



Proactive Coping Among Javanese Adolescence

Kartika Nur Fathiyah^{1b}

Department of Psychology, Faculty of Education and Psychology,
Yogyakarta State University, Jalan Colombo No1 Karangmalang, Yogyakarta, Indonesia
kartika@uny.ac.id

Abstract. This research is motivated by the importance of problem coping skills in adolescents, including adolescents in Javanese culture. The latest view shows that coping is done before a stressor appears called proactive coping. Javanese culture is very rich in values that teach proactive coping to the community including adolescents. The purpose of this study is to explore Javanese adolescents' proactive coping and how Javanese cultural values about efforts to overcome future problems through current behavior (proactive coping) are understood and applied by Javanese adolescents. Exploration was carried out by giving open questionnaires which consist of four questions to 165 respondents. The results showed that proactive coping tends to not develop optimally among teenagers in Javanese culture. In general, adolescents in Javanese culture believe that positive behavior in the past has an impact on the conditions experienced today, but on the other hand, most do not clearly understand the problems that will be faced in the future. As a result, proactive coping among Javanese adolescents have not been carried out optimally

Keywords: proactive coping, Javanese, adolescents

1 Introduction

Adolescence is a time full of problems. The problems arise partly because of changes from childhood to adolescence. This transition raises a variety of pressure both internally and situationally [1]. Various problems faced by adolescents make this period seen as a critical period of mental health [2] that pose obstacles in all aspects of adolescent life and in their adult years ([3]. How adolescents react to and cope the problem has a very important role in solving adolescent problems [4].

Strengthening the capacity of adolescents in coping with problems and stress so far tends to be limited to reactive coping. This means that adolescents are encouraged to be able overcome the problem if there are problems. Coping is only done when or after stress arises. A recent view shows that coping can be done before stressors arise, this type of coping is called proactive coping [5]. According to Ouwehand, de Ridder, and Bensing [6] proactive coping is a person's effort to prevent the emergence of potential stress so that difficulties can be overcome properly. Proactive coping is done before real events that present difficulties occur [7]. This is done in the form of gathering various resources, maximizing profits, building factors that strengthen crisis resilience, developing and exercising self-capacity for maximal personal gain in the

future [8]. In proactive coping, stress is seen as a useful and positively managed challenge for individual self-development [7]. Through proactive coping, anticipation is done as early as possible so that various problems can be prevented.

Judging from its development, adolescents are at the stage of formal operational thinking. The ability to think abstractly and anticipatively, as well as an understanding of the causes and consequences of current actions on the future are understood by adolescents [9]. Along with cognitive development, adolescents have also begun to develop future orientations that are more complex and perceptive [10] than before.

The concept of proactive coping arose and was widely developed in the West. Psychology which is local in Western culture has been claimed as a universal science of psychology. As a result, the use of Western psychology to map reality in different cultures actually creates a false understanding and erroneous construction of reality ([11]. According to Markus and Kitayama [12], western culture tends to emphasize independence where individuals tend to prioritize their own interests and are oriented towards personal goals. Whereas eastern culture, in this case Javaneese culture tends to emphasize interdependence that is oriented towards others in order to realize social harmony.

Javaneese values that are applied by individuals and Javaneese people in their daily lives give birth to individual and group understanding of life phenomena, facts, and events that contain meaning [13]. The concept of proactive coping that has existed so far needs to be reviewed by looking at the reality of its application in Javaneese culture through a deeper exploration of proactive coping behavior carried out by people in Javaneese culture in this case to adolescents.

Javaneese society in Yogyakarta, a province in the middle of Java island, Indonesia, has an advanced and very complex culture that teaching noble values in behaving to create a harmonious life between individuals and environment [14]. Some of the values taught reflect the teachings to prepare a good future through current positive behavior. The author's search for a variety of Javaneese top advices these called *pitutur luhur* as outlined in the book compiled by Sumodiningrat and Wulandari [14], it is found several concepts that reflect the existence of proactive coping which can be seen in table 1.

