

## The Meaning Of Happiness In The Royal Court Community Of Yogyakarta

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Indigenous, Culture of Happiness, Gratitude, Sprituality.</p>	<p><i>The concept of happiness is an important process for every living being. Happiness is when someone feels satisfied with what they do, feels happy when they are with someone, and they are happy when they get praise. This research is to find out the meaning of happiness of the Yogyakarta Palace's Abdi Dalem Community. The purpose of this study was to determine the description of the happiness of the indigenous people of the Yogyakarta palace. This research uses a qualitative research method with a phenomenological approach conducted in the Yogyakarta palace from September to November 2023. Information was obtained using interview techniques with subjects who served the Yogyakarta palace. The data analysis carried out in this study is a qualitative data analysis in which the data analyzed is all the data encountered in the field, used miles and Huberman interactive data by carrying out data reduction. then proceed with the presentation of data and end with drawing conclusions on the results of the research that has been carried out.</i></p>

### INTRODUCTION

Happiness is a multifaceted concept that has been explored from various perspectives in academic literature. According to (Krasko et al., 2022) happiness is often described as the experience of joy or pleasure, the absence of negative emotions, continuous self-development, and a sense of belonging or contribution to a social circle. (Singh et al., 2022) further elaborate that happiness is a harmonious state where an individual's physiological and psychological needs are met in the past, present, and future, leading to a meaningful and contented life.

Different disciplines and historical periods have offered diverse definitions of happiness. For instance, utilitarian philosophers associated happiness with material possessions, while Greek philosophers viewed it as the absence of pain (Dhiman & Kumar, 2023). Concluded that happiness can be best defined as the degree to which an individual judges the overall quality of their life favorably. This aligns with the idea that happiness is subjective and involves an individual's perception of their own well-being. Cultural backgrounds and social settings also influence the understanding of happiness. (Cabanas & González-Lamas, 2024) emphasize the importance of exploring lay conceptions of happiness to gain a more comprehensive understanding of its meaning across different populations. (Gardiner et al., 2020) highlight the need to consider cultural variations in defining happiness, as many studies have used Western-centric measures that may not capture the full spectrum of happiness experiences worldwide.

Moreover, happiness is not only about individual feelings but also about broader societal implications. (Jovančević & Miličević, 2021) note that happiness comprises both affective (emotional) and cognitive (satisfaction) components, reflecting a holistic approach to well-being. (Gim, 2020) suggests that happiness is a subset of subjective well-being and quality of life, emphasizing the interconnectedness of individual happiness with overall life satisfaction.

Understanding the concept of happiness can have significant benefits across various aspects of life. Research has consistently shown that higher levels of happiness are linked to positive outcomes, including

enhanced health, well-being, and social connections. Studies have demonstrated that individuals reporting higher levels of happiness tend to have a lower risk of disease, disability, and mortality (Bojanowska & Zalewska, 2016) emphasizing the crucial role happiness plays in promoting physical health and overall well-being. Moreover, the pursuit of happiness is associated with personal growth and fulfillment. Happiness goes beyond momentary pleasure; it involves living a meaningful and purposeful life (Oishi & Westgate, 2022). Understanding the essence of happiness can assist individuals in aligning their aspirations and behaviors with their values, leading to a sense of fulfillment and contentment in life.

Spirituality provides individuals with a sense of purpose, meaning, and connection to something greater than themselves, which can contribute to a deeper sense of happiness and fulfillment. Research has indicated that spirituality is linked to personal growth, well-being, and life satisfaction (Roychowdhury, 2019). By nurturing spiritual well-being, individuals can experience inner peace, harmony, and a sense of solidarity, which are essential components of happiness (Abdillah et al., 2022).

