

Sedulur Papat Limo Pancer as a Concept of Javanese Emotional Intelligence

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Abstract

The Javanese have various philosophies as a guideline to achieving perfection in life. One of them is Sedulur Papat Limo Pancer. This philosophy guides for a human to appreciate and control their emotions along with their activities or dealing with daily problems. Sedulur Papat represents the four human emotions or desires consisting of amarah (anger), lawwamah (greed/gluttony), supiah (lust), and mutmainnah (sloth). Limo Pancer represents man himself as the controller of his four emotions. This article aims to discuss Sedulur Papat Limo Pancer as a concept of Javanese's emotional intelligence. By comparing with the concept of emotional intelligence in Psychology, the concept of Sedulur Papat Limo Pancer explains more detail in the emotions domain that needs to be controlled. However, the concept of emotional intelligence explains more detail about the aspects of emotional intelligence compared to the concept of Sedulur Papat Limo Pancer. The integration between the Sedulur Papat Limo Pancer with the emotional intelligence concept can be used to understand emotional intelligence comprehensively.

Keywords

Javanese philosophy; emotional intelligence; sedulur papat limo pancer



I. Introduction

Barth in Suharyanto (2018) asserts that ethnic groups can be known as cultural units and as order. As a cultural unit, ethnic groups can be observed from: i) continuity of cultural units and ii) the existence of factors that influence the formation of the cultural unit. And vice versa, as an order, ethnic groups show the existence of group uniqueness that is ascriptive and can be estimated in terms of background, origin. The group will be formed if someone uses his ethnic identity in categorizing himself with other people in the purpose of interaction.

The Javanese are the largest ethnic group in Indonesian society. Nearly 120 million people (40%) of the population in Indonesia are Javanese (El-Jaquene, 2019). The Javanese occupy the central part to the eastern part of the island of Java. Areas that become the center of Javanese culture are around Yogyakarta, Surakarta, Madiun, Malang, Kediri, Banyumas, and Kedu. However, the existence of the Javanese tribe is not only on the island of Java but also spread throughout Indonesia.

Historically, Javanese civilization is an advanced civilization. The progress of Javanese civilization is evidenced by the existence of large kingdoms on the island of Java such as the Mataram kingdom and the Majapahit kingdom. In addition, various Javanese civilization heritages can still be seen today, for example, Borobudur Temple, Prambanan Temple, and Mendut Temple (El-Jaquene, 2019). Not only is it an advanced civilization but also the Javanese people have certain characteristics in their behavior. For example, Javanese people are known as friendly and gentle people when they behave and speak (El-Jaquene, 2019). For the Javanese people, ethical behavior is a form of self-respect so that it needs to be maintained by always being careful in daily behavior.

The way of behaving in everyday life shown by the Javanese people is something that is passed down from generation to generation. This is inseparable from the many Javanese philosophies that are used as a way of life for the Javanese people. For example, Memayu Hayuning Bawana who taught to protect and preserve the environment, Jer Basuki Mawa Beya who taught to sacrifice for success, Budi Dayane Manungsa Ora Bisa Ngungkuli Garise Kang Kuwasa who taught not to juxtapose human cultivation with the destiny of the Almighty, and Becik Kedot. Ala Ketara teaches not to hide something good or bad because sooner or later it will be revealed (Kurnianto, 2015; Susetyo, 2019).

Various Javanese philosophies taught to Javanese people are used to achieve the perfection of life (Kusbandriyo, 2007; Susetya, 2019). The existence of a philosophy that exists in society can help to think and reflect on oneself to find integration between oneself and God. For Javanese people, the philosophy taught by previous generations is used as a guide to finding meaning and guidance in life (Ciptoprawiro, 1986; Suseno, 1992; Sudiarja, Subanar, Sunardi, & Sarkim, 2006). Although Javanese philosophy is an ancestral heritage that is tens or even hundreds of years old, Javanese philosophy is still considered relevant to the times (Kurnianto, 2015). The relevance of Javanese philosophy is realized through the actualization of philosophy to the changes and developments of the times by providing interpretations that are following the times.

