



THE CONSTRUCTION OF SEMAR COUNSELING THROUGH AN OBJECTIVE HERMENEUTICAL STUDY ON THE NOBLE VALUES OF SEMAR TEXT

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Abstract:

This study is based on the importance of conception and cultural propositions as efficacy in the implementation of counseling practices as a key in problem-solving. Indonesia is a great nation having various religions, tribes, cultures and it is even listed as a country with the largest amount of local wisdom in the world. Therefore, it would be feasible if it has a goal to create a knot of Counseling filled by Indonesian culture with a grounded dialogue between soul sciences that live in Indonesian human cognition. One of the indigenous cultures of the Indonesian nation, especially in Java, which contains the noble values underlying the personality of the Java life, is puppet. The presence of Semar in puppet performance art is considered as a very popular figure by the Javanese community as the core figure of the inner world of Java society. Semar's noble set of values in handling the Pandavas' problems foster a philosophy that lends itself and presents views on Indonesian cultural counseling practices. The focus in this study is to investigate the construction of Semar counseling based on Semar's noble values.

Keywords: counseling, Semar puppet text, Semar values

1. Introduction

The theory paradigm and approach on counseling have long been developed and applied by counseling experts who embraced the philosophy of western countries, especially in America and Europe. The idea is reinforced by Herink (in Kholik & Himam, 2015) who stated that until 1980 there were more than 250 approaches and psychotherapy recorded in the Handbook of Psychotherapy. The tradition takes an extreme stance with universal objectivity that influences the type and counseling style

that develops in the Indonesia. This makes the discourse of culturally charged counseling undeveloped because the Indonesian counselor's ineptitude will be his cultural position both in terms of ontology, axiology and epistemology (Jatman, 2008; Habsy et al., 2017).

The counseling experts in Indonesia prefer using science formulas and import machines developed by counseling experts who embrace western philosophy to analyze and interpret Indonesian human behavior ranging from counseling techniques to the human nature of mimicry and practicing counseling theory and approaches embracing western philosophy. According to Matsumoto, et al (2008) there is no approaches of psychology/counseling that apply objectively, universally everywhere, so the concepts that applies to one group of nations is not necessarily applicable to other nations. The idea is reinforced by Corey's statement (in Habsy, 2017a) who states that all the theories of counseling and psychotherapy present different positions for the understanding of human behavior

According to Duan et al (2011) the basis, procedure, and counseling techniques developed in western culture is the equality of position between counselor and counselee. The statement is in line with the opinion of Hall and Lindzey (1993) who stated that most Western approaches deal with people who are disturbed, while the Eastern approach treats the normal people and chooses a good social adjustment. According to Corey (in Habsy, 2017b) it is stated that complex culture has its own philosophical and thought-based foundations in many respects, which in this case is about a counseling approach.

An Indonesian culture as an eastern culture tends to view counselor as someone who has honorable parent's position in the life and child's life (Idrus, 2012; Endraswara & Handoko, 2012; Habsy, 2018a). In the life of the Indonesian people especially Javanese, the adherence of child to parents is a highly valued character, the obedient son is a very laudable child, while the child who likes to have his own will is considered untruthful (Habsy, 2017a). The statement is certainly different from the tendency in western culture, like what is stated by Brislin stating that Western culture puts an emphasis and strengthens the individualism, independence, and firmness (González-Prendes., et al. 2011).

The Counseling practice in Indonesia is expected to apply the concept and practice of counseling by adjusting the cultural values of the Indonesian nation. According to Wolfgang, et al (2011) counselors should be able to divert in their attention to counseling by incorporating cross-cultural issues. The statement was confirmed by Corey (2013) who stated that effective counselors are counselors who understand in their own cultural circumstances, the condition of their clients, and the sociopolitical system that is part of them. The counselor needs to understand the cultural background the counselee in order to improve intercultural therapeutic relationship (Matsumoto & Juang, 2016). Multicultural insights in counseling practice are important because culture serves as the basis of a State (Keith, 2011).

If in the definition of counseling there is a sophisticated attempt to cultivate the resources of self-potency and inner healing of human being, it requires a deeper

scientific study effort to identify, select and categorize the various healing values developed in the Indonesian archipelago. The statement was confirmed by Jatman (2008) who stated that the culture of Indonesia, especially in Java is a source of knowledge of healing Human soul or *katweruh jiwa*. Indonesia is a large country with the greatest amount of local wisdom in the world, so it is certainly worth if we have the goal to make a better quality counseling knot than the developed counselors who adopted western philosophy (Habsy et al., 2019).

One of Indonesian cultures, especially the native Java culture that describes the nature and human behavior with the content of moral messages which is very good for life is puppet (Kuswaji, 1977: 21). Puppet is a shadow of human life that clearly depicts conception *sangkan paraning dumadi*, that human comes from God and will return to Him (Suseno, 2009). This opinion was reinforced by Jatman's (2008) statement about human nature based on Java psychology paradigm which stated that *wong Jowo iku nggone roso* (Javanese is a place of taste), which means Javanese human personality is subordinate to society, whereas society is subject to higher and more subtle forces which culminate to God. The concept of taste in Java is different from the concept of emotion or feeling in the United States. The interpretation of the taste concept in Java serves as tasting, feeling, human character, the statement of the nature and conscience (Jatman, 1997).

