


Catur Murti Counseling Construction Based on *Adiluhung* Noble Teachings of Raden Mas Panji Sosrokartono

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INTRODUCTION

The theoretical development and counseling approach are mostly stated and developed by counseling experts with Western counseling philosophy (Jatman, 2008; Muslihati et al., 2017). This matter makes the Indonesian counseling philosophy hegemonic from the developed formula and science by counselors with Western counseling philosophy to analyze and define the nature of humans, the procedure, and counseling techniques. Indonesia's applied counseling theories and approaches rely on positivism, dominated by sophistication, perfection, experiment, and statistics matter. Thus, native counseling based on Indonesian culture and qualitative intuitive analysis is ignored (Jatman, 2008; Muslihati et al., 2017)

Counseling paradigms and approaches are the reference in promoting guidance and counseling in Indonesia. They include (1) Psychoanalysis counseling approach with the perception that human is a pessimistic, deterministic, mechanistic, and traditionalistic creature; (2) Behavioral counseling approach with behavioral assessment as the product of the environment; (3) Rational Emotive

Behavioral counseling approach perceives human can act rationally and irrationally; (4) Reality counseling approach perceives human behaviors are motivated to meet their psychological and physiological needs; (5) Solution Focused Brief counseling approach perceives that every healthy and competent human has the skills to construct solutions (Brasher, 2009; Capuzzi & Gross, 2016; Corey, 2012; Muslihati et al., 2017).

Based on the comprehensive reflection, each theory and approach of counseling with Western counseling philosophy perceives different human nature and culture. The counseling theories and approaches are dominated mainly by Western counseling approaches, both ontologically, epistemologically, and axiologically, that cannot wholly cover and accommodate the Indonesian philosophy. Corey et al. (2024) assert that counseling theories and approaches based on Western counseling philosophy have many shortcomings related to social-cultural understanding and the definition of the inter-human basic concept.

As the greatest nation, Indonesia has religious, racial, cultural, and customs diversities. The nation is also recognized as a nation with many local wisdoms worldwide. According to the population census 2013, Indonesia had 358 ethnic groups and 200 sub-ethnic groups. The data indicate that Indonesia can construct more relevant counseling than theories and approaches developed by Western countries. Indonesia's ideal counseling theories and approaches should focus on interdisciplinary dialogs recognized by Indonesian people's cognition. The theories and approaches must also clarify the theoretical framework and counseling idea construction with modern construction to be a theorem that meets the scientific disciplines. Thus, the construction must have clear, formal, and material objectives, the scope, and the system.

In this research, the researcher focuses on native counseling theory and approach based on Indonesian culture, especially Javanese culture, in the context of dignified humans from different epistemology of Western culture. The underlying background of this research is the noble characters of Javanese people living in society. The noble characters are observable in ancient Javanese scripts, classical artifacts, and old books (Subangun, 2001).

Scientific researches about the noble characters of Javanese culture are in line with the ethical codes of *the American Counseling Association*. The code explains that counselors should develop a cultural-based counseling approach (Association, 2005; Corey et al., 2024). Maslow & Rogers explain the importance of cultural values for counseling as a firm belief toward acceptable actions (Shumway & Waldo, 2012). McWhorter (2019) also state that counselors must review cultural value-based counseling approaches in their counseling practices.

One of the Javanese figures, Raden Mas Panji Sosrokartono, is a figure of humanity at the national and international levels. He explains that the psychological teachings of Javanese values must be learned. Radem Mas Panji Sosrokartono is the third son of Jepara regent Raden Mas Adipati Aryo Samingun Sostroningrat and M.A. Ngasirah. He is the teacher of the first president of Indonesia, Soekarno. Raden Mas Panji is an older brother and an inspiring man of a heroine, R.A. Kartini (DT/RSN/KPIS, 1954:18-20; DT/SS/SB/1987:19; Priyanto, 2013)

Raden Mas Panji Sosrokartono had many specialties. He was clever and could predict the future. He was a polyglot that mastered 24 foreign and ten regional languages (DT/RSN/KPIS, 1954:18-20; Fikriono, 2012, p. 108). Raden Mas Panji Sosrokartono was the first bachelor in Indonesia who graduated from *Universiteit Leiden*, Netherlands. He received the title of *Docterandus in de Oustersche Talen*. He traveled to Europe for 28 years, from 1897 until 1925, to understand the life of international higher education. In Wina, he was known as "The Eastern Genius," "*de Javasche Prins*," and "*Mooie Sos*" (DT/PB/KSSRMPP/1997:91; Priyanto, 2013; Priyanto, 2013)

The teaching of Raden Mas Panji Sosrokartono is *adhiluhung*. The teaching includes moral teachings with goodness to do. He returned to Indonesia in 1925 (DT/SS/SB/1987:80). His teaching

was a product of his reflection or "*tarak brat*." Raden Mas Panji Sosrokartono shared his teachings or *wejangan* in the form of a letter known as a "*picture*" or valuable messages to realize perfect and tranquil life in managing the human thoughts and feelings (DT/RSN/KPIS, 1954:24-25; Tondowidjojo, 2012, p. 24; Priyanto, 2013; Tondowidjojo, 2012).

From 1930 until his end of life, Raden Mas Panji Sosrokartono studied mysticism that was communicated and developed into medication, "*Daroessalam*" (DT/RSN/KPIS/1954:24-25). The life history of Raden Mas Panji Sosrokartono shows how a human-lives in agrarian Javanese tradition. Then, they became educated and lived in a modern world for 28 years in Europe. After that, he returned to Java and began to learn mysticism as his investigation matter.

The first president of Indonesia, Ir. Soekarno, titled Raden Mas Panji Sosrokartono as the Great Son of Indonesia (DT/RSN/KPIS/1954:8). Furthermore, Prof. Dr. H.H1: Kenn and the Psychiatrist and Hypnotists experts in Geneva explain that Raden Mas Panji is an individual with a great *esoonalijke magneestisme*. When Raden Mas Panji Sosrokartono found out about the remark, he reflected on himself and went to Paris. Then, he studied *Psychometrie* and *Psychotecniek* at *Universiteit Sorbonne* in Paris with a dissertation titled *De Middel Javaanse Taal* (DT/P-B/KSSRMPS/1992:91; Priyanto, 2013).

The efforts to clarify his position, to combine concepts, meaning, and teaching structure of *adiluhung* made Raden Mas Panji Sosrokartono connect comprehensive scientific reviews. The reviews helped identify, select, and obtain the correct internal and contextual descriptions of *adiluhung* teaching. Raden Mas Panji Sosrokartono constructed the reviews into cultural-based counseling that met scientific discipline principles and modern counseling theories. Then, Raden Mas Panji constructed the counseling system into these main concepts (Corey, 2012): (1) the basic philosophy, (2) the central concept, (3) the counseling objective, (4) counseling correlation, and (5) the mechanism to change.

