Culture-Based Imagination Therapy of Responding Poem to Overcome Adaptive Behavior of Mental Disabilities

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Abstract

The purposes of this study were: 1) to determine the effectiveness of cultural-based imagination therapy with pantun reciprocation in improving adaptive behavior in individuals with mental disabilities, 2) to determine significant changes in adaptive behavior abilities after the application of cultural-based imagination therapy with pantun reciprocation in individuals with mental disabilities, 3) to determine the influence of cultural elements in pantun reciprocation on the process of imagination and behavioral adaptation in individuals with mental disabilities, 4) to determine the factors that influence the success of cultural-based imagination therapy with pantun reciprocation in overcoming adaptive behavior in mental disabilities. The method used in this study used a mixed method method. The data for this study were obtained from the results of documentation, interviews, observations, and observations of mental disabilities in mental disability service centers in Central Java Province, Indonesia. The data collection techniques in this study used observation, interview, observation, and documentation techniques. Data analysis in this study used reduction, verification, and conclusion-making techniques. The results of this study were first, cultural-based imagination therapy with pantun reciprocation was effective in improving adaptive behavior in mental disabilities. Second, the application of cultural-based imagination therapy with pantun reciprocation increased the ability of adaptive behavior in mental disabilities. Third, the process of imagination and adaptation had a positive effect on mental disability behavior. Fourth, internal and external factors influence the success of culturally based imagination therapy in reciprocal rhymes, especially adaptive behavior in mental disabilities.

Keywords: therapy, imagination, rhymes, culture, adaptive, disability, mental.

Culture is the plural form of the words "Budi" and "Daya" which mean love, karas and rasa, and culture is the result of these creations, wills and rasa. While culture comes from the Sanskrit language "buddhaya", is the plural form of buddhi which means mind and reason. culture in Dutch is called " cultuur ", and in English " culture " which comes from the Latin " colere " which means to cultivate, work, fertilize and develop especially cultivating the land or farming (Purba et al., 2023; Moroni & De Franco, 2024)

Humans in their lives cannot be separated from the culture that surrounds them. Culture is like a cage that has been made by humans and humans themselves are trapped by this cage and

cannot get out of the cage they have made. This parable inspired the author that culture is human life and humans cannot be separated from culture itself, so that humans are surrounded by their own culture (Serikzhanova et al., 2024)

Many definitions of culture have been put forward by anthropologists, for example Geertz, that humans cannot be separated from culture, but there are thousands of meanings of culture that need to be explained (Winkler, 2024). Currently, Kuentjaraningrat is the most famous anthropologist in Indonesia. Kuentjaraningrat means that all thoughts, actions and thoughts of a person do not come from the instincts of the person who created them, but from that person after his experience in the learning journey (Khudarov et al., 2024; Purba et al., 2024).

Pantun is a poem that is not known by anyone who has made it, but with pantun can describe the identity of society as a whole. Pantun is a symbol in communicating that is inseparable from the life of society (Satpathy, 2024). Pantun is an old form of poetry that has been known to the people of the archipelago for a very long time. It is considered to be the oldest work of Malay literature, which is estimated to date back more than 700 years (Sutrisno et al., 2023; Saputra, 2024). He is said to have been born with the Malay nation in the Malay Realm. Pantun plays a role as an effective communication medium used by various groups and levels of society from ancient times to the present. Even though the use of pantun in modern society has decreased, it is still popular to this day (Cerezo, 2024)

An attempt was made to determine the relationship between different types of narratives disseminated by the media in different regions: narratives concerning purely domestic state processes, international narratives originating from other countries and disseminated in a relatively unchanged form, and narrative-based narratives originating from abroad but significantly transformed through the addition of certain local interpretations or assessments (Kovalenko, 2023)

Pantun also functions to convey the ideas and thoughts of the people who speak it and reflect the life of its creator. In creating Malay pantun, all the experiences, views and also the philosophy of life that you want to express in it use natural settings as an image or purpose. The use of such elements shows the close and friendly relationship of the Malay people with the natural elements around them. The creation of pantun usually uses words related to natural elements found in the surrounding environment of the Malay community, especially in the form of symbols or which imagine various symbolic images that can manifest aesthetic value in addition to deep and memorable intentions and messages. The specialty and power of Malay pantun can also be seen in terms of the use of certain symbols which are chosen based on the response and worldview of Malay society and also based on the relationship of meaning between the image and the intention.