Table 1. Several Javaneese culture concepts that reflected of Proactive Coping

Statements	Meaning
<i>Eling lan waspada</i>	The importance of remembering and being vigilant in life. Realizing the gift of life and remembering that life is not eternal because it will return to God as the creator. Besides, it is taught to always pay attention to all the natural signs that are nearby
<i>Nandur kebecikan, males budi</i>	everyone must always try to plant kindness and repay kindness given by others.
<i>Sapa gawe bakal nganggo</i> <i>Sapa nandhur bakal ngundhuh</i>	If someone does good, he will reap goodness. Conversely, if someone does bad, he will harvest badness.
<i>Tepa sliro</i>	A person should treat others as he wants to be treated. If someone likes to be treated by other people well, he must also be good to others and vice versa.
<i>Tuna satak bathi sanak</i>	Life is considered as a transaction / trade for profit both now and in the future. Profits do not have to

	be realized in the form of money or material but can be in the form of increasing relatives or friends.
<i>Urip tulung tinulung</i>	Individuals are expected to complement and help each other to meet their individual needs.
<i>Aja ndisiki kerso</i>	Every human being must strive and try his best, even though the decision or destiny is in the hands of the Almighty God.
<i>Aja nglalekake jejereng manungsan</i>	humans cannot live alone in the world. He lives with the natural environment and other creatures. In addition, he also acts as a creature of God who must serve Him.

Table 1 shows the teachings of Javanese culture which explains that basically a person will reap based on what he has done (*Sapa nandhur bakal ngundhuh*). Good that is done by someone will get a return of goodness and vice versa badness will also reap evil in the future. To gain good fortune in the future, it is hoped that individuals build positive relationships with nature and others, help and understand and always surrender to God as the Creator and as a place of return. The philosophy taught reflects the concept of proactive coping which emphasizes the importance of current actions to benefit in the future. It is obtained through efforts to build resources in the form of goodness, positive relationships with the environment, as well as submission to God. The benefits are not only material benefits, but also a sense of peace and friendship.

Javanese culture has a good view of the future termed *paraning dumadi*. Human goals include world goals and final goals [15]. The world goal is *hamemayu hayuning bawono*. This means that humans in their lives must aim to preserve life, both personal, with others and the surrounding environment. The destination is the afterlife called *paran*. Everyone will go to *paran*. This is called *manunggaling gusti*. The journey of life from *sangkan* to *paran* through several stages, namely a) *metu* (birth), b) *manten* (marriage), c) *die* (death). In every trip, everyone is expected to show positive behavior through harmony with themselves, others, and the environment to achieve the goal of life called *paran (akherat)*. The existence of *paran* in the form of *manunggaling gusti* which means the return of humans to the presence of God.

The purpose of this study is to explore adolescents' proactive coping and how Javanese cultural values about efforts to overcome future problems through current behavior (proactive coping) are understood and applied. The results of this study are expected to be used as a reference for policy making regarding the handling of adolescent problems, referencing adolescent counseling, and developing the capacity of adolescents to deal with the various dynamics of life now and in the future.

Research Questions

What do proactive coping tendencies among adolescents in Javanese culture:

- What are the problems faced by adolescents in Javanese culture today and do they believe that the current problems are caused by the behavior done before?
- What are adolescents' views about the future and problems that are expected to be faced in the future?
- What are adolescents' current efforts to overcome problems in the future?

- d. How Javanese cultural values about efforts to overcome future problems through current behavior (proactive coping) are understood and applied by adolescents in Javanese culture today?

2 Method

2.1 Research Design

This study tries to photograph the proactive coping tendencies among Javanese adolescents using a qualitative approach. Data is collected by asking respondents to write their own reflections on the problems faced today, the role of previous behavior in the emergence of current problems, views about the future and problems that are expected to be faced in the future, current efforts to overcome problems in the future, and self-perception of Javanese cultural values that influence coping problems in the future. The data obtained were analyzed for content to find themes that emerged and then each theme was explained qualitatively.

2.2 Participants

The respondents of this study were 165 adolescents who identified themselves as Javanese and lived in Sleman Regency, Yogyakarta. Subjects were taken purposively with the following criteria: 1) adolescents aged 13-15 years, 2) living in Sleman Regency, 3) identifying themselves as Javanese and 4) willing to be involved in research. The initial selection to get the criteria for adolescents who identify themselves as Javanese is to ask whether Javanese and the reasons for the answers given.

2.3 Data Collection Tool

The research instrument is an open questionnaire to reveal the problems faced by respondents today, the role of previous behavior towards the emergence of current problems, views about the future and problems expected to be faced in the future, current efforts to overcome problems in the future, and perceptions themselves about the role of Javanese cultural values that affect the resolution of problems in the future.

