

Implementation of the Value of Asceticism in the Panji Story to Improve Elementary Student Altruism: A Cultural Approach in Counseling

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Abstract--- *This article aims to analyze the implementation of the asceticism value of the Panji story to improve the altruism of elementary school students, which focuses on what the altruism conditions of elementary school students are, to analyze the relationship of the Panji story to the behavior of altruism, and to synthesize the cultural approach of the Panji story asceticism value in counseling. This study uses quantitative descriptive statistical data analysis of each respondent's item and is discussed through a review and interview analysis literature. Data were obtained from 58 elementary school students in Sumberrejo Bojonegoro District, East Java. The results showed that on average of 58 elementary students, 24 (41%) of them were in the low category. The low altruism of students can be seen in the empathy aspects of 28 students (46.3%), belief on a just world of 23 students (39.66%), social responsibility of 26 students (44.83%), internal locus of control of 20 students (34, 48%), low egocentrism 20 students (43, 10%). An Indonesian cultural expert considers that the value of asceticism in the Panji story is able to increase one's altruism to shape the character of the nation, so that the nature, attitudes, and behavior are formed which are more secure for the interests of others than for personal interests.*

Keywords--- *Value of Asceticism, Panji Stories, Altruism.*

I. INTRODUCTION

Elementary school is one of the formal educational institutions in Indonesia at the most basic level, which lays the foundation of the intelligence of knowledge, personality, noble character and the skills to live independently and follow further education (Article 1 paragraph 37 of the 2003 National Education System Law)[1]. Elementary School is the first foundation for the life of the nation today. The Indonesian Ministry of National Education strives to strengthen the nation's character through basic education which is realized through the spirit of the 2013 curriculum and presidential regulation number 87 in 2017 to reach the golden generation of Indonesia in 2045[2]. In the presidential regulation on strengthening character education, it is clear that the importance of character that must be possessed and preserved by Indonesian citizens, one of which is the character of altruism. From the results of Nuari's observations and research[3], a conclusion is drawn that the current generation of Indonesians has a less caring attitude towards the social environment, which shows an indication of low altruism. In addition, there is a case in an article written by Galih Irawan in Sulawati, entitled "Karakter Sang Pemegang Tongkat Estafet Bangsa". He stated that the character of a teenager tends to be selfish, they are more concerned with personal interests rather than shared interests. Often a teenager regards another friend as a competitor who must be "defeated", resulting in unhealthy competition[4].

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Kahana et al[5] defines that humans who have high altruistic behavior when their youth have a positive impact in growing life satisfaction and positive influence on their old age. The formation of altruism has also been applied in learning curricula for elementary students[6], [7]. This practice is reflected in the Core Competencies (KI) and Basic Competencies (KD) which read "*Showing selfless help and thanking those who have given help*". Jonathan Seglow [8], [9] Said, altruism is an important moral issue today because globalization has changed the "*state of nature*" of people's lives. Schondel [10] states that altruism that a person has in his life will have a positive impact on reducing problematic behavior as well as aggression. So children who are able to show altruism to their friends tend to have positive social relationships and interactions with their peers [11]. Altruism develops with age and can be found in infants aged 14 to 18 months, for example helping others by taking things and opening cabinets [12]–[14].

Based on preliminary studies conducted by counselors in basic education in Sumberrejo District, Bojonegoro Regency, East Java, there is no specific counseling service offered in connection with the problem of low altruism of elementary school students. Furthermore, the low altruism of elementary school students in Sumberrejo Subdistrict, Bojonegoro Regency tends to show self-winning behavior and does not have a social concern for fellow friends. The results of this observation are consistent with the study conducted by Kukuk et. al.,[15] which states that low altruism will cause children to seek attention by disrupting, opposing, and behaving in a hostile manner. In fact, there have been several studies that have sought to increase children's altruism with various forms of intervention, such as (1) learning and modeling according to social learning theory [16], (2) group counseling for children [17], (3) Play activities program, which involves children in the act of sharing, empathy, cooperation, and helping[11], (4) social stories [18], (5) *video games* [19]. Compared with some existing research, this research prioritizes the elements of local indigenous cultural values belonging to Indonesia in an effort to improve the altruism of elementary school students. Based on the description above, the focus of this research is to use local cultural values based on the asceticism value of the Panji story to improve the altruism of elementary school students.