The role of pantun in adaptive culture influences a person's behavior in communicating, especially when convincing others about statements or questions about the issues being discussed at that time. Fathurohman (2013) stated that literary works are able to reveal unresolved thoughts and problems (Fathurohman, et. al., 2014); Setiawan, et. al., 2024)

Although characterized by only consisting of four lines, pantun has also undergone further development. This development is related to the number of lines decreasing or increasing (Ehsan et al., 2021). As explained by Hendy, pantun that only has two lines is called pantun kilat or karmina. Meanwhile, pantun that has more than four lines, but an even number, is called talibun (Sharipova, Burkhanov, & Alpeissova, 2017).

Pantun is now no longer able to function in conveying the ideas and thoughts of the community of speakers, but instead is only created to complete the final form and sounds as a pantun without taking into account the meaning and ideas that are to be expressed. Even though pantun is no longer widely used at the individual

or community level, pantun is still able to survive as a medium of mass communication, through the style and sound of songs, especially original Malay songs which are often played on radio channels. What is certain is that he is still trying to survive and attract the interest of his audience (Yusupalieva, 2020).

Mental and emotional health is an increasingly pressing concern worldwide (Batubara et al., 2024). The preschool period is a critical stage of life when major developments lay the foundation and determine the course of later life (Krishna et al., 2023). Individual behaviors vary, and there is no clear distinction between problematic behavior and serious emotional problems (Mannali et al., 2021). A child may develop a specific "problem" or "disorder" if the behavior is frequent and severe (Children's Commissioner, 2024)

Emotional influence through empathy mechanisms, which can lead to real-world downstream impacts, is critical to understanding how empathy toward AI agents manifests and what the societal implications of this phenomenon are (Shen, et al., 2024). Given the context of high mental health burden and the very limited number of trained mental health workers in LMICS, mental health service delivery in these regions cannot be adequately modeled on policies and practices in HICs (Ani & Omigbodun, 2024).

Based on data from the Central Statistics Agency of Central Java Province in 2021, information was obtained that there were 6,079 mentally disabled people in Central Java. Law of the Republic of Indonesia Number 8 of 2016 concerning persons with disabilities reinforces the importance of realizing equal rights and opportunities for persons with disabilities towards a prosperous, independent, and non-discriminatory life. Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 12 of 2018 concerning guidelines for the prevention and handling of shackling for persons with mental disabilities supports the movement to stop shackling for persons with mental

disabilities. Currently, there is no imagination therapy for mental disabilities related to steps to provide a place for people with mental disabilities to work. This imagination therapy process is very close to literary works as a result of creative works, imagination, results of contemplation or thoughts of mentally disabled people in expressing problems, ideas, concepts, and works resulting from their thoughts. Literary works of the pantun type based on observations at social institutions for mental disabilities in Central Java are in great demand by people with mental disabilities.

Figure 1. Data on people with disabilities in Central Java Province in 2021.

Bryan et. al (2022) and Hinson-Enslin & Espinoza (2024) stated that the gap in mental disabilities needs to be addressed to provide a sense of comfort in community life. Hamre & Kragh (2023) and Brown & Ciciurkaite (2022) stated that marginalized groups in this case people with disabilities are considered to have a low social strata and need to be addressed to provide equal respect for mental disabilities.

Research conducted by Raharjo et al (2023) found that expressions of mental disabilities

were revealed through visual and oral language processes. Others research by Zagnitko et. al (2020); Rucińska, Fondelli, & Gallagher (2021); and Vyshedskiy (2021) found that steps in imagination therapy can be carried out through metaphorical language, psychotherapy approaches, and the use of literary works. Research by Fleer (2023) and Burns (2022) revealed that metacognitive factors that influence imagination therapy require stimulants, namely appropriate media and models in imagination therapy. Research by Fathurohman, Hidayati, & Chusna (2023); Khoirunnisa, Fathurohman, & Riswari (2023); and Darmuki et. al (2023) revealed the role of literary works as a medium in the process of fostering positive values in life. Research by Fathurohman et. al (2023); Sajdah, Widjanarko, & Fathurohman (2022); and Agung, Utaminingsih, & Fathurohman (2022) revealed that the effective literature learning process is carried out through the use of interesting and targeted media, methods and learning models.

The urgency of research on the culture of responding to pantun as an imagination therapy to foster adaptive behavior for mental disabilities throughout Central Java is very necessary, especially to overcome the adaptive behavior of mental disabilities through the culture of responding to pantun. Self-confidence and the attitude of convincing others about statements and questions need to be overcome through literary works of the pantun type.