The presence of Semar in the art of puppet performance is a very popular figure by the Java community as it contains series of noble values. The Javanese are fascinated by Semar as this shadow is considered the shadow (*fantasi*) of the Javanese ancestors (Endraswara, 2016). The idea is reinforced by Suseno (2001) claiming that Semar is the most beloved puppet figure by the Javanese society, when he appears in front of the puppet show he is greeted by a wave of audience sympathy, as if the audience feels under the magic of Semar. The role of Semar in puppet was created by Javanese poets to convey the virtues of life contained in Javanese fibers (Purwadi, 2010: 7; Hermawan, 2010: 1; Haq, 2009: 11)

Javanese feels himself as Semar who is full of supposition, mystery and all-round uniqueness. The Java people often live in simple (*prosajo*) as a small person, but has a big soul. Although he was born only as a small person, but he has "god" heart (symbol of nobility), so that all his behavior leads to noble character (Endraswara, 2014). This opinion is affirmed by the statement of Sumukti (2006) who stated that Semar is believed by most Javanese people to be the fantasy of Javanese ancestors since Javanese ancestors came from gods (symbol of nobility) who disguised as small people (*pamomong*).

The existence of Semar in puppet received special attention from experts both from western and eastern countries (Nugroho, 2005: 67). This is because Semar is a figure who is full of mystery and he is also considered as a figure of religious mythology of the archipelago is loved by. Therefore, it is valuable to be studied deeply. Based on the explanation of the noble text of Semar values, one can obtain deep understanding of the thing that underlie the meaning of Semar suggestion that Semar is believed by some Javanese before the year 1110 Java or 1188 AD. In that year, Hinduism

and Buddhism have not come in Indonesia. During the animist era around 1500 BC, in the order to avoid disturbance of the evil spirit, Semar puppet is worshiped and is given offerings, but after the religions entered Java, Semar puppet has metamorphosed into a demonstration tool to convey life guidance and religious teachings. Semar is believed by most of the Javanese community as one of the ancestors of the Javanese who have existed since a thousand years ago and grew up with the human history of Indonesia and became the favorite of Javanese religious mythology or Polynesian Malay mythology or assertiveness of indigenous Indonesia (Kresna, 2012; Mulyono, 1978, Purwadi, 2014, Sumukti, 2006; Habsy, 2017a).

Text data from *Purwocarito* (in *Tim Delapan PEPADI Pusat* 1995) reported that *Semar iku pamonge satrio agung, trahing wutaradya, tut wuri pan handayani, panakawan kang mudun was so khayangan* (Semar was pandava guardian, descendant of noble, always *tut wuri handayani*, punakawan who is descended from heaven). It can be concluded that Semar personal character is a helper person in front but when he is not under control, he is on the side but does not match and behind but he is not mastered. This suits the personal characteristics of the counselor disclosed by Patterson (2004) stating that a counselor in everyday life should for display a caring, close, love, warm, empathy, and simple attitude.

Semar is a symbol of Javanese humility. This figure has a special position in the structure of the Javanese personality as a symbol that depicts noble values of wisdom and symbols of wisdom. In this level Semar has a perfect nature compared to the other puppet figures. Semar teaches moral values as a contribution to help and care in his knight care. Based on observations in puppet performances by Ki Manteb Soedharsono and Ki Anom Suroto with *Lakon Lambad Wonomarto* on October 17, 2017, involving Semar raises the noble values of Semar as pandava *pamong* (pandava guide) which is stated *Hae eh aeh blegegeg ugeg ugeg sadulito hamel-hamel pengadan me, there is grie*. If there is something that can be assisted please go to Semar, let my lord invite as everything should be expressed honestly so do not need to feel reluctant and regard us as your own family. Based on the above data exposure, it can be obtained a deep understanding that Semar served as a servant of the Pandava and helped the Pandava when they are experiencing problems. Semar is a figure who is able to protect others and it can able to accompany the knights that in his guard and able to bring the truth and luck. This suits the purpose of developing the science of Guidance and Counseling. According to Gibson, & Mitchel (2011), as a whole the purpose of developing and applying the science of Counseling and Guidance is the achievement of human welfare is to emphasize the notion that human being is free from confinement problems so when he is able to improve the quality of life and able to run their daily lives effectively. Semar is a symbol of the human cognition that gives meaning to the human *pancadriya* namely body, ears, eyes, tongue, and nose. The Pandava five are a symbol of human *pancadriya* which tends to be careless and weak easily affected by the passions. *Pancadriya* must be taken care of by the grand guardian to always *eling lan waspodho* (remember and stay alert). Based on the puppet plays of the Pandava cycle, Gareng, Petruk and Bagong, Semar are symbols of the cognition that is directed, wise, and moral

to human nurture *pancadriya* to be centralized and balanced (Sumukti, 2005: 95-98). It can be interpreted that Semar's teaching in overcoming the problem with his cognitive processing brings goodness to *pancadriya* namely eyes, ears, tongue, nose and body. If this is drawn in counseling, it can be concluded that the basic procedure that must be performed in the most effective intervention used is the conversion of the cognitive. The cognition becomes source and guide of action, the important change in the cognition will followed by major changes in other structures in this case is the *pancadriya* (eyes, ears, tongue, ears and body), Semar's noble values in overcoming the problems of the five peandawa suits the view of cognitive approach behavior therapy. According to Beck (2011) Cognitive Behavior Therapy (CBT) is an approach that aims to change the cognitive of certain situations that affect emotions, behaviors, and indirectly affect physiological reactions. A critical review of Semar counseling construction with theoretical reference of the flow of cognitive behavior found that there is a point of equation or relevance between noble values of Semar which leads to the flow of cognitive behavior approach as a framework of dominant theory and road map in this study, as shown in the previous explanation, the human cognitive against itself affects the change of *pancadriya* (eyes, ears, tongue, ears and body).