AI. LITERATURE REVIEW

Panji Stories is a collection of stories originating from Javanese classical period, precisely from the era of the Kadiri kingdom. The Panji story in the form of literature originally developed from the Javanese cultural environment, specifically based on the love story of the Janggala royal figure: Raden Panji Inukartapati or Panji Asmarabangun from the Kingdom of Mamenang or Daha or Kediri. In its development the Panji story spread widely not only in the archipelago, even to Malaysia, Thailand and Cambodia [20]. The Panji story in the form of a script then experiences a composition in a language that is mastered by the local community, and some even spread through oral traditions. The composed Panji story then gave birth to a new genre of Indonesian (Malay) literature called Panji literature. The Panji story contains teachings of asceticism values that can form altruism in a person [21]–[23]. The term asceticism is interpreted as an effort of a person or group of people in doing exercises to "eliminate physical desires or passions" in order to achieve spiritual perfection[24].

The teachings of asceticism are widely known and practiced in various religious beliefs, as an effort to establish self-discipline and prevention of lust. In Javanese life asceticism arises in the form of *nglakoni prihatin, tarak brata, cegah dhahar lawan nendra*, fasting, and asceticism. This exercise for physical mastery in order to achieve spiritual perfection is what is often referred to as mesu budi as stated in the Fiber Wedhatama teaching KGPAA Mangku Negoro IV. Sartono Kartodirdjo defines mesu budi as a form of intellectual asceticism which includes mental and spiritual discipline, which is a form of exercise of cognitive abilities in all aspects, both logical, critical, analytical, and discursive aspects. One form of asceticism in the Panji story is *tapa ngrame*, namely asceticism by giving unconditional help to anyone who is experiencing suffering. Even his life is at stake for the sake of maintaining safety and realizing the tranquility of people's lives. The embodiment of asceticism in the Panji story can be found in the story: **Panji Anggriani's story, Timun Mas's story, Keong Mas's story, Bango Thong-Thong's story, Limaran's story, Andhe-Andhe Lumut's story, and Enthit's story**. The positive values taught through the practice of asceticism in the Panji story are loaded with the values of altruism, namely the formation of traits, attitudes, and behaviors that

prioritize the interests of others rather than their personal interests. Bierhoff, Klein and Kramp[25], put forward the characteristics of altruism behavior as follows: a) *empathy*; b) *belief a just on world*; c) *social responsibility*; d) *locus of control*, dan; e) *low egocentrism*.

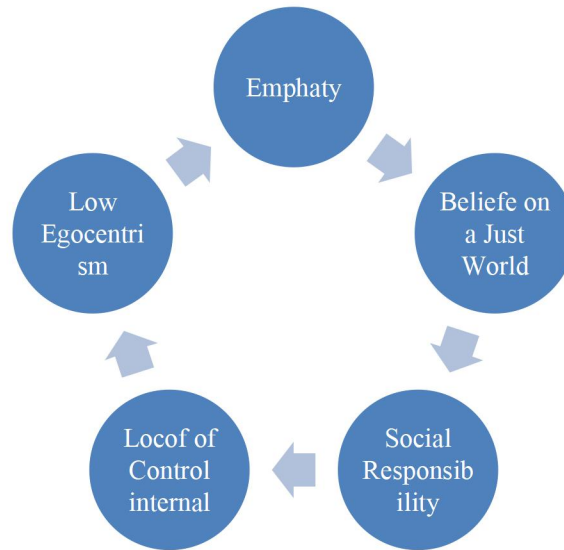


Figure 1. The altruistic personality (Bierhoff, Klein & Kramp, 1991)

Empathy: People who helped were found to have higher empathy than those who did not help. The most altruistic participants describe themselves as responsible, sociable, calm, tolerant, have self control, and are motivated to make good impressions. **Belief on just world:** People who help prepare the world as a fair place and believe that good behavior is rewarded and bad behavior is punished. **Social responsibility:** People who help express the belief that everyone is responsible for doing their best to help people in need. **Locus of control internal:** It is an individual's belief that he can choose to behave in a way that maximizes good end results and minimizes bad ones. **Low egocentrism:** Those who help do not intend to be egocentric, self-absorbed, and competitive.

BI. DATA COLLECTION

1. Research subject

The subjects of this study were elementary school students in grade VI who were in Sumberrejo District, Bojonegoro Regency, East Java, with a total of 58 students.

2. Research Instruments

This research was conducted using data collection instruments in the form of altruism scale and interview guidelines in the form of question sheets. Altruism scale instruments are used to collect data about the level of student altruism. This scale consists of five aspects referring to the characteristics of altruism proposed by Bierhoff, Klein and Kramp[25], which consist of the choice of answers that are Very Appropriate, Appropriate, Unsuitable, and Very Unsuitable. The number of items in the altruism scale of 35 items is presented in the form of a statement that has passed the validation and reliability test.

