

The 5th International Congress on Interdisciplinary Behavior and Social Science 2016 (ICIBoS 2016)



Eastparc Hotel Yogyakarta – Iris Room - 3rd Floor

05 - 06 November 2016

Instructions for Presenters

1. Please check this Program for your presentation time(s) and room(s). Please go to the room five minutes before the session starts and report to the Session Chair.
2. Please do not exceed your allotted time. Please follow the instructions of the Session Chair.
3. If the Session Chair(s) is/are absent from the session, the last speaker should serve as the Session Chair.

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1. Calculate the time allocated for each paper in your session. The time allocated to a paper may be different in different sessions, due to uneven distributions of papers in different areas (the number to the left of a session in the “Conference Program” next page shows the number of papers allocated to this session) and a small number of absentees due to visa and other reasons.
2. Arrive at the room of the session five minutes before the session starts and identify each of the speakers for the session.
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4. If the presenter of a paper is absent (“no-show”), please continue to the next presentation. Please check again at the end of the last presentation whether the “no-show” turns up. Best efforts have been made to reduce the number of no-shows; however, they may not be eliminated.
5. Each oral presentation room is equipped with an LCD projector. If something is not working properly, please contact conference staff.

Keynote Speakers

1. T.C. Chang

Department of Geography
National University of Singapore



Art and Creative Placemaking in Singapore

Creative placemaking is a process where different sectors of society (state, arts organisation and community) collaborate in cultural activities that deepen their relations with each other and also the place in which they operate and live in. As a panacea to the woes of poorly planned spaces and apathetic people, it is supposed to address social exclusion and generate feelings of belonging even as the environment is artfully and culturally enhanced. Adopting a creative placemaking framework, this presentation considers the phenomenon of Void Deck Galleries (VDG) in Singapore. With more spaces in public housing environments given over to art in Singapore, it explores the relationships between the state, an arts organisations and local communities that have formed around the VDGs, along with the missed opportunities and looming challenges in urban placemaking. Data from three void decks reveal a pro-active stance by the state, the coordinating function of the arts organisation, and the enthusiastic although largely passive role that local communities bring to bear on the painted walls of Singapore.

Biography

Eastparc Hotel Yogyakarta – Iris Room - 3rd Floor
Jl. Laksda Adisucipto Km. 6,5 Seturan, Depok, Yogyakarta 55281, Indonesia
Location: Indonesia > Java > Yogyakarta > Depok

T.C. Chang is an Associate Professor in Geography at the National University of Singapore. His research interests include urban development issues, arts and culture, and Asian tourism. He is the co-editor of two books on Asian tourism namely, *Asia on Tour. Exploring the Rise of Asian Tourism* (2009; Routledge) and *Interconnected Worlds: Tourism in Southeast Asia* (2001; Pergamon). He was also Assistant and subsequently Vice Dean of the Faculty of Arts and Social Sciences in charge of External Relations and Student Life (2008-2015). In 2016, he is currently on sabbatical where he was a visiting associate at the Chinese University of Hong Kong and Surrey University (UK).

***2. Professor Datuk Dr. Sufean Hussin , Ph.D (Oregon, USA), Master Education.,
B.Sc & Ed.(Hons)***

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Professor Datuk Dr Sufean Hussin is a senior special grade professor and has served the University of Malaya for more than 32 years.

Achievements:

1. He is one of the distinguished scholars in the field of education in the world and in Malaysia, specializing and researching in the areas of university governance and management, educational leadership, and education policy.
2. He has been honoured as "Top 2000 Education Intellectuals of the 21st Century" by the International Biography Centre (IBC Cambridge) and listed in the biography annal "Who Is Who in the World" (New York 2011, 2012).
3. He has been a research consultant to Ministry of Education on several occasions and also to several corporations and associations. His most notable consultancy work was with the MoE, 2012-2014, with a grant of RM6.9 million, doing a major research project on teacher employment and services policy.
4. He has written more than twenty books, among the notable ones are:
 - Pendidikan di Malaysia (1996);
 - Dasar Modal Insan: Dasar 60:40 Dalam Sains & Teknologi
 - Demokrasi Pendidikan: Dilema Sekolah Kecil dan Sekolah Berpusat (2013);
 - University Governance: Trends and Models (2012);
 - Memacu Puncak Ilmu: Autonomi Universiti Merencana Pembangunan (2008).
5. He has supervised research works and theses of more than 120 masters students and 12 PhD students.
6. He is listed as one of the United Nation's experts in field of education and social science, 2013-2015.
7. For his excellent service, he was awarded the Datukship medal by the Malacca Governor in September 2013, and awarded the Excellent Service award by the University of Malaya for three times.