The actualization of Javanese philosophy is also pursued through various studies of Javanese philosophy in the field of Psychology. For example, Saliyo (2012) examines the relationship between Wani Ngalah Luhur Wekasane (dare to take risks even though it is bitter) with self-concept, especially the self-concept of knights. In addition, Tri Mulyaningsih (2017) discusses Dadi Wong as a mature personality concept that describes a person's ability to adapt to appropriate situations and conditions. Lastly, Setiadi (2019) discusses Jer Basuki Mawa Beya's mistake as a form of motivation for politicians to gain power. However, from previous studies on Javanese philosophy based on psychology, there has been no study on Sedulur Papat Limo Pancer. Sedulur Papat Limo Pancer is also related to the guidelines for behavior in daily life for the Javanese people.

Sedulur Papat Limo Pancer can be considered as a guideline for Javanese society in controlling their desires (Budiharso, 2016). Sedulur Papat Limo Pancer teaches Javanese people to recognize and control their passions or emotions in everyday life. Baehaqie (2014), Priyatiningsih (2018), and Budiharso (2016) explain that Sedulur Papat represents the four passions or emotions possessed by humans which include anger (lust of anger), lawwamah (greed/greedy), supiah (lust), and mutmainnah (lazy lust). Meanwhile, Limo Pancer is a human being who has the awareness to recognize and manage Sedulur Papat (Ahimsa-Putra, 2019). If humans can recognize and manage Sedulur Papat, then humans will be able to control and utilize their Sedulur Papat for good and achieve a harmonious life, especially when making decisions and facing problems (Ibda, 2019; Tejo, 2017).

Studies on Sedulur Papat Limo Pancer have so far been limited to the study of art (Bashory & Winarno, 2019), education (Eltivia, Ekasari, Wahyuni, & Soedarso, 2019), spiritual intelligence (Priyatiningsih, 2018), ethnography (Budiharso, 2016), and ethnolinguistics (Baehaqie, 2014). However, no study tries to discuss Sedulur Papat Limo Pancer based on a psychological perspective. Whereas the philosophy of Sedulur Papat Limo Pancer is a guideline for Javanese society in recognizing and managing emotions. When it comes to Psychology, Sedulur Papat Limo Pancer relates to the concept of emotional intelligence.

Emotional intelligence is the ability to identify and use emotions in understanding and dealing with everyday problems (Mayer, Robert, & Barsade, 2008; Goleman, 1995). Emotional intelligence is considered necessary for every individual because emotions

become one of the important aspects for humans to behave. Zeidner, Matthews, and Roberts (2012) added that individuals who have low emotional intelligence will find it difficult to manage their emotions so they tend to take longer to improve their mood after experiencing problems and often experience psychological disorders. Conversely, individuals who have high emotional intelligence tend to have better mental health and satisfaction and have a lower risk of experiencing symptoms of psychological disorders.

Thus, this article aims to discuss *Sedulur Papat Limo Pancer* as the concept of emotional intelligence owned by the Javanese people. It is hoped that this article can be used to understand the concept of emotional intelligence contained in *Sedulur Papat Limo Pancer* owned by the Javanese community.

II. Research Methods

This article is a literature study that discusses literature related to *Sedulur Papat Limo Pancer* and emotional intelligence. The literature used in this literature study is in the form of books and journals related to *Sedulur Papat Limo Pancer* and emotional intelligence. Journal searches using keywords include "*Sedulur Papat Limo Pancer*", "*Sedulur Papat Kalimo Pancer*", "*Sedulur Papat*", "*Limo Pancer*", "*Kidung Kawedar*", "*Kidung Marmati*", "*Javanese philosophy*", "*Emotional Intelligence*", "*Emotional Intelligence*", and "*EI*" on the "Google Scholar", "Research" and "Garuda Garba Digital Reference" pages.

