



Cangkrukan Activities As Confirmation of Javanese Identity Through KIPAS Counseling Model

(Aktivitas Cangkrukan Sebagai Penegasan Identitas Jawa Melalui Konseling Model
KIPAS)

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Abstract

Cangkrukan is an activity that feels right to be held in order to develop a Javanese label so that it can be realized according to the steps of the KIPAS model counseling. This study aims to provide a design for the implementation of *cangkrukan* activities as an affirmation of Javanese identity through KIPAS counseling model. This study reveals the labels of Javanese people with the method of symbolic interactionism. The subjects studied were customers of the *Upa Jiwo* coffee shop in the Merjosari area, Malang City. Data analysis uses three stages of data analysis from symbolic interactionism, namely description, categorization, and connection. The results show that there are several labels that characterize Javanese humans, namely *trimo ing pandhum*, *unggah-ungguh*, *andhap asor*, *tepa selira*, *aja adigang adigung adiguna*, and *guyub rukun*. These labels will be used as the theme of discussion in *cangkrukan* activities organized by the school counselor with the counselee.

Keywords: *cangkrukan*; Javanese identity; KIPAS counseling model

Abstrak

Cangkrukan merupakan aktivitas yang dirasa tepat sekali untuk diselenggarakan guna mengembangkan label jawa sehingga dapat direalisasikan sesuai langkah-langkah dari konseling model KIPAS. Penelitian ini bertujuan memberi ancamn pelaksanaan aktivitas *cangkrukan* sebagai penegasan identitas jawa melalui konseling model KIPAS. Penelitian ini mengungkap label-label dari manusia jawa dengan metode interaksionisme simbolik. Subjek yang diteliti adalah pelanggan warung kopi *Upa Jiwo* di daerah Merjosari Kota Malang. Data analisis menggunakan tiga tahap analisis data dari interaksionisme simbolik yaitu deskripsi, kategorisasi dan konekting. Hasil penelitian menunjukkan terdapat beberapa label-label yang menjadikan ciri khas dari manusia jawa yaitu *trimo ing pandhum*, *unggah-ungguh*, *andhap asor*, *tepa selira*, *aja adigang adigung adiguna*, dan *guyub rukun*. Label-label tersebut akan dijadikan tema bahasan dalam aktivitas *cangkrukan* yang diselenggarakan oleh konselor dengan konseli.

Kata kunci: *cangkrukan*; identitas jawa; konseling model KIPAS

1. Introduction

Guidance and counseling services are one of the important pillars that have strong legitimacy, and have become an inseparable part of the Indonesia national education system. National Education System Law No. 20 of 2003 clearly stipulates that school counselors are educators. The counselor becomes a person who is trusted to facilitate the development of the counselee (Burnham & Jackson, 2000; Wilder, 2018). Not only that, the counselor also acts as a guiding figure in alleviating student problems through individual and group counseling. Based on this, the counselor has a great responsibility in facilitating the development of the counselee comprehensively.

Counseling held in schools should be considered cross-cultural in the community. Cross-cultural counseling refers to counseling that involves school counselors and counselees from different cultural backgrounds, and counseling that is held if it does not refer to cross-cultural considerations can easily lead to cultural bias from the school counselor so that counseling does not run optimally. For this reason, school counselors should have the quality or qualifications of creative, innovative, productive counselors to become professional school counselors as stated in the Regulation of the Minister of National Education of the Republic of Indonesia Number 27 of 2008 concerning Academic Qualification Standards and Counselor Competencies.

Regulation of the Minister of National Education of the Republic of Indonesia Number 27 of 2008 concerning Academic Qualification Standards and Counselor Competencies regulates the competence of professional school counselors. One of the absolute competencies possessed by professional school counselors is cultural competence. This is in line with research findings which show that there is a significant relationship between knowledge, basic attitudes, basic communication skills and cultural skills with counseling competence (Setiyowati, Pali, Wiyono, & Triyono, 2019). Cultural skills are important to guide counselors to be able to provide maximum counseling services (Patterson, 1996), because counseling is actually a forum for cultural encounters. This is in line with the KIPAS model of counseling paradigm, namely cultural-based counseling (Mappiare-AT, 2019). The characteristic of the KIPAS model of counseling is to uphold the cultural wisdom that exists in the community.