The attempt to expedite and systematize each of the teachings expressed in Semar noble values in the principles of cross-cultural counseling is by using the term ethics and emics (Matsumoto, 2008). From the ethical side of the procedure taken to construct a Semar counseling construction, it required the explication and systematization of Semar noble values which are then constructed to form a counseling form that meets the rules of scientific discipline with theoretical reference of the flow of cognitive behavior approach, then it is reconstructed by systematics counseling proposed by Gerald Corey which includes: (1) basic philosophy, (2) main concepts, (3) counseling purposes, (4) counseling relationships, and (5) counseling techniques (Corey, 2015). From the emics side Semar counseling is rooted in a different epistemology with western culture, based on the content of noble values that underlie in the personality of the Javanese. The Javanese people with psychological teachings grew from the wisdom sediment of Javanese society.

The results of this study are expected to contribute to the development of scientific guidance and counseling in Indonesia, both theoretical and its practical contribution in the field. This is then became the researcher's point of view as a strategic effort to offer gifts of solution. Typical Indonesian cultural counseling aimed at Javanese cultural counseling service users in particular, to be believed, to be adapted, integrated, absorbed and transferred into Indonesian cultural counseling.

2. Material and Methods

This study uses qualitative methods with the aim to understand the object of study with sophisticated efforts through art of speaking, art of writing and art of interpreting that have been studied (Habsy, 2017b). The subject of this study is the noble values found in Semar texts. The approach or type of qualitative approach is used to find the meaning

and structure of ideas expressed by using hermeneutics theory. Hermeneutics is a science or art of interpreting a text in a scientific way in search of rational meaning. Specifically, this study uses an objective type of hermeneutic study. According to Betti (1962) hermeneutics as *auslegung* is how to get a form of interpretation valid and objective it is not *deutung* (interpretation of speculation). The interpretation of object is an objectification the human spirit (*geist*) which is interpreted in the form of a healthy mind with the recognition and reconstruction of the meaning that the researcher himself has entered (Betti, 1990).

The description of the objective use of hermeneutical analysis in this study are: (1) Recognitive is the authentic recognition, self-understanding of the noble values found in Semar text, (2) Reproductive is to identify and categorize the elements and the main structure of noble values found in Semar text with reference to the cognitive behavior approach as the dominant theoretical framework and road maps in this study, as what has shown in the previous explanation, namely the human cognitive against itself has an effect on the change of *pancadriya*, (3) Normative that is to clarify the position and integration of the noble values found in Semar text as an effort to formulate theorems that meet the scientific discipline principles with Gerald Corey framework system proposed by Gerald Corey (2015) which includes: (1) basic philosophy, (2) main concepts, (3) the purpose of counseling, (4) the counseling relationship and (5) counseling techniques (adapted from Betti, 1962).

The data collection is obtained from (1) Semar text containing noble values with a number of books, namely (a) *Apa dan Siapa Semar* by Ir. Sri Mulyono (1978), (b) *Semar dan Refleksi Kebijakan Hidup* by Purwadi (2010), (c) *Semar Ngejawantah Mbabar Jati Diri* by Wawan Sujiyanto (2011), (d) *Semar dan Kentut Kesayangannya* by Deny Hermawan (2013), (e) *Dunia Semar Abdi sekaligus Penguasa Sepanjang Zaman* by Andrian Kresna (2012), (f) *Buku Balungan Naskah Lakon Wayang Kulit Purwa Semar Mbabar Jati* by Tim Delapan Pepadi Pusat (1995), (g) *Buku Balungan Naskah Lakon Wayang Semar Mbangun Kayangan*, by Tim Delapan Pepadi Pusat (1995), (h) *Buku Balungan Naskah Lakon Wayang Kulit Pandawa Mbangun Kayangan* by Tim Delapan Pepadi Pusat (1995), (2) Interview with the puppeteers (a) Ki Dalang Toyib Gondo Carito, (b) Ki Dalang Anom Suroto, (c) Ki Dalang Mantep Sudarsono, (3) Interview with Javanese philosophy expert Ki Dalang Dr. Purwadi, M. Hum, (3) Puppet Performance Document.

