

Self-acceptance in *Udan ing Wanci Ketiga* Novel by Tulus Setiyadi

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ABSTRACT

Mental disorders are one of the health problems in the world that causes self-injury even suicide. Psychology has discussed self-injury that is related to self-acceptance. Javanese culture has an intangible cultural heritage, one of them is *nrima ing pandum* as which means being able to understand and accept the limited competencies that exist in itself. This article's research problem is whether self-acceptance is mentioned as an embodiment of *nrima ing pandum*? This research can solve problems in society about mental disorders with the concept of *nrima ing pandum* in Javanese culture. This study used a descriptive qualitative method and a literary psychology approach. This is used to find the concept of self-acceptance applied in literary works through the characters. The aim is to describe self-acceptance as an embodiment of the attitude of *nrima ing pandum* in *Udan ing Wanci Ketiga*. This research's conclusion is self-acceptance is the attitude learned in Javanese culture as an embodiment of *nrima ing pandum*. This research will fill the gap from previous studies, and it is proven by the theoretical harmony of meanings in the two concepts.

Keywords: *Nrma ing pandum, Self-acceptance, Mental disorders, Intangible cultural heritage*

1. INTRODUCTION

Nowadays, the topic of mental disorders is still being discussed by the public. This is due to the many mental disorders that attack civilians to famous people who lead to death. According to the World Health Organization or WHO [1], one in four people in the world will be affected by mental disorders at some point in their life. WHO [2] says that the global economy loses about one trillion US dollars per year in productivity due to workers experiencing depression and anxiety. In addition to that, about one in five children and adolescents experience mental disorders, and one person dies by committing suicide every 40 seconds [2]. According to the National Institute of Mental Health or NIMH [3], eight million people die per year due to mental illness. Mental disorders consist of several factors, one of which is the unacceptability of oneself. Psychology discusses self-unacceptability in the chapter on self-concept

The self-concept is divided into two, namely positive and negative. A positive self-concept shows self-acceptance 'success in accepting what is owned and limited' [4]. Within the scope of Javanese cultures, there is a cultural expression *nrima ing pandum*, which also contains concepts relating to how a person accepts the reality of his limitations. According to Rahyono [5], *nrima ing pandum* means 'being able to understand and accept the limitations of his competence'. This concept is also contained in Tulus Setiyadi's work entitled *Udan ing Wanci Tiga* (hereinafter referred to as UWK). The similarity of this concept is the focus of this study, to find the equivalence between self-acceptance and *nrima ing pandum*.

The UWK novel was published in 2016 by CV. Pustaka Ilalang Group in Lamongan, East Java. This novel tells the story of a husband and wife, Priyono and Nuryani, who face trials in their marriage. The problem after problem experienced by Nuryani shook his

emotions between not accepting and accepting his condition. This condition was described by Setiyadi clearly and in detail that contained the concept of Javanese culture, namely *nrima ing pandum*. Therefore, the UWK novel was chosen as the data source for this study because it contained the Javanese concept of thinking, namely *nrima ing pandum*. In addition to that, this novel was chosen because it was published in 2016 to be relevant to today's life.

Previous research related to this research includes *Wayuh Sajrone Novel Udan ing Wanci Tiga* Anggitane Tulus Setiyadi (Genetic Structuralism Tinting) by Livianinda Berlianti Nur Fitri in 2018. The difference between Livianinda's research [6] and this research is that the research discusses the polygamy aspects of Priyono. In contrast, this research raises the concept of self-acceptance (in the realm of psychology), which is the embodiment of *nrima ing pandum* depicted in character Nuryani in the UWK novel.

Furthermore, four studies have the same discussion as this study. These studies include the Javanese People's Views and Attitudes in the Lyric Prose of Pariyem Recognition by Linus Suryadi Ag [7], Reflections on Javanese People's Attitudes in Sculpture [8], *Wacana Nrma ing pandum in Novel Langit Mendhung. Sajroning Pangangen* by Tulus Setiyadi [9], and the concept of *Rila and Nrma* in Javanese culture and the concept of "le don est impossible" Jacques Derrida: A Comparison [10]. The four studies discuss *nrima ing pandum*. The difference between these four studies and this research is that in addition to the data sources used, the discussion is emphasized self-acceptance as a manifestation of *nrma ing pandum* as experienced by the character Nuryani in the UWK novel. Based on previous studies, this research has a novelty that will fill the gap from previous studies. This research's novelty lies in the discussion of self-acceptance in the literary sphere, especially Javanese

literature. This research is useful for science, especially in the field of psychology and Javanese culture.

