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## Marital satisfaction among Husbands of Kawruh Jiwa Suryomentaram Believer Adherent

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**Abstract.** *Marital satisfaction is an important part of a family's dynamic. Bearing in mind that in fact there are still many married couples who are unable to handle their marital problems properly, thus leading to divorce. Marital satisfaction is constructed in different ways, including for those who claim to adherents of the Kawruh Jiwa. This study reveals marital satisfaction in husbands who believe to the Kawruh Jiwa by using qualitative methods and a case study approach. Data collection was carried out by in-depth interviews and was guided by a semi-structured interview guide. 3 participants were selected based on a purposive sampling technique, with the following criteria: 1) male, 2) Kawruh Jiwa adherents, 3) married, 4) more than 5 years of marriage. The research was carried out at the Kawruh Jiwa spiritual center located in Gombang Village, Pabelan District, Semarang Regency. Data analysis using case study analysis. The results of this study indicate that marital satisfaction for kawruh jiwa adherents can be described through 5 interrelated themes, including 1) the meaning of marriage as a basic necessity of life, 2) the purpose of marriage as an effort to preserve offspring and preserve life, 3) kawruh laki rabi as a frame of mind in making decisions, 4) marital dynamics which include conflict resolution and cooperation, and 5) family harmonization. These findings can be used as the basis for promotive programs to increase marital satisfaction for husbands.*

**Keywords:** *Husband; kawruh jiwa; marital satisfaction.*

### INTRODUCTION

The trend of believer-adherent marriage is now a special concern in scientific research (Bashirurrahman, 2022). Many religious adherents in Indonesia perform weddings with the appropriate adjustment of their cultural system. As research conducted, (Andromeda, 2020) discusses the marriage of the *Sapta Darma* believers in Surabaya. In addition to *Sapta Darma* adherents, there are also *Kawuwa Jiwa* followers who contribute to the diversity of cultures in Indonesia.

Broadly speaking, marriage is defined by Law Number 1 of 1974 on Marriage (Prihatinah, 2013). According to the article, "Marriage is an outward bond between a man and a woman as husband and wife to form an eternally happy family (household) based on the one and only God.

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Prihatinah (2013) Given that a valid marriage results in an honorable relationship between men and women, which is consistent with the idea of man as an honorable creature, it implies that marriage is crucial to human existence. The relationship of married life is fostered in an atmosphere of peace, tranquility, and love between husband and wife.

Hadikusuma (in Santoso, 2016) explains that marriage is not only intended as a civil engagement but also a customary engagement and, simultaneously, an engagement of kinship and neighborhoods. Hidayati (2017) expresses that marriage is not just a religious-based tie but that, beyond that, marriage is the convergence of two people and their families from different backgrounds. This implies that marriage is not only about the bond that occurs between two individuals but also about the social system contained in a particular environment.

Someone who studies and practices the teachings of *Kawruh jiwa* is referred to as a *kawruh jiwa* believer or, more commonly, a *kawruh jiwa* follower. *Kawruh jiwa* is a thought about the dynamics of human life constructed by Ki Ageng Suryomentaram (Fikriono, 2012). Ki Ageng Suryomentaram is a prince who renounced his status to find the meaning of life and true happiness through soul wanderings in various regions, such as Cilacap and Salatiga. Born to Bendoro Raden Ayu (BRA) Retnomandoyo, Suryomentaram was the 55th child of a total of 79 children of Sultan Hamengku Buwono VII (Muniroh, 2017).

*Kawruh jiwa* is the teaching of Ki Ageng Suryomentaram, which pivots on the study of *begja* (happiness) that does not depend on *papan*, *wekdal*, or *lan kewonten* (place, time, and circumstances) (Suryomentaram, 1989). Within *Kawruh Jiwa*, there are several sub-studies, among which are *kawruh pamomong* (knowledge of teaching or education), *kawruh begja sawetah* (the knowledge of true happiness), and *kawruh laki rabi* (knowledge of marriage) (Sugiarto, 2015).