The construction arrangement of *adiluhung*-based teaching of Raden Mas Panji Sosrokartono was called "*Catur Murti*" counseling. Muhasab chose the phrase *Catur Murti* counseling to express the feeling of understanding *adiluhung*. This teaching had a specific background due to the variances of cognition, philosophy, and life teaching matters as the life guideline of Raden Mas Panji Sosrokartono in understanding the truth or *Catur Murti*, a unity of cognition, affection, word, and action (Fatimatul, 2022). This finding is supported by the understanding of some letters or *serat-serat*, various teachings of *adiluhung*, and interview results with the community of Sosrokartanan. The findings emphasize that *Catur Murti* science is the life guideline of Raden Mas Panji Sosrokartono to promote daily activities. One of them is *kasunyatan* knowledge to develop various *adiluhung* teachings.

The constructive formula of *Catur Murti* teaching is based on the *adiluhung* teaching of Raden Mas Panji Sosrokartono. The review aims to develop a cultural-based counseling approach in Indonesia and a universal counseling theory that contributes to guidance and counseling science, both theoretically and practically, based on scientific principles. Thus, the objective and development must be clear, formal, and material. The objects must also have specific a specific scope, system, and function. This matter becomes the author's perspective point as the strategic efforts to offer counseling solutions, *Catur Murti* as the efforts to make the teaching native. The efforts are addressed for counseling practitioners and academicians based on Javanese culture. This matter can be adapted, integrated, understood, and transferred into formal science and teaching based on Indonesia's guidance and counseling curriculum.

Study Aims and Hypotheses

Specifically, the purpose of this research is to cultivate and develop the meanings formulated in the collection of *fibres* and various pearls of Raden Mas Panji Sosrokartono's *noble* teachings, in the following main concepts: (1) Identifying the concept and description of the basic philosophy of *Catur murti counselling* based on the teachings of Raden Mas Panji Sosrokartono, (2) Identifying the concept and description of the main concepts of *Catur murti* counselling based on the *justified* teachings of Raden Mas Panji Sosrokartono, (3) Identify the concept and description of the objectives of *Catur murti counselling* based on the teachings of Raden Mas Panji Sosrokartono, (4) Identifying the concept and description of counselling relationship in *Catur murti* counselling based on the *justified* teachings of Raden Mas Panji Sosrokartono, (5) Identifying the concept and description of the change mechanism in *Catur murti* counselling based on the *fairuhung* teachings of Raden Mas Panji Sosrokartono, (6) To create a counselling approach based on the *justified* teachings of Raden Mas Panji Sosrokartono, named *Catur murti* counselling .

METHODS

Design

The effort to find the answer to the research focus made the researchers investigate the problem qualitatively with an exploratory approach and descriptive data presentation. The qualitative approach aims to explore the data based on the research focus and describe the proposition constructively and integrated from the teaching text of *Adiluhung* written by Raden Mas Panji Sosrokartono. The researchers combined the investigation with some arguments of Javanese philosophers that studied the teaching. They were the people of the Sosrokartanan community and counseling experts.

The main points of this research dealt with *adiluhung* teaching text written by Raden Mas Panji Sosrokartono. Thus, the research design was qualitative to discover the meaning and the structures of the hermeneutic technique to reveal. Specifically, this research used elective hermeneutics techniques to interpret a text and determine the literal meaning with principles of interpreting and literature tradition. This technique applies to various theological disciplines to find the interpreter's and text writer's horizons. Thus, the interpreter can create a productive interpretation and connect the previous paradigm with the current paradigm (Muslihati et al., 2017).

Here are the stages of practical hermeneutics analysis in this research. (1) *Verstehen* or understanding, this stage deals with understanding the meaning and complete structure of *adiluhung* teaching text written by Raden Mas Panji Sosrokartono as the primary research data. The researchers attempted to get inside the thoughts of Raden Mas Panji Sosrokartono via the written sentences to reconstruct the mental experience of Raden Mas Panji Sosrokartono; (2) grammatical interpretation and psychological interpretation, this stage deals with efforts to understand each part of the *adiluhung* teaching text written by Raden Mas Panji Sosrokartono; (3) Text and contextual integration, this stage deals with interpretation and field data interpretation that contain interpretative meaning and research object reference, the Javanese philosophers with comprehensive *adiluhung* teaching of Raden Mas Panji Sosrokartono, the people of Sosrokartanan community, and the counseling service experts and counselee; and (4) the truth relativism, this stage combines the interpretation results of *adiluhung* text teaching of Raden Mas Panji Sosrokartono with the investigated subject understanding toward the structures of the interview results, observation results, and other empirical evidence; (5) *Wirkungsgeschichte* or awareness, this stage deals with interpreted awareness to recreate the text meaning with the situation and condition of *adiluhung* teaching text written by Raden Mas Panji; (6) *Bildung*, this stage dealw with reconstruction and

reproduction of the tactual meaning of *adiluhung* teaching text with the tested research and empirical and experimental data; (7) critical reflection, this stage deals with interpretation stage to critically reflect the text reconstruction result of *adiluhung* text teaching written by Raden Mas Panji Sosrokartono. The researchers did this stage by connecting the reconstruction results with the interrupted mental life interpretation (Muslihati et al., 2017), see figure 1 Prisma Flow.