III. Results and Discussion

Sedulur Papat Limo Pancer is one of the guidelines for living in the world for the Javanese people (Ibda, 2019). *Sedulur Papat Limo Pancer* is written in stanzas 41 and 42 of *Suluk Kidung Kawedar* by Sunan Kalijaga in the 15-16 centuries. The sound of the stanza is as follows:

*Ana kidung akadang premati
Among tuwuh ing kuwasanira
Nganakaken saciptane
Kakang kawah puniku
Kang rumeksa ing awak mami
Anekakaken sedyo
Pan kuwasanipun adhi ari-ari ika
Kang manyungi ing laku kuwasaneki
Anekaken pangarah*

*Ponang getih ing rahina wengi
Angrowangi Allah kang kuwasa
Andadekaken karsane
Puser kuwasanipun
Nguyu uyu sambawa mami
Nuruti ing panedha
Kuwasanireku
Jangkep kadang insung papat
Kalimane pancer wus dadi sawiji
Nunggal sawujudingwang*

If the verse is translated into Indonesian (Ibda, 2019) then the stanza can read as follows:

There is a song about our brother who takes care of us with care. Preserve under his power. What is created is realized. The amniotic fluid takes care of my body. Convey the will with power. The baby's placenta is the umbrella for behavior based on his directions. Blood day and night helps Allah Almighty. Fulfilling God's will. His navel of power was paying close attention to me. Fulfill my request. So, complete the four brothers. The five as the center have become one. Unite in my current embodiment.

Sedulur Papat Limo Pancer consists of two things, namely Sedulur Papat and Limo Pancer. Sedulur Papat can be defined as lust or emotion possessed by humans (Budiharso, 2016). Furthermore, Baehaqie (2014), Budiharso (2016), Priyatningsih (2018), and Wijaya (2017) explain Sedulur Papat represents the four passions possessed by every human being which include anger or anger, lawwamah or greedy lust, supiah or lust. lust, and mutmainah or lazy lust. The first brother is anger which describes excessive emotions when humans are facing problems (Pmumudita, Pratama, & Sarwanto, 2019; Yanto 2015). Furthermore, anger can evoke feelings of anger, irritation, division of unity, slander, pitting against others, and controlling others. This lust describes the negative nature of humans in the form of arrogance. On the other hand, a strong drive to achieve goals is considered a positive trait of anger.

Lawwamah is the second brother who is a greedy lust that directs humans to always want to have more than what they already have (Pramudita, et al., 2019; Yanto 2015). Humans who have lawwamah tend to have a desire to be greedy for delicious food and don't care about the reality they are facing. This lust is also synonymous with greed for possessions. However, individuals who can manage lawwamah have a firm nature and believe in the truth in their lives. The third brother is supiah or lust. This lust directs humans to uphold beauty and pleasure in their lives (Pramudita, et al., 2019; Yanto 2015). Loving nature and making friends with anyone is considered a positive trait of supiah if he can control it. Mutmainnah is the last passion of Sedulur Papat which describes the laziness of humans (Pramudita, et al., 2019; Yanto 2015). On the other hand, patience in dealing with life is considered a positive trait of mutmainnah. Meanwhile, Limo Pancer refers to humans who have a conscience (Budiharso, 2016). Kalimo Pancer is considered a human being who is able to control his Sedulur Papat (Baehaqie, 2014; Giri 2010; Priyatningsih, 2018; Wijaya, 2017).

The concept of Sedulur Papat Limo Pancer cannot be separated from the awareness of the Javanese people towards the microcosm system as well as various other philosophical teachings found in Javanese culture. In general, philosophical teachings in Javanese society consider human life to be divided into two cosmos (nature), namely the macrocosm and the microcosm (Dharsono, 2007). Macrocosm in the teachings of Javanese society is interpreted as an attitude and view of life towards the universe that directs humans to consider transcendent powers. In contrast to the macrocosm, the microcosm can be interpreted as attitudes and views of life towards the real world. In essence, Javanese people are taught to try to find and create harmony between the macrocosm and microcosm in living life. The harmony of the life of the macrocosm and the microcosm depends on the inner harmony possessed by humans so that humans need to control their desires and be free from self-interest (Purwadi, 2006). Raharjo (2012) explained that the Javanese people regard Sedulur Papat as the content of the human mind contained in the Pancer or human body which is a unity of the human soul to achieve peace of life. Without knowing Sedulur Papat Limo Pancer, humans will tend to be unable to understand their identity, nature, and self-worth.