3. Mohamed Sarrab, Ph.D

Communication and Information Research Center,
Sultan Qaboos University, Muscat, Sultanate of Oman



Human Behavior Consideration in Mobile Learning Development and Adoption

The growth of (smart) mobile devices usage, increased acceptance of E-learning, the availability of high reliability mobile networks and need for flexibility in learning have resulted in the growth of mobile learning (M-learning). This has led to a tremendous interest in the acceptance behaviors related to M-learning users among the information systems researchers. The last decade has seen emergence of a new economy called Knowledge Economy, a fusion of globalization and Information and Communication Technology (ICT). M-learning provides a new learning channel in which learners can access content and just in time information as required irrespective of the time and location. Even though M-learning is fast evolving in many different societies, research addressing the driving factors of M-learning development and adoption is in short supply.

Educationally advanced countries such as South Korea, USA, Japan, Singapore, European Union and Australia are using mobile devices in the educational sectors. These countries have been found promoting M-Learning as a matter of national policies. They have accommodated E-Learning and M-Learning in their traditional learning systems. However most of the other countries are still out of race and facing number of challenges in M-Learning adoption.

This talk focuses on the driving factors as human behavior consideration in mobile learning development and adoption and the society perceptions and willingness towards M-learning. Some factors of perceived innovative characteristics, such as ease of use, usefulness, enjoyment, suitability, social, and economic were found to have more influence on development and adoption of M-learning which help to facilitate and promote future research. Empirically, I draw on results from research project that investigate the development, adoption, and dissemination of M-learning. The aim of this speech is to provide such insights based on empirical study and to raise adequate inquiries for debate and research.

Biography

Dr. Mohamed Sarrab is currently working as a researcher at CIRC (Communication and Information Research Center), Sultan Qaboos University, Muscat, Sultanate of Oman. He obtained Ph.D. degree in computer science from De Montfort University, UK. M.Sc. degree in computer science and information technology from VSB technical university of Ostrava, Czech Republic and B.Sc. degree in computer science from Al Zawia University, Libya.

His research interests are in areas of Computer Security, Software Engineering, E-learning, Mobile learning (M-learning) and Mobile Cloud Computing. He is also interesting in mobile application security, in particular Access Control and Policy-Based System Management, Runtime Verification and Information Flow Control, viz. Software Systems where security requirements are managed using loosely coupled components that enforce high-level security requirements. He believed that any such system must be based on a sound and formal footing to provide the level of assurance needed in critical applications, whilst remaining practical and usable.

The 5th International Congress on Interdisciplinary Behavior and Social Science 2016

Conference Program

Notes/Session ID

Day 1: 05 November 2016	
08:30 - 09:00	Registration Starts - Coffee and Snacks Time
09:00 - 09:10	Opening by General Chair
09:10- 10:00	Keynote Speaker : Professor Datuk Dr. Sufean Hussin , Ph.D (University of Malaya, Malaysia)
10:00 - 10:45	Keynote Speaker : Mohamed Sarrab, Ph.D (Sultan Qaboos University, Muscat, Sultanate of Oman, Oman)
10:45 - 11:00	Photo Session & Coffee Break
13:00 - 15:00	Session : STEM (Session Chair:)
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102	Impulsive Vaccination for and Epidemiology Model
103	Estimation of zeros of a cubic polynomial in two variables using projectional areas of Newton polyhedron
104	Computational Modelling and Optimal Control of Ebola Virus Disease with non-Linear Incidence Rate
105	A Web Service Architecture Model For Building Efficient E-Government Integration Portals
106	User Requirements Analysis For Digital Library Application Using Quality Function Deployment.
111	Application of interactive and mobile devices in the Mathematics and Computer Science
12:00 - 13:00	Lunch Break
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106	Influence of autonomy and task significance on engagement: Experiment
107	Perceived performance and self-esteem as predictors of satisfaction: Experiment
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109	Employers' Feedback On the Job Performance Of HRM Graduates
110	Graduates Employability of Bachelor of Science in Tourism Graduates from 2010 to 2012
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118	Temporal patterns of international medical tourism

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	123	Maqasid al-Syariah in Relations to Cooperatives' Contracts and Operations
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	103	The Influences of School on Ethnic Identity: Views of Malaysian National Secondary School Chinese Students
	112	PLAY THERPY WITH ASD PRESCHOOLERS
	134	Attitude towards Teaching and Learning of Tamil Literature among the National Secondary Schools Students
	120	Urban Poverty Issues and its relationship with juvenile crisis
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	134	Attitude towards Teaching and Learning of Tamil Literature among the National Secondary Schools Students
	135	The Influence of Trust, Ease of Use, and Promotion On Online Purchase Decision
	136	SUGARCANE FARMER'S INCOME SENSITIVITY TO SUGAR PRODUCTIVITY AND PRICE AND THEIR READINESS IN SUPPORTING THE SUGAR INDUSTRY
	133	The Role Of Customer Satifaction In The Relationship Of Experiential Marketing And Willingness to Re-Purchase: Case in Local-Traditional Coffee Shop in Yogyakarta, Indonesia
	131	Quality Assessment at an Institution of Higher Education in México
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Notes/Session ID

