



## ***Nrimo in Pandum: Description of Javanese Self-Acceptance After the Family Died***

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### **ABSTRACT**

Nrimo ing Pandum (Attitude of Acceptance) This Javanese philosophy is the attitude of accepting wholeheartedly all the shortcomings of what is done, never complaining. Self-acceptance is one of the most important factors for being happy. a person who can accept himself has a realistic assessment of his potential and a positive assessment of his self-esteem. The individual experiences a severe event after a family member (father) dies. The purpose of this study is to reveal in depth the cultural picture of nrimo ing pandum (self-acceptance) of the Javanese after their family members die. The method used in this research is descriptive qualitative. The design of this research is ethnographic research that reveals aspects of a culture, namely Javanese culture. Data analysis was carried out with three streams of activities that occurred simultaneously, namely data reduction, data display, and verification. The research data were obtained from two Javanese people whose father died in the last three years. Based on data analysis, it was concluded that the process of self-acceptance consists of five stages and the factors that support self-acceptance of the Javanese are; The process of accepting self and circumstances, realistic expectations, social support, influence of success, identification with well-adjusted people, parenting style, and positive self-concept.

**Keywords:** self-acceptance, died, father, father

### **1. Main text**

Self-acceptance is one of the most important factors for being happy. Both are self-acceptance and social acceptance. Self-acceptance is one's ability to see reality as it is, including acceptance of all life experiences, life history, life background and social environment. As stated by Hurlock (2003), "Self-acceptance is the level of ability at which individuals truly reflect their personal qualities and choose to live with those qualities. Self-acceptance is very important, because with awareness of self-acceptance and understanding, a child is able to recognize himself and has the desire to develop himself. Hurlock (Hurlock, 2003) states that someone who can accept himself has a realistic assessment of his potential and a positive assessment of his self-esteem. In social relations, it is rather difficult to adapt to a new environment and develop positive relationships with peers, teachers and the community they meet. In general, they also show low self-acceptance. Often seems distant, shy, insecure, lacks the courage to express his thoughts and is less able to interact in class.

Self-acceptance is important for individuals to live a good life. Chaplin argues that self-acceptance is essentially self-satisfaction, self-quality, self-ability and acknowledging one's own limitations (Astuti & Hastanti, 2021). Self-acceptance also means a situation where the individual has positive self-esteem, recognizes and accepts all that is good or bad in him, and can embrace the past gracefully (Sujaya, 2022). Gani (2022) states that self-acceptance is a process in which individuals accept their own circumstances. The inability to accept oneself can cause emotional difficulties such as uncontrolled anger and depression (Rahmah, 2019). Therefore, individuals must go through a long process to achieve full self-acceptance. Permana et al (2020) there are three indicators of self-acceptance, namely (1) acceptance, (2) self-protection from social stigma, and (3) knowledge and belief in one's abilities. These indicators will later become part of evaluating the success or failure of a person in self-acceptance. From this statement it can be concluded that self-acceptance is a condition where individuals have accepted their weaknesses, both physical, social and spiritual, but still respect the meaning of life with all its benefits.

The above statement is supported by several research findings related to self-acceptance of children with disabilities. Rahmania et al., (2021) in their research said that self-acceptance is one of the factors that can affect the meaning of life. According to other studies, high levels of self-acceptance help subjects to better identify themselves and better understand the mental processes that occur within them, which are classified according to intensity and quality. This argument is supported by Hurlock's opinion (2003) that "the better a person is able to accept himself, the better his capacity for social adjustment and self-adjustment". If you believe in self-acceptance, you will be open-minded and enjoy accepting yourself and interacting with others.

Paranita (2023) states that culture is expressed through shared values, customs, standards of behavior, symbols, objects, language and customs. Syakhrani (2022) states that culture consists of knowledge, beliefs, arts, morals, laws, customs, and other skills and habits acquired by a person as a member of

society. Therefore, Javanese culture can be interpreted as a set of attitudes, values, beliefs, and behaviors shared by a group of Javanese people and passed down from one generation to the next through language or other means of communication.

The use of Javanese culture in this case is *Nrimo ing Pandum* (attitude of acceptance). This Javanese culture is described as self-acceptance, i.e. how to accept your strengths and weaknesses. It is hoped that people who accept themselves will have realistic self-esteem and be able to accept their circumstances. Research on self-acceptance has been conducted in various disciplines, especially in psychology. However, no research has explicitly addressed the self-acceptance issues surrounding his father's death. Another study discusses self-acceptance as parents of children with schizophrenia (Permatasari & Gamayanti, 2016) or autism (Sudarji & Selvi, 2017) and self-acceptance in adults who have parents with mental disorders (Febriyani & Dewi, 2018). Research by Sitepu et al., (2021) also conducted a study on subjects whose families (spouses) had died, but the topic discussed was more psychological well-being.

