the *priyayi*. Based on age, the concept's external validity test also shows differences in emotional intelligence between early adulthood, middle adulthood and late adulthood, the older the age, the higher the emotional intelligence.

Basically it can be understood that the concept of emotional intelligence in the Javanese context is not just a psychological trait or soft skill that is neutral and peripheral in nature. Emotional intelligence in the Javanese context is a person's ability to manage passions based on Javanese ethical or moral values and is central.

Balanced Personality

Personality in the context of Javanese culture is understood as *dhiri* (self), namely the accumulation of physical and mental dimensions of the human being. The visible *dhiri* is the sum total of the parts of the body, namely mind, sensing, lust, memory ect. What appears in the physical *dhiri* is the synchronization of that in the inner *dhiri*. Thus, for Javanese a balanced personality is perfection in both the physical and mental dimensions (Magnis-Suseno, 2001).

A balanced personality is one that is physically and mentally balanced. Explicitly a balanced Javanese personality is someone who is in good health and is able to maintain a complete name and authority which in the Javanese context is categorized as having personalities such as *sepuh*, *wutuh* and *tanggung*. Personality categorizations of *sepuh*, *wutuh* and *tanggung* strengthened through the findings of the results of the internal validity of the concept of balanced personality which indicates the aspects of *sepuh*, *wutuh* and *tanggung* proved to be a form of balanced personality variables.

Sepuh or elderly personality is a person who has value as a human being who is respected and is able to maintain his function as God's creation. Disappointment and sadness are used as gifts as God's creatures. The awareness that life is a gift, a mandate, a task, a destiny and is impermanent will shape one's self to become *sepuh* or elderly. The Javanese man will try to fulfill positive aspects in carrying out the tasks and the mandate. Humans are obligated to do their best and they feel that the actions performed in the next life following death are paid for. The true measure of this elderly or Javanese *sepuh*'s positive mentality is that they still sensed their name and showed compassion to everyone (*niat ingsun nebar gondo arum*).

Kasepuhan represents a competitive meaning which is more internal (competition by optimizing personal potential) than external (competition by business solely to defeat others). This shows that a balanced person in the sense of an elderly or *sepuh* person is not selfish or does not make others an object or a way of pursuing personal ambition. The subject-object relationship of confrontation can be turned into harmony and mutual respect for human beings. The competitiveness of an elderly personality model would minimize the occurrence of tension in interpersonal relationships and reduce the negative effects on the individual. People with *sepuh* or elderly personality are then termed "*girilusi jalmo tan kena kiniro*". Etymologically, *giri* means mountain and *lusi* means worm. *Giri lusi* can be interpreted as *cacing mungggah gunung* (worms climbed up the mountain), and *giri lusi jalmo tan kena kiniro* means that the worm climbed up the mountain which apparently cannot be underestimated. The meaning reflects that a person who is personally balanced is a person who does not easily look down on others.

For the Javanese, a person who has *wutuh* personality show *alus* personality or refined, elegant, soft-spoken, polite, and adaptable. For them emotions such as happiness, sadness, disappointment, anger, surrender, hope and pity should not

be displayed in public. Personal and social tensions, conflicts and confrontation are very carefully avoided by the Javanese, who consider harmony or harmony to be of utmost importance. To live in harmony means to live in consensus, in peace and tranquility without conflict and conflict. He lives in one so that people can help each other to help each other.

People whose personality wutuh can follow *traping susilo dadi sanguine pasrawungan*, namely being able to maintain the legacy of social relations. The heirloom of social relations that must be held as a social principle is *lurus*, *laras* and *leres*. *Lurus* means that a balanced Javanese person is a person who still adheres to the rules of the *Jawi* religion and the social rules which are the agreement of the Javanese written in *ngelmu kasampurnan*. *Laras* means that the Javanese are always in line with the social environment in which they are located, and *leres* means the Javanese must be right or *bener*. These typical people do not violate nature, namely obeying religious rules and obeying social rules.

The above shows that one of the characteristics of a balanced person is their capacity to live in a social society, as a result of his becoming social beings (in 1993, in Hall, Lindzey and Hall). The personality of an individual is the product of societal processes. The features, desires and anxieties of an individual are the product of a society. Erich Fromm (in Hall and Lindzey, 1993) said that a balanced individual is a person willing to live in social society, marked by loving unity, and who does not disrupt or harm one another collectively.

A tough person is a person who is able to live a life with joy in the midst of the trials and tribulations of life. People with strong personalities will be able to *meronce*, arranging life events *dadi tumetese kanugrahan* (To be a blessing from God). The core point of a tough person's psychological well-being lies in the sense or mentality (*stoic*) of having a mentality of confidence, not maintaining excessive anxiety and worry, and being able to embrace truth as it is.