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	138	Development of Work-Related Quality of Life Scale (WRQoL) in Indonesia
	139	The Effectiveness of Sabr (Patience) and Salat (Prayer) for Reducing Psychopathological Symptoms after Merapi Eruption 2010 in the Region of Yogyakarta,Indonesia
	140	Testing The Spillover And Crossover Effect Of Work- Family Interference Personal And Family Domain Among Families with Work Separation
	141	HOW DO INDONESIAN COLLEGE STUDENTS SPEND THEIR TIME?
	142	DIRECT AND INDIRECT ROLE OF PERCEIVED BEHAVIOR CONTROL ON AGGRESSIVE DRIVING BEHAVIOR
	115	Urban Morphology of Tamansari Yogyakarta
	101	Concept Paper: Healing Experiences of Malaysian Young Adults Recovering from Major



		Depressive Disorder: A Phenomenological Study
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	144	Family Functioning, Peer Support, And Student Engagement Among High School Students In Java Island, Indonesia
	145	The Subjective Well-Being Women Through Forgiveness Training : A Case Study
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	147	Psychological Models of Marital Quality: Eudaimonia Theory of Marital Quality Perspective
	148	Psychological Dynamics of Career Women Who Choose to Singleness
	149	Meaning Of Career and Well Being: Prediction The Key Of Career Performance
	150	Improving Quality of Life In Patients With Chronic Diseases Through Grattitude Training
	151	Relationship between Happiness and Social Adjustment of Indonesian and Chinese Students: A Cross Cultural Study
	152	Effect Of Emotion Regulation Training On Stress Reduction Mothers Who Have Children With Mental Retardation
	153	Perception on Health Risk, Product Quality, and Intention to Buy Unregistered Cosmectics
	127	Social policy of the Russian Federation, aimed at supporting low-income households
	128	Human resource management strategy of the regional children's multidisciplinary clinic
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	156	Rasch Analysis on Theory of Mind Tasks among Preschoolers
	157	Subjective Well-Being On Javanese Peoples That Practice Pesugihan: An Indigeneous Psychology
	158	Reentry Adjustment in Indonesian Returnee in terms of Demographic Characteristic
	159	Students' college choice in Faculty of Islamic Studies, Islamic University of Indonesia
	124	THE LAW ENFORCEMENT FOR ACTS OF TERRORISM IN INDONESIA IN THE ASPECT OF LAW
	125	THE AFFECT OF PRODUCT FEATURES OF SOLAH KIT IN CREATING RELIGIOUS SATISFACTION AND ITS COMPATIBILITY TO SUNNAH PRACTICE
	113	Determinants Influence The Adoption of M-Commerce in Indonesia: An Empirical Study
17:30 - 18:00		Best Paper Award - Photo Session - Closing
18:00 - 20:00		Dinner

Conference Location and Venue

Yogyakarta



Yogyakarta is a bustling town of some half a million people and the most popular tourist destination on Java, largely thanks to its proximity to the temples of Borobudur and Prambanan. The town is a hub of art and education, offers some good shopping and has a wide range of tourist facilities.

Strictly speaking, the city (kota) of Yogyakarta is only one of five districts within the semi-autonomous region of Daerah Istimewa Yogyakarta (DIY), literally the "Yogyakarta Special Region". (The other districts are Sleman on the slopes of fiery Mount Merapi to the North, Bantul all the way to the sea to the South, the hills of Gunungkidul to the East and the low lands of Kulon Progo to the West.) This special status is thanks to the Sultanate of Hamengkubuwono, which has ruled the area since 1755 and steered the state through difficult times of occupation and revolution. During the Indonesian war of independence, Sultan Hamengkubuwono IX offered the fledgling Indonesian government his enclave as capital city, thus Yogyakarta became the revolutionary capital city of the republic from 1946 to 1949 when Jakarta was still occupied by the Dutch. As a result, the central government recognized the Sultan of Yogyakarta as the appointed governor of Yogyakarta Special Region; the only one in Indonesia that is not elected directly by the people. The Indonesian central government has tried to weaken the sultan's power by calling for direct election for the governor, however the present Sultan Hamengkubuwono X was chosen by an overwhelming majority.