This research has a problem formulation based on this background, namely how self-acceptance in the UWK novel is a form or manifestation of the attitude of *nrima ing pandum* found in Javanese culture. This research is relevant today; this is supported by much research on self-acceptance and psychological problems. This problem is important because it can answer problems in society regarding psychological problems that occur today with the concept of *nrima ing pandum* in Javanese culture. This is useful in society as learning to avoid psychiatric problems. This study aims to describe self-acceptance in the UWK novel as a form or embodiment of the attitude of *nrima ing pandum* found in Javanese culture.

This study uses a qualitative descriptive method, namely research that tracks more non-number data so that there are so many and so complex and depth meaning means the meanings included in the social process that can only be understood according to the cultural context [11]. This study uses a literary psychology approach to connect the concepts contained in psychology in the novel. This following with Teeuw's [12] statement that literary psychology is a study of types and psychological laws applied to literary works.

Nurgiyantoro [13] states that depicting of a character is divided into two, namely directly and indirectly. Direct character depiction, namely the author writes directly about the character's self in the form of traits, attitudes, and even the characters' appearance. It is different from the depiction of characters indirectly; the author describes the character's character, attitude, and appearance through events.

According to De Jong [14], *narima* means feeling satisfied with his fate, not rebelling, accepting with gratitude. According to Hadiwijono [15], *narima* is an attitude of gratitude for what God has outlined. Koentjaraningrat [16] also expressed his views on *narima*, namely the attitude of accepting fate willingly and living it with patience. Apart from these three views, the view of *nrima ing pandum* is also explained by Rahyono [5] that *nrima ing pandum* can be interpreted as the ability to understand and accept the limitations of his competence. The proposition *nrima ing pandum* is an attitude of sportsmanship towards self-competence summarized in self-introduction, self-control according to competence, and not taking actions that are contrary to self-competence [5]. Based on these four views, the *nrima ing pandum* used in this study is the attitude of accepting a fate determined by God, carried out willingly, patiently, and does not rebel because it can recognize and understand one's strengths and weaknesses. In addition to the concept of *nrima ing pandum* previously described, the discussion also uses the self-acceptance theory.

According to Johnson [17], self-acceptance is a positive form of self that ends with the ability to love and accept himself as a human who has strengths and

weaknesses. According to Chaplin [18], self-acceptance is an attitude of complacency with himself, both his qualities and talents and knowledge of his limitations. Germer's view [19] regarding self-acceptance, namely the ability of oneself to have a positive view of who he is, and this cannot arise by itself but must be developed by individuals. Hurlock [20] also has a view of self-acceptance, that the individual can realize the personality characteristics they have and are willing to live with these characteristics. Hurlock [20] also added that self-acceptance makes a person not experience pressure or stress so that harmony with oneself appears. Based on these four views, self-acceptance is an individual's ability to be aware of his state and accept his good condition, which has advantages and disadvantages so that harmony appears in himself.

2. ANALYSIS

The character discussed in this study by the research objectives is named Nuryani. Nuryani became the focus of discussion because of the author's inner turmoil that her experience described in detail. It can be stated that the character is related to the concept of *nrima ing pandum* known in Javanese culture. In addition to that, the concept of *nrima ing pandum*, which is applied to Nuryani also shows the influence of *nrima ing pandum* which is applied and not applied by Nuryani. As for the explanation of *nrima ing pandum* on Nuryani character is discussed using self-acceptance.

2.1. Self-acceptance in Nuryani Character

Self-acceptance is one's ability to develop to see the real self [19]. Individual development can be done if a person has an awareness of the individual's state with all its strengths and weaknesses. This is in line with Hurlock's [20] opinion, which states that self-acceptance is how individuals can realize the personality characteristics they have and are willing to live with these characteristics. In addition to that, self-acceptance makes individuals not feel stressed and depressed, resulting in harmony with oneself in a person [20]. Referring to this statement, found two attitudes of self-acceptance Nuryani in the UWK novel: denial of self-acceptance in the character Nuryani and the self-acceptance of the character Nuryani.