The dynamics of *kawruh iwa* marriage are based on the principle of *kawruh laki rabi*. *Kawruh laki rabi* is the knowledge of marriage that is created from the *kawruh jiwa* system. *Kawruh laki rabi* states that marriage requires five conditions, namely: *podo wonge*, *podo senenge/gelem*, *podo uripe*, *jaler lan estri*, and *ugi podo dewasane* (human beings, lovers, lives, male and female, and adults) (Fikriono, 2018). It becomes the antithesis of research findings conducted by Shofi'atun (2022) which found that most Javanese people still hold the principle of *weton* and *primbon* in marriage, which if the calculation *ora tepak* (unbefitting), then the wedding plans shall be called off. For *kawruh jiwa* believers, *weton* calculation cannot abort marriage because, in fact, *weton* does not become a condition of marriage.

In addition to these principles, there is also a deeply rooted principle of marriage as a method of running household dynamics to achieve a sense of happiness from the perspective of *kawruh jiwa*, namely by *jejodohan*, *bebojoan*, and *sesrawungan* (mutual loyalty, cooperation, and communication) (Suryomentaram, 1989). The aforementioned principle serves as a radical critique of research findings of (Saputri, 2020) and explains why conflict resolution styles like collaborative-competitive continue to be a common pattern of response to the issues that the majority of married couples today encounter. Technique *ngudari reribed* (parse the problem; conflict resolution) by using communication *kondo-takon* (expressing and asking) in the perspective of *kawruh jiwa* that is equal, does not command, does not force, and does not oppress, it is held in high esteem as the ability to balance the integrity of the household and the method of achieving a happy household (Sugiarto, 2015).

The original teachings of Ki Ageng Suryomentaram, derived from the experiences and events he reflects on, are considered to be the *kawruh jiwa*. He then passed these experiences on to his friends. Suryomentaram had the experience both inside the palace and outside of it. The Selasa

Kliwon group that he initiated with Ki Hajar Dewantara during the independence period became a forum that functioned as a medium for lectures and discussions about *kawruh jiwa* (Muniroh, 2017). To this day, the forum is still active despite the change of name with the designation *junggringan salaka*. *Junggringan salaka* currently functions as a medium as well as the momentum of the gathering for *Kawruh Jiwa* students as they parse the problems of life experienced by each individual (Finayanti et al., 2019).

There are no specific criteria regarding the students of this *kawruh jiwa*. According to (Suryomentaram, 1989), *Kawruh Jiwa*, a student is anyone who learns to know oneself (*ngaweruhi awak piyambak*) in order to create balance in thinking, acting, and behaving. When that balance is achieved, true happiness will follow. The *kawruh jiwa* paradigm can simply be interpreted as a module that helps individuals think tactically and systematically without changing their material object, namely themselves.

Philosophical studies of human dynamics contained in the paradigm of *kawruh jiwa* made by Ki Ageng Suryomentaram (KAS) not only discuss broad happiness but also discuss happiness in smaller and detailed domains, one of which is the domain or chapter *kawruh laki rabi* (Afif, 2020). In other words, the concept of happiness offered by KAS becomes more specific when counteracted with contextual domains within marriage and the household.

Sugiarto (2015) explain that *kawruh laki rabi* is knowledge to live the relationship of husband and wife accordingly, to mutually meet the aspects of physical, psychological, and social needs. It refers to the conception of self-review, often called introspective, where it is true and in accordance with the intuition of man himself, as well as the act of examining oneself as such (Pratisti & Prihartanti, 2012). When a person wants to feel full due to hunger, for instance, if he is looking for fried chicken to meet his hunger needs, but what is being served is tempeh rice, then it can be said that someone has bad self-awareness.