Eastparc Hotel Yogyakarta



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Location: Indonesia > Java > Yogyakarta > Depok

Subjective well-being on javanese peoples that practice *pesugihan*: An indigeneous psychology

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ABSTRACT: The objective of this study is to discover the psychological dynamics of people that practice *pesugihan* as well as how they put meaning to this practice. Data exploration is carried out by investigating the basic motivations, both intrinsic and extrinsic, of *pesugihan* practices. Feelings of the subjects when they practice the *lelaku*, including prayers, bathing in the *sendang*, meditation, ascetic practices (*tirakat*), and fasting are also investigated. It was an indigeneous psychology. This study uses a psycho-ethnographic method, an ethnographic method used to explore various psychological aspects. Four informers were involved in this study, consisting of one main informer, and three supporting informants for complementary data. Selection of the informers were conducted through purposive sampling. Data exploration was conducted by using in-depth interviews, non-participant observation, and field notes. Study validity was achieved through data triangulation methods, which involves a check and re-check of findings, by comparing them with various sources, methods and theories. The results of the study demonstrate that subjective well being was present among subjects that practice *pesugihan* in the Mataram Kings' tomb. Mrs. Tiyem had higher subjective well being compared to the other informers, followed by Mr. Suta, Mr. Ino, and Mr. Rama. The concepts of subjective well being based on the informers' perspectives, were obtained in the study, including *nrimo ing pandum*, money's not everything, live harmoniously and happily, and everything becomes easier. The final result of the study raises the understanding that subejcts who practice *pesugihan* are local beliefs that bring positive effects resulting in calm souls, purified souls, feelings of comfort, healthy body, bright appearance, clear thoughts, and worried thoughts become calmer. Moreover *pesugihan* practices may function as coping mechanisms for informers in dealing with their lives. In other words *pesugihan* may be viewd as a way to survive in running their lives..

Keywords: subjective well being, *pesugihan*, intrinsic motivation, extrinsic motivation

1 INTRODUCTION

From the first, Indonesia has a diverse culture. One of the distinctive culture that are not found in other parts of the world that is salable *pesugihan*. *Pesugihan* behavior is a form of mystical ritual in making money and part of shamanic plural *paktek* do some communities in Indonesia. *Pesugihan* not a new thing in Indonesia. Since the republic was born, the world 'occult' which surrounds mystical rituals including *pesugihan* already there. People still believe *pesugihan* as it is considered sufficiently relevant and could be an alternative. In Indonesia, the practice of shamanism has its roots firmly in the nation's history. This practice can be found in any society that is not related to the situation *ketradisional* and modernity, also can not be called as the crust culture of a society backward (Alhumami, 2009).

Whatever its form, the world *pesugihan* not have clear parameters. One world is full of mystery and magic that is difficult to see with the naked eye. Oddly enough, in the era of modern versatile and sophisticated, there are still many people who believe that (Hendrowinoto, 2002). Belief in the paranormal, superstitious, and magical powers is found in all cultures since thousands of years ago. Various public opinion shows that this belief continues until the modern era today (Wiseman & Watt, 2004). Hendrowinoto (2002) suggests that there is still a lot of people believe in the unseen world, even to the cult shrine and auspicious objects. They believe that the spirits that dwell in a shrine, in large trees, as well as auspicious objects believed to be capable of being *wasilah* (intermediaries) which can bring blessings. According Pandanwangi (2009) many tombs, caves, mountains and even sacred by the community as a place to hunt *pesugihan* or *ngalap blessing*. *Ngalap*

blissing is a euphemistic term used to refine the concept pesugihan considered very lead to idolatry. Confidence in the mystical not only in Indonesia. When the global economic crisis hit most of the countries in the world, the situation may lead people to do certain rituals. In Asia, temples, churches and mosques in Taiwan and Thailand more crowded with visitors than when the economy is fine. They prayed to seek peace through religion. Analysts say religion is a good refuge for people who are suffering because of the economic crisis. However, in addition to returning to religion, some are looking for a supernatural power (Kompas, 2009).

In fact, the material (the economy) is able to provide a sense of security and satisfaction, as evidenced by the many actors pesugihan. This is because the wealth capable of providing economic security (economic security). Several studies have shown that the material is able to provide a sense of security and satisfaction that affect welfare. Among these is Headey and Wooden (2005), which measures the level of wealth with life satisfaction; Fuentes and Rojas (2001) measure of income (income) that affect the well-being and happiness. This means that income and wealth is one source convenience of being able to meet the standards of living above the national average which is substantially implications for the ability of subsistence or happiness (Headey & Wooden, 2004).

In relation to the search of tranquility and peace for people who are plagued by economic problems, researchers sought to focus the object of study of lelaku pesugihan in place that ensure that there is peace, that tomb. In the literature, the concept has not been defined scientifically pesugihan. This is due to the lack of research on pesugihan. The concept is adjacent to pesugihan is the occult. Occult, in the Big Indonesian Dictionary Second Edition (Department of Education, 1995) is defined as a shamanic activity in ways that are very confidential and does not make sense, but it is believed many people. Things that do not make sense (illogical and irrational) and is associated with the occult called mystical.

Pesugihan in this context is a part of the occult (klenis) because it involves aspects of mystique (mystic) and saturated with magic powers (magic), and connected with a belief in things that are irrational, for example talisman. Trace of the original saying, pesugihan derived from the wealthy (in Java) which means rich. However, the concept can not be defined pesugihan letterlijk (leterlek) which means "wealth" because pesugihan related to the behavior of individuals in search of wealth. However, the wealth-seeking behavior is not done fairly, but through mystical lelaku by individuals to earn money involving ritual mystical and shamanic paktek.