While the interview question sheets are used to corroborate the findings data from the altruism scale. Question sheets were developed by researchers based on aspects a) *empathy*; b) *belief a just on world*; c) *social responsibility*; d) *locus of control*, and; e) *low egocentrism*. The number of interview questions is 10 items consisting of 2 items for empathy, 2 items for belief a just on world, 2 items for social responsibility, 2 items for locus of control, and 2 items for low egocentrism. The details of the questions from this interview are as follows. Empathy: What do you do if someone needs help? Do you care about others? *Belief a just on world*: Are you sure helping others get their reward? Do you believe that every human behavior is rewarded? *Social responsibility*: What do you do if there is trash scattered about? What do you do if you see your friend quarreling?, *Locus of control*: Do you feel able to help others ?, Do you feel happy if you can help orphans? *Low egocentrism*: Do you like to play with friends? Which one did you choose, join the community service in front of the house or go for recreation?

3. Data analysis

Analysis of the data used is in the form of quantitative descriptive statistics items of each research respondent (Umar, 2008) obtained from the altruism scale instrument. This is done to find out specifically about the altruism condition of the research subjects based on the grading altruism scale descriptors. While the findings of the data collected based on the results of the interviews were analyzed qualitatively to support and strengthen the findings of the altruism scale instrument data. So that the findings of this data become mutually reinforcing between quantitative and quality data.

IV. DATA ANALYSIS

1. Student altruism conditions are based on data collection of altruism scale instrument

The findings of the data collected based on the altruism scale instrument analyzed by descriptive quantitative are explained as described below:

- a. **Empathy:** In the empathy aspect, there are 8 statements about the condition of student altitude consisting of favorable and unfavorable scales. what is meant by Empathy here is a consistent tendency to respond emotionally to the emotional experiences of others and understand their point of view. From 58 respondents, 30 respondents were in the high classification which was in the range of scores 24-32 or 51.72%. While in the low classification there were 28 respondents in the range of scores 16-23 or 48.28%, can be seen in Table 1.

Table 1. Percentage classification of student responses about empathy aspects

Classification	Score Range	The number of students	Percentage(%)
High	24-32	30	51,72 %
Low	16-23	28	48,28 %
Total		58	100 %

Based on the data findings in Table 1, 28 respondents have low altruism in empathy aspects. Where the majority of the 28 respondents with low altruism from empathy aspects were the score responses in points 2, 4, 5, 7 and 8 whose scores were in the 1-2 score range. Whereas the majority of the other 30 respondents have high altruism in empathy aspects where the scores in points 2, 4, 5, 7, and 8 in the range of 3-4, see Table 2.

Table 2. Distribution of respondents' altruism scores are low on empathy aspects

No	Statement	Low score acquisition				High score acquisition			
		Score 1	Percentage	Score 2	Percentage	Score 3	Percentage	Score 4	Percentage
2	I allow friends to eat my food	18	64,29 %	10	35,71 %	14	46,67 %	16	53,33 %
4	I motivate a friend whose mother is sick	8	28,57 %	20	71,43 %	18	60 %	12	40 %
5	I am indifferent to fire victims	11	39,29 %	17	60,71 %	10	33,33 %	20	66,67 %
7	I don't allow friends to borrow my new bicycle	20	71,43 %	8	28,57 %	16	53,33 %	14	46,67 %
8	I do not care about friends who are sad	15	53,57 %	13	46,43 %	15	50 %	15	50 %

From the data presented in Table 2, it can be concluded that of the 28 respondents whose altruisms were low in empathy aspects still had a high level of individualism. They consider other people not part of their lives so they are reluctant to share with others, and do not want to be involved with other people's business. While respondents whose altruisms are high in their empathy aspects tend to respond more to what happens to other people and be caring.

- b. **Belief on a just world.** In the belief on a just world section there are also 8 statements about the altitude conditions of students consisting of favorable and unfavorable scales. Belief on a just world here means that people who altruist believe that the world is a good place and can be predicted that the good always get a "gift" and the bad get a "punishment". From 58 respondents, 35 respondents were in the high classification, which was in the range of scores 24-32 or 60.34%. While in the low classification there are 23 respondents and are in the range of scores 16-23 or 39,66%, can be seen in Table 3.

Table 3. Percentage classification of student responses about aspects of belief on a just world

Classification	Score Range	The number of students	Percentage (%)
High	24-32	35	60,34 %
Low	16-23	23	39,66 %
Total		58	100 %

Based on the findings of Table 3 data, 23 respondents have low altruism in the aspect of belief on a just world. Where the majority of the 23 respondents with low altruism in the aspect of belief on a just world are the response scores on points 9, 11, 12, 13, and 16 whose scores were in the 1-2 score range. While the majority of the other 35 respondents have a high altruism in the aspect of belief a just on world where the scores on points 9, 11, 12, 13, and 16 range 3-4, see Table 4.