3. Results and Discussion

The results show that Semar counseling construction adapted from the Semar sublime texts, resulting in Semar counseling framework which includes: (a) Basic philosophy, which gives the idea of human nature in the construction of Semar counseling, (b) The main of concepts, about the structure of the human personality, the development of his personality, the healthy and unhealthy person, Semar counseling, (c) Counseling Objective, which gives an overview of where the counselee will be taken, as well as a picture of a positive effect of Semar counseling, d) Counseling relationship, which describes the tasks of the counselor, as well as the experiences the counselee gained

during Semar counseling process, (e) Counseling techniques, which include various Semar counseling techniques used to assist counselees during the counseling process. The Table 1 describes the data about Semar Counseling framework based on objective of hermeneutical study on the sublime values of Semar:

Table 1: Data Description Regarding Semar Counseling Framework

No.	Text data	Data code	Data code information
1.	Basic philosophy	DT/PSKHOJ/KRS, 2012	Text data <i>Dunia Semar Abdi sekaligus Penguasa Sepanjang Zaman</i> by Andrian Kresna, year 2012
		DT/PAG/PEPADI/1995	Text data <i>Buku Balungan lakon Pandava Ambangun Gatraning</i> , by Tim Delapan Pepadi Pusat, year 1995
		DW/KD2/06/03/2017	Interview Data Ki Dalang Anom Suroto on March 6, 2017
		DT/SNMJD/WS/2011	Text data <i>Semar Ngejawantah Mbabar Jati Diri</i> by Wawan Sujianto, year 2011
2.	The Main of Concepts	DT/S&RKH/PWD:2010	Text data <i>Semar dan Refleksi Kebijakan Hidup</i> by Ki Dalang Dr. Purwadi M.Hum, year 2010
		DD/SMK/KIANOM	Puppet Show Documentation Data entitled <i>Semar Mbangun Kayangan</i> by Ki Dalang Anom Suroto
3.	Counseling Objective	DT/NLWKP/SMJD/PEPADI:1995	Text data <i>Lakon Wayang Kulit: Semar Mbabar Jati Diri</i> by Tim Delapan Pepadi Pusat, tahun 1995
		DD/PP/KAS&KMS/17/11/2017	Puppet Show Documentation Data with entitled <i>Lambat Wanamarto</i> oleh Ki Dalang Anom Suroto dan Ki Dalang Mantep Sudarsono on November 17, 2017
4.	Counseling Relationship	DT/AAP/MLY/1978	Text data <i>Apa dan Siapa Semar</i> by Ir. Sri Mulyono, year 1978
		DT/SMK/PPD/1995	Text data <i>Lakon Wayang Kulit: Semar Mbangun Kayangan</i> by Tim Delapan Pepadi Pusat, year 1995
5.	Counseling Techniques	DT/SKK/HMW/2013	Text data <i>Semar dan Kentut Kesayangannya</i> by Deni Hermawan year 2013
		DT/AAP/MLY/1978	Text data <i>Apa dan Siapa Semar</i> by Ir. Sri Mulyono, year 1978
		DT/SNMJD/SJY/2011	Text data <i>Semar Ngejawantah Mbabar Jati Diri</i> by Wawan Sujiyanto, year 2011

A. Basic Philosophy

The effort of disseminating and systematizing each of the teaching/letters expressed in the noble values of Semar text will build a unified and integral science of the basic human philosophy concept which gives an overview of the nature of human beings based on Semar counseling. Based on the text data about the noble values of Semar text, it is stated that the presence of Semar is expressed dialectically in leather puppet. Semar is the core character of the whole game entitled (*goro-goro*). Semar is always able to

overcome the problems that cannot be overcome by the knights of his care. From a piece of text containing that noble values of Semar text, the interpretation of puppet artist is expressed in the sublime texts of Semar values as follows: The scene *goro-goro* in Javanese philosophy means that everyone should keep our emotions when overcoming every problem, do it all calmly, without bloodshed and prioritizing deliberations. The *goro-goro* scenes played by Semar and his children give moral lesson that in facing the problem first we have to take a look at the problem and do not draw conclusions before knowing the problem clearly (DT/PSKHOJ /KRS/2012).

Based on the explanation of the text data, it is further traced to the puppet lamp fibers in the *goro-goro* scene between the words stated that Semar is a symbol of the human cognition that gives meaning to the human *pancadriya* namely the body, ears, eyes, tongue, and nose. The five Pandava's is a symbol of human *pancadriya* which tend to be careless and weak easily because it is always affected by the passions so *pancadriya* must be taken care of by the grand guardian (*pamong*) to always remember and stay alert (*eling lan waspodho*). Based on the puppet plays, the Pandava cycle consists of Gareng, Petruk and Bagong, and Semar is a symbol of the cognition who is directed, wise, and have a good moral in nurturing human *pancadriya* to be centered and balanced (DT/PAG/PEPADI/1995).

Based on the description concerning the two above data, it can be interpreted that the *goro-goro* scenes give teaching and the noble values of how to respond to the fragmented conditions by organizing our feeling and cognition in words and actions to solve every problem. Semar and his children give teachings to first look at the problem and do not take conclusions before knowing the problem. Semar invites his uplifting knight (*ksatria*) to manage of mind to bring goodness to the behavior, speech, sight, hearing and mind. The findings of the data suit the aim of cognitive behavioral counseling intervention that is to maximize cognitive activity in order to produce changes in behavior (Bos et al., 2006).