One study on pesugihan conducted by Purwantari (2007) which examines lelaku pesugihan Jimbung Bulus, in Klaten, Central Java, through the study of

folklore, and more exploring lelaku pesugihan and myths contained therein. In contrast to the focus of a study conducted Purwantari (2007), research on pesugihan here deliberately emphasize the psychological aspects of experienced actors while running the pesugihan lelaku. For that reason, this study is deliberately taking pesugihan objects in the tombs of the kings of Mataram, a shrine or a mystical place that ensures that there is peace and tranquility.

In addition, this tomb is the tomb of the sacred because it buried the kings that ever reigned Mataram Kingdom's most famous and well-known in his time. Mataram Kingdom and its kings, some communities Treating it, so many came to seek pesugihan in the tomb. Based on information from the caretaker of the tomb of the kings of Mataram, in the tombs of the kings of Mataram is the tomb of Panembahan Senopati, King of Mataram charismatic and famous have linuwih power, being able to see and hear something beyond the five senses. Kesohoran Panembahan Senopati that guzzling pilgrims to pray at his tomb, to all intents and purposes are manifold.

Preliminary study that researchers do in Tomb Kings of Mataram in Kotagede, obtained information that the pilgrims are generally classified into three: first, the pilgrim pure come to pray at the tomb of his ancestors, a second, a pilgrim who specifically come to perform rituals pesugihan, and the third, a pilgrim who just want to visit to see the tomb of the atmosphere, or just play. Based on information from the caretaker, many state officials who come and pray at the tomb, especially ahead of elections (elections) as well as when tangled problem. Many of the pilgrims and perpetrators pesugihan come to this tomb to find inner tranquility.

Inner impulses that are always sought after actors pesugihan in the tombs of the kings of Mataram. In addition to expecting a fortune smoothly, they also believe that by doing these rituals, the inner or their souls will always tentrem-assured (quiet). Tranquility of soul, will eventually lead to the subjective well-being (subjective well-being), which is an indication of mental health. Subjective well-being is one of the most important components of quality of life. Someone with abundant wealth and material terms fulfilled, can not be said to have a good quality of life when his life was filled with complaints, depression, and mental disorders (Boven and Gilovich, 2003). Thus, in addition to the economic motive, no other motive in the form of peace of soul into a motivator for perpetrators pesugihan to continue to carry out this ritual.

Seek wealth in ways perhaps mystical inversely proportional to the ways that rational capitalistic based with its scientific management. In this context, the perpetrator could pesugihan deemed to have lost rationality and critical awareness. In fact, the practice pesugihan more than just economic system and socio-cultural system. As part of a civilization, pesugihan

practice is also a human way her "No" (being), a form of self-existence (Purwantari, 2007). By being rich, pesugihan seekers hoping to earn social status in society.

Purwantari (2007) suggested that during this time many people feel uncomfortable and worried by this pesugihan phenomenon. Generally, pesugihan is seen as a cultural behavior and local beliefs that are not modern, superstitious (superstitious), stupid, non-eligius belief, bad logic, false science, and can not be used as a handle. Contrary to that view, the study actually wanted to raise the phenomenon pesugihan in the context of positive psychology, which emphasizes that pesugihan is "another way" that people do to survive (survival) were full of spirit and a strong ethos to achieve through lelaku that must be gone, The spirit and a strong ethos in living conditions that weight certainly can not acted in the absence of underlying internal drive. For this reason, researchers focused on this particular pesugihan on the psychological aspects of actors while undergoing lelaku mystical ignite the positive feelings that led to subjective wellbeing (subjective well-being).

In connection with these problems, this research questioned four issues, namely: (1) What is the meaning pesugihan for the culprit? (2). Are the beliefs and practices affect subjective wellbeing (subjective well-being) them? (3). How is the feeling you get when running the perpetrators pesugihan these rituals? and (4). What are the factors behind individual to perform pesugihan?

2 RESEARCH METHODS

In this study, researchers used qualitative methods, which means collecting data that is descriptive. This is consistent with Poerwandari (1998), which confirms that qualitative research to produce and process the data descriptive nature, such as the transcription of interviews, field notes, drawings, photographs, video footage. Furthermore, Arikunto (1998) strengthens the argument above, in general, is a non-descriptive study hypothesis, so the research steps do not require the hypothesis but describe what it is about a variable, symptoms or conditions.

Qualitative methods can be used to express and understand something behind the phenomenon that bit was not yet known and may give details about the complex phenomenon difficult to express by quantitative methods (Strauss & Corbin, 2007).

The analysis used in this research is the analysis of ethnography, with the emphasis or focus on the study of the psychological aspects, which then researchers call "psikoetnografi". Psikoetnografi is a concept that researchers created as an expression of innovative research methods. This concept emerged as the efforts and breakthroughs in order to incorporate aspects of psychological and cultural aspects contained in

pesugihan theme, and then analyzed using ethnographic methods. That is, psikoetnografi an interdisciplinary approach that examines the cultural phenomena through psychological and anthropological perspective.