2.1.1. Denial of Self-acceptance in Nuryani Character

Nuryani does not accept that she cannot give offspring to her husband, Priyono. She felt ashamed of her condition. So that she was overwhelmed by emotions. Setiyadi illustrates this by describing Nuryani's reaction to her husband's conversation, as previously stated by Nurgiyantoro.

"Nanging Mas nganti saiki, sajak durung ana gegambarane aku bisa mbobot," kandhane sajak sedhik karo panyawange semu kosong.

"Awake dhewe isih ana wektu kang cukup. Aja kendhat anggone nedonga lan ngupaya. Ana sing Wis sepuluh taun lagi nduwe anak. Mula aja cilik atimu."

"Nanging aku isin menawa ing pakumpulan mung disindhiri terus. Apamaneh yen ketemu maratuwa sajak aku rumangsa dosa gedhe." [21]

The quote explains that self-acceptance (*nrima ing pandum*) was not in Nuryani's speech *aku isin* evidence. The appearance of Nuryani *sajak sedhih karo panyawangane semu kosong* is a sign that Nuryani feels embarrassed, worried, and depressed when she meets her in-laws and finds out about her condition. As De Jong [14] previously, *nrima* accepts of her fate and no rebellion. This view is in line with Hurlock's [20] opinion that someone who can do self-acceptance will not feel pressure or stress. Meanwhile, Nuryani in the UWK novel experiences the opposite, namely feeling depressed and stressed because she cannot accept her condition. The other occasion also explained that Nuryani had no self-acceptance (*nrima ing pandum*). Nuryani is depicted as silencing her husband talking to her about the child in a concubine womb. Even though she was aware that the child was her own and Nuryani had the right to care for and educate the child. Nuryani's silence was shown because her husband's deep pain and disappointment, who betrayed her by impregnating another woman. This incident is like in Nurgiyantoro's previous view that Nuryani's description is based on what comes to mind, as in the following quote.

Sabenere Nuryani sarujuk apa sing dikandhakake Priyono, nanging atine isih kaya kobong-kobonga. Angel menawa arep nglalekake perkara kuwi. Dheweke rumangsa dibljenjani, digawe kuciwa ngati kelara-lara atine [21].

The feeling of disappointment felt by Nuryani, shown by the word *dibljenjani, digawe kuciwa* is an action that cannot accept herself for the occasion she has experienced or does not reflect self-acceptance. Referring to Hurlock's view [20], it can be said that the feelings of disappointment and hurt felt by Nuryani occurred because she had not been able to accept the situation that her husband had betrayed her and having children with another woman. This in Javanese culture does not reflect *nrima ing pandum*, because *nrima* attitude is an attitude of accepting whatever good and bad circumstances are. In addition to that, Nuryani's silence when spoken to by her husband is an attitude of opposition to her husband due to pain and disappointment in her heart. As previously explained, *nrima ing pandum* is an attitude of accepting one's fate willingly, patiently, and not in rebellion. This is following with Nuryani's behavior, which does not reflect self-acceptance. When she refused to sign a permit for her husband to remarry. The attitude shown by Nuryani in this incident used Nurgiyantoro's view by describing how Nuryani reacted to an incident.

"Ora...!" *Mbengok karo nyuwek kertas segel kuwi.*

"*Aku ora gelem .. aku wegah diwayuh.. ora...!*"

"*wis... wis Nur, menawa kowe ora trima ora apa-apa. Aku kepeksa rabi karo Lasmiati tanpa nganggo surat palilah saka kowe.*" [21].

Based on this quote, Nuryani's attitude is the opposite of self-acceptance. This was shown by Nuryani's rebellious attitude and shouted when she spoke. According to De Jong [14], self-acceptance means feeling satisfied with his fate, not rebelling, accepting with gratitude. However, on the next occasion, there was a development of Nuryani's character for her acceptance. As stated by Germer [19] at the beginning, self-acceptance needs to be developed by an individual because it cannot appear by itself.

2.1.2. *Self-acceptance on Nuryani Character*

Based on Chaplin's opinion [18], self-acceptance is satisfied with her talent's quality, and attitude, and limitations. Likewise, what happened to Nuryani in the development of the next story, Nuryani finally does self-acceptance towards the development of her, both her strengths and weaknesses.