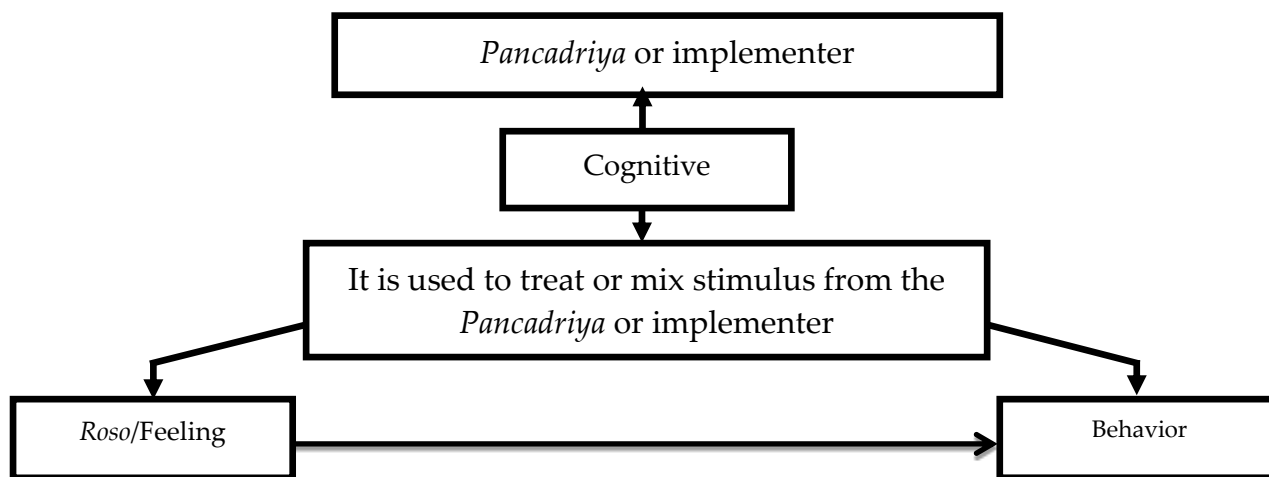
Based on the exposure of the data in lamps of puppet in the *goro-goro* scenes, it is further traced that based on interviews on Ki Dalang Toyib Gondocarito who is a head of the puppeteer in Sidoarjo district on March 6, 2017 about Semar teachings on *goro-goro* scenes, it was found out that among those narratives that were found from his utterance: Semar is manifested in its upward-pointed headband (*kuncung*) as the embodiment to execute the human implementer located on eyes, ears, tongue, mouth and body. When humans only use the execution tool then humans are easy to do bad things. Therefore, he must use *kuncung* called *mustika manik astagina* as a form of human mind to bring goodness on good behavior so he will not be a giant who is full of lust (DW/KD5/ 06/03/2017).

The result of an interview with Ki Dalang and text data of puppet, reinforced by text data from the interpretation of puppet artist, basically Semar teachings are expressed as follows: Voice or speech as communication media between human beings to understand each other and known intent and purpose, related to voice or (1) Feeling (*Roso*) is used to know good or bad, true or wrong words spoken. 2) Cognition (*Nalar*) is used to process or disperse the spoken voice, (3) The ear is used to listen to all sounds

coming out of the sound source, (4) The mouth is used to realize the sound (DT/SNMJD/WS/ 2011).

An Interpretation of the findings of the data is the basic procedure undertaken in Semar counseling interventions which can be interpreted that Semar teaching in overcoming the problem by managing the human cognitive, when humans only use human implementer or so-called *pancadriya* term (eyes, ears, tongue, mouth and body), then humans are easy done to bad thing or become a giant full of lust. Therefore, humans must organize his thoughts to bring goodness on the implementing tool called *pancadriya* which lies in the eyes, ears, tongue, ears and body. If this is drawn in counseling, then it suits the view of Cognitive Behavior Therapy. According to Hidayah (2013) approach to behavioral cognitive counseling is a model of counseling that identifies the counselee's negative cognition in order to be able to optimize cognitive toward behavior change.

The accumulation of the data exposes a basic human philosophy based on Semar's noble values include: (1) *Pancadriya* or implementing tools located on the eyes, ears, tongue, mouth and body, (2) Cognition (*Nalar*) has the most dominant role among other personality structures, which are used to process or dispense stimuli from the implementer/*pancadriya*. Important changes to the cognition will be followed by major changes to other structures, (3) Feeling (*Roso*) has a second major role after thought. Feeling (*Roso*) is interpreted as a self-whisper that is an internalization process that allows a person to have an internal dialogue with himself, (4) Behavior is used to realize the stimulus received by *pancadriya* or implementing tools that have been processed by the cognitive and feeling. Semar teaches to organize your feeling and cognition when acting in overcoming any problems. The findings of the data suit Beck's (2011) view stating that Cognitive Behavior Therapy is an approach that aims to change the cognitive or perception that is a tendency of individual emotions to situations/certain events that affect emotions, behaviors, and indirectly affect physiological reactions . Visually, the basic human philosophy based on Semar counseling, is visualized on Figure 1.