It is based on the argument Fuentes and Rojas (2001) regarding the need for an interdisciplinary approach in order to uncover the factors that affect well-being. In addition, Xing (2005) also questioned the lack of innovation research methodology and the cultural differences that affect research on subjective well-being (subjective well-being). Analysis psycho-ethnografi that researchers do, therefore, is an effort in order to accommodate these shortcomings.

In research-oriented or focused on the cultural and psychological studies, the researchers sought to understand the concept of plural pesugihan do most of the people of Indonesia, especially in Java, through the perspective of positive psychology. In other words, the method psycho-ethnografi sought to explore the positive aspects of the practice pesugihan and the positive effects it produces, then describing it through ethnographic study.

Ethnography, viewed literally means writing or reports of a tribe, based on field research (fieldwork) for many months or many years. Ethnographic research has a typical holistic-integrative, thick description, with qualitative analysis in order to get a native's point of view. Ethnography is the work of describing a culture. The main objective of this activity is to "understand the viewpoint of indigenous people", his relationship with life, to get his views on his world (Spradley, 1997).

According to the Pole and Morrison (2003) ethnography has many definitions, which is now synonymous in general with a qualitative approach in social studies such as case studies, live history, participant observation, and also sometimes equated with qualitative research itself. However, the real ethnography has special characteristics, which focus on the location, event, or a particular background that the complexity of the settings, locations, and events, is more important than the trend of generalization. In addition, ethnography also has a special purpose, namely photographing the perspective of "insiders" in defining social action of behavior.

In this context, an ethnographic approach applied in order to acquire knowledge or meaning of pesugihan actors, especially regarding pesugihan world and their views on pesugihan dilakoninya.

This research was conducted at the Tomb Kings Mataram in Javanese Island. Source of data in this study is the behavior (lelaku) pesugihan, informants, and field notes (fieldnote) the results of observation. These data sources are grouped into two categories, namely primary data and secondary data. Primary data were obtained from lelaku pesugihan obtained through observation and interviews with informants. Secondary data in this study was obtained

from the court records (fieldnote) the observation of researchers.

The data collection process follows the pattern "zigzag", in which researchers went into the field looking for information, then analyze the data obtained, return to the field again to get more information, analyze data, and so on (Creswell, 2003). To obtain comprehensive data, so in this study used observation and interview intense.

Observations used in this study is the observation is not involved (non-participant observation). The things that are the focus of observation, among others: a lelaku, objects such support offerings, as well as the behavior of informants in doing pesugihan behavior. The interviews were conducted with unstructured interviewing techniques (unstructured interview) on the grounds that unstructured interviewing informants can create more open and free to tell you things that wanted dug through casual conversation and not formal. In contrast, structured interviews are expected to hamper extracting data because it is likely to formally make the informants may be defensive (withdraw, or even be silent) for this study raised the sensitive issue.

The research subject is involved as many as four people, namely the three key informants and informant support. Appropriate research ethics, interview begins with building rapport (cooperation) and ask the informant's willingness to be interviewed and asked their willingness to sign the sheet willingness (informed consent). Key informants in this study were willing to be interviewed in depth, and want to open and can be found back to crosscheck the data is Mrs. Tiyem. Meanwhile, supporters of the three informants are people who have been interviewed, but they are less in-depth interviews with because of time constraints. The third informant also can not be found back to mengkroscek data. The third informant was Mr. Rama, Mr. Ino, and Mr. Suta. Berdasarkan reason why researchers still involves three informants for interviews against them though a bit but could add gambaran pesugihan phenomenon more fully.

In relation to the limited number of researchers in collecting data, the researchers recruited research assistants that aims to help the process of data collection in the field. This is due, extracting information was not fully carried out during daylight hours only, but it is more to do in the evenings associated with lelaku pesugihan commonly practiced in the evenings.

Mechanical examination of the validity of data using triangulation. According Moleong (2007) triangulation is a technique that utilizes data validity checking something else beyond the data for the purposes of checking or as a comparison against the data. Triangulation is used in this research is to check-recheck the findings of fact by comparing it with a variety of sources, methods, and theory. How to gain credibility is by empirical evidence pesugihan their practices in the tombs of kings of Mataram. Transferability done

by collecting data or empirical facts that are similar or the same context, for example by pesugihan done elsewhere. For dependability, conducted by test-retest, or double-check the data found in research with research assistants, while objectivity or confirmability achieved through re-checking the data written to the informant researchers to avoid the element of subjectivity of researchers that may be mixed.

Technical analysis of the data in this study using psikoetnografi analysis, which specifically aims to analyze the themes of psychological and cultural meaning contained in pesugihan practice. This analysis technique refers to Spradley (1997) which described the ethnographic analysis techniques into four steps, ie, domain analysis, taxonomic analysis, component analysis, and the analysis of the theme.

