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BASIC ATTITUDE OF COUNSELOR BASED ON *KI LURAH SEMAR* CHARACTERS

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ABSTRACT

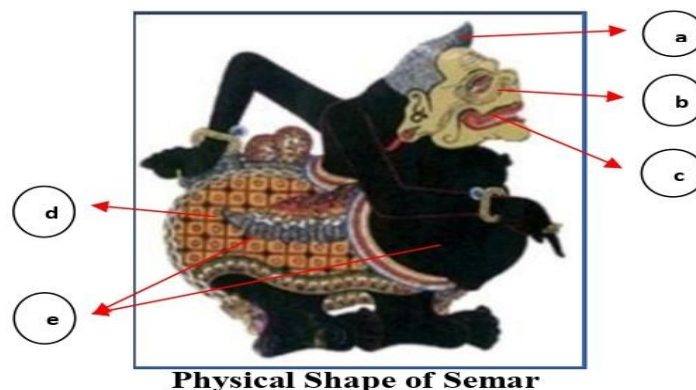
“Ki Lurah Semar” or more familiarly called “Semar” is a divine being whose name is “Sang Hyang Wenang”. It is said that “Semar” is believed to be a descendant the God was born from a white egg that had a midget body because it swallowed mountains into protector of society on earth. Semar’s role is inseparable from the role of the counselor. In “puppets” puppet, “Semar” is famous for the figure of a servant, guardian and protector for knights. “Semar” is also known as a person who has a good basic attitude and positive when giving other advice. The basic attitude referred to is (1) friendly, (2) wise, (3) honest, (4) care. The four basic attitudes can be applied in himself a counselor when he wants to provide excellent service to the counselee.

Key Words: Basic attitude, counselor, *Semar*

INTRODUCTION: Indonesia is a country rich in cultures. One of the famous cultures is puppets. Other nations admit that Puppets is an original performance art work from Indonesia that contains noble values. The United Nations through UNESCO acknowledges that puppets a phenomenal work, namely a cultural masterpiece with evidence in the form of a prize certificate dated 7th November 2003. One of the famous figures in puppets is *Semar*. *Semar* is a teacher from *kstaria* (*Pandawa*) who is a dwarf and ugly but also is a symbol of kindness. In his life, *Semar* became a loyal servant and advisor who was ready to help anyone during joy or sorrow, especially the *Pandawa*.

PHYSICAL SHAPE OF *SEMAR*:

Semar as the servant of the knights (*Pandawa*) who grows the seed of virtue that maintains harmony, harmony, and balance of the journey of relationships between humans, the universe of the gods. *Semar’s* shape is a bit strange apparently. Mulyono (1978) *Semar* was actually not a bad warrior, neither, nor good. His nose like an ordinary person even a little pug, his eyes ooze ladders. He had big breasts, fat and plump, it was difficult to tell whether he was a boy or a girl. *Semar’s* physical form is as follows:



Explanation:

- a. *Kuncung* (pigtail) facing upwards is a sign that above all there is still a power that will overcome the turmoil in this world, namely God Almighty.
- b. The face is not old and not young as a picture of permanence of life.
- c. A smile that is happy (friendly), can be interpreted that this world accepts all that happens in the universe with pleasure, that it is all a life line, a natural nature.
- d. The depiction of a dwarf human is a false picture of the human soul and character and a picture of the life of the entire universe.
- e. The shape of the round body like an ellipse, is a picture of the shape of the world, as well as the shape of the stomach and buttocks which are almost the same size, giving a picture, that this world is divided into two parts West and East (butt and stomach).

SHORT STORY OF SEMAR:

Semar's story in the puppet consists of several versions. Sumukti (2006) states that there are two main versions which tell the origin of *Semar*. First, saying that heaven (sky) and earth are controlled by *Sang Hyang Wenang*. *Sang Hyang Wenang* has one son named *Sang Hyang Tunggal*. *Sang Hyang Tunggal* is the wife of *Dewa Rekawati*, the daughter of a giant crab named *Rekatama*. One day *Rekawati* laid an egg and immediately the egg flew into the sky ahead *Sang Hyang Wenang*. Arriving before *Sang Hyang Wenang*, the egg hatched on its own, and three anthropomorphic creatures emerged from the egg shell, named *Tejamantri*, then appeared *Ismaya* who came from the egg white and *Manikmaya* came from the yolk.

