

## The Term of Mental Illness in Javanese

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### **Abstract:**

*This study uses a linguistic anthropological approach to qualitative research design or research context. The term "mental illness" are covered depends on Javanese language context. The data collection is by participating observation and interviews. Javanese language has at least two types of mental illness recognized in accordance by the cause, namely (1) natural mental illness (mental illness cause natural process), consisting of minor mental illness and serious mental illness; and (2) unnatural mental illness (mental illness cause of human or other creatures) 'mental illness cause comes to disruption beings or spirits'. Traditional medicine is usually adjusted to cause of mental illness. From definition, classification, and traditional medicine can described Javanese's view to mental illness.*

**Keywords:** *mental illness; definition; classification; traditional medicine; Javanese's view*

### **I. Introduction**

The title of this paper is "The Term of Mental Illness in Javanese". The term means a word or a combination of words that carefully express the meaning of a concept, process, condition, or characteristic that is unique in a particular field; designation, the name of something (kbbi.web.id). Disease is something that causes disturbance to living things; health problems caused by bacteria, viruses, or abnormalities of the physiological system or tissue in body organs (in living things) (kbbi.web.id).

Disease comes from the root word sick. Pain is feeling uncomfortable in a part of the body due to suffering from something (fever, stomach ache, etc.) (kbbi.web.id). The soul is the human spirit (which is in the body and causes a person to live), the soul; the whole of human inner life which consists of feelings, thoughts, fantasies, and so on. In general, when referring to the definition in the KBBI, mental illness can be defined as a health disorder in the human soul due to disturbances in the tissue system of the body's organs.

The World Health Organization (WHO, World Health Organization) defines mental health as a good condition for every person, so that he realizes his personal potential, can live normally and is able to face the pressures of life, can work productively and happily, and is able to contribute towards their community. If these conditions are not met, then a person can be called having a mental illness or mental disorder (who.int.).

Ordinary people usually define mental illness as a mental disorder in a person. As a result of this mental disorder, a person cannot respond to personal and environmental responsibilities properly. Mental illness can also be said to be an abnormal mental condition. Because it is not normal, then his behavior is not the same as people who are mentally healthy.

Javanese in Java give the most common term for mental illness with the term crazy. In fact, the term mental illness in Javanese language is not just crazy, but there are many other terms. Javanese in this paper is a term for those who live on the island of Java (Koentjaraningrat, 1994:3), who still preserve Javanese customs, use Javanese cultural heritage from their ancestors, and speak Javanese in daily life.

If you hear the term mental illness in Javanese's perception in general, it will definitely refer to "crazy". People who are crazy (have mental disorders) in Javanese are referred to by various different terms, such as *donggleng* 'crazy', *gendheng* 'crazy', *gemblung* 'crazy', etc. Actually mental disorders are not just "crazy". All forms of mental disorders, whether mild or severe, reasonable or unnatural, are actually "mental diseases" or "mental disorders" with different categories. Similarly, the term mental illness in Javanese. The different terms of mental illness can indicate the category or type of mental illness experienced by the sufferer.

Someone who is affected by this mental illness does not always mean the person is "crazy". In Javanese's thinking, mental illness can include at least three things as follows. First, it could be just a mild mental illness, such as being "crazy about something". There are many types of mental illness with various Javanese terms such as *gandrung kapingrang* 'crazy', *kamigilanen* 'excessive disgust', and *singunen* 'fear of heights'.

Second, mental illness that occurs because the soul experiences severe problems that occur due to brain or nerve damage. This condition is what in Javanese people's version is called a "crazy person". There are various terms for this "crazy person", including *dhonggleng* 'crazy', *edan* 'crazy', and *gemblung* 'crazy'.

Next third, mental illness in Javanese's version can also be the result of other person's actions using supernatural powers to make someone crazy. The terms commonly used are *diedanake* 'made crazy', *digawe gendheng* 'made crazy', and *digawe wong* 'made crazy by person'.

That's at least the term mental illness known by Javanese in Java. This shows that mental illness in Javanese's perception is not merely a "crazy" disease, but there are other categories depending on the cause and background of the illness. Based on the cause and background of mental illness, then Javanese will determine how to handle or treat it.

