TSAQOFAH
Jurnal Penelitian Guru Indonesia

p-ISSN : 2810-0395
e-ISSN : 2810-0042

Terindeks : Dimensions, Scilit, Lens, Semantic, Garuda, Google Scholar, Base, etc

https://doi.org/10.58578/tsaqofah.v4i5.3649

MANAGEMENT PSYCHOLOGICAL WELL-BEING SUNAN KALIJAGA

Management of Psychological Well-Being at Sunan Kalijaga

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Aug 4, 2024	Aug 7, 2024	Aug 10, 2024	Aug 13, 2024

Abstract

This research is motivated by the fact that the younger generation has a fragile mental condition that requires psychological well-being in order to maintain sanity. Sunan Kalijaga is one of the nine saints who became uswah hasanah, a good example that can inspire the younger generation to stay sane in crazy times. The purpose of the research is to examine aspects of psychological well-being in Sunan Kalijaga's works in the present context. This research method uses descriptive qualitative research method. The result of this research is that Sunan Kalijaga is to be a useful human being by way of topo ngrame, doing good in the midst of crowds of people, not being alone on a mountain away from people. Then continued with topo ngeli. Topo ngeli is the teaching of Sunan Kalijaga when he was ngeli or floating in the ocean to meet the Prophet Khidir.

Keywords: Psychological Well-Being, Sunan Kalijaga

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INTRODUCTION

Strawberry generation is a term that is often given to the younger generation today. Strawberry generation originated from a term given by the older generation in Taiwan to the younger generation because it was considered that the younger generation had a fragile mental state. The image of a strawberry that looks beautiful from the outside but is easily destroyed when pressed is considered to describe the condition of the younger generation that looks attractive like a strawberry but is mentally fragile (Effendy, 2024). To stay sane, psychological well-being is needed in order to maintain sanity. Psychological well-being is something that needs to be an important concern so that humans can live their lives happily, calmly and be able to overcome all problems, including other people's problems. Psychological well-being in the literature of psychological studies is known as psychological well-being.

Not only theory, but real examples are also needed in providing role models for today's young generation. Sunan Kalijaga is one example that can inspire the younger generation to stay sane in this crazy era. Apart from being a saint, Sunan Kalijaga was also a healer. In the Patani saga, Sunan Kalijaga was able to treat the King of Patani who had a severe skin disease until he recovered (Chodjim, 2014). It cannot be denied that Sunan Kalijaga lived a life full of great moral values and should be emulated by the next generation of this country. This research question is: What aspects of psychological well-being can be learned from Sunan Kalijaga in his works?

METHODS

The research method used in this research is descriptive qualitative. Because the subject of this research is studies related to Sunan Kalijaga, it can be said that this research uses descriptive qualitative methods. This type of research is literature research. The data sources of this research are manuscripts related to Sunan Kalijaga. The data collection technique used in this research is content analysis technique. The data validation used is data triangulation and theory triangulation. This is done to validate the data so that the data collected or analyzed is free from doubt, and valid. The data analysis method in this research is based on data reduction, data presentation, conclusion drawing and validation (Muftiyanto, 2024).

RESULTS

Preserving the advice transmitted as an example, an example that can be emulated, when Sunan Kalijaga was mischievously tested by Sunan Bonang (Angabei, 1900). The purpose of writing Suluk Seh Malaya is to serve as an example for future generations. Suluk Seh Malaya tells the story of when Sunan Kalijaga was still naughty named Berandal Lokajaya. Berandal Lokajaya was tested by Sunan Bonang. Berandal Lokajaya was tested because he was very naughty. The brat Lokajaya repented and met Sunan Bonang. Lokajaya failed to rob Sunan Bonang, then repented and became Sunan Bonang's student.

Sunan Bonang has the karomah of folding the distance between Java and Mecca in the blink of an eye (Cakradiningrat, 1864). Melaya samya merema aja awalang ati sakedhap prapeteg Kakbah (Padmasusastra, 1924). Which means Malaya or Raden Sahid close your eyes for a while don't worry, strengthen your heart for a while until Kakbah. To sharpen Lokajaya's inner eye, Lokajaya was tested with various practices by Sunan Bonang including waiting for Sunan Bonang's staff for three years. Shaykh Malaya began to study with Sunan Bonang by meditatively waiting for Sunan Bonang's cis or small stick, waiting in a place where he could not be left.