One of the cultural wisdoms that is still maintained today is Javanese culture. Java is an area that has noble cultural characteristics (Jandra, Djamil, Salamon, Ansyory, & Zein, 2016). The Javanese tribe has its own characteristics. These characteristics need to be preserved from generation to generation in order to maintain the identity of the Javanese people. One of the local wisdoms of the Javanese people is *cangkrukan*. *Cangkrukan* is a hanging out activity, which is carried out by two or more people with the aim of gathering and interacting with colleagues. In East Javanese society, *cangkrukan* is characterized by a group of people sitting in one place (non-formally) and having casual conversations with other people (Wahyuni, 2021). *Cangkrukan* is usually done by adults after work to just unwind with colleagues for various purposes. Currently, *cangkrukan* has also become a popular activity and is commonly done by students.

Cangkrukan is identical to a coffee shop, where visitors don't just consume coffee but talk about many things through *cangkrukan* activities. The high public interest in coffee shops and the various activities in them, including *cangkrukan*, can be seen from the rapid development of the coffee shop business, especially in the city of Malang. Data from the Chairperson of the Indonesian Cafe and Restaurant Entrepreneurs Association (APKRINDO) Malang, shows that the number of cafes/coffee shops that are identical as places to hang out (*cangkrukan*) in Malang City has reached more than 1000. The proliferation of coffee shops in the city of Malang is supported by the creativity of the owners who provide an up to date place setting so that it is much favored by teenagers and becomes a suitable place to express themselves.

Based on the description in the previous paragraph, *cangkrukan* can be an alternative strategy to synergize counseling with local community wisdom and to bring students closer to counseling services. This is in line with the habitat of the KIPAS model counseling which utilizes local culture as the core of counseling services. This study attempts to mix the steps of the

KIPAS model of counseling in the *cangkrukan* frame to emphasize Javanese identity in students. The *cangkrukan* activity carried out will discuss the labels of the characteristics of Javanese people found by researchers from the real life of Javanese people.

2. Method

The research approach used is a qualitative approach (qualitative research). Social phenomena become the attraction of a qualitative approach and are presented with a more open strategy so that they are more proactive and involved. Qualitative research exists to organize a set of unmeasured phenomena to be arranged in a pattern (Mappiare-AT, 2013). This study uses a qualitative approach with the type of symbolic interactionism research. The essence of symbolic interactionism is where phenomena occur which are rich in sources of meaning, including language, rhythm of word pronunciation, word emphasis, sentence style; posture, gesture, facial expression, pantomime; and completeness of individual appearance such as clothes and accessories worn by the researched subject and the most important thing is the meaning of the individual towards all the behavior carried out (Mappiare-AT, 2013).

The subjects of this research are students who are coffee shop customers. Analysis of research data was carried out in three stages, namely: conducting an examination, deepening the abstraction of meaning through description, categorizing and connecting meaning. At the description stage, the researcher observes all behaviors shown when interacting with others and then describes all relevant behaviors about the group, culture, social relations. The description stage in this study was realized by visiting the Upa Jiwo coffee shop and observing everything in the Upa Jiwo shop including all the symbols displayed by the research subject and described clearly. The second stage is categorization, where the symbols that have been observed by the researcher will be packaged in a label container so that they can provide meaning which is an integral part of the analysis. The third stage is connecting the meanings that have been packaged by the researcher in the categorization step. In this step, the researcher connects the label with the characteristics of the Javanese ethnicity which will be used as a discussion theme in the KIPAS model counseling through *cangkrukan*.