Based on the principles that exist in *kawruh jiwa*, researchers assume that this will lead to differences in marital satisfaction among *kawruh jiwa* adherents and those whose marriage dynamics are built upon the system or construction of other cultures. On the other hand, marital satisfaction, which is subjective, is understood to be determined by the individual characteristics of each spouse (Hermaleni, 2018). Including how one's reasoning paradigm can also affect the standard of perceived marital satisfaction. As a result, it is realized that a spouse's perspective, who is bound in marriage, can be used to gauge marital satisfaction.

Research conducted by (Hou et al., 2019) also affirms the previous argument that there is an asymmetric association between marital satisfaction among husbands and wives. That is, the marital satisfaction felt by the husband has an effect on the marital satisfaction felt by the wife. The findings raised a question, which was then used by researchers as a question: "How is marital satisfaction among husbands of *Kawruh jiwa* adherents?"

Fowers and Olson (in Anindya & Soetjningsih, 20) explain marital satisfaction is a subjective feeling experienced simultaneously as a married couple or as an individual each related to aspects prevailing in a marriage, such as happiness, satisfaction, and pleasant experiences with their partner. According to Olson et al., (in Soraiya et al., 2016) there are several aspects that determine the satisfaction of marriage; these aspects include issues of personality, communication, problem-solving, financial management, leisure activities, sexual relations, children and parenting, family and friends, role equality, and religious orientation.

Marital satisfaction is important given that there are still many couples who are married and unable to overcome their marriage problems properly, which are often caused by misunderstandings between the two parties (Wardhani, 2018). Alfa (2019) explaining that when

a husband or wife does not experience harmonization because they are dissatisfied with the marriage they live in, it will harm their household, including minor violence to severe violence, such as physical and psychological abuse, abandoning children, hostility, and conflict between families.

According to the aforementioned justification, it is crucial to research the dynamics of marital satisfaction among *Kawruh jiwa* adherents in order to later determine an individual's subjective perception of their level of happiness at home. As a result, the purpose of this study is to shed light on the dynamics of marital satisfaction in *kawruh jiwa* adherents with all of their traits. This study employs a qualitative methodology that can fully describe the dynamics of marital satisfaction in a husband who belongs to the community of *Kawruh Jiwa* believers.

## METHOD

This study used qualitative methods with a case study approach. Data collection was carried out with in-depth interviews guided by semi-structured interview guidelines. Subjects or participants were selected based on the technique of purposive sampling with the following criteria: 1) male, 2) *kawruh jiwa* believers, 3) married, 4) age of marriage more than 5 years. This research was conducted in many *sanggar pesinaon Kawruh jiwa* in the Gombang village, Pabelan Subdistrict, Semarang.

Data analysis techniques used in this study is an analysis based on case study construction. Creswell (2013) explains the steps of data analysis using a case study approach, among others: 1) creating and organizing the data, which is verbatim from the recording that has been done when the data is retrieved, and then organizing it into rows of data; 2) careful reading, which is observing verbatim text with comprehensive reading; 3) describing the case according to the context, which is obtained textually. While data validity applied source triangulation technique.

## RESULTS AND DISCUSSION

The study was conducted at each subject's home after obtaining the address provided by the key informants. Researchers conducted in-depth interviews guided by semi-structured interview guidelines and recorded the results of interviews using phone recording devices. By including inclusion criteria for subjects who are married to the *kawruh jiwa* system, this study initially aims to process the interview data using an ethnopsychological approach in order to achieve the essence of the relationship between the dynamics of people and cultural systems in the *kawruh jiwa*. But after meeting with key informants, namely *bangkokan* (elders) *kawruh jiwa* believer association in Semarang Regency, the researchers encountered obstacles because the prospective subject in question was apparently inaccessible for interviews because he lived outside the city and the key informant did not have a telephone number that could be contacted.

Based on this, the researchers then changed the subject's inclusion criteria to: a husband who has the status of *kawruh jiwa* believer, including changing the research approach to a case study approach. This case study approach was chosen based on a literature review which shows that marital satisfaction in the husband is a specific theme that can reveal the dynamics of *kawruh jiwa* believers in the subject's household activities.