One day, it was time for the three of them to talk and as a result, they quarreled over who would replace their father, as the ruler. *Manikmaya* suggested holding a match to swallow the mountain and regurgitate it. *Tejamantri*, being the oldest, did it first, but was unsuccessful in regurgitating it. This incident caused an accident or disaster. *Sang Hyang Wenang* immediately came and made a decision. He said that in due time, *Manikmaya* would become king of the gods, ruler of heaven in heaven. He will also have descendants who become inhabitants of the earth. As for *Ismaya* and *Tejamantri*, they had to come down to earth to care for *Manikmaya's* descendants. The two of them could only face *Sang Hyang Wenang* if *Manikmaya* acted unfairly. Since then *Sang Hyang Wenang* has changed their name. *Manikmaya* became *Bathara Guru*, the name *Tejamantri* was changed to *Togog*, while *Ismaya* was given the name *Semar*. Because he had swallowed a mountain, *Semar's* body became big, fat and round, so he looked like a midget.

Sumukti (2006) in the second version states that the universe appears as something that is created at once. It was told that an egg that *Sang Hyang Wenang* was holding hatched by itself, and appeared heaven, earth and light or *Teja*, and two anthropomorphic creatures, *Manik* and *Maya*. If the first and second versions are compared, there are the equation. *Ismaya* from the first version and *Maya* from the second version, occurs from egg white, and both are in charge of caring for the earth. *Manikmaya* and *Manik* were transformations from egg yolk, and both became kings of the gods in heaven. In both versions *Manikmaya* and *Manik* become *Bathara Guru*, whose descendants are scattered in heaven and on earth, while *Ismaya* and *Maya* are called *Semar* and are

made protectors of the earth (world). It is clear here that *Semar* is the dominant figure in the universe and as the protector of the earth is closely related to the inhabitants of the earth.

Semar is positioned as a means of peace and glory for the country it occupies. The *Pandawa* considered *Semar* to be the governor or advisor. The *Pandawa* already knew that *Semar* was actually a divine descent who came down to earth to provide safety and justice.

BASIC ATTITUDE OF KONSELOR:

The basic attitude of the counselor referred to is referring to Carl Rogers' theory of Person-Centered Counseling. The counselor serves to convey and receive counsees and focus on their experiences directly. First and foremost, counselors must be willing to be honest / appear as they are when dealing with counsees. By behaving congruent, accepting and empathetic, the counselor becomes the agent of change. Counselors are also based on their ways of being and their attitudes, not on the techniques they are based on arrange for the counselee to change. The attitude of a counselor considering their knowledge, theories, or techniques can further facilitate the change in the personality of the counselee (Rogers in Corey, 2009). The counselor's basic conditions are congruence, unconditional positive appreciation, and an accurate understanding of empathy supported by helping in counseling change (Corey, 2009). For more details, are as follows:

a. Honesty or Sincerity

Corey (2009) states that honesty shows that the counselor is honest/ what it is, integrated and authentic during the therapy. Without a lie in front of them, their inner experiences and external expressions match, and they openly express the feelings, thoughts, reactions, and attitudes that will be displayed in their relationship with the counselee. Authentic counselors present themselves openly, including feelings and attitudes that exist within themselves and can establish honest and candid communication with the counselee.

Honesty includes the counselor's awareness and openness and has two dimensions (Palmer, 2000). The first dimension, counselors must be whole and be themselves in a therapeutic relationship, always aware of the presence and movement of thoughts, feelings, and perceptions. Second, this genuine presence should touch the counselee. Engineering alienation, presenting a professional face or avoiding the importance of honesty that is needed or conforming to the counselee will hinder relationship growth.

b. Unconditional Positive Regard and Acceptance

Corey (2009) states the counselor communicates through his behavior that he accepts and appreciates the counselee for who he is and that the counselee is free / independent to feel and gain experience without putting himself at risk of losing acceptance of the counselor. Accepting the counselee as it is means respecting the counselee's rights to have their own beliefs and feelings; this does not mean approval of the counselee's behavior. Any apparent behavior requires neither approval nor acceptance.