Picture 1: Basic Human Philosophy Based on Semar Counseling

B. The Main of Concepts

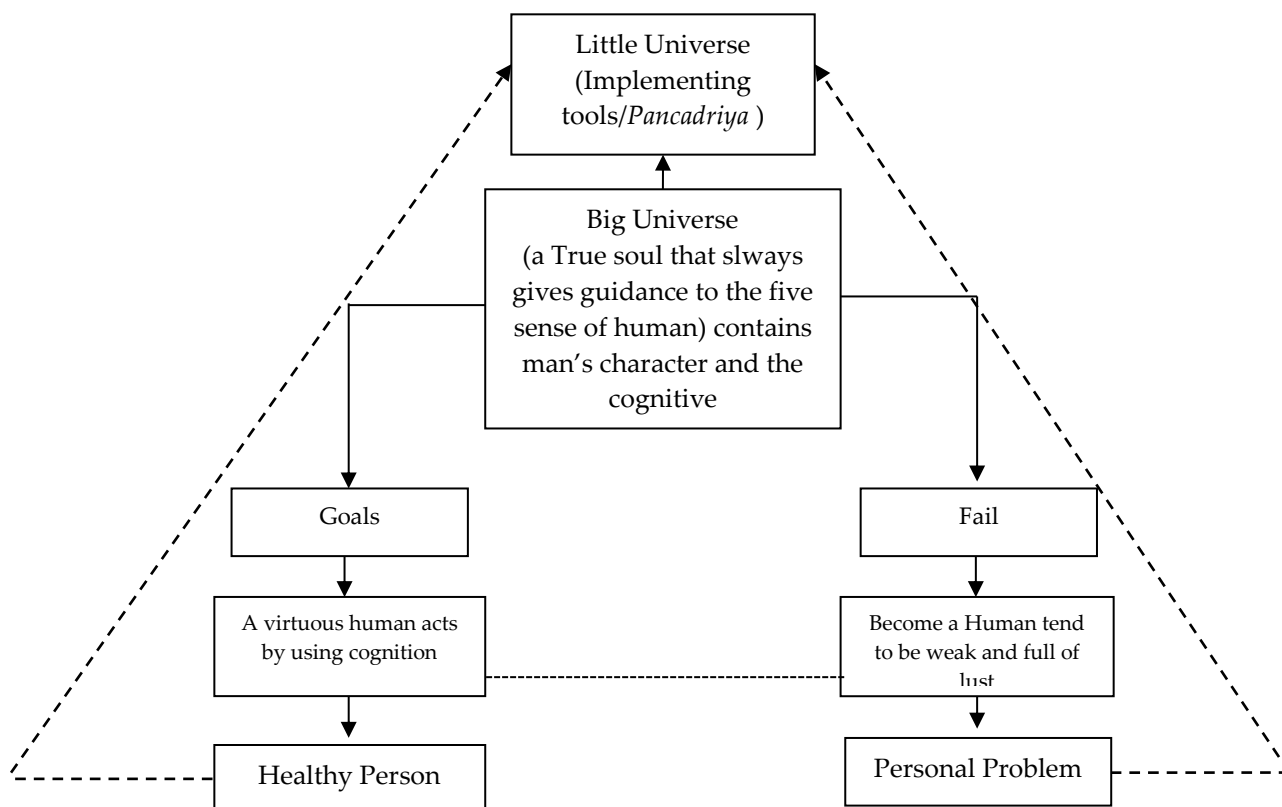
A review deals with the transition process from the troubled person to the healthy person as the main goals of Semar counseling intervention. Therefore, an explanation regarding healthy personal characteristics based on Semar counseling, is also required. From a piece of *Semar Mbangun Kayangan* puppet story telling study with the title of *Semar Mbangun Kayangan* by Ki Dalang Anom Suroto expresses the following conversation: Eh Your soft teacher is able to redeem my ears, you can say that I want you to be in charge of God, I am not drunk, I am not drunk of power, which I want to wake up is not a nobody's dreams, which I want to wake up is my own heaven and human imagery. I build a man of character, thought, and human determination so that humans do not become a giant who is full of lust. All inventiveness, taste, my work is that I want to wake up. You become a god, be a good deity, so Semar will be a good Semar. Your kindness is used to serve the community (DD/SMK/ KIANOM).

Based on the exposure of the performance of the data above, it is said that puppet shows can be interpreted that Semar wants to build a pearl in human that contains manners, cognition, and human determination so that humans do not become a giant who is full of lust. This suits the text of noble values Semar which is written by the Semar text as follows: Semar is a figure that *waskhita ngerti sadurunge winarah*. The presence of Semar as a bodyguard on the big universe and the little universe, which is a symbolism between the true structure of soul and the physical world that is in it. Semar is a big universe (*jagad gedhe*) as a true worship of *sukma* (soul) that always gives clues to the little universe (the five senses of man) (DT/S&RKH/PWD/2010).

The findings of the text data and performance of puppet show above shows that 'transition process' from the troubled person to the healthy person of Java man based on the noble values of Semar which is interpreted as the figure that *waskhita ngerti sadurunge winarah* who wants to build the heaven in man who contains a character, the cognitive and determination of human being that man should not be a giant full of lust. Semar is denoted as the true soul (*jagad gedhe* = big universe). It always gives a hint to the human senses (*jagad cilik* = little universe), which tend to be careless and weak and easily affected by the passions, the body must be nurtured by the great guardian (*pamong*) to act by using his cognition. This is similar to Martowardojo's (1986) opinion in the book of Javanese prejudices that man is made up of the inner and outer parts. The inner part is his spirit, soul or personality which is called big universe (*jagad gedhe*) and the outer part of man is his body with all his lusts and spiritual powers called the little universe. If the human can control the little universe then he has become hero who doubles as a priest (*ksatriya pinandita*) if a man is not able to master the little universe then he has become a giant who is full of lust. Based on the exposure of these data, it can be interpreted the main concepts that provide an overview of the structure of human personality based on Semar counseling that man consists of the inner and outer personality. The inner part is the spirit, the soul called big universe (*jagad gedhe*) (the place of thinking) and the outer part of man is his body with all his lusts and spiritual powers called the little universe. If the human can be control the little universe then he

is a healthy personal figure if can not able to control the little universe then he is a personal figure problematic.