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## Literature Research

Individuals with unconditional self-acceptance tend to accept criticism and ignore the appearance of others without the person's approval. Ellis (in Putri, 2018) formulates self-acceptance as follows:

1. An individual accepts himself fully and unconditionally or can behave intelligently, punctually and perfectly or not, regardless of whether other people acknowledge, respect and love him or not.
2. The individual is a person who is prone to mistakes and has faults. Individuals do introspection of the mistakes they make.
3. Individuals do not give a negative or positive assessment of self-esteem as a whole.
4. An individual is a valuable person simply because the individual exists in the world, even if the individual makes mistakes.

Putri (2018) found that self-acceptance is related to character strength as a certain individual trait that remains relatively stable over time in different situations. For example, having full awareness of positive attitudes and potential to be grateful for and then used for useful things. However, when a negative event occurs in his life, the individual accepts it unconditionally and does not reduce his self-esteem negatively.

Ellis (in Putri, 2018) shows that individuals cannot accept themselves because they hold irrational beliefs about themselves to define themselves globally. According to Rahmah (2019), self-acceptance produces positive emotions, satisfies negative relationships, and allows individuals to adapt to negative events. Individuals are open to life experiences so that individual understanding grows. According to Ellis (in Putri, 2018), self-acceptance can free people from anxiety and depression and direct people to discover new things that make people enjoy life in extraordinary happiness. Javanese culture is a culture that plays an important role in Indonesian culture.

There is local wisdom in Javanese culture. Local wisdom covers all aspects of Javanese cultural life. Local wisdom is an identity/personality that gives rise to the culture of a nation that can absorb and cultivate its own cultural character and abilities (Nurasiah et al., 2022). According to Wulandari (2022), local wisdom is human intelligence from certain ethnic groups, which is obtained through experience. These values are closely related to society and have been shown for a long time during the existence of society. Javanese cultural values can be seen through ethics or speech, folklore, Javanese folk songs, myths, traditions, ancient writings that are believed to be true, and many other things that contain cultural values in them. In connection with the development of self-acceptance, culture can be used as the basis for its implementation. This makes it easy to instill Javanese cultural values into their personality.

*Nrimo ing Pandum* (Attitude of Acceptance) This philosophy is to wholeheartedly accept all the shortcomings of what is done, never complain. Endraswara (in Putri, 2018) says that the basic nature of the Javanese is a receptive attitude, a receptive attitude is to endure everything with psychological awareness without grumbling behind. Recognizing these values means learning from experience. For example, when a child receives the results of a school exam, the value the child receives is the result of the effort made. Therefore the teacher conveys the philosophy of *nrimo ing pandum* that if you want to achieve maximum results, you must try hard for the desired results and goals, while learning not to be disappointed with the results but to accept them wholeheartedly. By applying this children's philosophy, it is hoped that it will have a positive impact on children. It is hoped that children can become individuals who surrender only to God Almighty. By considering these qualities, a child who believes only in God and does not depend on anything other than God becomes an independent, courageous and believing person.

The stages of self-acceptance according to (Gani, 2022) are described by sad or traumatic conditions:

- 1) Denial (Rejection)

The rejection stage is the first phase that occurs when a person experiences an adverse event. A person tries to pretend and does not want to admit that something has happened, either consciously or unconsciously. This denial is actually a form of self-defense to quell negative emotions while the mind slowly digests what is going on.

- 2) Anger (Angry)

The anger stage is the second phase that occurs after rejection where emotions are more restrained. Finally, the suppressed emotions came out. The anger phase is a person's emotional outburst because something didn't go as expected or planned. In fact, this anger is a kind of all mixed feelings of sadness, confusion, anger, whose angry reaction seems to release the emotion in the end.

### 3) Go on (bargaining)

Bargaining is the third stage, in which individuals negotiate in the hope that conditions will not worsen. This process is usually carried out with parties who are part of the individual's life, in this case it can mean God, Doctors, Family, Lovers, Friends or even yourself. This negotiating process can also be described as an offer that is desired for a painful situation that occurred and also as an individual's attempt to maintain the hope that still exists in him, even if the hope honestly becomes a reality, he must accept it. Trials can also occur due to individual fault, if the opposite occurs.

### 4) Depression (Depression)

The depression stage is a phase where the individual will feel very abused and feel his efforts are in vain. At this stage, people are more likely to spend time alone and thinking.

### 5) Acceptance (Reception)

This acceptance stage is the last stage where the individual can finally tolerate his own condition and understand the boundaries and understand what is acceptable and what cannot be changed.