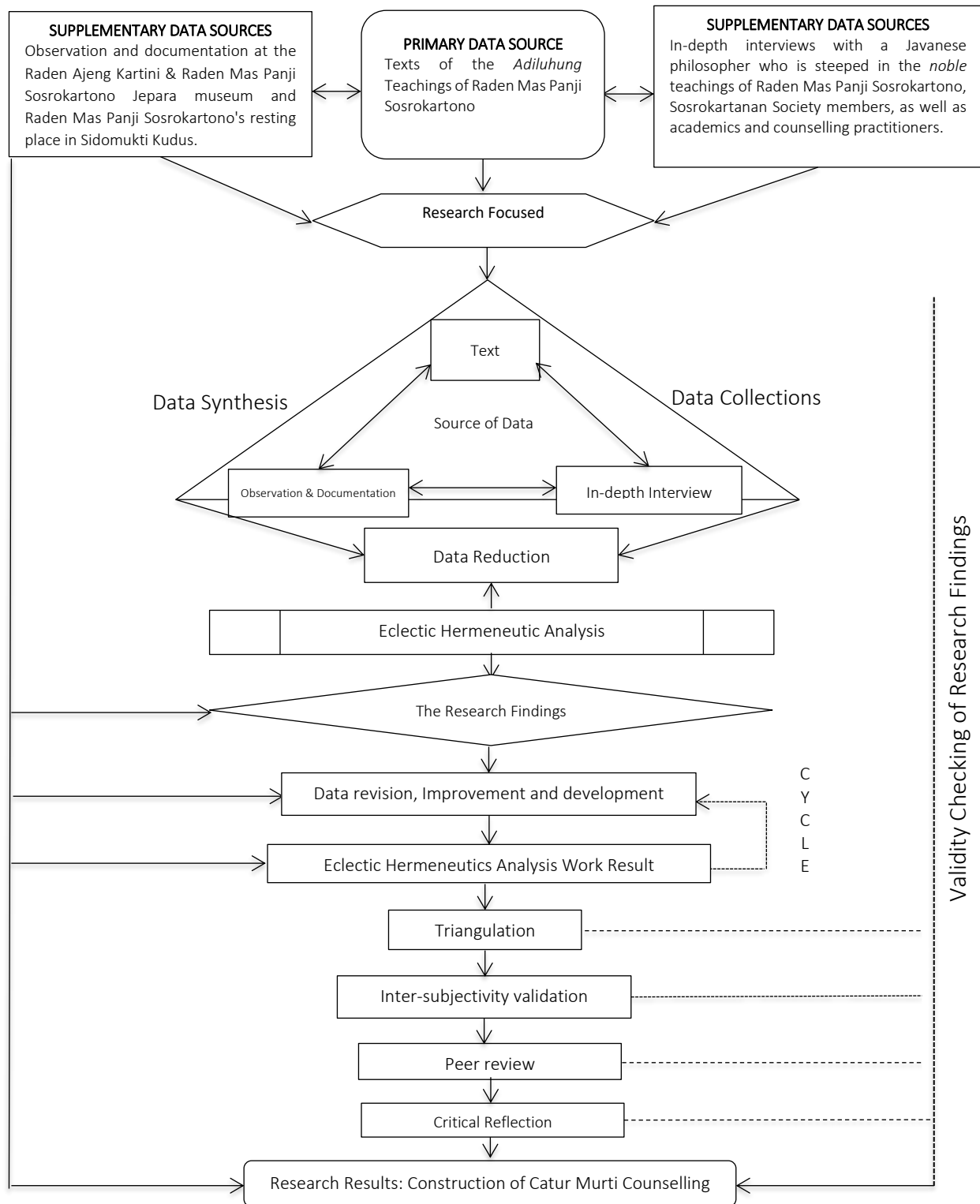


Figure 1. PRISMA Flow diagram for the Scoping Review

Participants

The data sources in this research consist of two types of data sources, namely the main data sources and supporting data sources. The main data source is a collection of texts of the *adiluhung* teachings of Raden Mas Panji Sosrokartono. Additional data sources in this research are a number of data obtained from interviews with Javanese philosophers who explore the *adiluhung* teachings of Raden Mas Panji Sosrokartono, residents of the Sosrokartanan Society, experts and counselling users, as well as observations in two places, namely: (a) Raden Ajeng Kartini and Raden Mas Panji Sosrokartono Museum, Jepara city, Central Java Province and (b) Raden Mas Panji Sosrokartono burial place, Kudus city, Central Java Province.

Instruments

In this study, the researcher positioned himself as the main instrument, which has a full share as an *interpreter* in giving meaning and a complete structure to reality in this case is a collection of texts of the *adiluhung* teachings of Raden Mas Panji Sosrokartono, which is juxtaposed with the opinions of Javanese philosophers who explore the *adiluhung* teachings of Raden Mas Panji Sosrokartono, members of the Sosrokartanan Society, as well as counselling experts and counselling users.

Data Analysis

The data analysis used to describe the data source of the *fairuhung* teachings of Raden Mas Panji Sosrokartono is an eclectic hermeneutic analysis, which is carried out as follows: (1) Collecting, selecting, organising and understanding the literature materials of the *fairuhung* teachings of Raden Mas Panji Sosrokartono, (2) Grammatical Interpretation, (3) Psychological Interpretation, which is carried out as follows, (4) Nested Interpretation, (5) Formative and transformative interpretation (6) Critical Reflection.

RESULTS AND DISCUSSION

Results

The results showed that *Catur Murti's* counseling adapted from the *adiluhung* teaching of Raden Mas Panji Sosrokartono had some counseling framework of *Catur Murti*. They were: (1) the basic philosophy with two classifications: (1. a) the historical development and (1. b) the nature of humans; (2) the primary concepts with two classifications: (2. a) structures and developments of human personality and (2. b) the healthy and unhealthy personality; (3) the counseling objective; (4) the counseling connection with two classifications: (4. a) attitudes, roles, and tasks of counselors and (4. b) attitudes, roles and tasks of conselee; (5) the mechanism of the community with two classifications: (5. a) counseling techniques and (5. b) counseling stages. Here is the data descriptive table about the framework of *Catur Murti* counseling based on elaborative hermeneutics reviews on *the adiluhung* teaching of Raden Mas Panji Sosrokartono. The following table describes the data about the *Catur Murti* counseling framework based on the compelling hermeneutical study on the noble teachings of Raden Mas Panji Sosrokartono, see table 1.

The Basic Philosophy of Catur Murti Counseling

The basic philosophy of *Catur Murti* counseling is classified into two sub-discussions. They are (a) the historical development discussion that consists of historical and cultural backgrounds and the life journey of Raden Mas Panji Sosrokartono to foster *adiluhung* teaching, and (b) the nature of the human discussion that contains the concept of human from counseling approach and theory. The

Table 1. Description of Data on the Framework of the *Catur Murti Counseling*

No.	Text Data	Data Code	Description Data code
1.	Basic philosophy	DT/KSS2:1992	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1992
		DT/KSS1:1977	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1977
		DT/RSN:1954	Text Data Book of <i>Karena Panggilan Ibu Sedjati Riwayat hidup Drs. R.M.P Sosrokartono</i> by Pa' Roesno, tahun 1954
		DW/HP	Interview Data of Romo Hadi Priyanto
2.	The main concepts	DT/SLM/RMPSSB/1987:63	Text Data Book of <i>Drs R.M.P Sosrokartono: Sebuah Biografi, by Solichin Salam</i> , tahun 1987, halaman 63
		DT/ASN/I&L/1985:27	Text Data Book of <i>Ilmu dan Laku Drs. RMP. Sosrokartono</i> , by Aksan, tahun 1985, halaman 27
		DT/KSA/DBKI/1971:22	Text Data Book of <i>Djiwa Besar Kaliber Internasional Drs. Sosrokartono dengan Mono – Perjuangannya Lahir– Bathin jang Murni</i> , by Ki Sumidi Adisasmita tahun 1971, halaman 22
		DT/RRRXXIII/PS/1987:09-11	Text Data Book of <i>Renungan Rebu Paing ke – XXIII diterbitkan by Paguyuban Sosrokartanan Surabaya</i> , tahun 1987, halaman 09-11
3.	Counseling Objective	DT/SUX:1971	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Suxmantojo, tahun 1971
		DT/KSS2:1992	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1992
		DT/ GS:1995	Text Data Book of <i>Gema Suara Drs. RMP. Sosrokartono</i> , by Aksan, tahun 1995
4.	Counseling Relationship	DT/KSS1:1977	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1977
		DT/KSS2:1992	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1992
		DT/SUX:1971	Text Data Book of <i>kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Suxmantojo, tahun 1971
		DT/I&L:1985	Text Data Book of <i>Ilmu dan Laku Drs. RMP. Sosrokartono</i> , by Aksan, tahun 1985
5.	Counseling Techniques	DT/SUX:1971	Text Data Book of <i>Kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Suxmantojo, tahun 1971
		DT/KSS1:1977	Text Data Book of <i>Kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1977
		DT/KSS2:1992	Text Data Book of <i>Kumpulan surat-surat Drs. R.M.P Sosrokartono</i> by Panitia Buku, tahun 1992
		DT/I&L:1985	Text Data Book of <i>Buku Ilmu dan Laku Drs. RMP. Sosrokartono</i> , by Aksan, tahun 1985
		DT/ GS:1995	Text Data Book of <i>Gema Suara Drs. RMP. Sosrokartono</i> , by Aksan, tahun 1995
		DT/RRRXXIII	Text Data Book of <i>Renungan Rebu Paing ke – XXIII diterbitkan by Paguyuban Sosrokartanan Surabaya</i> , tahun 1987

Historical Development. The historical development consists of historical and cultural background and the life journey of Raden Mas Panji Sosrokartono to foster *adiluhung* teaching. From the *Adiluhung* teaching text excerpt, the researcher found the birth of Raden Mas Panji Sosrokartono. Here is the excerpt.

