



Representation of Javanese Male Characters in Facing Mental Health on *Serat Panji*

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Abstract. Mental health problems experienced by the young generation today are a crucial problem. Many teenagers experience anxiety, stress, obsession, and some even commit suicide. The causes of these problems are family problems, friendships, and the negative impact of technology which has resulted in generation-Z preferring to live in cyberspace. They have difficulty communicating with parents and friends in the real world so that when they experience stress or heavy mental burdens they cannot find a way out. Therefore, this research seeks to find role models for how to deal with stress and achieve mental health in *Serat Panji*. Panji is a hero character who experiences various kinds of problems both psychologically and sociologically, but this character is able to overcome his problems by surrendering to God, remembering God, looking for other activities, getting support from his family, and finally being able to get out of the mental problems he is experiencing. Furthermore, this research aims at describing the concept of psychomemory in Panji's story to overcome problems and how it is relevant to mental health problems in students. This research uses psychomemory theory which focuses on the responses and values that Panji characters make to literary works in Panji fiber when dealing with trauma, suffering and psychological problems. The qualitative method is used with an ethnographic approach for this research due to role models and the solution was applied to Faculty of Language and Arts (FBS) of State University of Surabaya (Unesa) students as representatives of the Generation Z.

Keywords: Psychomemory, *Serat Panji*, Mental health, Generation-Z.

1 Introduction

The Panji story is a *serat* (folklore tale) that contains original Indonesian stories that appeared in the 12th century and spread throughout the world, including in Thailand, Vietnam and Myanmar. *Serat* manuscript is characterized by its content which contains many religious issues, such as issues of jurisprudence (fiqh), faith (aqidah), morals (akhlak), theology (tasawuf), and Sufism [1]. *Serat Panji* came from oral stories in East Java and composed by the recipient community into various forms of other arts, such as fine arts, literature and performances. In general, this *serat* tells the story of two characters. The crown prince of the Jenggala Kingdom that is Raden Panji, also known as Kudawaningpati or Inu Kertapati. While Galuh Candrakirana or Dewi Sekartaji is the daughter of the Daha or Kediri *kedhaton* (city-state or

principality). Panji and Sekartaji had been introduced to them by their parents since they were little. *Serat panji* has various versions, however this article refers to Panji Kuda Narawangsa version. In the version "Panji Kuda Narawangsa" tells the story of Panji who was abandoned by Sekartaji and it focuses more on the stage that Panji must fight against adversity.

The main elements in Panji tale are adventure, disguise, and romance. Almost every Panji story tells about an odyssey to find Dewi Sekartaji. The disguise carried out by Panji in the search for Dewi Sekartaji did not yield results. This caused Panji to feel anxious and guilty. He then felt that Sekartaji's disappearance was his fault. Because of Nilaprabangsa's grudge and anger towards him, Panji had to lose Sekartaji. Even Panji had delusions, he saw Tamijaya as the Goddess of Beauty. Punakawan and his servants tried to comfort him, but Panji was still alone in his grief. Until finally surrendered to God, he rose up and entered the world of politics as an effort to release stress.

The concept of psychomemory is a combination of psychoanalytic theories associated with memory. Psychoanalysis itself is a theory and therapeutic method [2]. Some literary works involve the reconstruction of memory by characters when reunderstanding past events. Psychomemory theory expands on the parameters of literary trauma theory by stating that extreme experiences foster a wide variety of responses and values [3]. Psychomemory is a critical theory that pays attention to the representation of human suffering and wounds, both literally and metaphorically, both personally and communally [4]. In addition to that, mental health is also currently one of the issues that is quite widely discussed because it affects a person's physical health in carrying out daily activities.

Regarding mental health issue, school teachers, friends, and parents are in the best position to recognize and support young people suffering from mental health issues. There is an article Sukreni Balinese Girl in the Psychomemory Perspective of Literary Feminism: The Stigma of Madness as an Expression of Women's Trauma [5] which states that interpersonal violence results in post-traumatic syndrome after experiencing a traumatic event resulting from patriarchal dominance. A lot of researches have been done on the puppet, one of which is research [6] "Character Wayang Timplong of Panji Asmarabangun Figure and its Relevance to the Pancasila Students' Profile". This research analyzes what are the visual meanings and character education values contained in the puppet Timplong, the character of Panji Asmarabangun and its relevance to the Pancasila Student Profile. Another research on Panji [7] is entitled "Reconstruction of Children's Character Values in Lahire Panji Laras Plays at the Malang Puppet Show". This study describes, analyzes the presentation structure, and character education values in the Malang mask puppet performance of Lahire Panji Laras to be reconstructed in early childhood learning based on local wisdom.