2.4 Procedure

Data collection was carried out by giving open questionnaires to 165 adolescents who identified themselves as Javanese. Written informed consent was obtained from all participants and the researchers assured them that all information obtained would be kept confidential. The participants were given food and gifts as a token of their time and cooperation. In addition, free counseling offers are given to participants verbally if they need help in overcoming the problem at hand. The participants were asked to write their answer on the provided paper without any intervention. After collecting data from

the questions, data were analyzed in content to find emerging themes, and then explained and reinforced by findings from in-depth interviews.

3 Findings

By analyzing the respondents' reflections, the researcher found major themes that were conveyed. Details of the major themes presented can be seen in table 2.

Table 2. Major themes and Subthemes Extracted

Major themes	Themes	Subthemes
Recent Problems	Family setting problem	parents' disharmony, conflicts with parents, financial problems, sibling rivalry
	School setting problems	academic related stress, bully from peers, hard and uncomfortable teachers, competition with relatives, and too long study hours
	Community problems	unfavorable views from neighbors towards respondents
Coping of recent problems	Non adaptive coping (there has been no attempt to solve the problem by focusing on solutions)	Patient, ignoring the problems, relaxed, & silent
	Adaptive coping (there has been attempt to solve the problem by focusing on solutions)	hard learning, telling BK teachers asking friends, building relationships with others, fixing problems
The positive past behavior that has impact on current problems solving	do good to friends, building enjoy friendship, learning perseverance	
The current problem is caused by the behavior carried out before	Bad academic performance, and no money	Lazy, bad management of time Wasteful
Future problem	Have no idea (most respondents), financial problem, difficult to find work and further education, much competition, and Obstacles in achieving goals	
Current coping to cope future problems	Saving money, do good to others, study and work hard, and building good friendship	
Javanese cultural values are believed to influence future coping problems	Almost all respondents didn't know Javanese culture noble, but they try to have good behavior to reach the goal	

Based on thematic analysis, the researchers concluded that proactive coping in adolescents in Javanese culture tended to not develop optimally. This can be seen from the answers of respondents who mostly do not know the problems that will be faced in the future and do not know what coping strategies are currently done to solve problems in the

future. However, there were also some respondents who were able to identify problems in the future, namely financial problems, difficulty finding employment and further education, a lot of competition, and obstacles in achieving goals. Proactive handling by respondents to overcome various problems that arise include saving, doing good to others, studying and working hard, and building friendships with others.

Although not yet developed optimally, the tendency of Javanese adolescents to tackle problems proactively is also evident from respondents' recognition that what is experienced now is also determined by past behavior. This was revealed from the respondents' statement that the poor academic achievements today were due to laziness in learning and the inability to manage time in the past. Respondents also said that the lack of money today is because of their wasteful in the past. The proactive coping tendency also arises from respondents' awareness that good behavior in the past for example does good to friends, build pleasant friendships, and study hard had positive impact to the benefits gained today.

Most respondents said that friendship contributes the most to solving current problems. A respondent said, when he ever lent money to a friend who really needed money, it turns out that when he needed it, he could get help easily. In addition, the perseverance of learning that is usually done also has an impact on the ease of working on the questions during the exam.

The coping most used by respondents is reactive coping. Namely coping is done when or after the problem comes. Problems faced by Javanese adolescents are varied. The sources of problems are family, school, and community. Adolescents problems in the family setting include parental relations disharmony, conflicts with parents such as being prohibited from playing cellphones or motorbikes, one or both parents are authoritarian, financial difficulties, and rivalry with siblings.

Problems faced by adolescents in Javanese culture related to school are academic stress, bullying from peers, authoritarian and uncomfortable teachers, and too long study hours. As for the problem that came from the community was the poor view of the neighbors towards the respondents.

Coping strategies expressed by most respondents to overcome problems are patience, ignoring problems that arise, being relaxed, and being quiet. This coping, according to researchers, is less adaptive because there are no efforts of teenagers to solve problems by focusing on solutions. However, some adolescents also showed adaptive responses including studying hard when there was difficulty understanding material, consulting teacher guidance and counseling when faced with problems, asking friends for help, building good relationships with others, and fixing problems.