2.1.3. *Strength on Nuryani Character*

A person's strengths are not only seen from the achievements or abilities of the person, but the status or position can be a person's strengths. This is under the character Nuryani who has the advantage of being the first wife of her husband, Priyono. Nuryani admits that she is more fortunate to be the first wife because she considers that being a second wife has the stigma of being a bad woman. This was expressed by Nuryani through her thoughts, as Nurgiyantoro's views earlier, as in the following quote.

Nuryani rumangsa mongkok dadi bojo tuwa kang isih bisa nduwe panguwasa tinimbang bojo enom. Umpama dadi bojo enom mesthi panganggepe wong akeh dikira wanita geleman [21]'

Based on this quote, the sentence of *Nuryani rumangsa mongkok dadi bojo tuwa* shows that Nuryani has accepted the situation that her husband betrayed her. The acceptance made by Nuryani is described by him looking for the positive side of what happened to her. Following the statement from Germer [19], that self-acceptance is a person's ability to have a positive view of who he is. This is in line with Johnson's view [17] that self-acceptance is an act of accepting one's strengths and weaknesses.

2.1.4. *Weaknesses on Nuryani Character*

As with strengths, a person also has to accept the shortcomings she has, as in Johnson's view [17], self-acceptance is accepting his shortcomings. Nuryani also experiences the attitude of accepting self-deficiency. She accepted her fate of not being able to have children, so she felt very grateful to raise the child of her husband. Nuryani interpreted this as a form of gratitude for her

prayer to have a child finally answered. The attitude of accepting fate carried out by Nuryani is a form of her reaction to the occasion she experienced, as stated by Jauhari earlier that character depictions can be through reactions to an event.

"iya mas, aku janji bakal dakopeni kanthi gemati. Aku rumangsa antuk kanugrahan kang gedhe dene apa sing wis suwe diarep-arep saiki wis ana gendhonganku." [21]

The quote explains that Nuryani's gratitude is a form of accepting all her shortcomings that cannot have biological children. Even so, Nuryani was still allowed to care for and raise children from her husband. It is known from Nuryani's speech that *aku rumangsa antuk kanugrahan kang gedhe dene apa sing wis suwe diarep-arep*. Rahyono [22] also expressed an attitude of gratitude that the proposition of *nrima ing pandum* is an expression of submission and gratitude. This was confirmed by Hadiwijono [15] previously, that *narima* (acceptance) is a form of gratitude for what has been determined by God.

The writer describes Nuryani as a character who accepts whatever happens that God wants him to. As the incident she is currently facing, her husband has betrayed her and has children with another woman, but Nuryani tries to accept her destiny. Setiyadi explained this incident by describing Nuryani's way of thinking.

Pancen mbokmenawa kabeh kuwi ujian saka Sing Kawasa, Nuryani kudu gelem nampa [21]

The quote illustrates that Nuryani thought that the incident she was experiencing was a test from God. Based on this, Nuryani must be able to accept sincerely whatever happens to her. Acceptance and sincerity is a form of self-acceptance as conveyed by Johnson [17], that self-acceptance is accepting himself, as a human who has advantages and disadvantages. This is similar to Koentjaraningrat view [16] that *narima* is an attitude of accepting fate voluntarily. Previous research by Angelin and Setyani [9] also revealed that acceptance and sincerity are attitudes that build *nrima ing pandum*.

In addition to acceptance and sincerity, *nrima ing pandum* is also based on patience, expressed by Angeline and Setyani [9]. This is also experienced by Nuryani, who the author described as a patient woman in dealing with her problems. The incident is illustrated by what comes to Nuryani's mind.

nadyan atine wis digawe kelara-lara, nanging kudu bisa ngunggahake lan ngudhunake kedadeyan sing lagi dilakoni [21]

Based on this quote, Nuryani tried to be patient with what happened to her, even though she had been hurt. This is known in the phrase *ngunggahake lan ngudhunake kedadeyan*. The patience that is in Nuryani is a form of *nrima ing pandum*. This is in line with Koentjaraningrat's view [16] that *narima* is an attitude of accepting of the fate that befalls someone and is lived by that person with patience. Self-acceptance by Nuryani is

a form of self-development. This will affect Nuryani and her life.