(Palmer, 2000) explains that unconditional positive regard must exist when the counselor accepts the counselee, without making the counselee have to act so that the counselor dislikes (the opposite

of the requirements to be rewarded that is charged). In practice, the counselor should not judge the counselee's appearance, thoughts, actions and feelings, and miss a vision of a good or bad outcome to counseling. The counselor may be warm to the counselee.

c. Understanding Empathy Correctly/ Accurately

Corey (2009) states that one of the main duties of the counselor is to understand the experiences and feelings of the counselee in a sensitive and appropriate manner. As these experiences and feelings are expressed in interactions over time during the counseling session. The counselor tries to feel / understand the counselee's subjective experience, especially in the here and now context. The goal is to encourage the counselee to be closer to the counselor, so that the counselee feels his feelings more deeply and strongly, and the counselee can recognize and resolve what is in him. Understanding empathically shows that the counselor will feel the counselee's feelings as if these feelings are the counselor's own feelings, without the counselor's ability to reflect on the counselee's experiences. One of the functions of reflection carried out by the counselor is to provide encouragement and allow the counselee to reflect more on himself. The result of empathy from the counselor is that the counselee can understand himself and be able to clarify their beliefs and word views.

(Palmer, 2000) The essence of practical empathy is listening carefully to the internal world of others by involving the whole person, including cognitive understanding, bodily responses, emotional, and intuitive. Communicating empathy is important for the counselee to know that he is understood, and for the counselor to check his understanding. The empathic response often includes conveying what verbal words are heard and felt, but facial expressions, tone of voice, gestures and the presence of silence and silence can have meaning in the counselor's understanding.

BASIC ATTITUDE OF COUNSELOR BASED ON *KI LURAH SEMAR* CHARACTERS:

Semar as a symbol of tenderness by giving peace to each of his interlocutors, namely the *Pandawa*. *Semar's* character is very suitable to be applied in guidance service settings counseling in schools is particularly related to the basic attitude of the counselor. The basic attitudes of the counselor based on *Semar's* character are as follows:

1. Friendly

Semar is known for his simple face and identical with his hospitality. In wayang plays such as in the plays of *Bharatayudha Jayabinangun*, *Gathockaca Wisuda*, *Bima Suci*, etc., *Semar* always welcomes his interlocutors (*Pandawa*) when the *Pandawa* tell stories and wants to be given advice by *Semar*. This is very similar to the duties of a counselor. In providing services to the counselee, the counselor should be friendly to the counselee. The friendly personal is an unconditional acceptance.

Mappiare (2011) acceptance is the counselor's basic attitude based on the counselor's willingness to respect without using certain standard measures of requirements for the individual (counselee) as a whole person. Friendly is also a person of acceptance. This means showing complete appreciation for the counselee and accepting him as an individual who is different from the

counselor (Komalasari, Wahyuni & Karsih, 2011). This acceptance aims to build a more constructive (targeted) therapeutic relationship.

2. Wise

Semar is known for being phenomenal with his words, namely *Mbegegeg ugeg-ugeg hemel hemel sak dulita* which means "to be quiet, to move/ try, to eat, even though a little, is eternal". The meaning of the sentence is "who wants to try even though the result is not much (slightly) better than not trying at all". In giving advice to the *Pandawa* or other knights, *Semar* was very wise by being a wise guardian. Examples can be found in the plays *Marifat Dewa Ruci*, *Banjaran Arjuna*, *Kresna Duto*, etc.

Semar's wisdom if implemented in guidance and counseling, a wise counselor is a counselor who is aware of himself as a helping profession. Self-awareness itself is a basic attitude which then forms other attitudes (Stone & Dahir, 2011). Shertzer & Stone (1980) a counselor must be able to clearly answer the question who am I? What is important to me? What is the social significance for me what I do and why do I become a helper / counselor?