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## Method

This research uses a descriptive qualitative approach that is used to answer problems that require in-depth understanding in the context of the time and situation in question. This research focuses on the process of self-acceptance of the Javanese after a family member dies. The criteria for the participants in this study were individual Javanese individuals who had lost a member of their family in the last five years. This research was conducted using an ethnographic research design, namely factual analysis of aspects and ways of life of a particular ethnicity/tribe (Hanurawan, 2019). The data collection procedure in this study was carried out using in-depth interviews. The process of data analysis is carried out with three streams of activities that occur simultaneously, namely data reduction (data reduction), data presentation (data display), and drawing conclusions/verification (verification).

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## Results and Discussion

Based on the results of semi-structured interviews conducted with the subjects, seven themes were found in this study which explained the factors that support self-acceptance of the Javanese after their family dies:

The process of accepting yourself and the situation

Both EO and AF subjects are in the acceptance stage with a process that is not easy. Both subjects felt a form of distrust and rejection in the early weeks after their father passed away. This was shown by the attitude of EO who actively took his father to the hospital to get confirmation about his father's condition. Even though at that time he saw his mother crying as if he knew that father was gone. After obtaining information from the medical staff that his father was gone, the EO subject just cried thinking about his living conditions after this. The same goes for AF subjects. He and his siblings assumed that the father only needed surgery and would recover. They didn't think that after the operation, my father would die. However, on the subject of the grief experienced delays AF. He felt preoccupied with activities and matters after his father died, forcing him to postpone the sadness he felt. "So it feels like you haven't been left behind. It's like you're just going out." Reveal the AF subject

The process of self-acceptance and circumstances does not stop there. They begin to question how their life will be after this, how should they survive and so on. Questions and suppositions begin to be felt after the rejection process. In theory five stage of grief this process is known as anger and bidding. Individuals try to survive by refusing which in turn causes anger in the form of questions about the destiny that is lived. Then the individual begins to make suppositions and offers. Individuals negotiate with hope in God so that things don't get worse. Offers can also be shown by supposing that something doesn't happen or happens otherwise. "I wish daddy wasn't dead." Say subject EO.

The journey of self-acceptance and the situation continued with the cessation of activity on the EO subject for approximately 3 months. "I was like a daze for about 3 months. I can't communicate and think well. In fact, when my friends try to cheer me up, I laugh at other things about scientific theories." Unlike the AF subject. Due to circumstances that forced him to immediately return to Egypt to continue his studies and take care of business where he had stayed, he was again forced to carry out his activities as usual. "Thank God at that time I did not remain silent for days because I had to take care of things after my father died and immediately returned to Egypt." However, that doesn't mean AF subjects don't experience a phase of sadness. He revealed that until now he still often remembers and suddenly cries. "Even now I still often cry when I see your father's photo."

Both subjects have the same way of continuing their lives. The EO subject chooses to take on new challenges so that his thoughts and feelings are busy completing these challenges. "I prefer to accept the offer to become a tutor for children who tend to be "difficult" to manage, writing to pour out my heart." Some of his poetry has even been published in several poetry collection books. Whereas subject AF chose to return to Egypt and keep himself busy and try to forgive the past and continue to pray. "You have to be aware, be able to forgive the past, reflect, pray, find peace, be able to accept everything, then you can be productive. Look at the photo foto together. Because for me the way to forget is not to avoid it. Even I face sadness. Let me be more aware that you are closing in age" said the AF subject. They both argue, there is no word accept. They agree more that their process is to "force" to accept by continuing to live. "Like it or not, we have to accept it. Because I believe everything belongs to God." Reveal the EO subject. "So now it's

time for me to move on with life. So busy working, studying taking care of the household. So the way is between being productive and reminiscing." Reveal the AF subject.

The self-acceptance process for EO and AF subjects is in accordance with theory "Five Stages of Grief". Initially, this theory was a theory that was used in situations where individuals lost loved ones, especially those separated by death. However, over time, this theory developed and was eventually used to describe sad or traumatic conditions in various aspects (Gani, 2022).

#### Realistic expectations

Both subjects have positive expectations for their survival. "I can achieve my goals and get what I need even though he is not around." Say subject EO. "Beginning to close the holes of sadness because you realize that there is life that must be continued." Reveal the AF subject. Expectations will be realistic if the subject is self-made. Realistic expectations will influence individual self-acceptance to continue to survive facing life's tests (Permatasari & Gamayanti, 2016).