Ethnicity and culture significantly influence individuals' perceptions and experiences of happiness. Cultural norms, beliefs, and traditions play a crucial role in shaping how people define and pursue happiness (Spiers & Walker, 2008). For example, collectivistic cultures prioritize social harmony and relationships, while individualistic cultures focus more on personal achievement and autonomy (Roychowdhury, 2019). The Abdi Dalem of the Keraton Yogyakarta play a significant role in preserving Javanese culture and traditions within the palace. They are not only pioneers of hamlet settlements but also serve as cultural ambassadors, spreading Javanese culture to the village community (Wijayanti & Damanik, 2019). The service of the Abdi Dalem to the king, as seen in ceremonies like Chanoyu tea serving, reflects their dedication to upholding cultural practices and maintaining harmony within the palace. The problems of indigenous peoples are universal. Indonesian society is a society consisting of a variety of different cultural customs. Each region has hereditary diversity passed down by their ancestors (Lintang & Najicha, 2022).

A glimpse of culture will give a mistake in the concept of thinking when looking at the social system and cultural system that runs in a group. Such a situation can be realized as the interaction, communication, and relationship between society and its culture produce a temporary synthesis (Nuris, 2016). Many factors also influence changes in the culture of a group due to continuous transformation in cultural practices, so that figures are often involved in debates about the history of culture and the changes that occur (Akbar & Najicha, 2022).

In fact, this is the result of the embodiment of human cultural elements that can be felt or touched by the five senses. As for things that are not visible in culture such as the concept of community thinking, wishful thinking, spiritual mentality, values, norms that are inherited and developed from time to time (Novitasari, 2019). In the sense that cultured society is different from one another. So the interaction between people forms a social construct in a group by organizing and developing a cultural system. the problem of servants in the Yogyakarta palace (Kistanto, 2008).

Humans generally think about how to earn enough income for themselves, daily needs can be met with their families. This mindset does not apply to the courtiers of the Yogyakarta Palace. There are so many people who offer themselves to serve in the palace. The profession of being an inner servant is not an easy thing to live in a long period of time, which is meant to be like job orientation, income that is not balanced with work. Being an inner servant is not just about earning income but how a person is able to dedicate his love, loyalty, to a sultan (Allimin, 2007).

## **METHOD**

This approach uses qualitative research methods using phenomenological techniques. This research was conducted by collecting data through field observation or direct observation, interviews and documentation. This research was conducted by collecting data through field observation or direct observation, in-depth interviews with research subjects. And documentation. Observations were made to obtain data related to the research theme including the activities of the Yogyakarta palace abdidalem. The observation used is non-participant, which is an observation made to the subject without participating directly with the subject. In-depth interviews were conducted with subjects (informants) to collect data according to the research theme. The interview technique used to obtain data is an interview which then develops questions for research needs.

Credibility or checking the authenticity of data is needed in research to assess the validity and authenticity of research data. So to see the authenticity of the research data using the data triangulation technique. Researchers used the subject of courtiers whose rank was high, and new. To check the validity of data or information from

what has been done by researchers. The data analysis carried out in this study is a qualitative data analysis in which the data analyzed is all data encountered in the field. Then, miles and Huberman interactive data is used by carrying out data reduction, then proceeding with data presentation and ending with drawing conclusions or research results that have been carried out. The process of checking data carried out by researchers to research subjects or sources. This aims to find out how far the data obtained is in accordance with what was conveyed by the source.

## RESULTS AND DISCUSSION

In this study, there were 3 participants who participated. The following is the data of the participants in this study:

Initials	Age	Gender
BHP	40	Male
HIS	52	Woman
HEAD	45	Male

**Participant One punokawan:** Mr.BHP, born in Yogyakarta in 1980. while my government name is Wisno Raharjo, has served in the palace for at least 6-7 years and has received a sk kekancingan. With the lowest rank, the jajar punokawan can immediately get the term wisnu pawoko with his service where. So the name in the palace is where he serves, for example, the service in the garden next to the dalem or something else is a different name. So the courtiers have several parts, there are punokawan and keprajan. For example, keprajan applies to retired military, police, and civil servants. I have been here since 2023 for approximately 21 years but the stipulation of the sk to become an inner servant was 2007 so approximately 16 years is the term according to the decree. I am originally from Jogja, it does not rule out the possibility that the courtiers do not have to be natives of Jogja, so it is open to the public as long as they meet certain requirements that can register to become servants of the Yogyakarta palace. Cumin now the age is limited to a maximum age of 45 years. If the period of service is unlimited as long as we are still able, so we continue to serve, so the palace itself does not regulate the limit. Mr. Husni prakoso, born in Yogyakarta in 1980.