Raden Mas Panji Sosrokartono miyos ing dinten Rebo Paing surya kaping 10 April 1877 utawi ngleresi surya kaping 17 Robiul Awwal 1297 (27 Mulud 1086 warsa Jawi), wonten Mayong, salah satunggaling desa kecamatan ingkang dumunung 12 Km sisih Kilen kitha Kudus, Jawa Tengah. Raden Mas Panji Sosrokartono putra saking Raden Mas Adipati Ario Sosroningrat kalihan Raden Mas Ajeng Ngasirah. Nalika warsa 1870 Raden Mas Adipati Ario Sosroningrat dados Wedana wonten Mayong, ing salajengipun dipun wisudha dados Bupati Jepara.
(DT/KSS2:1992/ DT/KSS1:1977; DT/RSN:1954; DT/KSS/SUX:1971/ DW/HP).

The Nature of Human. With the philosophical method, the researchers found the nature of humans in *Catur Murti* counseling as explained in this review:

Ping kalihipun perlu babat lan ngatur papan kangge masang Alif. Masang Alif puniko inggih kedah mawi pasrah sarana lampah laku Catur murti. Boten kenging kok lajeng dipun centhelaken kemawon, lajeng dipun tilar kados mepe rasukan (DT/SUX/KSS/1971:29; DT/KSS/PB/1977:21).

The Primary Concepts

The primary concepts of *adiluhung* teaching in *catur murti* counseling are classified into two findings. They are (a) structures of human personality and (b) healthy and unhealthy personalities. The Structures of Human Personality. The findings of the sub-data analysis about personality structure describe the human personality as stated in the excerpts of *adiluhung* teaching texts. Here is the excerpt:

Anglaras batos saha raos iku perangan saka pangejawantahan Laku Catur Murti (DT/RRRXXIII/PS/1987:09). *Jet moet leren om te doorvoelen dat het leven een is. Ti Alles is in dat Ene. End at leven is juist in jou. Onthoud dat. Alles is I jou. En jij, je bent in alles. Een in Denken, en in Voelen, en in Spreken, en in Hendelen"*
(DT/SLM/RMPSSB/1987:63;DT/ASN/I&L/1985:27;DT/KSA/DBKI/1971:31;DW /HP)

Unhealthy and Healthy Personalities. The understanding of healthy personality in *adiluhung* text written by Raden Mas Panji Sosrokartono refers to a personality that can harmonize cognition and emotion to realize noble speeches and behaviors. This teaching is observable in this excerpt.

*Angelar pemandangan, tegesipun angringkas pamantheng
Ambuka netra, tegesipun anutup netra
Angkub kabeh, tegesipun anyandak siji*
(DT/RRP/WJSSS/1971:10; DT/ASN/I&L/1985:91)

The Counseling Objective

From the excerpt of *the adiluhung* teaching text, the researchers found the objectives of the written counseling from the *adiluhung* teachings of Raden Mas Panji Sosrokartono. Here is the excerpt.

Tiyang melampah puniko, sangunipun lan gembolanipun namung barang setunggal inggih punika: "maksudipun". Barang sanesipun kenging dipun wastanani ngreribeti lan ngawrati lampah. Kenging dipun wastani ugi: ngendoni niat-utami nginger ancas lan tujuaning lampah (Serat Saking Binjei, 12 Nov 1931; DT/SUX/KSS/1971:42)

The Counseling Connection

The finding of *adiluhung* teaching in *catur murti* counseling, in terms of *Catur Murti* counseling connection, is classified into two findings. They are (1) attitudes, roles, and tasks of the counselors; and (2) attitudes, roles, and tasks of counselees. The Attitudes, Roles, and Tasks of Counselors. The findings of this sub-data analysis describe the attitudes, roles, and tasks of Raden Mas Panji Sosrokartono to help humans. The findings are observable in the excerpt of *adiluhung* text teaching. Here is the excerpt:

Isin kula, sebab boten niat utawi sengaja upados kehormatan. Ing ngriku wonten godha coba. Nanging kula boten kenging nilar pathokan wonten kula piyambak, utawi supe dhateng maksud lan ancasipun agesang, inggih punika: "ngawula dhateng kawulaning Gusti, lan memayu ayuning urip sesami, tanpa ajrih; jejeg mantep, mawi pasrah". Sebab payung kula Gusti Kula, tameng kula inggih Gusti kula. (Serat Sangking Medan, 12 Mei 1931; DT/KSS/PB/1977:7)

The Attitudes, Roles, and Tasks of Counselee. The findings of this sub-data analysis consist of the attitudes, roles, and tasks of the counselees in *Catur Murti* based on the *adiluhung* teaching of Raden Mas Panji Sosrokartono. From the *Adiluhung* teaching text excerpt, the researcher found the birth of Raden Mas Panji Sosrokartono. Here is the excerpt.

Wajib tiyang gesang sinahu anglaras batos saha raos. Anglaras batos saha raos inggih punika nglarasaken raos ingkang boten awujud isi pepenginan utawi sedy a kanthi cipta supados saged nguwaosi raos (anglaras batos saha raos) manungsa saged ngewahi caranipun nyipta kangge mujudaken ewah-ewahanipun pratingkah tuwin pocapan. Namung kemawon manawi manungsa pikantuk panjurung saking cipta ingkang murni, ing wusana piyambakipun saged nuwuhaken raos, solahbawa saha pocapan ingkang luhur saha nengsemaken (DT/ASN/I&L/1985:52).

The Mechanism of Change

The finding of *adiluhung* teaching in *catur murti* counseling, in terms of mechanism of change, is classified into two findings. They are (1) counseling techniques and (2) counseling stages. Counseling Techniques. The findings of this sub-data analysis describe the counseling techniques of Raden Mas Panji Sosrokartono to help humans. The findings are observable in the excerpt of *adiluhung* text teaching. Here is the excerpt:

Wajib tiyang gesang sinahu anglaras batos saha raos. Anglaras batos saha raos inggih punika nglarasaken raos ingkang boten awujud isi pepenginan utawi sedy a kanthi cipta supados saged nguwaosi raos (anglaras batos saha raos) manungsa saged ngewahi caranipun nyipta kangge mujudaken ewah-

ewahanipun pratingkah tuwin pocapan. Namung kemawon manawi manungsa pikantuk panjurung saking cipta ingkang murni, ing wusana piyambakipun saged nuwuhaken raos, solahbawa saha pocapan ingkang luhur saha nengsemaken.

