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1 *Pasrah* (Surrender) and *Sabar* (Patience) Among Indonesia Ethnics (Javanese, Sundanese, Betawi) Through Disaster: An Indigenous Psychological Analysis

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1 This study will discuss about responses (surrender, patience) of Indonesia Ethnics (Javanese, Sundanese, Betawi) through disaster of earthquakes, volcanic eruptions to the extreme weather conditions. The purpose of this study is to examine the response of the three tribes in Indonesia. The respondents of this study is 288 people which 146 ethnic Javanese, 76 ethnic Betawi, and 66 ethnic Sundanese. **11** The data was analyzed using indigenous psychological approach. The results of this study were taken in the three tribes on response of *pasrah* (surrender): Javanese (22.60%), Betawi culture (15.79%) and Sundanese (15.15%). In addition, the response of *sabar* (patience) for Javanese culture (7.53%), Betawi culture (3.95%) and Sundanese culture (3.03%).

Key words: Ethnics, Indigenous Psychology, Surrender, Patience.

Introduction

Indonesia is geographically and climatologically susceptible to basically have faced with natural disasters. Sudibyakto, Retnowati, Suryanti, and Hisabron (2012) describes the geographical condition of Indonesia surrounded by the Eurasian plate, the Indo-Australian plate and the Pacific plate at any time will be shifted broken plates cause earthquakes and tsunamis. Indonesia is also a pathway The Pacific Ring of Fire, which is the series of active volcanoes in the world. In climatology, Indonesia is tropical conditions can cause drought to extreme rain that can cause flooding.

In connection with the potential catastrophe of the state of Indonesia, Jakarta as the capital of Indonesia in reality has experienced natural disasters. Head of the Disaster Prevention Agency for Disaster Management Jakarta, Danang Susanto in Socialization Capacity Building for Disaster Management said that natural disasters which threaten Jakarta floods and cyclones (www.menkokesra.go.id). Based on data from Disaster Prevention Agency for Disaster Management, there are currently 62 points floods in Jakarta

Based on the existence of a disaster is always faced by people in Jakarta, It will give the effect of losses that could be material and psychological effect. In this case, natural disasters such as flooding in Jakarta have occurred in 2007. Based on the data, the worst floods in Jakarta occurred in 2007 (www.beritasatu.com). At that time, a total of 80 people were confirmed dead, loss of material due to the business turnover reached more than 4,3 trillion rupiahs. Because of the disaster, 320 thousand residents flooded out.

Natural disasters bring long term negative effects (Davidson & McFarlane, 2006). This negative effect can lead to damage conditions for example biological, house, materials, life-threatening, physical pain to psychological. The damage conditions can influence personal to lead the community itself.

Looking further to psychological effects of a disaster in particular should be able to realize the effects that can interfere with a person's mental health. Maintain psychological equilibrium disaster becomes a very important for people to be able become sustainability and a better life for the individual.

The condition of individual psychological who have experienced threat or as victims of natural disasters become one of interesting study in psychology. Researchers understand that the existence of a natural disaster especially in Jakarta and generally in Indonesia is one of the problems that face by individual and the community. Because of that, they have to be prepared for it. In the study of psychology, the existence of the problems required an effort to address and confront the issue.

Jakarta as a miniature state with heterogeneity people from various tribes and also as the capital of Indonesia, it is a region with threats and natural disasters. Some of the ethnics live in Jakarta including current is Javanese, Betawi and Sundanese.

In reality, the existence of tribes in Indonesia has its own uniqueness. Uniqueness is one of them when seen from the process and attempt to face a problem in life. The existence of the tribes were also basically related to the values they hold. Those values become a guide for them to live and to face of catastrophic problems. The existence of the three tribes became one of the separate interest for

researchers to know how they response when they are dealt or deal with natural disasters in the future.

Pasrah (surrender) and sabar (patience)

Pasrah (surrender) and sabar (patience) in the context to Indonesia is strongly influenced by cultur and religion. Basically, these values are also attached to the three ethnics (Javanese, Sundanese, Betawi). The condition was influenced by religion and culture. Here in an explanation of the values associated with the surrender and patience.

"Pasrah"(Surrender)

Surrender (Pasrah) is a value that can be interpreted differently. Related to ethnics (Javanese, Sundanese, Betawi), the surrender value will be strongly influenced by each culture. Surrender has simple meaning yet very complex in implementation.

2 Surrender is simple and yet complex. It can be inviting, not threatening. It can be fulfilling, not defeating. It is an act that does not merely effect a natural progression of change; it is alchemical in its magical ability to transmute us from one state of being into another. It is a tool that we can willfully employ for beneficial development. 6 In order to contextualize the role of surrender, I frame it within the transformative process. Transformation is a ten phase experience which starts with a disorienting dilemma and then leads into progressive stages of engaging and evolving our habits of mind (Mèzirow cited from Moze, 2007).