Table 4. Distribution of respondents' altruism scores are low on aspects of belief on a just world

No	Statement	Low score acquisition				High score acquisition			
		Score 1	Percentage	Score 2	Percentage	Score 3	Percentage	Score 4	Percentage
9	I believe that doing good brings happiness	8	34 %	15	65,22 %	10	28,57 %	25	71,43 %
11	I believe that the thief will surely get the punishment	7	30,43 %	16	69,57 %	13	37,14 %	22	62,86 %
12	I feel happy to be able to help flood victims	9	39,13 %	14	60,87 %	17	48,57 %	18	51,43 %
13	I pretended not to know when an old man fell	13	56,52 %	10	43,48 %	20	57,14 %	15	42,86 %
16	I feel hard when told to give money to beggars	11	47,83 %	12	52,17 %	19	54,29 %	16	45,71 %

From the data presented in Table 4, it can be concluded that from 23 respondents whose altruisms are low in the aspect of belief on a just world, they still have a low level of trust in the existence of rewards and reciprocity in this life, so that they place themselves only for personal interests and do not have high motivation to be an altruist. In contrast with respondents who have high altruism in the aspect of belief a just on the world,

they have a high motivation in themselves to do good because they believe that the world is a fair and always a reciprocal law.

- c. **Social responsibility.** In the social responsibility section there are 6 statements about the condition of student attitude consisting of favorable and unfavorable scales. Social responsibility here means increasing responsibility towards whatever happens to other people, or so-called "light hands". From 58 respondents, 32 respondents were in the high classification, which was in the range of scores 18-24 or 55.17%. While in the low classification there are 26 respondents and are in the range of scores 10-17 or 44.83%, can be seen in Table 5.

Table 5. The percentage of students' response classifications on aspects of social responsibility

Classification	Score Range	The number of students	Percentage (%)
Low	18-24	32	55,17 %
High	17-10	26	44,83 %
Total		58	100 %

Based on the data findings of Table 5, 26 respondents have low altruism in the aspect of social responsibility. Where the majority of the 26 respondents with low altruism in the aspect of social responsibility is the response score in points 17, 20, and 22 whose acquisition scores in the range of scores 1-2. While the majority of the other 32 respondents have high altruism in the aspect of social responsibility in which the scores on points 17, 20 and 22 in the range 3-4, see Table 6.

Table 6. The distribution of respondents' scores of altruism is low in the aspect of social responsibility

No	Statement	Low score acquisition				High score acquisition			
		Score 1	Percentage	Score 2	Percentage	Score 3	Percentage	Score 4	Percentage
17	I care if there is trash strewn in the classroom	16	61,54 %	10	38,46 %	15	46,88 %	17	53,13 %
20	I am reluctant to intervene with friends who quarrel	12	46,15 %	14	53,85 %	12	37,50 %	20	62,50 %
22	I don't care if the items I borrow are damaged	9	34,62 %	17	65,38 %	18	50 %	18	50 %

From the data presented in Table 6, it can be concluded that from 26 respondents whose level of altruism is low in the aspect of social responsibility still has a low level of responsibility, an indication of the low sense of responsibility a person has results in a low awareness of the situation experienced by others. Whereas 32 respondents who have low altruism in the aspect of social responsibility feel that the environment around them is their responsibility, and feel concerned about what is happening with their surroundings.

- d. **Locus of control internal.** In the internal locus of control section there are 8 statements regarding the condition of student altruism consisting of favorable and unfavorable scales. Internal locus of control here means being able to control himself internally, various things he does are motivated by internal control (eg self-satisfaction). From 58 respondents, 38 respondents were in the high classification, which was in the range of scores 24-32 or 65.52%. While in the low classification there are 20 respondents and are in the range of scores 16-23 or 34.48%, can be seen in Table 7.

Table 7. Percentage classification of student responses about aspects of internal locus of control

Classification	Score Range	The number of students	Percentage (%)
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High	24-32	38	65,52 %
Low	16-23	20	34,48 %
Total		58	100 %

Based on the data findings in Table 7, 20 respondents have low altruism in the aspect of internal locus of control. Where the majority of the 20 respondents with low altruism in the internal locus of control aspect are the response scores in items 23, 25, 26, 29, and 30 whose scores were in the 1-2 score range. While the majority of the other 38 respondents have high altruism in the aspect of internal locus of control where the scores on points 23, 25, 26, 29, and 30 in the range of 3-4, see table 8.