The exposure of the data suits the opinion of cognitive behavior therapy stating that cognition affects the way a person interpret all events in life, which makes each individual has a different meaning and emotional reactions to the events experienced. The cognitive approach can help the individual who is having problems by changing his cognition about what he feels (change their cognition, change the way they feel) (Kennerley, H., Kirk, J., & Westbrook, D, 2016). Visually, the human nature based on Semar counseling, is visualized on Figure 2.



Picture 2: The Major Concepts Based On Semar Counseling

C. Counseling Objective

The actualization and contextuality of Semar noble values in providing help to the pandava's will build counseling goals in Semar counseling. From a piece of text of fiber puppetry raises Semar noble values as follows: Yes Semar is always motivating the knights to have independence, should not be soft, the knight must be strong, must have to the power of the heart, not wishy-washy, must have independence and dare to defend the truth Do not let do not have independence (*miyar-miyar*) and easy to be influenced by passion, must have principle (DT / NLWKP / SMJD / PEPADI: 1995).

Based on above the data exposure, it can be interpreted that the noble values of Semar has given birth to the individual and community understanding about the purpose of counseling based on Semar to form a counselee person to have a strong independence, to have the power of feeling and cognitive, able to defend the truth, do

not let become personal weak, no independence (*myar-myar*), and able to cultivate the heart, the cognition process and actions to avoid lust. The exposure of the data suits the philosophy of rational emotive behavior counseling that states that the cause of the problem is his own view of himself rather than the others (Habsy, 2018b).

Based on the text data, it is further explored on the stage of Puppet by Ki Manteb Soedharsono and Ki Anom Suroto with *Lakon Lambad Wonomarto* on October 17, 2017, involving Semar as Guardian (*pamong*) pandava's stating *Hae eh aeh blegegeg ugeg ugeg sadulito hamel-hamel, Master, is my role model, why did you feel sad? if there is something that can be assisted please go to Semar, talk to him honestly, do not need to feel shy because we are family* (DD/PP/KAS & KMS/17/11/2017).

Based on above the data exposure, it can be obtained an in-depth understanding of the purpose of Semar counseling that is to make a human has a strong independence, has the power of feeling and cognition, able to defend the truth, have independence, and able to process the heart, cognitive process and actions to escape from lust and able to bring the truth and luck. The exposure of the data appears to be in line with the aim of developing the science of Guidance and Counseling, according to Gibson, & Mitchel (2011) it is stated that the overall goal of developing and applying the science of Counseling and Guidance is the achievement of human welfare, in human being free from confinement problems to improve the quality of life and able to run their daily lives effectively.

D. Counseling Relationships

From a piece of texts of the noble values of Semar, the researcher got an understanding of Semar's relationship in dealing with the problem of his nursery babies, by 3-M namely *momong*, *momot*, *mangkat* whose meaning He is in the upfront part but not mastering instead he is fostering affection without words, He is beside his master but not equal instead he is encouraging, He is behind but not conquered he is even blessed (DT/AAP/MLY/1978).

Based on the data exposure it can be interpreted how Semar handles the problem gives birth the therapeutic relationships which is commonly called 3-M that is *momong*, *momot*, *mangkat* which means providing help based on the need by maximizing the advantages of the upbringing noble by always accompanying. The skills of *momong*, *momot*, *mangkat* are commonly referred as counselor skills. The data exposure appears to be in line with the opinion from Korman. Bavelas, & De Jong. (2013) who stated that the application of assistance with positive input or praise is the key to maximize the potential of the client.

Based on the text data, it is traced further from a piece of Semar text containing noble values there found a piece of text as follows: Yes sir I understand, then in this case you all should always be wary of the behavior of kurawa, let face this ordeal patiently, But the master is a warrior who is expected to eradicate anger, wipe out of powerful enemy from the face of the earth, then the master can multiply his good deeds by acting kindly so that he will get the grace from God (DT/SMK/PPD/1995). Furthermore Sugiharto (2011) states that Semar places himself as a servant, assistant, *embat-embating*

tutur or can be defined someone whose functions as a place of complaints or someone who is willingly to have his shoulder to cry on.

Based on the above data exposure it can be concluded the noble Semar values have given birth to the understanding of the therapeutic relationship of counseling based on Semar counseling, form a counselor figure which can protect the counselee and able to assist the counselee to solve the problem of his life and able to achieve counselee welfare, the counselee is free from confinement of the problem as to improve the quality of life by optimizing its ability. Semar is a servant who provides help by providing teachings and guidance to Arjuna as the main warrior to make him to be a person who gets the grace from God. This is commonly referred as the expertise of a creative counselor, initiative, and work. The finding of the data appear to be in line with the opinion stated by Gibson and Mitchell (2011) suggesting that in the 21st century there is an opportunity for counselors to be a real "helper profession" to respond to community needs and anticipate future conditions. Further, Lee, Nam, Kim, Kim, Kee, & Lee (2013) stated that the helper profession must be able to use an active, positive, and proactive approach to the client's problems and be able to make decisions based on the strength of self-character of virtue, integrity and firmness heart.