2.2. The Effects of Self-acceptance and the Effects of Denial of Self-acceptance

The attitude that Nuryani shows when she can accept herself and when she does not accept herself affects many things. This is following the statement of Mulder [23], the relationship between the world and the supernatural is very close, will not be separated from and influence one another. Magnis-Suseno [24] also has the same view; if the inner realm contains the outer realm, the outer realm is only an expression of the inner realm. Mulder [23] also revealed that the human self's involvement in the supernatural realm (inner realm) depends on how humans can regulate their spiritual behavior. Everything that happens inside a person will have an outside effect on him (the environment).

Referring to Mulder's statement [23], this discussion's spiritual behavior is the self-acceptance of Nuryani's attitude towards her, while the inner realm in question is Nuryani herself. As for this spiritual behavior, with the existence of a relationship between the world and the supernatural world that affects each other, everything that happens inside a person will affect her (the environment). Based on these thoughts, it can be said that self-acceptance affects humans themselves and other people or the wider environment, both husband, family, and outside the family environment.

2.2.1. The Effects on Self

A person who performs self-acceptance will get positive things for himself; it also applies the opposite when a person cannot accept himself, then he will be covered with negative things. This is like what happened to Nuryani when she had not accepted her condition which could not to provide children for her husband. This incident is explained using Nuryani's reaction when dialogue with her husband about Nuryani's inability to provide offspring.

"Wis Mas, omonganmu ngawur. Aku rumangsa kenyonoyok atiku yen kok terusake gunemmu."

"Ora ngono Nur! Aku ngomong tenanan, ora mung guyon. Ora ana niyat sithik wae kanggo nyonyok atimu. Apamaneh nganti gawe lara atimu. Aku weruh menawa kowe lagi sedhih. Mokal ta banjur arep ngajak guyon. Mula aja nduwe pikiran sing ora-ora."

"Nanging nyapo Mas! Nganti saiki aku durung bisa menehi gegantilane ati marang kowe. Aku isin Mas, aku rumangsa ora ana gunane." [21]

The quote describes that Nuryani has not accepted his condition. That she cannot think clearly and have nonsensical thoughts as the speech *aja nduwe pikiran sing ora-ora* and *durung bisa menehi gegantilane ati marang kowe, aku isin, ora ana gunane*. This caused her to be overcome with anxiety. As Hurlock's view [20]

states that anxiety can be influenced by self-acceptance, anxiety is disharmony in a person. This is in line with the views of Hadiwijono [15] when a person practices Javanese mysticism (self-acceptance), then that person will get balance, harmony, and conformity in his life.

Referring to Hadiwijono's view, Nuryani received a reward for herself when she accepted that she could not provide offspring and was betrayed by her husband. The reward is that Nuryani can have and care for children just like what she always said in her prayer. Even Nuryani felt that she was given a great gift. In addition to that, Nuryani's self-acceptance also affected her next life, namely that her husband's second wife had an accident that resulted in death. This turned Nuryani back into the only wife of her husband. Setiyadi described this incident through Nuryani's reaction to the incident he was experiencing.

"iya mas, aku janji bakal dakopeni kanthi gemati. Aku rumangsa antuk kanugrahan kang gedhe dene apa sing wis suwe diarep-arep saiki wis ana gendhonganaku."

Banjur Priyono ngomong, "Wadine Gusti ora ana sing ngerti. Saiki awake dhewe kudu bisa ndudut gegambarane lelakon iki. Umpama ora ana Lasmiami, awake dhewe durung kariwan bisa nduweni anak. Lasmiami minangka lantaran suci. Nyatane saiki bareng wis menehi lizam dheweke banjur pisah, ninggalake aku. kowe lan kabeh. Tujuwanku lan tujuwanmu wis katekan" [21]

According to this quote, a person who practices self-acceptance produces good for himself, just like Nuryani, who was lucky to be his only wife and have children again, so harmony grew in her. In addition to that, a person's attitude and actions towards himself, apart from affecting his own life, also affects the environment outside himself.