"Sabar" (Patience)

Patience is a system of psychological defense mechanisms to cope with the problem of human being as a *khalifah* of Allah. As a system, patience can be

divided into input (stimulus), process and out put (response). Al-Ghazali (cited from Hasan, 2008) defined patience as a unique human being as *khalifah* (vicegerent) of Allah. Patience is something that dynamic. Muslims look at the dynamics of patience as a circle that comes from God and returns to God. With its dynamic, patient is not a something passive. Patience is not submissive and obedient without resistance and struggle and effort but an effort to maintain mental fortitude and belief in good outcomes.

7 *Indigenous Psychology*

Indigenous psychology can be defined as the scientific study of human behavior (or the mind) that is native, that is not transported from other regions, and that is designed for its people. (Kim & Berry, 1993). According to Kim & Berry (1993) there are several fundamental assumptions and research strategies that are shared in the indigenous psychologies approach: (1) the indigenous psychologies approach emphasizes understanding rooted in the ecological context. (2) Indigenous psychologies are not studies *exotic* people in faraway places. Indigenous understanding is needed for “developed” countries, underdeveloped countries and countries that espouse sets of sociopolitical ideologies different from those found elsewhere. (3) The indigenous psychologies approach is part of the scientific tradition, and an important aspect of the scientific endeavor is the discovery of appropriate methods for investigating the phenomenon of interest. (4) One of the goals of the indigenous psychologies approach is the discovery of universal facts, principles, and laws. In the indigenous psychologies approach, individual, social, cultural, and temporal variations are incorporated into the research design, rather than eliminated or control.

Methods

Participants

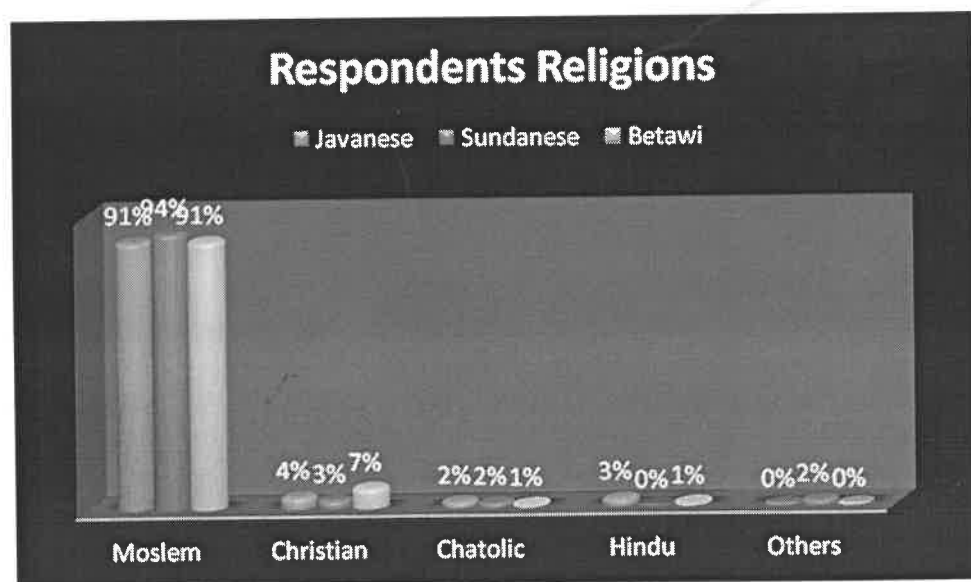
¹ The respondents of this study is 288 people which 146 ethnic Javanese, 76 ethnic Betawi, and 66 ethnic Sundanese. Ages of the responden between 21 through 60 years old.

Data collection

Data collection for ³ this study was done by posing the question of "How do you response to a natural disaster?" According to Kim and Park (2006), ³ the question was based on an open-ended question, ³ which allows the participants to explore their answers as the questions have no definite answer. Techniques of data analysis through the states of coding and tabulating the results of the data collection. ³ The responses of those questions were later categorized based on keywords, and later put in themes such as *pasrah* (surrender) and *sabar* (patience).