Using the dynamics of the aforementioned study, researchers were able to identify three subjects who are both eligible for and agreeable to participating in the study. The three subjects can be seen in Table 1.

**Table 1.**  
 Demographics of research subjects

Categories	WDR	LW	S
Age	67 years old	61 years old	57 years old
Education	High school	Graduate	Undergraduate
Gender	Male	Male	Male
Occupation	Farmer	Lecturer	Elementary school teacher
Age of marriage	44 years old	35 years old	21 years old
Number of children	4 children	3 children	1 child
Duration of adhering <i>kawruh jiwa</i>	40 years old	24 years old	22 years old

This study also involved a number of supporting informants as secondary data sources (see Table 2). The secondary data source was then utilized as one of the foundations for data source triangulation and achieving research credibility. In addition to data source triangulation, researchers also attempted to maintain the credibility of the study with confirmability techniques conducted with supervisors and auditors.

**Table 2.**  
 Demographics of Supporting Informants

Initials	Age	Status	Role
SM	65 years old	Wife	Supporting informant I subject I (WDR)
SM	40 years old	Son	Supporting informant II subject I (WDR)
IH	59 years old	Wife	Supporting informant I subject II (LW)
FC	23 years old	Son	Supporting informant II subject II (LW)
NH	37 years old	Wife	Supporting informant I subject III (S)
AW	19 years old	Son	Supporting informant II subject III (S)
Duration of adhering <i>kawruh jiwa</i>	40 years old	24 years old	22 years old

This study identified 5 themes, and the researchers described the overarching theme that emerged from the analysis's findings based on the subjects' expressions. An interpretation of the results of the study was conducted to determine the feelings, understanding, and meaning contained in the words and sayings of *Kawruh jiwa* believers regarding marital satisfaction.

**Theme 1. Meaning of Marriage**

The subject revealed that the meaning of marriage is to meet the needs of life. The basic needs of life for humans are of two kinds, namely regeneration and maintaining life.

*"As a kawruh jiwa believer", marriage or Javanese "laki rabi " is a part of basic needs. Thus, the basic necessities of life are of two kinds, among others in order to preserve the species and to preserve physical life." (WDR)*

*"The meaning of marriage for me is to complete the need; that's the first one." Secondly, because human lives to preserve its kind..." (LW)*

*“For the meaning of this marriage is a relationship between two people of different types but the relationship is not limited. Including in terms of meeting the needs of human life on earth.” (S)*

The subject's expression regarding the fulfillment of the basic needs of life as the meaning of marriage is a manifestation of the *kawruh jiwa* principle that has been rooted in the subject's mind. This is similar to what is presented by (Sugiarto, 2015) that *kawruh jiwa* seeks to provide a frame of mind that is reflective, systematic, and objective. One of the characteristics of the way of thinking of "*kawruh jiwa*," among others, is that when humans are not married, the human community will be reduced, even exhausted. Then preserving life for humans is a necessity of life.

The basic need in life for the subject is also interpreted as the urge to maintain life. One of the characteristics of the urge to maintain life is to keep yourself from getting sick by eating, drinking, and exercising. Without a sense of need, the human being will not be encouraged to do something to fulfill it. This sense of need will be accommodated by the purpose of marriage for the subject.

## **Theme 2. Purpose of Marriage**

The purpose of marriage is closely related to the meaning of marriage. The subject phrase regarding the purpose of marriage is to build a happy home based on taste, and prosperity based on material. That is, the subject dared to state that happiness lies in feelings, not in other domains. So that a sense of happiness can arise even in the midst of economic difficulties. However, the subject also revealed that the purpose of marriage is to prosper economically. In this case, the subject expressed that marriage, in order to meet economic needs, needs to involve cooperation between husband and wife. The subject also added that in order to meet economic needs, the husband and wife need to work as much as they can. The said work is an activity that generates money to meet the needs of the economy itself.