3. Results and Discussion

3.1. Results

The findings of this research data are in the form of Javanese human labels, namely: (1) ***Nrimo Ing Pandhum***, is the nature of accepting sincerely for what has been ordained by God. The nature of acceptance that can be observed by researchers is about the selection of the concept of Kedai Upa Jiwo. (2) ***Unggah-ungguh***, which means politeness becomes an important position when interacting with other people. Javanese people realize that to interact with other people it takes good and right ethics so that relationships are maintained properly, so *unggah-ungguh* can be a way to maintain good relations. (3) ***Andhap Asor*** which is a *wani ngendheki* or humble attitude towards others, having an open heart and not boasting about what one has. (4) ***Tepa Selira***, is the attitude of placing each of us personally in the best possible way in terms of association, friendship, brotherhood in society. *Tepa Selira* is a Javanese expression that teaches humans to position themselves appropriately in a social environment. (5) ***Aja adigang, adigung, adiguna***, means that humans should not be arrogant with all abilities and rely on strength to oppress others. The expressions *adigang, adigung, adiguna* teach humans to always be humble with all the pleasures given by God. (6) ***Guyub Rukun***

means that Javanese people believe that every relationship that is established and cared for properly will create a peaceful interaction. If every element of society wants to prioritize peace then society will be strong.

These Javanese identity labels have the opportunity to become the theme of discussion in the KIPAS model counseling through *cangkrukan*. The integration of Javanese identity labels with the KIPAS model of counseling is embodied in a format designed to realize *cangkrukan* activities by school counselors as follows: **The first** is the good news, in this step the school counselor creates a happy atmosphere that combines information about Javanese ethnic identity as the "core business" of counseling. The school counselor said how lucky the counselee is as a Javanese who has been inherited positive characters that reflect Javanese identity. This first step can be used to collect initial data on Javanese ethnic values applied in schools. This step reflects the meaning of Javanese ethnic values which means *Nrimo Ind Pandhum*, namely accepting his existence as a Javanese man so that the counselee is expected to be sincere and grateful for the culture that has been inherited.

The second step is data integration and internalization. In this step, the school counselor and the client manage the "core business" by identifying together specific labels: "neglected-assets" and "ideal/renewable assets" (counseling goals). The school counselor observes and collects data regarding the decline of the counselee's Javanese values. After collecting data findings obtained from students, school counselors and students together identify specific labels of "neglected-assets" and "ideal/renewable assets" which are combined with the content of the *cangkrukan* activity.

The third step is action planning. In the action plan, there is a modification strategy that will be used to achieve the firmness of the counseling objectives, namely social sensitization (*sarasehan*) regarding Javanese ethnic values that have been found by the school counselor. The fourth step is the actualization of the plan (action), in this step the counselee is invited to make a real movement, namely the *cangkrukan* activity with the school counselor which has been adjusted to the *cangkrukan* elements. This element is flexible, at the stage of actualizing the school counselor's plan with the counselee to discuss the process of changing circumstances from "neglected assets" to "ideal/renewable assets" in accordance with Javanese ethnic values. In this step the school counselor also reflects the behavior of the Javanese ethnicity in accordance with the data findings and their meanings so that they can provide learning for the school counselor himself and the counselee.

The last step is a celebration / certificate for the counselee. This celebration step contains a small celebration as the final step of the *cangkrukan* activity. This small celebration was carried out by the researcher by creating a sense of gratitude for having been given the opportunity to sit down together in a peaceful atmosphere in affirming the counselee's identity as a Javanese. School counselors can celebrate by treating the counselee's order to celebrate the implementation of the *cangkrukan* activity and congratulate him for being able to carry out positive activities smoothly and happily. These small things give a positive meaning for the counselee, namely sincerely sharing for shared happiness so as to create an encouraging atmosphere.

3.2. Discussion

The results showed that Javanese expressions that contain meaning and are categorized into labels that reflect Javanese ethnic identity and need to be preserved by young heirs of Javanese culture are: (1) *Trimo ing pandhum*, (2) *Unggah-Ungguh*, (3) *Andhap Asor*, (4) *Aja Adigang Adigung Adiguna*, (5) *Rukun Agawe Santosa*, and (6) *Tepa Selira*. The labels of Javanese ethnic identity will be used as the content of the *cangkrukan* activity as an effort to affirm the identity of the counselee who has faded and has an impact on his behavior at school. The Javanese ethnic identity labels are used as the theme of the KIPAS counseling discussion in the fourth step, namely the actualization of plans in the form of *cangkrukan* activities between the school counselor and the counselee.