3 RESULTS AND DISCUSSION

In this study, obtained by the phenomenon that lelaku pesugihan in the tombs of the kings of Mataram positively impact the psychological effects, such as inner peace, tranquility of the soul, a clear mind, chaste, as well as physical health. All the psychological effect is obtained through lelaku pesugihan informants, such as prayer, meditation, bathing in the spring, burned incense and present offerings, as well as fast, or too tirakat. General prayer said over the informants when meditation or when present offerings. Prayer indeed has the power, the power to soothe and power to heal. Several studies have shown that the frequency of prayer is more frequent, related to health, such as emotional health, more energy, healthier mentally, psychologically more prosperous, and lower depression (Ai et al., 2000). A study of older people and active in worship, especially in reading prayers, predicted to sustain life. Therefore, individuals who are more involved in religious activities such as praying, will live longer.

Prayer seen helping the immune system work better, and to work to heal. Immunity consists of a variety of cells, immunoglobulins, cytokines signal between cells conductor that everything works like an orchestra in the body's defense (Compton, 2005). Thus, the actual prayer said over the perpetrators pesugihan when nyenyuwun through meditation or while burning incense and present offerings to contain expectations and belief in the supernatural power of the One who gives a powerful psychological effect that triggers immunity hormones that are good for health.

In addition, one of the reasons why the informants find rest and feel the physical health is because most of them do sell fasting and penance (keep verbal greeting from the bad, keep the heart from jealousy, envy, and prejudice, as well as keeping food and drinks of elements that are not healthy for the body). Fasting has a positive effect on the body, especially if

based on certain beliefs, so that its implementation does not become a burden. Fasting is done with a steady lead to positive coping style (the form of a positive response), resulting in tranquility. Tranquility can improve immunity. Immunity is the body's defense against infectious diseases. Healthy or optimal immune function efficiently, so that the body can avoid adverse impact due to the presence of a foreign substance. The immune system is exposed to the immunogen or pathogens (toxins) will respond to it so that the body immune to the pathogen (Bahr, 2005). Zainullah research results mentioned, the implementation of fasting which reached the phase of serenity is a coping mechanism (stress coping mechanisms) were positive. It can change the quality of stress to the adaptation phase, so that the fast be regarded as a pleasant stimulus (eustress). And, the center of reward (payback in the hypothalamus responded to a decrease in the release of corticotropin-releasing hormone (CRH). The release of the hormone CRH controlled will lead to the secretion (expenses) adrenocorticotropin hormone (ACTH) by the anterior pituitary also controlled, so that the release of cortisol as one of the hormones stress in the blood is also controlled (Bahr, 2005). Fasting is to attain peace potential as a stimulus that is pleasant to the body so that it can improve immunity. Coping mechanism that is positive and will effectively cause the body to adapt and expected levels of the stress hormone cortisol in the blood under control, so that could bolster the immune system. During fasting, there is a change of immunity in the physiological range and does not men-imbullkan impact pathological. Also decreased stimulation of the nervous system, the sympathetic in the final stages of fasting (Bahr, 2005). This is what explains the health agencies felt by informants who underwent lelaku fasting and penance.

In addition to prayer and fasting, meditation also has an influence on psychophysiological. Procedures and processes of meditation similar to meditation. Both meditation and meditation have the character of an attempt to calm down and concentrate. Processes in meditation, as meditation, affects the cerebellum that contribute to physiologically. The part of the brain is usually used to think. Stimulation of the cerebellum triggers the production of hormones. That process then makes the emotions and the mind becomes difficult to reach. This phase is called the phase of tranquility, which affects the stability and health (Chen, 1999). So more or less description of the effect of perceived sense of calm meditation Bu Tiyem time. The serenity made him prosperous both psychologically and physiologically, which is vital to the psychological well-being.

Anthropologically, meditation or if the inner tapa is aimed towards the perfection of the soul. Through distansi stage (keep your distance), concentration, and a representation of individuals rid them-

selves from the crowds the world to focus on themselves, and finally get the perfection of the soul (psyche kawruh). According Jatman (2000), mental identification process is referred to as self-examination or self-consciousness that serves as the human way of introspection to calm down to get peace of mind.

In the self-determination theory, a theory that studies the intrinsic motivation and extrinsic motivation that sparked Ryan and Deci (2000), there are three basic needs, namely:

1. competence, namely the need to master the experience by allowing individuals to deal effectively against the environment
2. relatedness, namely the need to support each other in interpersonal relationships
3. autonomy, the need to make their own decisions, which is important for the individual needs

The third requirement is met entirely by Mrs. Tiyem. Bu Tiyem competence (competence) to deal with the life of a cliff. Her husband's infidelity and lack of income forced Bu Tiyem to face the ordeal. Competence to face the rugged life, supported by the lack of independence (autonomy) has. After facing life stressors within the family, Mrs. Tiyem decide for themselves to feed their children and trying not dependent on her husband. The effort he moved to join the community of artists Ketoprak, and undergo lelaku pesugihan. Not only that, Mrs. Tiyem felt that her life would not be comfortable if he saves himself the problem of household.