#### Social support

The EO subject felt full support from his mother and extended family and even his father's friends. According to him, the emotional support received was very helpful in recovering unstable emotions. "Mom, aunt, friend, best friend, sister. There was so much to encourage even my father's friends. Gives encouragement that I am strong and endure." Meanwhile, AF subjects felt strong support from siblings and spouses. However, the most influential support is precisely when he supports himself to continue to survive. Moreover, the subject had experienced the loss of his family before, namely his mother. The subject is trying to learn to survive like his father before. "The most supportive people are siblings and siblings. Seeing them felt suddenly strengthened. Must endure. The presence of siblings and siblings is very encouraging. Especially yourself. Because like this it's more about our mindset and feelings. Especially when sad. You have to be clear before you can think far. The nuclear family and partner are very supportive. Couples who can accept flaws. The figure that I most emulate is from my father when my mother left him. Incredibly strong and the way to move on. I really am an example of your behavior, attitude, advice and how to survive your father's trials in life. Thank God now I feel like I'm using it all. It was the deceased himself who strengthened."

Individuals who already have realistic expectations need positive social support from the surrounding environment to be able to realize their expectations (Sudarji & Selvi, 2017). Positive support can be in the form of showing sympathy, providing encouragement, no ridicule or discrimination, a pleasant attitude from the surrounding environment, to offering help. The existence of positive support from the environment also keeps the subject away from heavy emotional pressure (Permatasari & Gamayanti, 2016).

#### Effect of success

Failing experiences lead to self-rejection whereas achieving success can increase self-acceptance. Before losing his father, subject AF experienced a similar event, namely the death of his mother. Previous experiences more or less influence the pattern of self-acceptance. "Because before, I felt abandoned by my mother. I think it will be much faster to move on when your father leaves you because you already know the steps. However, the taste turned out to be different. Although there must be some influence." Whereas the EO subject felt the success and achievement he got after his father left motivated him to believe that he could. "Apparently, without him I can get what I need. I can achieve my goals. I am proud to have him."

#### Identify with well-adjusted people

The EO subject gets his mother's figure as a person with good adjustment. "Seeing a strong mother, I am driven to be even stronger." Whereas the AF subjects actually made the figure of the deceased an individual who had good adjustment because they had experienced loss when their mother was gone. "The figure that I most imitated was from my father when my mother left him. Incredibly strong and the way to move on. I really am an example of your behavior, attitude, advice and how to survive your father's trials in life. Thank God, now I feel like I'm using all of them again."

Individuals who identify with people who can adjust themselves well (well adjusted), can build positive attitudes towards themselves and behave well. This can lead to good self-acceptance and self-assessment (Sudarji & Selvi, 2017).

#### Parenting

Children who are cared for democratically will tend to develop as people who can respect themselves (Sudarji & Selvi, 2017). Education at home and school is very important, adjustments to life, formed in childhood, that's why good training at home and school in childhood is very important (Permatasari & Gamayanti, 2016).

Both subjects have good attachment to the figure of the father/father. Both are often involved in discussions in the family. "He has principles, being a parent is being a friend to a child. We are so close that it's hard to get him out of my mind." Reveal the EO subject. The same goes for AF subjects. "I am the child most often discussed with by my father than my sisters and my younger siblings. It feels different when father is not around. No more video calls every day or just WhatsApp chats." Clear AF subject.

#### Positive self-concept

Even though both subjects experienced difficult events in their lives, both of them chose to see and appreciate themselves positively. Both have a positive self-concept. They can even provide positive encouragement to friends who have also lost their families. Positive self-concept encourages individuals to behave positively (R. D. Astuti, 2014). Shown in the answer to the question, "If you met a friend who had just lost his family, what would you say?".

EO's subject answered "Life must go on. Loss is certain. We are still alive and well. One day we will die too. So you have to be enthusiastic and keep praying. If you stop because of this they will be sad too."

The AF subject answered "Every person has a different process of moving on. They actually moved to a better place. Don't think about the hard work, and tired of the world. Truly to an eternal and better place. Both convince ourselves that we worry too much about people who die. So convinced that they moved to a better place. Actually they are waiting for us. Do not be afraid and worry a lot. Just pray for the good. Get closer to Allah. Even in a state of silence, and confide in God if you can calm down, do it. Find peace so you can believe that humans are usually just getting ready. With hardship comes ease. Everything will come back. Learn to accept."

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## Conclusion

Self-acceptance is not an easy thing to achieve, especially after experiencing difficult events in life. The individual process to achieve self-acceptance is divided into five stages, namely: the rejection stage, the angry stage, the bargaining stage, the depression stage, and the acceptance stage. Some factors that can support the process of individual self-acceptance are: The process of self-acceptance and circumstances, realistic expectations, social support, the influence of success, identification with people who have good adjustments, parenting styles, and positive self-concept.

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