(DT/RRRXXIII/PS/1987:07-11; DT/I&L/ASN/1985:52; DT/I&L/ASN1985:52).

The Counseling Stages. The findings of this sub-data analysis describe the counseling teaching stages of Raden Mas Panji Sosrokartono to help humans. The findings are observable in the excerpt of *adiluhung* text teaching. Here is the excerpt:

Gegrombolaning tiyang ingkang dugi dhateng Dar-oes-salam, saking tiyang Bumiputra, ingkang kakung punapadene tiyang alit ingkang papa ngantos ingkang sugih saha ingkang nggadhahi kalenggahan. Wiwit ingkang sakitipun biyasa dugi ingkang sakitipun awrat. Ugi kathah para mahasiswa-mahasiswa Walandi ingkang dugi amargi ajrih ngadhepi ujiyan. Wonten ugi ingkang rawuh namung nyuwun pitutur amargi nembe ngadhepi reribed. Wonten ingkang perkawis padamelan, griya papan patileman, bingung nemtokaken nasibipun ing tembe, reribed wonten ing salebeting kulawarga utawi dereng gadhah jodho. Kangge nampi tirta husada, Raden Mas Panji Sosrokartono nyumanggakaken para pasienipun lenggah wonten pendhapa ngajeng Dar-oes-salam. Peparangan tirta husada wonten pendhapa ngajeng minangka padamelan wiwitan salebeting Raden Mas Panji Sosrokartono ngusadani dhateng pasienipun ingkang nandhang sakit raga utawi jiwa. Miturut pangandikanipun Bapak Soediani minangka pinisepuh paguyuban Sosrokartanan, tirta husodo dipun paringaken sasampunipun para pasien dipun aturi dhateng pendhapa ngajeng Dar-oes-salam.

(DT/I&L/ASN/1985:71-72; Aksan, 2003:40-41).

DISCUSSION

The Basic Philosophy of Catur Murti Counseling

The presence of *Catur Murti* counseling is based on certain philosophies, such as the psychotherapy approach or counseling theories. The approach and theories become the paradigm to develop *Catur Murti's* counseling theory and model. The Historical Development. Raden Mas Panji Sosrokartono is the Great son of Indonesia. He was the pioneer of independence and a humanist figure at the national and international levels. He was a charismatic Javanese man that held the Javanese teachings. He shared the teachings in various letters, *serat-serat*, and noble quotes, *masticating saba*. [Rahman \(2013\)](#) also found that Raden Mas Panji Sosrokartono was a nationalist, patriotic, and pioneer figure of Pancasila presence. [Wahyudi & Bakri \(2016\)](#) explain that Raden Mas Panji Sosrokartono is a fighter for independence, although his name fades due to the era's development. The Nature of Human. With the philosophical method, the researchers found the nature of humans in *Catur Murti* counseling as explained in this review:

Sang Alif is the embodiment of an individual or *sun* that receives the divine revelation as a student and teacher of life (*murid lan gurune agesang*).

Guru Muride Pribadi, Murid Gurune Pribadi (Teachers are the students, the individuals themselves; students are the teachers of the individuals themselves). In terms of *ingsun* or an individual, every human has the dimension of *guru muride pribadi* as the realization of the self-identity.

Then, every individual has the dimension of *murid gurune pribadi* as the realization of the self-identity. The encounter between the *guru muride pribadi* and *murid gurune pribadi* leads to the tranquility of thought, emotion, spirit, and mentality. The tranquility is invisible from the human sense so that humans can receive the divine revelation of the Creator, *Gustining Jagad*, as the Owner of Righteousness to eradicate the negative intention. This finding aligns with behavioral cognitive counseling perception that explains emotional and behavioral problems are influenced by cognitive factors. The factor includes cognition, belief, and self or situational interpretation of individuals as the meaning of a phenomenon (Kennerley et al., 2016).

Murid Lan Gurune Agesang (Students and the Teachers of Life) *Ingsun* or an individual rows his own life as a student and a teacher of life. This process requires the understanding of life's meaning (*ngonceki*) and the skill to draw the wisdom of each life lesson accurately, *pamulange sengsarane sesami*, by experiencing, feeling, and recognizing that human is only one; the feeling is only one. These two matters come from the same source and aim to learn the meaning and life's purpose. This notion indicates that problems come from internal individual matters. The finding is in line with Rational-Emotive-behavioral counseling. This counseling explains that the source of problems is the individual himself (Ellis & Dryden, 2007). Humans, as *murid lan gurunu agesang*, must learn, understand, and pay attention to life, social life, and anything that makes people suffer.

Lampah Laku Catur Murti combines thought or cognition, emotion, speech, and action. The appreciation of *lampah laku catur murti* becomes the efforts to harmonize thought and feeling, or *wajib tiyang gesang sinahu anglaras batos saha raos*, toward an individual himself. This appreciation is essential to realize noble characters, to bring benefits, and to bring righteousness in speech, acts, behaviors, and emotions or feelings. The finding is relevant to the cognitive behavioral counseling paradigm to facilitate individuals in understanding themselves and to create cognitive distortion by adjusting emotion and cognition (Lopes et al., 2014). The nature of humans within *Catur Murti* counseling is illustrated in Figure 2.