Although adolescents are identified as Javanese, they admit that they lack understanding of the teachings of Javanese culture in facing life, especially facing challenges in the future (proactive coping). According to respondents, Javanese culture which has been taught in Javanese subjects is limited to memorizing languages and stories but is not manifested in daily life. In addition, according to respondents, Javanese language lessons taught by teachers in schools are considered less attractive.

4 Discussion

Research results show that proactive coping among adolescents in Javanese culture tended to not develop optimally. This is evident from the general tendency of

respondents who are less able to explain the problems faced in the future and the inability of Javanese adolescents to explain coping strategies that are currently carried out to overcome problems in the future. The inability of adolescents to describe problems in the future is due to the fact that respondents are in the early stages of adolescent development (13-15 year). Along with cognitive development, adolescents have also begun to develop future orientations that are more complex and perceptive [10]. The stage of age development which is still in the early adolescent stage makes the future orientation owned is not too mature so that the perspective on problems in the future is still limited.

Javanese culture is very rich in providing values related to proactive coping (efforts to solve future problems through current behavior). This is manifested in the form of guidance, tradition, ceremony, and daily behavior [14]. Although adolescents identify themselves as Javanese because born and speak in Javanese, their understanding of the importance of proactive coping to overcome problems based on the teachings and values of Javanese culture is very limited. The understanding that Javanese adolescents held about proactive coping is more influenced by general views about life. Not derived from the values of Javanese culture local wisdom. The development of science and technology makes the dissemination of information throughout the world take place very quickly, thus driving the process of globalization in all aspects. Life values based on local wisdom, including Javanese local wisdom is increasingly eroded [16].

Limited understanding of adolescents about Javanese cultural values, especially those that teach various current efforts to overcome future problems (proactive coping) because they rarely get this information. According to respondents, Javanese culture taught in schools through Javanese subjects is limited to memorizing language and art but not teaching cultural values that can be applied to real life. This condition is also supported by the unattractiveness of teaching Javanese cultural values by teachers in schools.

According adolescents in Javanese culture, the problems that often experienced by adolescents are academic-related stress and bullying in schools. Wilks)[17] described academic stress as a condition in which students experience helplessness and adaptation problems because they have very high academic demands, but their capacity to deal with is limited. Supposedly, if adolescents can apply the Javanese culture value about *sapa nandhur bakal ngunduh* which means that the results determined earlier efforts certainly academic stress does not occur. When the burden and assignments of the school are prepared early on, the stress will not arise because it has been done before without waiting for the assignments to pile up. Bullying among students can also be avoided if students at school apply the Javanese cultural values about *tulung tinulung* that means help each other, and *tepo seliro* that means treat others as he or she wants to be treated.

It is recommended for various parties, both teachers, schools, and families to be able to transmit positive values, especially about proactive coping among Javanese youth through a variety of fun activities. This can be taught through play activities or telling stories by assisting interesting media such as films, animations, and images.

Follow-up studies must be carried out to investigate how local wisdom that contains the core values of proactive handling is most effective to learn and implement. It should also be noted that in this era of globalization and digitalization, proactive

handling is based on rich local values, although significant, but we cannot avoid the influence of modern values..

5 Conclusions

Proactive coping tends to not develop optimally among teenagers in Javanese culture. In general, adolescents in Javanese culture believe that positive behavior in the past has an impact on the conditions experienced today, but on the other hand, most do not clearly understand the problems that will be faced in the future. As a result, proactive coping have not been carried out optimally.

Respondents who have understood the problem in the future said that the problems to be faced are financial problems, difficulties in finding work and further education, as well as facing many competitions and obstacles in achieving goals. Overcoming proactivity includes saving money, doing good with others, studying and working hard, and building friendships. Javanese cultural values that teach about proactive handling according to respondents are not well understood because of the limited information obtained from various parties regarding this matter.

6 Limitations

There are several limitations of this study. Judging from the subject, the subject of adolescents used is in the early stages of adolescence. In terms of cognitive development, early adolescents have cognitive development that is not yet optimal. It caused the picture of the future and future problems to be not well understood. Thus, the proactive coping experienced is influenced more by developmental factors than cultural factors. In addition, in terms of research settings, location choosed in one selected location, not randomly representing all regions in Yogyakarta. It is possible that the results of the study did not represent Javanese culture in Yogyakarta in general

7 Suggestions

It is recommended for further research to take the subject of adolescents at various phases. Thus, a comprehensive picture of proactive coping can be obtained in adolescents. In addition, further research is suggested to examine how the transmission of Javanese cultural values in introducing proactive coping. So, it can be seen the dynamics of the process and the factors that play a role in instilling cultural values. Research to develop media or socialization strategies for the introduction of Javanese cultural values to shape positive behavior in adolescents also needs to be carried out so that Javanese cultural values can be internalized and manifested in everyday behavior.