Then continued with tapa ngidang, practicing disguise like a deer, eating and sleeping upside down like a deer. Then Lokajaya or Raden Sahid was asked by Sunan Bonang to go to Mecca and study with Prophet Khidir. By Prophet Khidir Raden Sahid was given advice. Sunan Kalijaga's self-development was carried out by studying religion from the phase of Brandal Lokajaya until he became Sheikh Malaya and then reached the phase of Sunan Kalijaga. Sunan, tiyang engkang ndereke sunahe Kanjeng Nabi, one who follows the sunnah of the Prophet Muhammad. Kalijaga means "Qodli Zaka", which means Intelligent Judge or Intelligent Chief. The goal of Sunan Kalijaga's life was to become a useful human being by topo ngrame, doing good in the midst of crowds, not being alone on a mountain away from people. This was followed by topo ngeli. Topo ngeli is the teaching of Sunan Kalijaga when he waded into the ocean to meet the Prophet Khidir.

DISCUSSION

According to Ryff, psychological well-being is the use of the term mental health of a person based on the fulfillment of positive psychological functioning criteria. Psychological well-being is a person's healthy psychological state characterized by the functioning of positive

psychological aspects in the process of self-actualization. Ryff builds aspects of psychological well-being such as self-acceptance, positive relationships with others, independence, environmental mastery, meaning of life, and personal growth (Ryff & Keyes, 1995).

There are six aspects of psychological well-being: First, the purpose of life. Someone who has a purpose in life and a direction in life will feel more confident, so that they will make their past life and present life into something meaningful. Second, self-acceptance. Self-acceptance is the existence of self-confidence so that it can accept itself under any circumstances, both past and future life. With the past, it is a key to the successful achievement of psychological well-being. Third, independence. The aspect of independence is the ability to determine one's own destiny. Independent individuals are able to withstand social pressure, regulate behavior from within and evaluate themselves according to personal standards. Independent individuals are able to self-actualize and have full confidence and, thus, can achieve satisfactory achievements. Fourth, positive relationships with others. A positive relationship with others is a person's ability to create a positive relationship with others. Fifth, mastery of the environment. Sixth, personal development.

Regarding the name Sunan Kalijaga, there are different opinions whether it is of Arabic, Chinese or Javanese origin. There is also an opinion that the name Kalijaga comes from an Arabic word adapted to the Javanese language, namely the word "Kodli Zaka" which means "wise judge" or "wise ruler". This is because Sunan Kalijaga was famous during his lifetime as a figure who adjudicated all disputes between Demak kings who quarreled and fought. In the case of Siti Jenar, Sunan Kalijaga became the judge. Some argue that the name Kalijaga comes from the Chinese word Mas Said, and his first name comes from the word "Oye Sam Ik" and is pronounced Said in Javanese. Raden Saeed or Raden Sahid. Raden Sahid was the son of the Duke of Tuban Aria Wiratikta (Sahid, 2023).

Raden Sahid was known for robbery with the nickname Brandal Lokajaya, although the proceeds of his robbery were distributed to the poor. Lokajaya, Loka means famous for being powerful, jadug and Jaya means menangan, which means famous for always winning (Sastradihardja, 1968). This was not acceptable to Raden Sahid's father, Adipati Tuban Aria Wilatikta. If a passer-by was mugged, it happened that one day in the middle of the wilderness Lokajaya was surprised to see someone walking. The person who was walking was Sunan Bonang, so he met Sunan Bonang. Sunan Bonang was about to be robbed by Lokajaya. Sunan Bonang unleashed his magic, Sunan Bonang transformed himself into four humans,

becoming five with Sunan Bonang. All of them looked the same and surrounded Lokajaya. Lokajaya lost and repented and then went to Sunan Bonang (Lokajaya, 2009), another version states that he went to Sunan Gunungjati. Sunan Gunungjati then tested Lokajaya by keeping a stick, because Lokajaya was able to keep the stick for three years. So Lokajaya was blessed to become Sunan Kalijaga. Sunan Kalijaga who liked traveling had a dialogue with Sunan Bonang, "Jenenga Seh Malaya, sira melaya maune which means name yourself Sheikh Malaya because you used to travel a lot", said Sunan Bonang. (Kalidjaga, 1975) It can be concluded that the transformation of Raden Said is Raden Said became Lokajaya, Lokajaya became Sunan Kalijaga, Sunan Kalijaga became Sheikh Malaya.