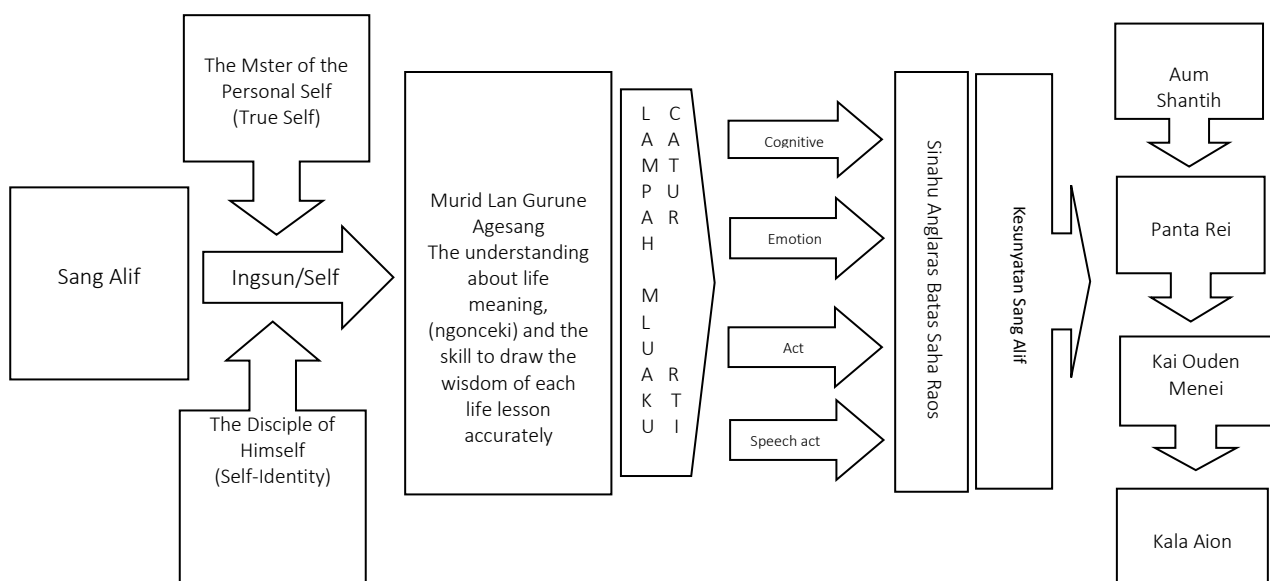


Figure 2. The Nature of Human of Catur Murti Counseling

The Primary Concepts

The Structures of Human Personality. The explanation of human personality in *Catur Murti's* concept begins with an individual's intention and will. Thus, emotion occurs as the cause of cognition. Then, the continuity of this process includes speeches and actions. Cognition or thought facilitates humans to determine the connection between emotions and speech. *Laku catur murti* is an effort to put thoughts and emotions in harmony. These matters are abstract matters consisting of intention and will that need the power of thought to control the emotion (*anglaras batos saha raos*), to change the mindset, and to change the behaviors and speech actions. This finding is relevant to the cognitive behavioral counseling paradigm that fundamentally facilitates humans that encounters problems by changing their experienced cognitions. Thus, they can alter their emotions and actions (Sudak et al., 2003). Stark (2017) explain that the human paradigm in rational-emotive-behavioral counseling is a unity of cognition, emotion, and action. This explanation indicates that human action begins with cognitive activities. The finding is in line with (Nelson-Jones, 2004). The authors explain the individual situation to adjust their cognition and emotion capable of realizing ideal behaviors. It happens due to an individual condition at the highest level of pure human sympathy. The structure of human personality within *Catur Murti's* counseling is illustrated in Figure 3.

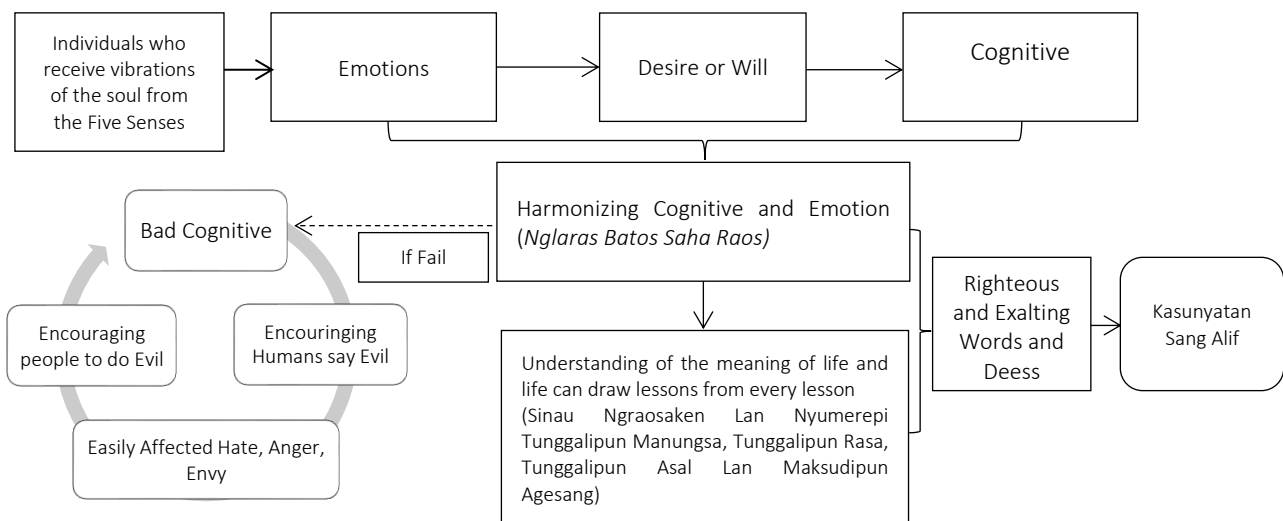


Figure 3. The Structures of Human Personality of Catur Murti Counseling
Healthy Personality

Being Faithful and Knowledgeable

Healthy personality within *Catur Murti* refers to the divine devotion and the capability to promote *laku catur murti* as the science, insight, and knowledge foundation; and the capability to take the teachings of any event in life. The cognitive behavior paradigm also supports this finding. In the cognitive behavior paradigm, an individual with a healthy personality can develop cognition, decide, and perform something effectively (Wilson et al., 2012). Ellis (2000) perceives absolutism religious matter as capable of realizing healthy emotional behavior.

The Pure Cognition, a healthy personality in *catur murti* refers to a personality with courage and self-esteem to encounter various problems and challenges. This finding is in line with healthy personality characteristics in cognitive behavior. A healthy personality refers to an individual with the capabilities to respond to the cognitive process automatically with the direction of maladaptive

emotions and behaviors (González-Prendes & Brisebois, 2012). Beck (2011) defines automatic thought as the translation of core beliefs controlling an individual's mind and physical state.

Self-Understanding, a healthy personality in *Catur Murti* refers to one that can promote self-recognition, self-understanding, and self-being from various self-skills, *aheie asher aheie* (translated: I am me myself). This finding is in line with healthy personality characteristics of cognitive behavior. A healthy personality refers to efforts to develop social, learning, communication, and case-managerial skills (Benito & O'Donohue, 2015). Ramsey-Wade (2015) explains that healthy individuals within the existential counseling paradigm undergo processes to promote self-actualization and move forward to reach the future.

Unhealthy Personality, the unhealthy personality in *Catur Murti* refers to a personality that cannot harmonize his thought and emotion, *glares batos soho raos*. Human feels, speaks, and act based on their thoughts. Thus, the correctness and incorrectness of human thoughts influence their noble speeches and actions and vice versa. The cognitive-behavioral perspective also supports this finding. From a cognitive-behavioral perspective, only cognition causes some emotions and specific actions, not external events. Individuals with skills to alter their mindset could behave excellently, although the situation remains unchanged (Jordan et al., 2013).

The Objectives of Catur Murti Counseling

The objectives of Catur Murti counseling are natural human life purposes. The counseling method arranges some stages to determine the life purposes, *tujuaning lampah*, and to apply the supportive factors to develop the personal strength to encounter life. This finding is in line with Ellis & Crawford (2000). The authors explain that the nature of humans is always moving forward toward their life purposes. Thus, they adjust themselves based on the philosophical purposes that become their life guideline. Ellis & Dryden (2007) explains the objective of cognitive behavioral counseling is to facilitate individuals to make plans based on life targets. These targets contribute toward objective awareness.