Counselors are wise in accepting counselees from different cultural backgrounds (Gumilang, 2016). The counselor should not use stereotypes, assess, and impose the values held by the counselor on the counselee (Ahmed, Wilson, Henrikson & Jones, 2011). The counselor must have an awareness and respect for the cultural differences between counselor and counselee.

3. Honest

In the puppet story, *Semar* is famous for his trustworthy figure. *Semar* is a confidant of the *Pandawa*. *Semar* was appointed by the *Pandawa* as an advisor as well as a spiritual teacher because he spoke softly and could be justified. Honesty is related to authenticity which refers to the harmonization between the thoughts and feelings of the counselor and what is expressed through his actions or verbal words (Palmer, 2000). Honest also means openness which is a personal quality that can be called the counselor's way of expressing his or her authenticity (Gumilang & Atrup, 2017). Honesty is also part of sincerity (sincerity) & realness (not pretending), and presence (awareness) (Nelson-Jones, 2014).

Gladding (2009) sincerity is a transparent condition in the therapeutic relationship by removing barrier rules. This is the counselor's readiness to set aside personal concerns and preoccupations and be open in the relationship with the counselee. An effective counseling relationship is a counseling relationship that takes into account cultural differences and includes honesty as one of the important personal characteristics of the counselor (Rivera, Phan, Maddux, Wilbur, Arredondo, 2006). Self-awareness helps a helper form honesty with himself and with their counselee and also helps helpers avoid, and manipulate irresponsibly or unethically to the counselee in the interests of satisfying the counselee's own personal needs (Gladding, 2009).

4. Care

Semar is a figure of compassion and guidance for the *Pandawa*. *Semar* is sincere in guiding the *Pandawa* to get out of the problem and find alternative solutions to the problem. This is a manifestation of *Semar's* concern for the *Pandawa* because even though *Semar* is a divine descendant, he does not consider him to be in a high caste. *Semar* threw himself into the real world to become a loyal servant. If implemented in guidance and counseling services, caring is closely related to empathy. Taufik (2012) empathy is an activity to understand what the person is thinking and feeling (observer, perceiver) to the conditions that are being experienced by other people, without the person concerned losing his / her own control. Empathy is also an attribute of the counselor who is urgent and very influential on counseling services (Chung & Bemak, 2002; DeGeorge & Constantino, 2012; Rogers, 1957; Rogers, 1975). Rogers (1961) defines empathy as the counselor's ability to enter the world of the counselee. Empathy is the counselor's ability to share what the counselee feels (Capuzzi & Gross, 2007: 9). Empathy or deep understanding is the counselor's ability to understand the counselee's problems, see through the counselee's point of view, be sensitive to feelings the feelings of the counselee, so that the counselor knows how the counselee feels his feelings (Komalasari, Wahyuni & Karsih, 2011).

The counselor's ability to empathy to counselee is manifested in the following picture:

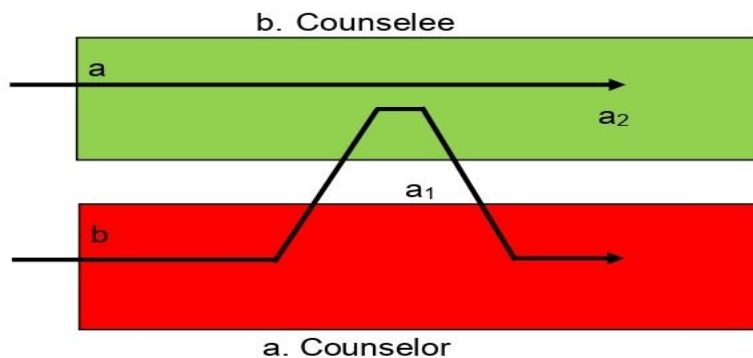


Illustration about Counselor Empathy to Counselee

Explanation:

The picture shows how the counselor is empathetic to the counselor. One time the counselor (a) enters the personal world of the counselee (a1), but he does not change to become a counselee (b). In time he comes out to be himself (a2).

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