The element of novelty in this study is to analyze Panji with psychomemory theory. The use of psychomemory theory has indeed been done but applied to a different object, namely the story of Sukreni Gadis Bali. *Serat Panji* is generally researched for its heroism, and character value, but in this study the analysis of Panji's character focuses on psychological problems, trauma, and depression when losing

Dewi Sekartaji and then how Panji can rise from adversity. The solution applied by Panji when experiencing depression was applied to FBS students who had similar psychological problems.

2 Methods

The research method used is action research. This research approach uses a qualitative approach because the researcher wants to process data with a natural background, and utilize data collection techniques by means of observation, interviews and documentation. The method used in this study is the Ethnographic method. The ethnographic method [8] is a study to describe culture as it is. This method seeks to study cultural events that present the subject's view of life as an object of study. The field data in this study is a description of the concept of psychomemory in the banner story to overcome mental health problems in students. According to [9] the ethnographic method is a qualitative research procedure to describe, analyze, and interpret elements of a cultural group such as behavior patterns, beliefs, and language that develop over time. The subject of this research is a story in the banner fiber and BK lecturers or the Unesa PPKS task force who are authorized to handle mental health cases in Unesa students. Determining the research plan The research plan starts from analyzing the pennant fibers using psychomemory theories and explaining how the pennant character copes with the mental health he experiences as initial data. Followed by compiling questionnaire and interview instruments about student problems and how relevant the initial data is to the mental health of today's students. The data was analyzed and FGD with student representatives.

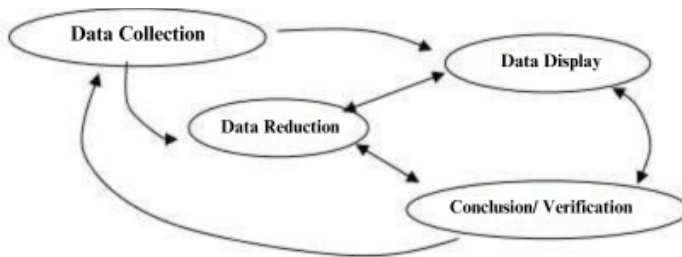


Fig. 1. Miles and Huberman's Interactive Model Data Components

The stages of this research include data collection, data display, data reduction and conclusion/verification as seen at Figure 1 above [10]. The data collection starts from data reduction which is then displayed to make it easier to classify, the data that has been obtained is then drawn conclusions and verified. Data were obtained from the results of interviews, questionnaire observations and documentation studies. Eventually, the data was analyzed using psychomemory theory that identifies how to respond to mental health from the experience that has been passed and what steps have been taken as a form of improvement.

3 Results and Discussion

Javanese male characters who are respected in dealing with mental health problems have certain characteristics that reflect Javanese cultural values and customs. Respected Javanese men usually have great patience. When dealing with mental health issues, it is essential to listen, understand and provide support without rushing or judging with patience. Moreover, wisdom is a valued quality that Javanese men could have, based on their life experience and knowledge they could give good advice. Wisdom also helps in providing a calm and insightful perspective in difficult situations. Gentleness in attitude and speech is an important characteristic as well. A gentle and empathetic approach goes a long way in creating a safe and comfortable environment for those who are experiencing mental problems. In addition to that, honesty is in fact the foundation of a healthy relationship. Respected Javanese men must be able to treat mental health with honesty in their communications, and also be able to provide genuine and unpretentious support.