The Counseling Connection

The Attitudes, Roles, and Tasks of Counselors. Counselors' attitudes, roles, and tasks are based on three main pillars. They are Islamic religion, Javanese culture, and humanity or devotion. The intersection of the pillars fosters the principal foundation of counselors to construct attitudes, roles, and tasks. Norcross et al. (2011) explain the connection of counselors' essential roles in counseling outcomes without seeing the applied approaches, theories, treatments, and strategies. The attitudes, roles, and tasks of *Catur Murti* counselors are: (1) being a servant, (2) *Mandor Klungsu* (a modest leader without fame), (3) *Jaka Pring* (having the youth spirit to defend humanity), (4) *Ilmu Kanthong Bolong* (helping each other sincerely), (5) holding the righteousness, (6) holding the religious and Javanese life pattern, (7) *Pangastuti* (meditating to pray based on the believed religion before having counseling).

The Attitudes, Roles, and Tasks of Counselee. The attitudes, roles, and tasks of counselees are seen as an educative process between students and teachers in life, *murid lan gurune agesang*. This effort harmonizes the thought and emotions to control the speeches and actions. This finding is in line with (Ellis & Dryden, 2007). The author explains that humans can control and create most of their interrupted cognition and emotion emotionally. Thus, humans can change their minds and emotions, deny negative beliefs, and use a positive mindset to prevent negative matters.

The Mechanism of Change (the Catur Murti Counseling Techniques)

The Tirta Husada

Counseling Techniques is derived from the words *Tirta*, water, *haha*, or medicine. *Tirta Husada* refers to medicating water for all physical and mental illnesses. *Tirta Husada* refers to a medication technique in *Catur Murti* counseling. It serves as the problem-solution mode for the counselee. This finding is in line with [Nashori et al. \(2019\)](#). The authors explain that praying is a human need because praying makes humans beg Allah's help to remove all illness. [Yurtkuran et al. \(2006\)](#) explain that pure water is helpful for the human body. Pure water is irreplaceable with other compounds. Thus, pure water is crucial for our body to run correctly.

Counseling Technique with Imaginary Letter

The counseling technique with imaginary letters develops interpersonal communication among students and life teachers, *murid lan gurune agesang*. This communication directs the arrangement, empowerment, and internalization of life values to foster experience, self-adjustment, and self-maturity with the accumulation of the inner dimension of humans. This finding aligns with [Cohen & Msw \(2018\)](#) about the Figure-Formation Process. This technique teaches individuals to track their experience management based on specific timelines when some environmental aspects serve as the background and become the focus of attention and individual interest.

Counseling Technique by Harmonizing the Thoughts

The counseling technique of harmonizing the thought exists in the abstraction of *diluting sinahu anglaras batos saha raos* teaching (translated into learning to harmonize the thoughts and emotions). The understanding orientation of counseling technique by harmonizing the thoughts is naturally designed to facilitate individuals harmonizing their thoughts and emotions. Thus, they can think clearly. This state leads to noble emotions, speeches, and actions, indicating peaceful and beautiful mental status. This technique is similar to the Cognitive Restructuring technique, which involves the identification of maladaptive cognition, reviewing the cognition, and replacing it with more adaptive cognition ([Spiegler, 2015](#)).

Counseling Technique with True-Cognitive Management

This counseling technique exists in teaching *adiluhung langgeng tan ana usah tan ana seneng; antheng mantheng sugeng jeneng*. (Translated into being mortal without any sadness and happiness, but only tranquility and being on the throne) The counseling technique with true-cognitive management is focused on the ritual and spiritual process of solving problems. This process requires the activity to enter the true-cognitive state free from sadness and happiness to create inner tranquility. This finding is in line with [Mollon & Reichenberg \(2018\)](#). The authors explain that the components of the human spirit are emotions, cognition, and behavior. Emotion is the most essential matter. However, the cognitive aspect of the individual is the source of psychological problems. Thus, counselors must help clients to understand their cognitions or thoughts because emotions are not influenced by external events, persons, or past experiences ([Greenberg, 2008](#)).

Counseling Technique by Modifying the Confidence

This counseling technique exists in the teaching of *adiluhung ngupadosi padhang ing peteng; seneng ing sengsara, tunggaling sewu yuta*. (Translated into seeking the tranquility in the darkness; seeking the happiness in the sorrow; thousand million in one) The orientation of this technique is naturally designed as an effort to provide a positive image into the negative image of the counselee. Thus, the contaminated negative image can be removed by a positive image to create positive feelings for the counselee. This finding aligns with Folkman's coping strategy (cited in [Biggs et al., 2017](#)). The

author explains that individuals evaluate problems by managing the internal and environmental demands and conflicts that influence the individuals to reach a well-being state in daily life.

The Catur Murti Counseling Techniques

The Initial Stage

The initial stage of *Catur Murti* allows the counselee to sit in a room. This room is in front and allows a counselor to provide a *Tirta husada* for the client. The counselor usually uses pure water as the *tirta husada* treatment by letting the counselee see bottled water for several seconds. In this process, the counselee can sit silently or pray sincerely and earnestly to recover immediately. Then, the counselee hands over the bottled water to the counselor. This finding is in line with [Ivey et al. \(2012\)](#). The authors found correlated patterns of a rite in a counseling process became counselors' uniqueness in promoting their treatments. [Cormier & Hackney \(2015\)](#) explain that rites help people benefit from therapeutic situations because they can predict and provide security for the clients.

The Second Stage

The second stage of *Catur Murti* deals with meditation as the effort to create, regulate, and determine the position of *sang Alif* or the individual for every counselee. A comprehensive understanding of the creation, the regulation, and the position of *sang Alif* has the function of revealing the internal competencies of the counselees. This step is done by using the external and internal dimensions of the counselee, including *guru muride pribadi* and *murid gurune pribadi*, in developing the internal potential of the counselee. This finding is in line with [Nelson-Jones \(2004\)](#). The authors explain that the flow of inner experience and environmental situations can develop an individual without feeling the need to be directed.

The Third Stage

The third stage of *Catur Murti* focuses on solving the counselee's problems and asserting accountability. In this stage, a counselor designs and develops *Catur Murti* counseling techniques to facilitate problem-solving. The targets of the counseling techniques are determined by the nature of the counselee's problems, styles, and intentions to carry out his tasks. The most dominant factor in this stage includes attitudes, roles, tasks, and the intention of the counselor to be free from problems. A counselor must collaborate with the counselee to think of an alternative to the problem solution and evaluate each alternative's consequences. This statement is in line with [Jones et al. \(2005\)](#). The author explains that counselors must apply specific skills to solve counselees' problems, empower them autonomously, and develop and select problem-solution alternatives.

The Fourth Stage

The fourth stage is *wungon* activity. The activity is delivered in the forms of suggestions, *wejangan*, and noble lectures, *pictures* with excellent morals and value to row life, to help humans understand themselves, to realize life's perfection and tranquility, and to harmonize individuals' emotions, cognitions, actions, and speeches. The fourth stage facilitates the change as the formation of motivation to apply the counseling results. In this case, a counselor can make further follow-ups about the counseling service. [Nelson-Jones \(2013\)](#) explains that counseling result empowerment is the final task of a counseling session. It becomes a consolidation stage of the achieved results regarding the benefits for the counselee. The counseling stages within *Catur Murti* counseling are illustrated in Figure 4.