This age or benchmark, courtiers are different from other civil servants who are not limited by age. What is the satisfaction of living with other courtiers? Our relationship with others is like brothers. So more than friends, more than friends, both young and old. All of them are like family ties, so even though they are not in the service, they meet outside of me, we welcome them like our brothers in the family. If there is an activity, for example, gathering is like a family, outside of palace hours we play, visit the house, the welcome is like a brother. Do you feel grateful? Very very grateful mas, so the term being a courtier is not easy. We must be ready physically and mentally, in the past I had no thoughts, no expectations of becoming a courtier because of the call of my heart, the spirit of devotion, it was accepted to be a courtier as a gift. So the service here is sorry for not expecting anything in return, so we can be accepted as courtiers we are very grateful and very grateful. Basically, not everyone can do it, not everyone can do it.

**Participant Two** Mrs. SA, was born in Jogjakarta on May 28, 1972. The history of how I was able to enter the court is that my parents were also courtiers. So unlike the other courtiers, I did not use an application letter or special requirements to become a courtier, because there was already a place in that section. Then I started to become a courtier in 2004, becoming a Dutch guide or guide. Then in 2019 I started to become a museum manager, until 2019 I helped to take care of the museum section.

“Do you feel grateful for the profession you have?”

“I am very grateful, for sure that being a courtier is learning to place yourself, and measure your strengths. So we must know the abilities we have in ourselves, well sometimes people who are in my rank are a bit difficult because they feel more senior. Though not necessarily, because we can also learn if it is needed, or needed for the next job, it's okay. So if here it is still through speech, the term Javanese is passed down through oral transmission, not much. Then what was written, it was then a special thrill for me when I learned about it.”

“How do you interpret the context of blessings in service?”

“If the name is sustenance, I think it has been arranged by Allah, when you have one car, the respect is different from someone who has two cars, but the standards of that person are different. When you get respect. Then the dikeraton is also taught not to think badly of others. So how does one interpret the kiss, if it's enough, then it's

done. No one sits down and gets money just like that, if they get money just by sitting down, they must have gone through what to get it.”

**The third participant** Kmt CAP, is assigned to the government to recap rajan. Small name is pak sarbono his address is karang malang d/22 rt.05. rw 02ct dpk sleman. There are so many people who want to devote themselves, servants in the palace there are two punokawan and keprajan (civil servants), the happiness must be surrendered patiently, must understand the culture of culture, because it is part of behavior such as polite, it seems that outside of happiness it turns out that we are surrendered patiently narimo his name.

How is your relationship with other courtiers? With other courtiers, it is a brotherhood, because they are peranakans, there is no barrier with other courtiers. "manung galing kawulo lan gusti" is why peranakans are likened to one village. But the relationship is like brothers and sisters, not sorted out. So between one courtier and another courtier walk together like brothers.

“Do you feel grateful for being a courtier?”

“Yes, of course we are always grateful, the most important gratitude is to Allah for his power to bless me and my friends. Throughout my life as a courtier, I have received blessings from my ancestors who have passed away. Blessings, blessings, cannot be realized we use the name of taste, the point is to be grateful for being accepted as courtiers.”

The result section consists of descriptive statistic, assumption test, and hypothesis test, which are then critically analyzed sequentially or unified (no more than 20% of the overall manuscript pages). It must contain the data analysis result. When possible, put a table/chart/figure that contains the interpretation of the data analysis to make it easier to be understood appropriately. Table/chart/figure should not contain raw data that has not been analyzed.