Sunan Kalijaga's songs include Lir-ilir, Kidung Rumekso Ing Wengi, Gundul-Gundul Pacul, Tak Lelo-Lelo Ledung, Turi-Turi Putih. Meanwhile, the works of Sunan Kalijaga's book Serat Suluk Linglung and Serat Dewa Ruci. The original Serat Dewa Ruci was translated into Javanese for the first time by Sunan Bonang, Sunan Bonang was the teacher of Sunan Kalijaga. Thus, Serat Dewa Ruci is not an original work of Sunan Kalijaga (Sastroamidjojo, 1961). Serat Suluk Linglung is actually part of the translation of Kitab Duryat, translated by Kyai Iman Anom. Kitab Duryat is currently held by Eyang Tini, a descendant of Sunan Kalijaga, at Ndalem Notobratan Kadilangu Demak. Kitab Duryat contains descriptions of Surah AlFatihah, Pupuh Dhandanggula Bermara Ngisep Sari, Kasmaran Branta, Pupuh Durma, Kinanthi and The Prophet Khidir. The Book of Duryat also contains medicine in the style of wisdom. There are also relics of Sunan Kalijaga's ontokusumo vest and kyai carubuk kris.

Reading the stories of heroes, including Sunan Kalijaga as a cultural hero, can give hope in the midst of crisis. Psychologically, having positive expectations is very important to improve psychological well-being. Positive expectations can affect productivity. The higher the positive expectation, the lower the possibility of experiencing anxiety and depression. Sunan Kalijaga's life story and teachings can inspire as a struggle.

Sunan Kalijaga is one of the nine saints whose name is most famous among the people. This is because Sunan Kalijaga is said to be the only wali who was the most successful and a complete human being. Besides being a preacher, Sunan Kalijaga was an artist, culturist, politician, Sufi, philosopher and scholar. Sunan Kalijaga was very good at getting along in all walks of life and at all levels, ajur ajer water flowed. So Sunan Kalijaga was very famous during his lifetime, famous among the nobility, the priyayi and even among the common

people (Hasyim, 1974). The popularity of Sunan Kalijaga was greatly influenced by several literary works related to the existence of Sunan Kalijaga. Literary works related to Sunan Kalijaga include Lir ilir, Kidung rumekso ing wengi, Suluk Linglung, Serat Lokajaya, Serat Dewa Ruci, Serat Seh Malaya, Serat Kaki Walaka, Serat Purwojati, Serat Kidungan (Kalidjaga, 1975).

Well-being itself can be interpreted as an individual's evaluation of himself personally and socially. The more an individual prepares himself and his social conditions, it can be said that the individual also has a good state of well-being (Schmutte and Ryff 1997). There are two approaches to studying well-being, namely hedonic and eudaimonic. The hedonic approach describes well-being as the way individuals subjectively minimize unpleasant or painful experiences and can obtain pleasant experiences as much as possible. The hedonic approach is the basis for the term subjective well-being which is defined as an individual's evaluation of his or her overall life cognitively and followed by feelings of satisfaction or dissatisfaction based on this assessment (Keyes, Shmotkin and Ryff 2002).

The eudaimonic approach emphasizes more on how self-realization in achieving well-being by accepting himself positively, being satisfied with his life and having optimism regarding his development in a better direction (Ryff and Burton 2008). The eudaimonic approach is more of a foundation in the terminology of psychological well-being, which is defined as the efforts of individuals to improve themselves and be able to fulfill their potential, which is reflected in the existence of life goals and meaningfulness of life, being able to overcome problems and being able to show ideal efforts to achieve life goals. From this understanding, the main core of individual psychological functioning is personal development and life goals (Singer and Ryff 1996).

Sunan Kalijaga had a flexible personality, approaching people in a subtle and friendly way, teaching ajur ajer running water which eventually made people happy with Sunan Kalijaga's way of preaching. Sunan Kalijaga's flexible and friendly preaching will always be remembered by many people. Sunan Kalijaga was a Qur'an memorizer, in one week Sunan Kalijaga memorized the Qur'an. All of Sunan Kalijaga's students were Qur'an memorizers. The efficacy of khatam Al-Qur'an in one week includes attracting the course of sustenance, the face looks radiant, longevity, bringing all that is desired both worldly and ukhrowi desires (Alam, 2012).

CONCLUSION

Raden Sahid's life phase from Brandal Lokajaya to Sheikh Malaya then to Sunan Kalijaga. Then Sunan Kalijaga produced works in the form of songs and books is evidence that Sunan Kalijaga had good psycholigical well-being. Good psycholigical well-being is based on eudomonic teachings, which means being happy if you can be a useful human being for others, useful. If something is deemed deviant and inappropriate, it will try to explore the root of the problem first (ngeli) to then be parsed and resolved in a way that fosters goodness according to its capacity. This is what is called real sholeh, real good, ajak-ajak ing ndalem kebagusan, inviting in the way of goodness.

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