Method

This study used a mixed method. This method is a procedure for collecting, analyzing and mixing quantitative and qualitative methods in a study (Cresswell, 2011; Herman, Purba and Saputra, 2024; Rakhmyta et al., 2024; Sinambela et al., 2024). Mixed methods is a research design that combines quantitative and qualitative data at one time (Ngongo et al., 2024; Siahaan et al., 2024). The research method using a mixed technique (mix method) is a strategy in which

researchers combine data found from one method to another.

This research was conducted in four locations, namely . This research was conducted in four locations, namely at the Mental Disability Social Service Center "Pangrukti Mulyo" Rembang Regency, the Mental Disability Social Service Center Muria Jaya Kudus Regency, the Mental Disability Social Service Center "Samekto Karti" Pemalang Regency, the Mental Disability Social Service Center "Ngudi Rahayu" Kendal Regency. Data collection techniques used observation, interviews, questionnaires, and documentation. Data analysis techniques used data reduction techniques, data presentation, and drawing conclusions.

Results and Discussion

The results and discussion of this study are divided into four parts which explain the research that has been conducted by the researcher.

1. The effectiveness of culture-based imagination therapy in reciprocating rhymes in improving adaptive behavior in individuals with mental disabilities.

Improved Adaptability: Culture-based therapy of pantun reciprocation, as a form of cognitive and social stimulation, can help individuals with mental disabilities improve their ability to adapt to their social environment. This activity involves interaction, empathy, and understanding of prevailing social norms.

Verbal and Cognitive Enhancement: Pantun, as a form of rhythmic poetry, involves the creative use of language. This therapy helps improve an individual's verbal and cognitive abilities, such as memory, concentration, and creativity.

Strengthening Cultural Identity: Traditional culture-based therapies such as pantun also have a positive effect in building a sense of identity and appreciation for cultural heritage, which

contributes to increased emotional well-being and self-confidence.

Anxiety and Stress Reduction: Rhyme recitation activities that involve imagination and creativity can provide a healthy form of emotional release, which in turn helps reduce anxiety and stress in individuals with mental disabilities.

Improved Social Interaction: Rhyme therapy encourages better social interaction. This activity trains social skills through enjoyable communication.

2. Significant changes in adaptive behavioral abilities after the implementation of culture-based imagination therapy with reciprocal rhymes in individuals with mental disabilities.

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Improved Social Interaction: Rhyme therapy encourages better social interaction. This activity trains social skills through fun and structured communication, thereby improving adaptive behavior in social contexts.

3. The influence of cultural elements in responding to pantun on the process of imagination and behavioral adaptation in individuals with mental disabilities.

a) The Influence of Cultural Elements on the Imagination Process:

Stimulating Creativity: Pantun reciprocation as part of a cultural tradition involves a rhythmic structure and the use of rich figurative language. This helps stimulate the imagination of individuals with mental disabilities, as they are encouraged to think creatively and visualize new ideas through the form of pantun delivered.

Cultural Connectivity and Imagination: Cultural elements in pantun reciprocation are often rooted in everyday life experiences, folklore, and social norms that are familiar to the individual. When these cultural elements are used, individuals are more likely to connect with the content of the pantun, which then encourages them to develop better imaginative abilities because the contextualization is in accordance with their environment and values.

Utilizing Imagination in Real Life: Individuals often utilize imagination formed through pantun to help them solve everyday problems. For example, a pantun that describes a certain situation can inspire them to develop imaginative solutions to challenges.

b) The Influence of Cultural Elements on Behavioral Adaptation:

Internalization of Cultural Values: Reciprocating pantun often reflects certain social norms and values held by the community. Through this process, individuals with mental disabilities can better understand these values and gradually internalize them in their daily behavior, which improves their ability to adapt socially.

Improved Social Response: Cultural elements in pantun often involve reciprocal responses or structured social interactions. Individuals learn how to respond appropriately in social situations, which ultimately helps them behave more adaptively in real life.

Strengthening Identity and Sense of Security: Involvement in traditional cultural activities such as pantun reciprocation can enhance a sense of belonging and cultural identity. This creates an emotionally supportive environment for individuals, which can reduce anxiety and help them adjust better.

c) Impact on Emotional and Social Well-being:

The Role of Community and Social Connectedness: In studies, individuals who engage in rhyme-telling activities often report increased social connectedness. These interactions foster a sense of community and social support, which are important for emotional well-being and adaptive behavior.