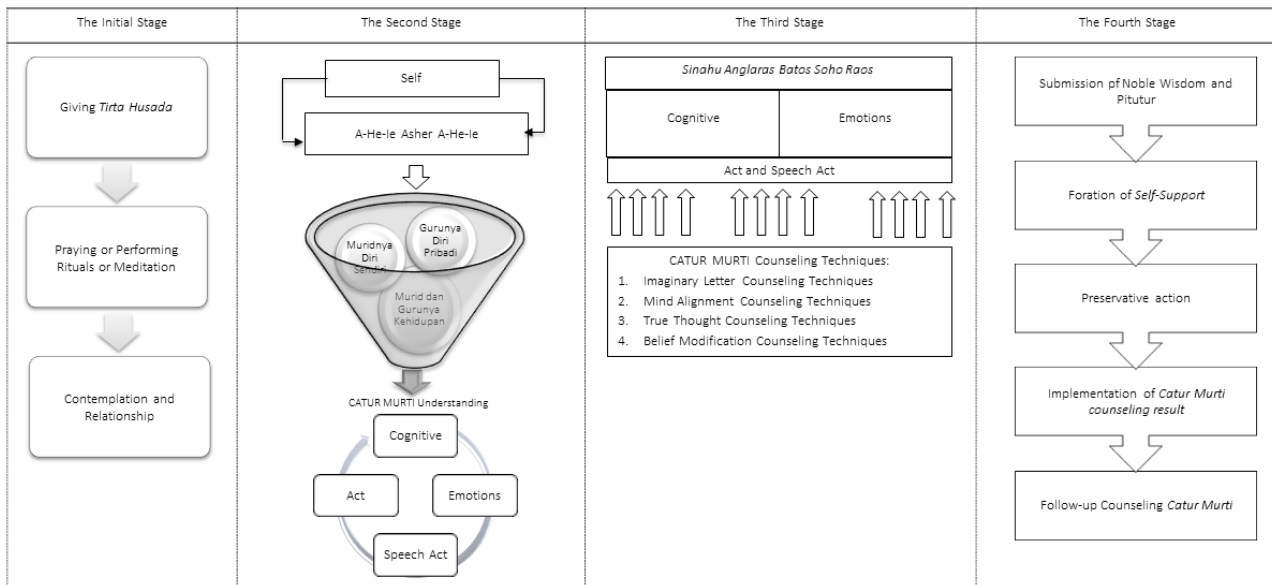


Figure 4. The Catur Murti Counseling Techniques

Catur Murti counseling originated from the *adiluhung* teaching of Raden Mas Panji Sosrokartono. This counseling is still alien to the modern world and Indonesian people. However, the modern world must see this counseling seriously because *Catur Murti* has many specialties, for example, changing behaviors and speech actions by harmonizing thought and feeling; to make individuals closer to God with egalitarianism matter instead of authoritarianism, being democratic, having communalism character; and opposing materialism character. Besides that, the initial procedure of *Catur Mulai* begins with praying, promoting a rite, or meditating to harmonize the rationalistic aspect of the modern world. Ideologically, *Catur Murti's* counseling has no ideological character, so it does not have political strength as a significant theory as Marxism and liberalism do. However, the absence of ideology in *Catur Murti* provides opportunities to rebut the existing theories.

This research suggests and recommends (1) following up the current research findings with field research or experimental research, (2) reviewing and proving the results with empirical studies and experimental studies of implementing *Catur Murti* counseling to determine the effectiveness and to determine the position of *Catur Murti* from scientific counseling aspect; (3) encourage academicians and practitioners to broaden the insights and perceptions on cultural reality and dynamics in Nusantara and to make *Catur Murti* a native offering with careful counseling design.

Implications

The implementation of the results of this study is an important clue for counselling academics, counselling practitioners and educational institutions that produce counsellors in Indonesia to consider the use of counselling that is in accordance with the socio-cultural understanding and meaning of the basic concept of the Indonesian human being as a whole. The results of this study are expected to be a form of self-reflection for counselling academics and counselling practitioners in Indonesia, to not just study and practice counselling theories and approaches that have long been initiated and developed by counselling experts who adhere to western counselling philosophies. However, it is able to formulate a new paradigm with its own empirical and rational evidence of the indigenisation of counselling theories and approaches from the material basis of Indonesian culture.

Therefore, the implications of the results of this study have six implication values, namely: (1) Catur murti counselling can be a reference to counselling science with the style and insight of

Indonesian culture, thus contributing to the wealth of counselling science in Indonesia (2) Catur murti counselling can be a reference for counsellors in paying attention to the transedental sides in counselling services, (3) Catur murti counselling is a culturally friendly form of counselling, thus increasing the existence of counsellors and the trust of counselling service users, (4) Catur murti counselling can be learned and taught in lecture rooms, especially in guidance and counselling departments in Indonesia, (5) Catur murti counselling as a universal counselling theory that contributes to the development of guidance and counselling science, both theoretically and in terms of practice and (6) Catur murti counselling is prophesied to open and raise the fair teachings of Raden Mas Panji Sosrokartono, to become a part and creation of counselling science in Indonesia.

Limitations and Recommendations for Further Research

From the emic side, catur murti counselling as a local wisdom provides a distinctive nuance in understanding Indonesian humans as a whole. On the other hand, its values and views are also universal, when found in agreement with other thoughts within the scope of cognitive behavioural counselling theory. *Catur Murti* counselling is expected to assist counsellors in understanding counselees based on their socio-cultural background (emic) and also help add insight into humans universally in a counselling process (etic).

Although *Catur Murti* counselling, which is extracted from the noble teachings of Raden Mas Panji Sosrokartono, is relatively unfamiliar in the modern world and even in the midst of Indonesian society itself, the modern world must take a serious look at it because catur murti counselling has the privilege of being able to move the change of actions and words through the alignment of thoughts and feelings, being able to get closer to the creator of life through the process of life as a student and teacher of life, characterized by egalitarianism, rejecting authoritarianism, being democratic, having a communalist character and rejecting materialism. In addition, the initial procedure of catur murti counselling begins with praying or performing rituals and meditation that can complement the rationalistic tendencies of the modern world.

CONCLUSION

The formulation of *adiluhung* written by Raden Mas Panji Sosrokartono in Catur Murti counseling has been explained, starting from the main parts. The formulation becomes the effort to develop counseling science based on Indonesian cultural materials from an explicit notion in Javanese literature tradition. The literature tradition refers to *serat-serat* or letters of *adiluhung* by Raden Mas Panji Sosrokartono. The researchers analyzed the data hermeneutically, as seen in the explanations about *adiluhung* teachings of Raden Mas Panji Sosrokartono in Catur Murti counseling. The researchers did it inter-connectively with modern counseling insights, incredibly humanistic, Trans personal, Rational-Emotive-Behavior, and Cognitive Behavioral insights, and the anthropological perception of Javanese wisdom. All data sets of *adiluhung* teachings of Raden Mas Panji Sosrokartono show the interconnected coherence to strengthen all elements and product concepts. The teaching is also part of Catur Murti's counseling theory system.

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