The concept of Sedulur Papat Limo Pancer which directs humans to recognize and manage their emotions is related to the concept of emotional intelligence in Psychology. Emotional intelligence is the ability to understand the feelings of oneself and others when facing problems (Tim & Knight, 2006). Salovey, Naeem, Saif, and Khalil (2008) explain that emotional intelligence is a combination of several cognitive abilities to feel, integrate, understand, and manage emotions. Conceptually, emotional intelligence consists of five dimensions which include (1) self-awareness (the ability to understand and manage emotions that are being felt as a consideration for making decisions and acting), (2) self-control (the ability to restrain oneself, regulate emotions, and express emotions) appropriately, (3) self-motivation (the drive to become a better learner), (4) empathy (the ability to feel what others feel), and (5) social skills (the ability to deal with the emotions of self and others) (Goleman, 1995).

If the concept of Sedulur Papat Limo Pancer is compared with the concept of emotional intelligence, then Sedulur Papat which is the four passions or emotions has similarities with the existence of emotions in the concept of emotional intelligence. Like Sedulur Papat, emotions in the concept of emotional intelligence also lead to lust and desire that drive humans to behave (Goleman, 1995). Furthermore, the concept of Limo Pancer in Sedulur Papat Limo Pancer which is the human self who controls his Sedulur Papat leads to the concept of emotional intelligence itself. This is because emotional intelligence is considered as the ability to know and use accurately so that individuals can be more optimal when carrying out activities or dealing with daily problems (Mayer et al., 2008).

In Sedulur Papat Limo Pancer there is Pathet Sanga's advice which reminds humans to control their angry lust or Sedulur Papat (Purwadi, 2006). Control of lust or emotions will direct humans to create a sense of decency and find their identity so that they are finally able to achieve perfection in life. In more detail, controlling lust or emotions can be done by optimizing the role of Limo Pancer in realizing his emerging Sedulur Papat (Tejo, 2017). After humans can realize that Sedulur Papat is appearing, then humans will be able to control it by inviting Sedulur Papat to speak in his heart with the aim of Limo Pancer being able to reconcile his troubled Sedulur Papat. The teaching of controlling Sedulur Papat is similar to the steps that describe emotional intelligence, which include identifying emotions, paying attention to emotions that are emerging, giving significance to emotions, thinking about emotions, and predicting what needs to be done regarding emotions that are emerging (Tim & Knight, 2006).).

In addition to the similarities between the concept of Sedulur Papat Limo Pancer and the concept of emotional intelligence, there are also some differences. For example, the concept of Sedulur Papat Limo Pancer explains in more detail the emotional domain consisting of anger, lawwamah, supiah, and mutmainah, while the concept of emotional intelligence only discusses emotions in general. In addition, the concept of Sedulur Papat Limo Pancer does not specifically explain aspects of emotional intelligence. In contrast to the concept of Sedulur Papat Limo Pancer, the concept of emotional intelligence explains more specifically than emotional intelligence which consists of self-awareness, self-control, self-motivation, empathy, and social skills (Goleman, 1995).

Although there are differences between the concept of Sedulur Papat Limo Pancer and the concept of emotional intelligence, the two concepts can complement each other to understand emotional intelligence comprehensively. In addition, both Sedulur Papat Limo Pancer and emotional intelligence are useful for humans in everyday life. Individuals who are able to manage emotions will tend to have positive mental health, happiness, success, and effectiveness in carrying out daily activities (Ciarrochi, Deane, & Anderson, 2002; Tim & Knight, 2006; Arora, 2017; Goleman, 1995).

IV. Conclusion

Sedulur Papat Limo Pancer can be considered as a concept of emotional intelligence owned by the Javanese people. Sedulur Papat Limo Pancer emphasizes that humans need to increase the role of Limo Pancer in understanding and controlling Sedulur Papat in order to achieve the perfection of life. The concept of Sedulur Papat Limo Pancer explains in more detail the emotional domain that needs to be controlled compared to the concept of emotional intelligence. However, the concept of emotional intelligence explains in more detail aspects of emotional intelligence compared to the concept of Sedulur Papat Limo Pancer. The integration of the concept of Sedulur Papat Limo Pancer with the concept of emotional intelligence can be used to understand emotional intelligence comprehensively. Further research can conceptualize Sedulur Papat Limo Pancer as a psychological variable that can be studied empirically. The development of measuring tools for emotional intelligence based on the concept of Sedulur Papat Limo Pancer is also needed as an effort to involve variables that are unique to Indonesian culture in psychological research.

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