E. Therapeutic Techniques

1) Dialog of Identity

The exposure of the data concerning in the dialogue techniques of identity in Semar counseling construction is the embodiment of the noble values of Semar in the process of extracting his own potential to be able to solve the problem by correcting the error. In the puppet story when the pandava made a mistake Semar will fart to correct their mistakes.

From a piece of the sublime texts of Semar's values, the researcher got an understanding of the technique of impersonal implicit dialogue in the noble values of Semar's fart as follows: in the puppet story Semar farted as teacher's upbringing to his students. At the moment the pandava made a mistake Semar will fart to correct their mistakes. Semar fart symbolically has meaning as the voice of marginalized and humble, but contains truth values (DT/SK/HMW/2013). Semar fart is a weapon in Semar that emerges from Semar's person, it is not a tool created or made like arrows, swords, spears or the like. Semar uses his fighter weapons not to turn off but more to awaken (DT/AAP/MLY/1978)

Based on the data exposure concerning techniques of self-dialogue implied in noble values of Semar fart, it is considered to involve a process of thinking to correct errors. It suits the understanding of Socrates dialogue techniques, According to Oyler & Romanelli, (2014), it is said that Socrates dialogue can be used as a tool to organize one's mind in reaching the correct understanding. According to Socrates true knowledge, it is found only in the self and it cannot be translated by others even a cognitive mentor. From the explanation it can be interpreted that noble values contained in Semar textbook is the process of exploring the potential of individual self namely they can

solve the problem by correcting their mistake, the values found in Semar text contains the dialogue of identity which is a true knowledge in the individual.

2) Self-Speech

The data exposure regarding speech techniques in the construction of Semar counseling is an embodiment of Semar's noble values to deal with negative messages sent to the implementer and deny negative messages that do not make sense by developing healthier thinking.

The exposure of the data concerning self-speech techniques in the construction of Semar counseling is an embodiment of Semar's noble values to deal with the negative messages sent to the implementer and to deny the unreasonable negative message by developing a healthier thinking.

From a piece of the sublime texts of Semar's values, the researcher got an understanding of the technique of self-speech implied in the sublime values of *eling lan waspodo* (remember and stay alert) as follows: *eling* (remember) is a guide to know who your true identity is, from where your life comes from, and what your life is for, what to do in living your life and where your final destination will be. *Waspodo* (stay alert) is careful in determining the journey of your life and someone must know what is right, do not just follow your negative thoughts that are easily influenced by doctrine or fun things and promise of pleasure (DT/SNMJD/SJY/2011).

Based on the exposure of data concerning self-speech techniques implied in the sublime *eling lan waspodo* values, it is seen as a way of developing a healthier mind and always wary of the negative messages sent to itself. It appears to be gay with the notion of self-talk technique, according to Singh, AP (2013), says that: Self talk is a self-talk of people based on their beliefs about themselves, self-talk technique is a technique used to deny unreasonable beliefs and develop healthier thinking, which will result in positive self-talk.

3) Reconstruction of the Cognition

The exposure of data concerning reconstruction of the cognitive techniques in Semar counseling construction is an embodiment of Semar's noble values as a process of identifying self-critical thinking mistakes, followed by rearranging the mind by denying the criticism.

From a piece of the sublime texts in Semar's values, the researcher got an understanding of cognitive technique reconstruction implied in the sublime values of *oyo dumeh* (don't be arrogant) as follows: *Oyo Dumeh* means that human should not regard himself as the bravest, the most capable being, the smartest, the richest and self-confessed sacred by showing pride relying on the intelligence of his brain, as well as his possessions so he can do anything to get what he wants. (DT/ SNMJD/ SJY/2011).

Based on data exposure regarding reconstruction of the cognitive techniques implied in noble values *oyo dumeh*, it can be seen as a change of way of thinking by replacing negative thoughts with positive thoughts. It is in line *with* understanding cognition restructuring of techniques. According to LI, J. L., & YU, G. L. (2014), it is said that cognition restructuring involves the principles of learning on the mind in which

this technique is designed to help achieving a better emotional response by changing negative assessment habits so that it becomes positive.

4. Conclusion

Semar's noble set of values in dealing with the problems of the five Pandava fosters a philosophy that lays down and presents the key elements of counseling. The study of noble values of Semar is rooted in one of the variants of nature of thought, philosophy and culture of Java presented universally. The efforts to sanctification of Semar's noble values formula in Semar counseling construction, is a breakthrough to cultivate a counseling approach from the Indonesian culture of thought, especially Javanese culture.

The qualitative method with hermeneutics objective type in this study is used in collecting data on the whole collection of texts in Semar noble values. The entire data is gathered by considering the relevance of the findings of Semar's noble text on the counseling framework. The description of key elements of Semar counseling construction is as follows: (1) Basic philosophy, (2) Human personality structure, (3) Objectives of Counseling, (4) Counseling Relations, and (5) Counseling techniques. Semar counseling comes from an interdisciplinary science foundation and does not rely fully on the science of psychology. An idea in this study is a preliminary study on the noble values of Semar text which certainly requires a lot of criticism from other scientists who deepen puppet culture, as well as science-scientists in the field of guidance and counseling.

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