Results

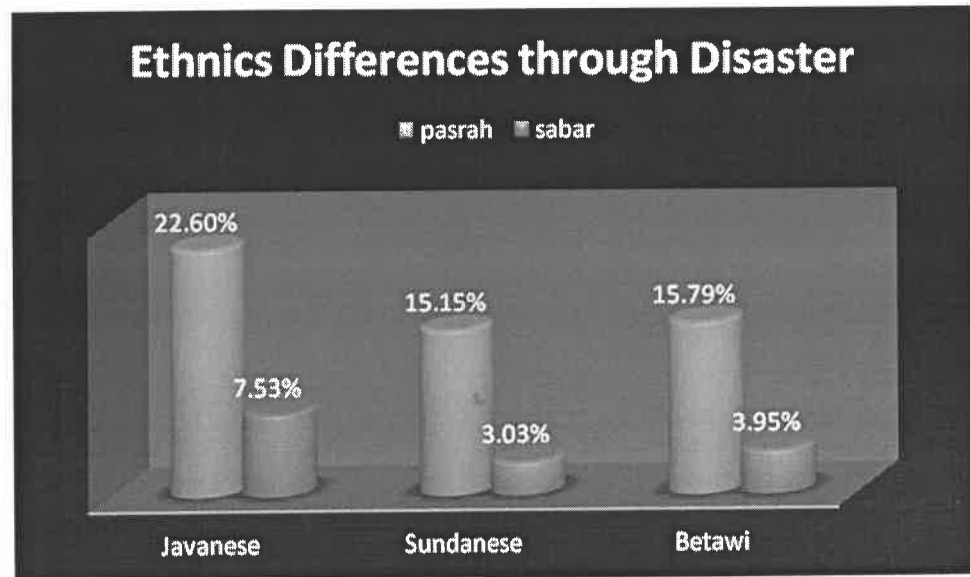
1. Respondent Religions



Tabel 1. Respondent Religions

Tabel 1 shows that respondents religion on each ethnics. Javanese respondent are 91% Moslem, 4% Christian, 2% Chatolic, 3% Hindu. Sundanese respondent are 94% Moslem, 3 % Christian, 2% Chatolic and others 2%. Betawi respondent are 91% Moslem, 7% Christian, 1% Chatolic and 1% Hindu.

2. *Ethnic differences in associations between responses through disaster*



Tabel 2. Ethnics differences through disaster

Tabel 2 showed that differences between ethnics through disaster. Javanese (22.60%), Betawi culture (15.79%) and Sundanese (15.15%). In addition, the response of *sabar* (patience) for Javanese culture (7.53%), Betawi culture (3.95%) and Sundanese culture (3.03%).

Some of the statements describe this category from each ethnics. Javanese; *"Be patience because all the will of God"*, and *"Be patience and try to get up"*. Sundanese: *"surrender to the Almighty God"* and *"patience and tried to rise"*. Betawi: *"Perceiving and just pray, be strong, and patience"* and *"sure that there will be a better tomorrow"*.

Discussion

The values of patience and surrender is a basic human values to find other values in life. Disaster or tragedy in human life is a way or a way to find these values. In addition, the ability of humans to respond or react to the disaster that happened, then the values that will serve as guidelines in dealing with the problem.

Surrender and patience are the concepts of value that is owned by the three ethnics. From the results of the study found that the concept emphasizes spiritual values. This showed from the statements of respondents whom stated that the concept of surrender and patience associated with the existence of God.

Surrender in general can be described as accept the fact without any attempt to change (Hakim, 2004). Nygard (1996) described which states that in surrender to God we see devout people wrestling with theological questions that are our own: the relationship between faith and good works, the awareness of power versus a sense of human responsibility, the relationship of theology and our practice of the faith, etc. In surrender, we can see about the individual acceptance of the terms God and accept what is happening to ourself (Ibn Atthailah al-Sakāndiri, 2007). The concept of surrender is requires about the understanding that there are forces outside of human control everything and the individual must submit and obey. Because of that, surrender will lead people to encountered all conditions.

Patience in generally can described as a courage to face test and difficulties (Ramayulis, 2009). Explaining the concept of patience according to Mujib (2006) basically deals with the definition of self-control. In the patience was able to bring the concept of a person's character who avoiding from the feelings of fear, worry, anger and chaos. In other condition, patience also directed when individuals are faced with

a catastrophe which in the view of Ibn Qayyim al Jawziyya (Mujib, 2006) is described as an attitude that does not feel burdened to disasters and difficulties so that the spirit of the disaster and the difficulties can be traversed with easy. The concept of patience is also aligned to a few dimensions from Hasan (2008). There are dimension of strength and endurance of the soul, dimension of spiritual and moral dimension that related to the result of the research.

In strength and endurance of the soul dimension is a power forward in the spirit that drives to face difficulties in trying. Patience also means having enough mental strength to be always steadfast in adversity and affliction and patience the difficulties to strive for their goals. In spiritual dimension which related to the patient the nature of God, the Almighty patient. Patience is the essence of human effort to reach God according to the nature of the human ability of diverse and limited. The last dimension is moral dimension. This dimension described that patience has a solid moral foundation. The application must be in harmony with the values of God guidance. Patience in seeking blessings of God be applied by man in addressing the problems associated with self, environment, and related to the experience of God's guidance and protection. Value-oriented human benefit patience and uphold human dignity.

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