The embodiment of *takat* is always a typical personality who loves *tirakat*. *Tirakat* is derived from the root word “*takat*” which means staying strong in any situation, whether it is difficult or sad. Javanese proverb says that “*tumetese kacuan dadio rumencenge kanugrahan*”, living in the world goes to witness both pleasant and painful events of life. The thing that is enjoyable and sad according to the Javanese is how the effort is to live and blend joy and sorrow into something beautiful. This process is believed by the Javanese to enable someone think clearly so that it is easy to find solutions to life's problems. The concept of *waspada* which suggests that the Javanese are full of consideration in agreeing on a solution to the problem. This potentially means that the Javanese have a high analytical ability to make decisions.

The way to maintain a balanced mental state in the sense of Javanese society is to remove unhealthful influences at the opposite pole, as *Abhidhamma* did (Lindzey and Hall, 1993). This attitude is practiced *laku prihatin* and cultivates an attitude of justice, *narima*, tolerance, knowledge, vigilance, and virtue. The

most critical balanced aspect in the sense of Javanese culture is the mastery of emotions as a means of self-understanding as opposed to misconceptions, namely misconception about *nguja hawa nafsu*. These two human causes do not appear together, but appear one by one and contradict each other. Introspection is mindfulness in knowing the essence and condition of oneself that makes one feel at ease. Self-understanding and mindfulness are the key positive factors in which other positive factors will also occur as they occur in a mental condition

Two cognitive factors, namely *mesu raga* or *andhap ashoring manah* will hinder attitude of *kumenthus*, and attitudes of *alon-alon waton klakon* will discourage carelessness. Both of these attitudes will relate to honesty, that is, making judgments correctly. Other attitudes are *eling/pracaya*, which is the opposite of egoism, namely certainty based on correct perceptions. The attitude *mesu raga*, *alon-alon waton klakon*, and honesty as well *eling/pracaya* will simultaneously shape virtues based on the norms of personal and societal norms.

Imbalanced factor group consisting of *jail*, *srei* (envy), *tamak* (greedy), *owel*, *ora duwe isin*, *grusa-grusu*, *ora kuat godho*, *adigang-adigung adiguna*, *blenjanji janji*, and carelessness is countered by factors such as *legawa*, *rila lan narima ing pandum*, *dermawan*, *ashoring manah*, *setiti ati-ati*, *tatag*, *semanak*, *tepa salira*, *temen* and *kaprayitnan*. These attitudes reflect physical calm and *rasa* which occurs because of the reduction in feelings that are felt to be binding. Imbalanced factors such as *jail*, *tamak*, *owel*, *ora duwe isin*, *grusa-grusu*, *ora kuat godho* can lead individuals to master everything and a life oriented towards materialism. On the opposite, the variables are the balanced attitudes *legawa*, *rila*, *narima ing pandum*, *setiti ati-ati*, *tatag*, *temen* and *kaprayitnan* will make someone do the calculations, namely weighing what the benefits and losses will be obtained. These factors will also neutralize oneself so that they will think with calm, tranquility, and will make life choices with maturity, as well as think and act freely and suppress conditions such as depression. These balanced factors can cause a person to have the ability to adapt physically and psychologically to situations (I myself, nature and God) that continue to experience the dynamism of life.

In humans, implementatively, balanced and imbalanced factors include cognitive and affective factors. Balanced personality in the Javanese context means more mature personality, mature personality and / or perfect personality. The concept of a balanced personality refers more to ethical values that are central and different from a balanced personality in a Western perspective that uses more rationality and is less in touch with central ethical values.

CONCLUSION

The concept of emotional intelligence in the sense of Javanese culture is described as the ability to control lust and '*rasa*' as indicated by *narima ing pandum* as the expression of *mawas dhiri* (*rasa*, body and manners), empathy, true intent and will, and social harmony. This concept encompasses human, social and spiritual dimensions, which highlight the complexities in separating

conceptions in emotional intelligence and spiritual intelligence. The defense of the cultural system in Javanese culture is underscored by the principles of emotional intelligence and balanced personality, which essentially reinforce the concept of peace or harmony. This harmony within the scope of Javanese society includes a variety of competencies, including spiritual harmony, "rasa" harmony, social harmony and personal harmony. On the basis of the data on emotional intelligence and balanced personality defined, it could be said the definitions in the substance of the description of emotional intelligence and balanced personality in the Javanese sense are close to the definition brought by Bar-On (2000), who notes that the components of emotional intelligence are emotional competence, social and personal competence. The difference is the spiritual competence and Javanese 'taste' competence that underlie the life attitudes of Javanese people and society, which in real terms the concept of emotional intelligence and balanced personality in the sense of harmony and spiritual competence is a unique Javanese concept that is not found in other cultures.

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