*“...the goal is to form a happy and prosperous family and preserve the life and kind. So in this case, the basic need of the family is to be happy with the basic needs and prosperity is the economic need. In meeting the needs of life or the term *pangupa jawa*, fulfilling the needs of the family is necessary to work as much as possible.” (WDR)*

*“... in the preservation of kind, one needs to preserve kind, because that kind will give birth next generation again. Because in marriage, it should be realized into offspring. To be taken care of once again, we share love for the sake of peace in the home.” (LW)*

*“Because of three previous elements, namely *jeodangan*, *bebojoan*, and *sesrawungan*, therefore the purpose is the said 3 actions. *Jeodangan* can regeneration and produce offspring to preserve humankind. Then the goal of marriage is to form a strong family economy. There are three standard *pangupa*, namely poor, moderate, and abundant. Make sure it is moderate in terms of economy, and it will be distressing if it's poor. Thank God there is more, so it's reassuring for the future. Then the third act is *sewarungan*, caring for each other, which is the goal of a socialization relationship. Socialization between spouses is good, husband and children, basically everyone in the relationship is good because there is mutual care.” (S)*

Based on the subject's expression, the purpose of marriage, among other things, is to form a happy and prosperous family. A happy and prosperous family can be achieved with three goals: producing offspring, fulfilling economic needs, and interacting with compassion with family

members. This is consistent with what is expressed by (Pasch et al., 2002) that marriage is related to three aspects: 1) realizing the social function of the family, 2) complementing the nature of gender, and 3) happiness as a measure of marriage success.

### **Theme 3. The influence of *Kawruh Jiwa* in the Household**

This theme will at least cover parts of the subject's expression that show that the subject's appreciation of *kawruh jiwa* has a significant influence on life, especially in terms of marriage.

**The influence of *Kawruh Jiwa* in Postmarital** In this case, the research subjects variously tried to explain the influence of learning the knowledge of the *kawruh jiwa* after marriage. The dynamics of life after marriage, in which all joys and sorrows are shared, as well as all responsibilities in the home, were covered in subjects 1 and 2. While Subject 3 describes the effect of *kawruh jiwa* as a reflective effort in the face of adverse emotions brought on by family dynamics,

*“... filling each other feel bitter swallow so in the sense of accepting each other, completing each other, working together. There is no obligation, therefore no shared responsibility . So there is no husband's responsibility. Within a family, members are working together to meet the needs of the family.” (WDR)*

*“...shortly, we need each other. I do the laundry, my wife does the ironing, my wife sweeps, and I mop the floor. That's what we do, so we work together. Furthermore, the second is that we are straightforward; I am clear that as long as I am married to my wife, I have never taken a salary, so all my salary has been left to my wife until now. (LW)*

*“When we were newlyweds, because my wife was not very knowledgeable, she was more sensitive. She was angry because he could not live up to the family yet. In a family setting, my wife will be more annoyed than me. So that's the solution to avoid clash.” (S)*

Through the above expression, basically, the research subject is implementing the essence *enem-sa* in accordance with the principles of *kawruh jiwa* that serves as a benchmark of proportional needs (Fikriono, 2018). *Enem-sa* such are *sabutube*, *sapenake*, *sabenere*, *sacukupe*, *saperlune*, *samesthine* (as needed, as necessary, as truthful, as sufficient, as necessary, as it is). The urge to cooperate and to resolve conflicts rests on the need for a balance of roles represented by the principles *sabenere*, *sacukupe*, *saperlune* and the desire to free from certain problems represented by the principle *sapenake*, *sabutube*, *samesthine*.

**The influence of *Kawruh Jiwa* on Social Relationships** The subject of the study revealed that by studying *kawruh jiwa*, one can learn values that can be used as a basic foundation of thinking in social life. All participants acknowledged that they never feel in prolonged conflict with anyone because they can resolve it well because they live as neighbors, socialize, and are part of a large community like we are today.