Reduction of Dysfunctional Behavior: The cultural elements introduced through pantun reciprocation also tend to help reduce dysfunctional behaviors such as aggression or social isolation, as individuals feel more valued and supported in a collective environment.

Factors that influence the success of culturally based imagination therapy in reciprocating rhymes in overcoming adaptive behavior in mental disabilities

d) Cultural Fit:

Cultural Relevance to Participants: The success of therapy often depends on the extent to which the pantun used reflects the participants' values, traditions, and life experiences. When the cultural elements of the pantun are closely related to the individual's cultural background, they are more likely to identify with and connect emotionally, increasing the effectiveness of the therapy.

Identity and Belonging: Participation in traditional cultural practices such as pantun reciprocation can strengthen participants' cultural identity, which in turn helps them feel more secure and confident. This contributes to the development of better adaptive behaviors.

e) Social Engagement and Community Support:

Positive Social Interaction: Reciprocating rhymes intrinsically involves social participation, which is an important factor in the success of therapy. The level of social engagement and support from the community can increase an individual's sense of connectedness and self-confidence, which helps them more easily adopt adaptive behaviors.

Support from Family and Environment: Studies have often shown that support from family, friends, and the surrounding environment is essential in supporting the success of therapy. The presence of a strong social support system can accelerate behavioral adaptation and emotional stability.

f) Level of Involvement in Therapy:

Participant Motivation and Commitment: The success of therapy is often closely related to the level of involvement and motivation of the participants. Participants who demonstrate a high level of commitment to the therapy process tend to experience better outcomes, both in terms of imagination development and adaptive behavior.

Duration and Frequency of Therapy: The duration and frequency of therapy also affect outcomes. Programs that are conducted consistently and continuously often produce more significant changes in adaptive behavior than programs that are conducted only occasionally.

g) Facilitator Skills:

Facilitator Skills and Understanding: The success of therapy is highly dependent on the competence of the facilitator or therapist in delivering the pantun material in a way that is appropriate and interesting for individuals with mental disabilities. Facilitators who understand both the cultural and psychological aspects of the participants will be better able to design effective interventions.

Empathy and Relationship with Participants: An empathetic relationship between the facilitator and participants is a key factor in the success of therapy. When participants feel valued and emotionally supported, they are more likely to engage actively and respond more positively to therapy.

h) Psychological Conditions and Level of Disability:

Severity of Mental Disability: The severity of the participant's mental disability is a factor that influences the success of therapy. Individuals with milder disabilities tend to show a faster and more significant response to therapy than those with more severe disabilities.

Initial Emotional State: The success of therapy is also influenced by the individual's initial emotional state. Participants who have better emotional stability before starting therapy often show more positive results in the development of adaptive behavior.

Table 1. Category Level Grouping Psychology of disability

Psychological Category Well-being	Amount	Percentage
Tall	30	70%
Low	20	65%

i) Therapy Delivery Methods:

Fun and Inclusive Approach: Research shows that when therapy is delivered in a fun and inclusive way, outcomes tend to be better. The use of humor, games, and variations on the rhyme format can help keep participants engaged and enthusiastic during therapy sessions.

Adaptation of Methods to Individual Needs: Adaptation of therapy methods to the specific needs and abilities of the participants is an important factor. Therapy that is flexible and tailored to the individual's cognitive and emotional ability levels tends to be more successful in increasing adaptive behavior.

j) Therapeutic Environment:

Supportive and Non-Threatening Environment: The physical and emotional environment in which therapy takes place can influence its outcome. A comfortable, safe, and supportive environment encourages participants to more freely express themselves and practice desired adaptive behaviors.

Conclusion

Pantun as one type of literary work has its own uniqueness as a medium for imagination therapy for mental disabilities. Adaptive behavior that is difficult to be accepted by society based on past influences can be dissolved through a cultural atmosphere of reciprocating pantun which shows a friendly situation and is able to increase self-confidence in communicating. The imagination process in applying pantun as a medium to improve adaptive behavior reactivates the cognitive, receptive, and psychomotor abilities of mental disabilities in developing themselves according to the experiences that have been passed and hopes for a better future. The behavior of individuals with mental disabilities who have undergone the process of cultural imagination therapy of reciprocating pantun experiences activeness in speaking and the development of their vocabulary increases according to the problems raised in the process of imagination therapy for adaptive behavior.

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