Through pesugihan in various places, Bu Tiyem also establish social interaction with fellow actors pesugihan. How is what makes Mrs. Tiyem find life more comfortable because it can eliminate the negative feelings that raged in him so many decades ago. Satisfaction in social relationships is very important for parents (Compton, 2005). That is why, ma'am Tiyem now feel comfortable, peaceful, happy, and satisfied with the life-activity. The condition is in line with the results of research which reveals that the participation of individuals in a group correlated to the level of happiness and life satisfaction (Helliwell, 2003); and individuals who want to establish a happy usually more social and more productive (Diener, 2000).

Bu Tiyem diasakan happiness can be explained through research Helmuth (2003), which explains that although social networks are woven by individuals who are old began to change and tend to be less, but often their relationship deeper and more meaningful. Attention and awareness of important people such as parents, spouses, friends, colleagues, and members of certain groups can have a major impact on health. Thus, good social support can contribute well-being, especially in the elderly. This was in line with research Leviathan (1999) and Unger et al. (1999), which suggests that social support is a determining factor in the success of advanced age (successful ag-

ing). This finding was confirmed by the results of research Oishi, Diener, Suh, and Lucas (1999), that subjective well-being have been found in individuals who engage in interpersonal relationships and their contribution in a group.

Besides the things above, there are a few things or factors that influence the subjective well-being were found in the study of which is age, gender, as well as the principle of life in Javanese culture, the concept *nrimo ing pandum* (accept what is), The first factor is age. In this study, subjective well-being of the most high-owned by Mrs. Tiyem. Bu Tiyem 62 years old, older than the other informants. Some studies reveal that older people tend to be more satisfied with their lives and happier than the young people (Compton, 2005). Results were confirmed by Fuentes and Rojas (2001) as well as Kulshrestha and Sen (2006) who argued that subjective well-being of young people is higher than the middle-aged, and will rise again when older.

The second factor influencing the subjective well-being informants is sex. In this research, the fact that the subjective well-being Bu Tiyem higher compared with the three other informants who are all male. These findings confirm the results of research Horn (2007) who found that subjective well-being in women is higher than men. These findings may reinforce the results of research Horn (2007), but can not be used as a benchmark or measure because by chance, Mrs. Tiyem is the only one of the four female informant informant male sex.

The third factor is the concept *nrimo pandum ing*. *Pandum nrimo ing* concept is an expression of life satisfaction for the Javanese. In Javanese culture, Javanese taught to always accept the provisions of the Above, what is (*nrimo ing pandum*). If explored further, this teaching is actually taught by Panembahan Senopati, king of Mataram which educate that people willingly accept God's gift. At the time of Panembahan Senopati ruled Java, all the differences among people allowed there. Caste, material and social status at that time accepted the explanation that every individual given the gift by God. However, among individuals with one another have different sections. The Javanese call it *panduming dumadi disparate* (different depending on the will of the Almighty). This awareness is very important for self-control (Mulder, 2001) and also for the psychological well-being (well-being).

This is a phenomenon that researchers *pesugihan* found in the tombs of the kings of Mataram. Generally, the informant who underwent the *pesugihan* *lelaku* did not expect a lot of money or get rich quick as a result of *lelakunya*. They just want the smoothness of fortune in their businesses. However, that is not too high *ekpektansi* to money, it increases their satisfaction. This reinforces the results of studies in

the West, that some lottery winners actually decreased well-being because of the chaos in his life as a result of sudden wealth (Compton, 2005).

4 CONCLUSIONS

Based on the research results, we can conclude the following matters:

1. *Pesugihan* understood as a "path" that must be taken by the informants to obtain inner peace and happiness in their lives. "Another Way" is the "mystical path" that make them aware of the existence of a force beyond human strength, which encourages them to get closer to the One who has supernatural powers beyond human strength. That is, the load *pesugihan* spirituality that encourage individuals to trust and believe in the mystical powers, so it can be asked for help.
2. *Pesugihan* include, prayer, meditation, penance, bathing in the spring, burned incense and present offerings, as well as fasting, effectively a positive impact for peace of mind and health body thereby affecting the subjective well-being of the perpetrators.

5 ACKNOWLEDGMENTS

The authors thank Directorate of Research and Community Services, Islamic of Indonesia for providing required financial support for the research. Authors also thank Board of Academic Development for providing required financial support so that this research can be presented in this international conference.

6 CONFLICTS OF INTEREST

The authors declare no conflict of interest in this research. Authors contributed collaboratively to data gathering, analysis, reviewing and writing for this manuscript draft.

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