*“...hanging out with the community is also possible the more we have a lot of friends, some are happy and some are not. It means that we have to face the crowd. We have to be able to continue to not hurt others, and I will not get hurt either.” (WDR)*

*“... we negotiate everything; we help parents, help relatives, help neighbors, and the wife will decide.”*

*“... I am described as a person who has never been unreasonable with anyone, you know because I was born into a poor family and because of poverty I became underprivileged...” (LW)*

*“The act of *sesrawungan*, caring for each other, the goal is for socialization is good between husband and wife, husband with children, with neighbors, basically everything related to the relationship is so good because there is mutual care.” (S)*

The above expression becomes relevant to what is said by Kazim & Rafique (2021) that aspects of the functioning and social welfare of individuals and couples are predictors in the construction of marital satisfaction in a family. In the construction of *kawruh jiwa* itself, the concept of happiness is defined as a happy life together. Happiness that oppresses others is not happiness. In a sense, social welfare for individuals in the community becomes one of the pieces in getting *raos begja* (happy feeling) in a perfect marriage (Hasanah, 2021).

#### **Theme 4. Marriage Dynamics**

Every marriage and household always has a process to deal with conflict and adapt to the resolutions that can be presented. The research subjects revealed that the problems that afflict the subject's household are always solved by a good discussion process, the realization of position and role, and the resolution without coercion towards each other.

*“...by being accepted for what it is, it is enough to discuss the resolution if there is a problem.” So there are no compulsions.” (WDR)*

*“So if there is conflict, I know why it happens. I don't understand why my undelivered mail triggers me. Well, I finally stopped being angry, so I thought and found the cause.”*

*“Conflict is the motive of events, cause and effect; why does it become conflict?” It arises because of self-righteousness. In other words, it is the spirit of truth that makes a person feel right. So feeling right is the cause of disagreement; it is because one assumes self-righteousness. for not knowing himself.” (LW)*

*“Yes, usually not when she is angry; I will be silent and choose to remain calm, but later, when her anger diminishes and even disappears, *kondo takon* will happen.”*

*“... because anger is a feeling in the mind and soul, it is because one cannot reveal the trigger, isn't it?” But if it is revealed, mostly it will be resolved.” (S)*

This is in accordance with the findings (Putri & Lestari, 2015) that households that are able to carry out roles in a balanced and carried out by mutual agreement will create a harmonious married life and is an indication of the success of marriage adjustment. (Finayanti & Anggriana, 2021) states that *ngudari* retribed born from the *kawruh jiwa* teachings and it becomes an instrument for conflict resolution without coercion, oppression, or orders.

#### **Theme 5. Marital Satisfaction**

The subject and the informant have in common a phrase that there is a sense of satisfaction they feel for having each other, including not trying to find a better one to replace the current partner.

*“...satisfied is only found if *kawruh jiwa* teaching can only accept reality. At this moment,*



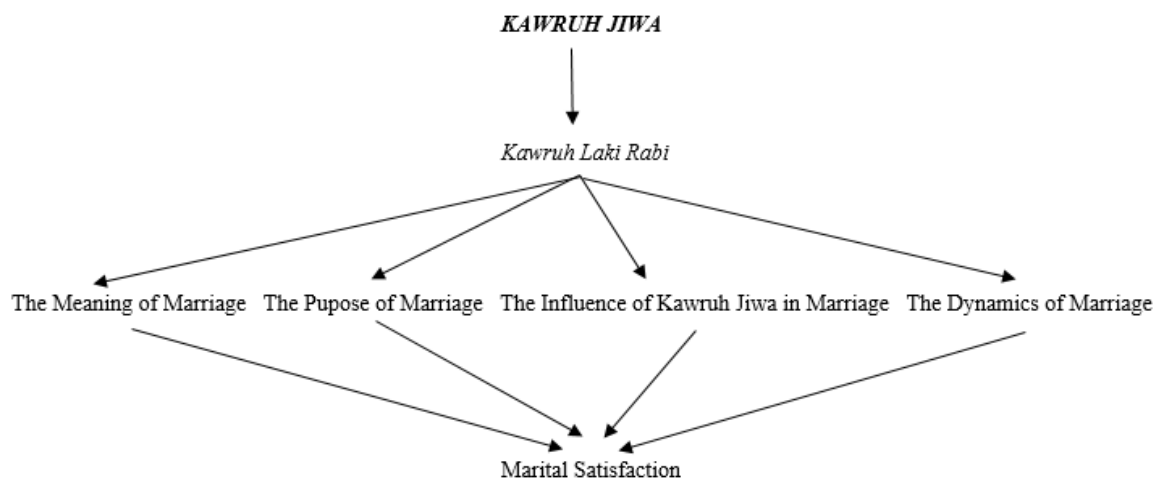
*I accept, so there is no rejection; this is what I call satisfaction; it means not looking for other goals.” (WDR)*