Furthermore, having courage in facing problems and admitting that mental health problems exist are thought to be respected characteristics. This includes having the courage to seek professional help and supporting others to do the same. Responsible Javanese men will show commitment to help and support others. They understand the importance of their role in supporting the mental health of family and community members. Perseverance in providing support and not giving up easily are traits that are highly valued. Respected Javanese men will continue to accompany and help even when facing difficult challenges. Humility helps in approaching mental health issues with a non-condescending or judgmental attitude. This creates a more open and supportive environment. The culture of mutual cooperation or community cooperation is an integral part of Javanese life. Respected Javanese men will utilize this value to build a network of support and solidarity in dealing with mental health problems.

Not once spirituality plays an important role in the lives of Javanese men. They may use spiritual values and practices to provide moral and emotional support to themselves and others in dealing with mental health problems. The concept of psychomemory is the management of memories about trauma and suffering experienced as a means to determine a better step forward. Trauma causes disorders and reorientation of consciousness, but the values attached to experiences based on individual and cultural factors can change over time. Each individual experiences defense, resistance, utilization, and finally acceptance both internally and externally to the danger experienced [11]. The values and responses of individuals in dealing with psychological problems (mental health) experienced by the characters in the literary work are used as a basis for solving mental problems experienced by Generation Z. Adventure, disguise, and romance are the main elements in Panji tales. Almost every Panji tale tells about an odyssey to find Dewi Sekartaji. The disguise carried out by Panji in the search for Dewi Sekartaji did not yield results. This caused Panji to feel anxious and guilty. He then felt that Sekartaji's disappearance was his fault. Because of Nilaprabangsa's grudge and anger towards him, Panji had to lose Sekartaji. Even Panji has delusions, he saw Tamijaya as the Goddess of Beauty. Punakawan and his servants tried to comfort him, but Panji was still alone in his grief. Until finally surrendered to God, then he rose up and entered the world of politics as an effort to

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WHO states that there are 4 indicators for a person to have a good mental condition, namely 1) able to the potential they have; 2) able to handle stress in daily life; 3) able to work productively; and 4) able to contribute to the society. Facts show that young people aged 15-21 who belong to generation-Z have the worst mental health conditions compared to other generations (kompas.id). It is known that Generation Z is the first generation to grow up with technology and is referred to as digital natives who are very proficient and skilled in using technology. They have grown up with smartphones, the internet, and social media as an integral part of their daily lives. In addition, the characteristics of this generation are able to operate technological devices, communicate through social media, and access and process information quickly and efficiently.

In addition, Tribunjateng.com stated that the college age is the age that is susceptible to the phenomenon of depression that results in suicide. The National Alliance on Mental Illness estimates that nearly 1 in 5 adults experience a mental health problem in the United States. The pandemic situation tends to cause stress which is characterized by the body feeling tired more easily. As a result, they have difficulty in controlling themselves or their minds to see things from a positive point of view. They normalize what they are feeling without the need to find out what the cause is, how to overcome it and what the long-term impact is. If these conditions left unchecked, it will be very dangerous and affect physical health. For this reason, it is very important for Generation Z to maintain mental health so that they can become confident individuals in carrying out life, making decisions, doing good, and even living well to achieve self-actualization.

The solution offered is to take good characters from Panji's story as seen in the psychomemory aspect. Psychomemory in literary works plays a role in analyzing the structure and function of the mind as a result of memories that have been passed and affects behavior in the present. Psychomemory can also be used to describe how characters in a literary work try to overcome mental health problems. Analysis of psychomemory theory by describing suffering, cruelty, and traumatic events that cause anger based on ethics (virtue) [5]. Therefore, psychomemory is used in this study to generate hyperbolic suggestions about the cause of suffering, then help to think of solutions to the suffering and trauma experienced by the reader.

4 Conclusions

Javanese men are considered as respected men if they treat mental health problems very well that is it is combined with various traditional values and characteristics such as patience, wisdom, gentleness and responsibility. With a thoughtful and empathetic approach, they are able to provide significant support and assist in creating an environment that supports recovery and mental wellbeing. Javanese male characters are considered as respected men when they deal with mental health problems with certain characteristics that reflect Javanese cultural values and customs namely, patience, gentleness, honesty which is the foundation of a healthy relationship. Also when they have the courage in facing problems, being responsible, perseverance, respected, humility could be considered as respected men. Not once spirituality plays an important role in the lives of Javanese men. They may use spiritual values and practices to provide moral and emotional support to themselves and others in dealing with mental health problems.

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