2.2.2. *The Effects on the Surrounding Environment*

Referring to Mulder's statement [23], what happens in a person will be described worldwide. Based on this, Nuryani's attitude that does not reflect self-acceptance affects her environment, namely Priyono, Nuryani's husband. Nuryani always angry, anxious, and worried about her shortcomings causing Priyono to feel uncomfortable and happy with Nuryani compared to his second wife. Setiyadi described the incident by using the views of another figure, Priyono, towards Nuryani.

Sakala tangane Priyono ngelus-elus rambute Lasmiami karo kalamangsa nyewel pipine. Saiba bungahe Priyono dene nduwe bojo wigati banget lan ngerti marang lanange. Kahanan kaya mangkene iki durung nate dirasakna karo bojone tuwa. [21]

Based on the quote, the happiness that Priyono felt when he was with his second wife because he felt more cared. It was a reflection that when Priyono was with Nuryani was never that happy. This can be seen in the previous quote that Nuryani always felt anxious and angry when he was with Priyono. This resulted in her

husband (the environment) feeling uncomfortable and finally feeling new comfort with his second wife. This can be seen from the sentence of *kahanan kaya mangkene iki durung nate dirasakna karo bojone tuwa*. The discomfort felt by Nuryani's husband was a form of disharmony that occurred within the Nuryani family. It will be different when Nuryani gets self-acceptance. As in the next occasion, Nuryani, who has accepted his condition, will affect her environment's life. Nuryani's environmental life is happy and harmonious, both with her small family because she already has children and Lasmiami (her husband's second wife) family. This incident is illustrated by Nuryani's self-acceptance reaction to what happened to her.

"Muga anak iki bisa kanggo bebungah tumrap awake dhewe" kandhane Priyono

"Mas panjenengan kudu tetep eling karo wong tuwane Lasmiami. Mesakne uripe. Menawa gelem dikon nunggoni omahe Lasmiami wae" [21].

The sense of empathy that Nuryani has for Lasmiami's family (her husband's second wife), who lost their daughter forever, is one of the consequences that occur when Nuryani has self-acceptance. This was also explained by Hurlock [25], people who have self-acceptance will pay attention to others. Based on this, the acceptance made by Nuryani affects her own life and affects the life surrounding herself, namely her family itself, which becomes harmonious even to the surrounding environment (Lasmiami family). This is following Magnis-Suseno [24] said that the outer realm (macrocosm) and the inner world (microcosm), reflects each other, so that if the inner realm is harmonious because of self-acceptance, then harmony will be reflected outside himself (the environment). Hadiwijono [15] also holds the view that Javanese people understand and implement Javanese mysticism (*nrima ing pandum* or self-acceptance) by cultivating his inner (microcosm) and outer (macrocosm), then that person will find balance, harmony, and conformity in his life. This is also in line with Sarjono's statement [26] that Javanese people who expect balance, harmony, and conformity between the microcosm and the macrocosm must have the ability to cultivate their inner to overcome their outer; this ability is done to form a mental attitude in living their lives.

3. CONCLUSION

Based on the discussion results, it can be concluded that self-acceptance is a concept in psychology that can be formulated as a form of embodiment of *nrima ing pandum* in Javanese culture. This is evidenced by the harmony of the theoretical meanings of the two concepts so that self-acceptance can be used as a manifestation of *nrima ing pandum*. The research problem has been answered, namely that self-acceptance in the UWK novel is a manifestation of the *nrima ing pandum* contained in Javanese culture. This research contributes to new knowledge, both theoretical and practical. Theoretically, this research is multidisciplinary, combining psychology about self-acceptance and also *nrima ing pandum* found

in Javanese culture, in literary research (literary works as data sources). In practical terms, self-acceptance will be easier to apply by the community, because this attitude has been taught by the nation's ancestors, especially by Javanese ancestors in the concept of *nrima ing pandum*. This can be an early lesson to avoid psychological problems for the Indonesian people, especially the Javanese people. In addition to that, this research can also support cultural preservation in the form of *unen-unen*, namely *nrima ing pandum*. Based on this, the discussion about self-acceptance in this study is very much inadequate. Therefore, this research can be deepened as further research and/or can be used to reference further research.

AUTHORS' CONTRIBUTIONS

All authors contributed to the study conception and design. Material preparation, data collection and analysis were performed by Hanan Haura and Turita Indah Setyani. The first draft of the manuscript was written by Hanan Haura and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript.

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