Table 8. Distribution of respondents' scores of altruism is low on the internal locus of control aspects

No	Statement	Low score acquisition				High score acquisition			
		Score 1	Percentage	Score 2	Percentage	Score 3	Percentage	Score 4	Percentage
23	I remained calm despite friends who scolded me	14	70 %	6	30 %	17	44,74 %	21	78,98 %
25	I get angry easily when there is noise	15	75 %	5	25 %	15	39,47 %	23	60,53 %
26	I believe helping orphans makes us happy	9	45 %	11	55 %	22	57,89 %	16	42,11 %
29	I am among students who are not confident	13	65 %	7	35 %	28	73,68 %	10	26,32 %
30	I don't care if a friend makes fun of me	12	60 %	8	20 %	26	68,42 %	12	31,58 %

From the data presentation in table 8, it can be concluded that from 20 respondents whose altruism level is low in the aspect of internal locus of control shows the respondent has not been able to control his attitude from within, which results in the low altruism he has. While 38 other respondents who have high altruism in the aspect of internal locus of control showed an attitude that is able to control themselves so that they are self-satisfied and take every action and are not easily provoked by their emotions.

- e. **Low egocentrism.** In the low egocentrism section there are 5 statements about the condition of student attitude consisting of favorable and unfavorable scales. Low egocentrism here means to be able to prioritize the interests of others before their own interests, and feel responsible for the situation around them. From 58 respondents, 33 respondents were in the high classification, which was in the range of scores 15-20 or 56.90%. While in the low classification there are 25 respondents and are in the range of scores 8-14 or 43.10%, can be seen in Table 9.

Table 9. Percentage classification of student responses about aspects of low egocentrism

Classification	Score Range	The number of students	Percentage(%)
High	15-20	33	56,90 %
Low	8-14	25	43,10 %
Total		58	100 %

Based on the data findings in Table 9, 25 respondents have low altruism in the aspect of low egocentrism. Where the majority of the 25 respondents with low altruism in the aspect of low egocentrism are

the response scores in items 33, 34, and 35 whose acquisition scores are in the 1-2 score range. While the majority of the 33 other respondents have high altruism in the aspect of low egocentrism in which the scores on points 33, 34, and 35 in the range 3-4, see Table 10.

Table 10. Distribution of respondents' low altruism scores on the aspect of low egocentrism

No	Statement	Low score acquisition				High score acquisition			
		Score 1	Perce ntage	Score 2	Perce ntage	Score 3	Perce ntage	Score 4	Perce ntage
33	I prioritize community service rather than recreation	10	40 %	15	60 %	15	45,45 %	18	54,55 %
34	I prefer playing alone than playing with friends	8	32 %	12	68 %	13	39,39 %	20	60,61 %
35	I get angry easily while waiting for a queue	7	28 %	18	72 %	17	51,52 %	16	48,48 %

From the data presented in Table 10, it can be concluded that from 25 respondents whose altruisms are low on the aspect of low egocentrism shows the high selfishness of the respondents which means they cannot prioritize the interests of others above their personal interests. This factor is the cause of the low altruism of respondents. While 33 respondents who have high altruism in the aspect of low egocentrism tend to be able to control their egos so that they are more damaging to others than themselves.

2. The condition of student altruism based on data collection from interviews

To uncover and clarify the conditions of the low and high aspects of respondents' altruism. Then random interviews were conducted from respondents who were in the low and high classifications in every aspect of altruism.

Empathy: To uncover the condition of respondents' altruism on an empathy scale, it is necessary to analyze the answers of respondents who are at high and low levels. As respondent A follows: "I like to help people who are in trouble, and if there are friends who are sick, I will visit him". This indicates that respondents who have high empathy then he is at the command of humans in general who help each other and help [26]. In contrast to respondents who are low in empathy aspects they tend to be less pro-active with what happens to other people like interview quote J, "I don't care, even though my friend's bicycle is broken. Because I don't want my new bike to be damaged too".

Beliefe on a just world: This aspect of altruism is more towards people who believe that the world is a fair place, so they will show good attitudes towards others. Because they believe doing good will get good too. As an excerpt from an interview with respondent K "I believe if I help others, surely God will reciprocate". This indicates that cultural values embedded in social norms still exist within him [27]. It is different from respondent B which has a low level of belief on a just world aspect. Respondents felt unconvinced that doing good would benefit greatly, as in the following interview excerpt "I do not believe helping will be rewarded, sometimes we are even blamed".