#### **Recognize the meaning of happiness based on gratitude**

Participants mentioned that happiness lies in gratitude when at work and at home. One must have positive relationships around them because it will determine one's happiness in their work. In the needs of human life, it cannot be separated from social interactions with other people. So the need for positive relationships in the environment in order to support an individual in doing all forms of (Aisyah & Chisol, 2020). Important moments that are interpreted by an individual in living his daily life. These positive relationships include family environment, work friends, when an individual is able to provide quality time with these positive relationships. Positive relationships also provide a lot of understanding when interacting to give full trust to each other, meaning that the people we interact with are a reflection that provides support from the other side.

The 51-year-old participant is a courtier who has served for about 19 years. So unlike other courtiers, I don't use an application letter or specific requirements to become courtiers, because there is already a place in that section. Then I became a courtier in 2004, becoming a guide or guide in Dutch. Then in 2019 I started to be a museum manager, until 2019 I helped to take care of the museum section.

"I happen to have a husband and children who help me, so it depends on the priority needed where when the family is in urgent need, the family comes first. While the palace needs it too, so on the contrary, when we are needed, family and work take precedence."

The influence of the environment is very significant in influencing a carer mother, such as the support of a father and child for a working mother. When a mother has more attachment to her child, she will perceive the relationship as positive for her (Harahap, 2003).

#### **Recognize the meaning of happiness based on the same race, ethnicity, etc**

Everyone has a different background race, ethnicity, it is a form of group that accommodates each individual. Race can bring happiness to some individuals. Some people feel happy at work when they are with people of the same race, and what they do is where their parents were born. So culture is also able to provide its own sense of pride for an individual at work (Pramesti & Suhendar, 2021). Race can cause a sense of happiness for some career women because of their concept of thinking. Actually, race does not have much correlation with happiness but its factors can increase happiness such as a sufficient economy (Amalia, 2016).

#### **Recognizing the meaning of happiness based on spirituality**

"Have you ever experienced excessive anxiety? I don't think so, then don't ask, as long as we know my relationship with the community is hablu minannas while our relationship with Allah is hablum minalloh. As long as we know our manners, Alhamdulillah, there is no unwanted disturbance, because it often happens here when visitors are suddenly disturbed. So back to the blessing, the blessing was that there was no worry. What we want is ayam tentrem, mulyo selamat world and hereafter. We worry when behavior is not polite and well-mannered."

God already knows what his creatures will face as they are able to gain happiness and well-being as humans (Ramdhani et al., 2018). The strength of an individual's faith will support effectiveness in determining all aspects of decisions in running his life. Religion is one part of the factor that can increase happiness for a person. When someone is given a tough test, they have difficulty finding peace if the spiritual aspect is not practiced. Every human being has faith in their god, when a courtier is given a complicated problem they still prioritize blessings and obedience to ease the burden on the mind.

## CONCLUSION

Research on the meaning of happiness among the courtiers of the Yogyakarta palace reveals that happiness is rooted in gratitude at work and in life, supported by positive relationships, spirituality, and cultural identity. Participants emphasized that social interactions and positive relationships within the palace environment, such as comfort with fellow courtiers and open communication with seniors, foster a sense of happiness. Additionally, shared racial or ethnic backgrounds contribute to happiness, as some courtiers find fulfillment in working alongside others from similar backgrounds or continuing family traditions. Spirituality also plays a key role, with strong religious beliefs helping courtiers cope with challenges and enhancing psychological well-being. The study suggests expanding future research to include younger courtiers for a more comprehensive understanding and highlights the importance of balance and harmony between spiritual, social, and cultural aspects in palace life. Effective leadership that promotes happiness and focuses on non-material aspects, such as spiritual practices, is essential in sustaining a harmonious and content courtier community.

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