*“The marriage satisfaction I felt was a mutual understanding between the disadvantages and advantages. We complement each other, no matter how to avoid anger.” (P2.LW)*

*“Yes, just a small example, if the conflict is resolved, I feel satisfied. At the end of the day, there is no such thing as a family problem.”*

*“The key to happiness is, to be honest. Be honest in everything, in all relationships because family is related between two people of different backgrounds, in any relationship there needs to be honesty. Including being honest with yourself, about what you feel, hide, or anything should be based on honesty.” (P3.S)*

The phrase is consistent with the findings of Fower and Olson (in Fetrus & Soetjningsih, 2020) which explains that marital satisfaction is a combination of mature personality dynamics, balanced roles, cooperation and responsibility obtained from agreements, effective communication, and feelings of happiness in living in a household.



**Figure 1.**

The dynamics of marital satisfaction among the husbands of *kawruh jiwa* suryomentaram believers.

Suryomentaram (1989) also mention that marriage *begja* (happy/satisfied) according to the *kawruh jiwa* can be achieved when based on the dimension *jejodohan*, *bebojoan*, dan encounters (mutual loyalty, cooperation, and mutual communication). On the contrary, marriage *barencoh* (not satisfied/unhappy) when negating these dimensions (Fikriono, 2018).

The themes that have been presented above form connection and dynamic patterns in which *kawruh laki rabi* has an important role in family conditions, until marital satisfaction among husbands of *kawruh jiwa* believers is achieved. This is demonstrated through the understanding of *kawruh laki rabi*, which modifies the meaning and perception of marriage itself, then encourages an individual to live marriage according to the teachings of *kawruh rabi*, to the point where satisfaction in marriage can be experienced is described in the figure 1.

## CONCLUSION

Marital satisfaction for *kawruh jiwa* believers is described through 5 themes that are interrelated, including: 1) the meaning of marriage as a basic need of Life, 2) the purpose of marriage as an effort to produce offspring and maintain life, 3) *kawruh laki rabi* as a frame of mind in making decisions, 4) marriage dynamics that include conflict resolution and cooperation, and 5) family harmony. *Kawruh jiwa* believe that without marriage, the human community will certainly decrease, even extinct. Thus, marriage becomes a basic human need. In addition, *kawruh jiwa* believers hold principles that are collaborated with the framework of thinking *kawruh laki rabi* in living the dynamics of marriage and household in order to achieve harmony in the family. These findings can be utilized as a foundation for designing promotive programs related to marital satisfaction, especially among husbands.

This study is an early exploration of marital satisfaction for *kawruh jiwa* believers whose subject coverage is limited to male believers. For further research, it is necessary to conduct further studies on the dynamics of marital satisfaction for female believers, assuming that men and women perform different thinking constructs regarding marriage. In addition, the researchers also suggest the use of ethnopsychological approaches to research the same theme, assuming that the intrinsic value of cultural dynamics within the community would be an interesting finding.

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