Social responsibility: The social responsibility aspect indicates someone who is more concerned about the social conditions around him, so that people who are altruist will always respond to others and the environment that needs help. As respondent L quoted "I will clean up the scattered garbage because cleanliness is the base of faith". This indicates that people who have high social responsibility aspects will always care about their environment. In contrast

to respondent M who lack social care, tend to behave indifferently to what happens "I am indifferent if there are friends who fight, for fear that I become their enemy".

Locus of control internal: This aspect gives a sign that the altruist has a high motivation from within himself to do good, and is able to control his emotions. As S's answer in the interview results showed the high internal locus of control "I feel happy to be able to help orphans". In contrast to responde H which indicates the low aspect of internal locus of control as in the results of the interview "I do not wish to help orphans". From this finding, it becomes the basis that respondents who have high altruism on the aspect of internal locus of control will have an impact on happiness in their lives [28].

Low egocentrism: The last aspect of altruism is a sign that an altruist person will have a low ego and prioritize others rather than himself[29], [30]. As an excerpt from an interview with respondent M "I like playing with friends because it makes us happier", this is different from respondent P which indicates the low aspect of low egocentrism "I prefer recreation rather than helping community service, because it is more happy and not tiring.

A. Discussion and Implications

Based on the findings of descriptive quantitative statistical data obtained from the collection of student altruism scales, on average of 58 students there were 24 students (41%) who had low altruism. The low altruism of students will affect life in their old age. This is in line with the results of longitudinal studies conducted in communities in urban Britain showing that there is a phenomenon of prosocial and psychological problems, namely reduced helping behavior and sharing with peers, in children aged 4-11 years [31] . Other studies in Estonia also show the phenomenon of low social skills in children from pre-school to elementary school level, such as lack of respect for different attitudes, do not show altruistic behavior and cannot accept diversity. Which causes children to seek attention by disrupting, challenging or hostile behavior [15]. This fact is not in line with the commandments of humans basically, namely humans as social beings (homo socius), beings who need others, help each other, cooperate, and have altruism towards others [32]. As social beings, humans should help each other and help each other and interact with others to exchange ideas and to meet their needs [26]. Even in meeting the needs of humans can not be separated from the help of others, so someone is usually more emphasis on shared interests compared to personal interests [29], [30].

Therefore we need help to increase low student altruism. One of the ways to increase altruism is by using the ascetic value of the Panji story which contains the original values of the nation in accordance with Indonesian culture. As research conducted by Habsy[33] who developed Javanese counseling to increase the confidence of vocational students who are experiencing psychological pressure. In line with Haby's research conducted by Hidayah & Ramli[34], [35] about the need to improve the meaning of cultural life of Madurese students by using the values of local wisdom in Madurese culture. Here are some examples of the implications between the asceticism value of the Panji story and altruism.

Table 11. Examples of some of the implications of the ascetic value of the Panji story in increasing altruism

No	Panji Story	Storyline	The Value of Asceticism (tapangrame)	Linkage to the Aspects of Altruism
1	Keong Mas	The story of the golden snail tells of a beautiful, kind-hearted princess who escaped from the palace, with the help of heaven, the beautiful princess was transformed into a "golden snail". Then he began his wandering so he was found by an old grandmother,	The value of asceticism in the golden snail story is seen when a beautiful princess named Galuh Candra Kirana turns into a golden snail and ascetic to go on a long journey, and is willing to sacrifice for the sake of body and soul to help the old grandmother prepare all the	a. <i>empathy</i> : seen when the old grandmother pitied the snail mas and brought home to be treated. And it was seen when a beautiful princess sincerely helped meet the needs of an old grandmother's life b. <i>belief a just on world</i> : can be seen when a beautiful