References

1. E. Frydenberg, *Adolescent Coping: Theoretical and Research Perspectives*. London & New York: Routledge, 1997.

2. D. Rickwood, F. P. Deane, C. J. Wilson, and J. Ciarrochi, "Young people's help-seeking for mental health problems," *Aust. e-Journal Adv. Ment. Heal.*, vol. 4, no. 3, pp. 218–251, 2005, doi: 10.5172/jamh.4.3.218.
3. J. Breslau, M. Lane, N. Sampson, and R. C. Kessler, "Mental disorders and subsequent educational attainment in a US national sample," *J. Psychiatr. Res.*, vol. 42, no. 9, pp. 708–716, 2008, doi: 10.1016/j.jpsychires.2008.01.016.
4. M. J. Zimmer-Gembeck and E. A. Skinner, "Adolescents coping with stress: development and diversity," *School Nurse News*, vol. 27, no. 2, pp. 23–28, 2010.
5. E. . Greenglass, "Proactive coping, work stress, and burnout," *Stress News*, vol. 13, no. 2, pp. 1–4, 2001.
6. C. Ouwehand, D. T. D. de Ridder, and J. M. Bensing, "A review of successful aging models: Proposing proactive coping as an important additional strategy," *Clin. Psychol. Rev.*, vol. 27, no. 8, pp. 873–884, 2007, doi: 10.1016/j.cpr.2006.11.003.
7. R. Swarzer and S. Taubert, "Tenacious goal pursuit and striving toward personal growth: Proactive Coping," in *Beyond Coping: Meeting Goals, Visions, and Challenges*, E. Fredenberg, Ed., London: Oxford University Press, 2002, pp. 19–35.
8. L. G. Aspinwall and S. E. Taylor, "A stitch in time: Self-regulation and proactive coping," *Psychol. Bull.*, vol. 121, no. 3, pp. 417–436, 1997, doi: 10.1037/0033-2909.121.3.417.
9. R. A. Sanders, "Adolescent Psychosocial, Social, and Cognitive Development," *Pediatr. Rev.*, vol. 34, no. 8, pp. 354–359, 2013, doi: 10.1542/pir.34-8-354.
10. J. E. Nurmi, "How do adolescents see their future? A review of the development of future orientation and planning," *Dev. Rev.*, vol. 11, pp. 1–59, 1991, doi: 10.1016/0273-2297(91)90002-6.
11. G. Misra and A. K. Mohanty, *Perspectives on Indigenous Psychology*. New Delhi: Concept Publishing Company, 2002.
12. H. R. Markus and S. Kitayama, "Culture and the self: Implications for cognition, emotion, and motivation," *Psychol. Rev.*, vol. 98, no. 2, pp. 224–253, 1991, doi: 10.1037/0033-295X.98.2.224.
13. C. Casmini, "Kecerdasan emosi dan kepribadian sehat dalam konteks budaya jawa di Yogyakarta," Universitas Gadjah Mada Yogyakarta, 2011.
14. A. Sumodiningrat, G & Wulandari, *Pitutur Luhur Budaya Jawa*. Yogyakarta: Penerbit Narasi, 2013.
15. A. Purwanti, "Pengetahuan tentang Konsep Sangkan Paran dalam Kawruh Kasampurnaning Ngaurip," Universitas Indonesia, 2008.
16. Budiyo and Y. A. Feriandi, "Menggali Nilai Nilai Kearifan Lokal Budaya Jawa Sebagai Sumber Pendidikan Karakter," *Pros. Semin. Nas. Bimbing. dan Konseling*, vol. 1, no. 1, pp. 92–103, 2017, [Online]. Available: <http://prosiding.unipma.ac.id/index.php/SNBK/article/view/116>
17. S. E. Wilks, "51-733-1-Pb," vol. 9, no. 2, pp. 106–125, 2008.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