Cangkrukan as a social product has the opportunity to be filled with four values of Javanese content to emphasize Javanese ethnic identity in students. These four values are used as the content of *cangkrukan* activities through cultural-based KIPAS model counseling. *Cangkrukan* in its implementation is integrated with one of the KIPAS counseling steps, namely action planning in which the school counselor and the counselee jointly organize *cangkrukan* activities.

Cangkrukan as a form of local wisdom of the Javanese community is growing rapidly along with the proliferation of coffee shops (Santoso, 2017). Coffee shops become an ecosystem that allows the growth of warm interactions and relationships among visitors. This happens because coffee shops are able to fuse all the identities attached to visitors. The image brought by each coffee shop visitor becomes liquid because of the equality with each other. It can be said that the coffee shop is a sign of the melting of formalities where visitors identify with each other with equality. The image presented by each visitor is the same, the language used is not much different, even in terms of food tastes (Santoso, 2017).

Cangkrukan is a forum for self-expression, more than that, *cangkrukan* can be a place to get information, socialize and even just to entertain yourself with the support of a sense of social equality (Khamdani, 2014; Niam & Nurhayati, 2021). Social equality as a distinctive characteristic of *cangkrukan*, allows to facilitate the development of students' prosocial attitudes where prosocial attitudes are a problem for teenagers in today's era. This is in line with research findings that adapt the *cangkruk* culture as a technique for developing peer counseling training guidelines to improve students' prosocial attitudes (Fuadi, Lasan, & Setiyowati, 2020).

From some of the studies above, it can be seen that *cangkrukan* can be an alternative means of discussion that is easily accessible by students. This certainly makes it easier for school counselors to find and develop creative ways to provide guidance and counseling services considering that not all students are comfortable receiving counseling services in general. This is reinforced by findings that show adaptation of *cangkrukan* as a technique in group guidance can bring happiness to its members and eliminate anxiety and worry like students receiving services in the counseling room (Imam, 2021). But on the other hand, it is possible that school counselors will find difficulties when practicing *cangkrukan* with students without being combined with guidance and counseling.

One of the school counselors' efforts to integrate guidance and counseling services with local wisdom is to use culturally charged counseling, namely the KIPAS model counseling. The

KIPAS model of counseling has begun to be developed in various parts of Indonesia (Ariantini, Naser, & Hanafi, 2019; Fitri, Mappiare-AT, & Triyono, 2020; Habsy & Wahyuni, 2019; Hariko & Ifdil, 2017; Mappiare-AT, 2019; Sudirman, Kurniawan, Putri, Aiman, & Saputra, 2022). The development of KIPAS counseling in various regions of Indonesia is motivated by the cultural potential of regions in Indonesia so that it can be used as an alternative approach in providing services to students to help optimize aspects of student development in the competency standards for student independence. This is in line with the KIPAS model of counseling which aims to realize the pedagogical abilities of school counselors who are independent of the counselee by prioritizing the cultural inheritance of the archipelago (Mappiare-AT, Fauzan, & Hastiani, 2020).

4. Conclusion

Based on the data presented, it can be concluded that there are Javanese expressions that contain meaning and are categorized into labels that reflect Javanese ethnic identity and need to be preserved by young heirs of Javanese culture. The expressions are: (1) *Trimo ing pandhum*, (2) *Unggah-ungguh*, (3) *Andhap Asor*, (4) *Aja Adigang Adigung Adiguna*, (5) *Rukun Agawe Santosa*, and (6) *Tepa Selira*. Based on the research findings, school counselors are suggested to be able to develop the character qualities of "whole Indonesian people" by having pedagogical, social, personal and professional competencies; balanced, harmonious and harmonious. School counselors are expected to establish cooperative relationships with colleagues in developing the KIPAS model counseling services that can elevate the school counselor's dignity. Meanwhile, suggestions for further researchers are to develop counseling service media containing six themes of discussion of Javanese ethnic labels that are adapted to the surrounding conditions according to existing phenomena.

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