		<p>could not bear to see the goodness of the old grandmother, the golden snail changed every day into a beautiful princess who worked hard preparing all the needs of the old grandmother when the old grandmother was not at home. Until finally she told about her disguise to the old grandmother, immediately the golden snail turned into a beautiful princess who was kind. So that her beauty could be heard in all directions and she met the prince of her future husband who had been looking for her. And the princess returned to the palace with her grandmother who had been caring for her.</p>	<p>needs of the old grandmother without asking for anything in return. Her life is at stake to look after old grandmothers and make her life prosperous.</p>	<p>princess voluntarily helps an old grandmother so that she gets a reply from the almighty (khayangan) meeting her future husband</p> <p>c. <i>Social Responsibility</i>: see old grandmother who worked hard to meet their needs, beautiful daughter felt unable to bear so as a social creature to respond by helping meet the needs of the old grandmother</p> <p>d. <i>locus of control internal</i>: illustrated when by trusting a beautiful princess to help the old grandmother who arises from a desire in her and not the encouragement of others</p> <p>e. <i>low egocentrism</i>: seen when a beautiful princess is not concerned with her ego by helping an elderly grandmother, even though her rank is higher as a princess.</p>
2	Andhe-Andhe Lumut	<p>This story tells of a prince (Panji Anggraini) who is looking for his future wife, who is hidden by his stepmother. Then he imprisoned and changed the name to Andhe-Andhe lumut and devoted himself to "mbok randa" (as an old grandmother has no husband). After escaping from captivity, the beautiful princess (Dewi Sekartaji) also did a hermitage by changing the name to Yellow Klenting, she passed a miserable life always succumbing to her adopted brothers (Klenting Merah, Klenting Biru, Klenting Ijo).</p>	<p>The value of asceticism in the story of Andhe-Andhe Lumut is seen when princes and princesses both conduct asceticism and sacrifice their lives for the welfare of others. Prince Panji Anggraini devoted to "Mbok Randa" who had no son. While Dewi Sekarjati devoted herself to a widow who has 3 wicked daughters, in her life was always tortured and treated with her arbitrarily to serve her three stepsisters. But she never felt resentful or jealous of her three stepsisters.</p>	<p>a. <i>empathy</i>: seen when Andhe-Andhe lumut voluntarily helped mbok randa "who was struggling in life and he was willing to live a difficult life with him</p> <p>b. <i>belief a just on world</i>: seen when Klenting was willing to be an errand boy at the Widow's house with his three wicked children, and meyaikini that all of that was in return.</p> <p>c. <i>Social Responsibility</i>: illustrated in this story when Dewi Sekartaji is more concerned with work that is her duty at the widow's house, and does not follow her three siblings who rush to</p>

		<p>Finally, thanks to the patience of princes and princesses in living a miserable life, they are confronted by them and return to the palace.</p>		<p>meet the Andhe-Andhe moss</p> <p>d. <i>locus of control internal</i>: can be seen when even though the Yellow Klenting treated evil, but she did not intend to do anything bad to her stepsister</p> <p>e. <i>low egocentrism</i>: terlihat ketika Klenting Kuning tidak mendahului saudara tirinya untuk bertemu dengan Andhe-Andhe Lumut meskipun dia adalah seorang putri raja.</p>
3	Enthit	<p>Enthit is a disguise from Raden Panji Asmabarangun who left his wife to be imprisoned by turning himself into an ugly person, who served an elderly person (husband and wife) who had not been blessed with a child. Enthit's disguise was carried out because he was called upon to help all residents in the village of Banjarsari which is famous for the village that began to change, its citizens do not want to work, like drinking and committing crimes. Enthit gave an example to the Banjarsari villagers that with a hard and earnest effort and mutual assistance between each other made life more peaceful and prosperous. Long story short of the business that has been at stake with persistence to fruition, finally Enthit turned back into Raden Panji Asmabarangun and residents were made to be surprised at the disguises so</p>	<p>The value of asceticism in the Enthit story can be seen when Raden Panji Asmabarangun does a hermitage by turning into an ugly person named Enthit. And sacrificing the whole life and even his family left behind to re-establish the peace of life of the Banjarsari people.</p>	<p>a. <i>empathy</i>: seen when enthit Raden Panji Asmabarangun felt called to help the community and re-establish the peace of life of the Banjarsari people.</p> <p>b. <i>belief a just on world</i>: depicted when parents (husband and wife) who do not have children are willing to help Enthit and accept him to be a family member so that the parents become peaceful life and abundant fortune thanks to the presence of Enthit the ugly.</p> <p>c. <i>Social Responsibility</i>: illustrated in this story when Enthit worked hard only to set an example of citizens and care for the lives of Banjarsari people who are known for their dangerous villages because of the bad behavior of their communities</p> <p>d. <i>locus of control internal</i>: can be seen when Raden Panji Asmabarangun feels confident and called upon his heart to re-establish a prosperous life in the</p>

		far, and now they are aware and the village of Banjarsari has returned to a fertile and prosperous village.		Banjarsari village community e. <i>low egocentrism</i> : seen when Enthit was ridiculed by the public for being bad, but he still ignored him and continued to help sacrifice everything he had for the peace of the Banjarsari people
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Furthermore, in an effort to improve student altruism, the value of asceticism in the Panji story can be synthesized into a group counseling approach. Besides group counseling (group counseling for children) effective for increasing altruism, because it involves the interaction of children in groups that allow children to learn the behavior of sharing, helping, and cooperating with others [36]–[38]. Group counseling is believed to be effective in dealing with children's behavior problems, because the lives of more children are in the group of peers [39]. And more than 70% of group counseling for children is found in schools, Hoag & Burlingame [40]. The procedure of implementing group counseling with the asceticism value of the Panji story can be carried out at the fourth group counseling stage (work phase), where at this stage of the work it is applied using the Panji story cultural value approach to enhance students' altruism. The linkage of group counseling to the value of asceticism in the Panji story to improve altruism of elementary school students can be described as follows:

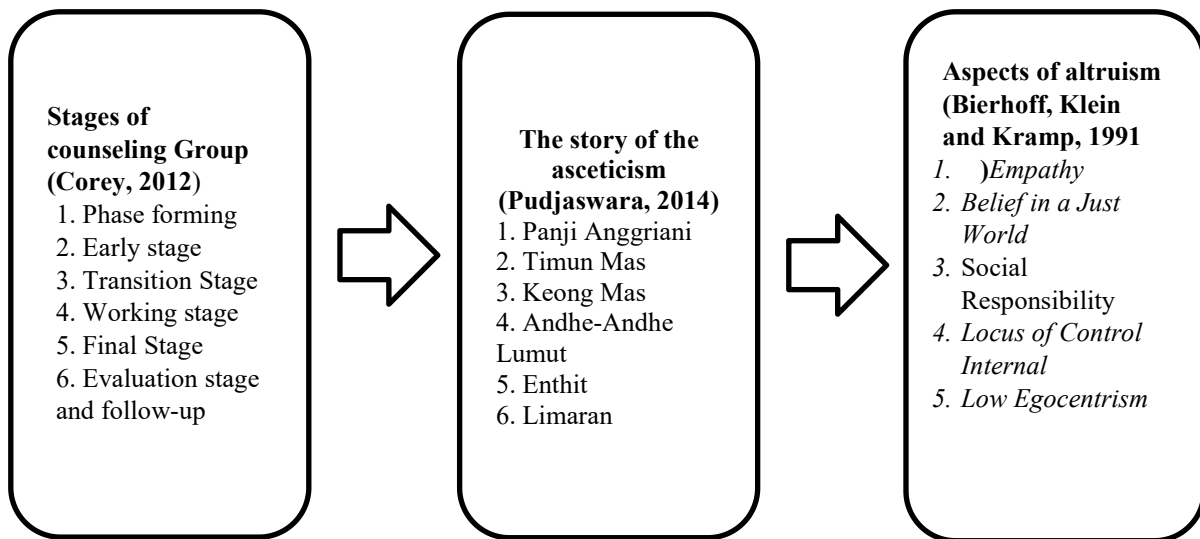


Figure 2. The relationship of group counseling with the asceticism value of the Panji story to improve students' altruism

VI. STUDY RESULTS, SUMMARY AND CONTRIBUTION

High and low altruism of students is seen from five aspects, namely empathy, belief on a just world, social responsibility, internal locus of control, low egocentrism. Students who have high altruism are more indicated to have their own satisfaction in their lives, are willing to share with others and prioritize the interests of others. While students who have low altruism indicate a selfish attitude, do not want to share and prioritize personal interests. The low altruism of students is one of them because students do not understand the values of Indonesia's original culture that prioritizes the nature, attitudes, and behaviors that prioritize others rather than themselves.

The Panji story is one of the stories originating from the original culture of Indonesia which contains values that are in accordance with the character of the Indonesian nation, in the Panji story there is a value of asceticism that is allegedly capable of increasing student altruism. As the findings in the study of literature and previous researches that culture has a relationship with the formation of a person's character. Like the results of research (Hidayah & Ramli, 2017) which indicate the strong influence of cultural values in the application of counseling to children in Indonesia. And research (Habsy, 2019) that developed Javanese counseling to increase the confidence of vocational students who were experiencing psychological distress. This opinion is reinforced by (Dahlan, 2005) which states that cultural values can be the basis for the formulation of alternative guidance and counseling in the era of globalization. Likewise Panji ceita has the same indication to increase altruism.

Culture in counseling is generally defined as "Shared behaviors, meanings, symbols, and values transmitted from generation to the next" (Goldenberg, and Goldenberg, 2000: 436). And therefore the cultural heritage needs to get special attention in counseling guidance (Herr and Niles, 2001: 638; Silberman, 2007: 305, 345). Thus, the inclusion of appropriate elements of cultural value in guidance can be categorized as "culturally responsive treatment plans" (Rigazio-DiGilio, 2001: 208) as a form of cultural sensitivity in service, which in counseling is called "culturally sensitive counseling" (Rigazio-DiGilio, 2001: 211). Thus the value of asceticism of the banner story can be a synthesis in the counseling approach in an effort to improve student altruism.

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