Mental illness is a disease that is often considered a "disgrace" by the majority of Javanese. Therefore, not many Javanese's are willing to openly admit that a family member has a mental illness. Stigma and myth that mental illness is a "curse disease", "disease caused by inherited sin", etc. which are not true, are still quite thick in Javanese's thinking. Especially those who live in rural areas far from modern health information.

In fact, there are a small number of Javanese's who deliberately hide their family members who are suffering from mental illness in a place that is very far from their environment and family. They are ashamed if they find out that a family member has a mental illness. Others have mental illness who are shackled, their feet chained up, or placed behind their house --- in an inappropriate place, like an animal cage. They must not interact with other family members and are deliberately hidden from public view.

Various different treatments are received by those who experience this mental illness. Many families feel ashamed and disgraced if they have a family member with mental illness. Therefore, the treatment of mental illness among Javanese is not easy enough. The closed attitude of some Javanese's who have family members with mental illness also makes data on the number of people with mental illnesses in Javanese's environment unable to be mapped with certainty.

Mental illness is not a new type of disease. Mental illness has been known in the world of health for a long time. Even among Javanese in Java island, mental illness is a long-known disease. There have also been many previous studies on mental illness. However, research on mental illness focuses more on aspects of medical treatment, both in traditional and modern medicine.

Jenkins (2015) in an article entitled *Extraordinary Conditions: Culture and Experience in Mental Illness* discusses mental illness by taking into account the cultural background and collective experience of a society. In the discussion, there are also articles about blood relations and magical powers can cause mental illness. This research explains that trauma, family problems, environmental conflicts, etc. unresolved problems can trigger mental illness from mild to severe.

Furthermore, Rathod, et al (2015) in their article *Cultural Adaptation of CBT for Serious Mental Illness* explained the procedure for using Cognitive Behavioral Therapy (CBT) to treat people with severe or "insane" mental illness. This therapy cannot be carried out by the therapist and sufferer alone, but must involve the whole family and the surrounding community. That is, when there is one person with mental illness, the family and local community members are jointly responsible for helping the healing of the mentally ill.

In an article entitled *Violence and Mental Illness: An Overview* (Ahonen, 2016) explains the relationship between violence that occurs in a person with mental illness. People who are physically and mentally healthy when experiencing continuous violence can become insane. The author provides recommendations for handling people with mental illness due to violence in detail, such as eliminating trauma first, using sedatives, etc.

Dunn (2016) in an article entitled *Ethical Issues in Mental Illness* provides a view on the ethics of handling mental illness. The paper describes the initial treatment of the patient, the relationship with the family, the diagnosis, to deciding on the appropriate therapy or form of treatment. Mental illness in this case is handled and treated like any other form of illness.

Furthermore, Gaebel, et al (2016) in *The Stigma of Mental Illness – End of the Story?* ---explaining the struggle of various families and health fighters to fight for the right view for people with mental illness. Mental illness is a type of disease, like other diseases that have a cause and can be cured. Negative stigma against people with mental illness, apparently not only occurs among Javanese, but almost the entire world community gives a negative stigma on people with mental illness and their families.

Kan (2017) in an article entitled *Mental Disorder: Anthropological Insights* describes the views of Anthropology and Psychology, the author describes the handling and recovery of mental disorders, which are more often referred to as mental illnesses.

Cooke (2017) in his article *Moral Panics, Mental Illness Stigma, and the Deinstitutionalization Movement in American Popular Culture* reviews panic, stigmatization of people with mental illness, and deinstitutionalization of people with mental illness in American society. The American government's policy of cutting the budget for managing mental illness from the central government budget is the responsibility of the federal government's budget (part), making deinstitutionalization rife in various states.

Deinstitutionalization is the process of reducing the allotment of stay of people with mental illness in mental hospitals, into mental health services only (or more easily called outpatient care, with the presence of people with mental illness remaining in their respective families homes). This deinstitutionalization act initially created mass panic, especially for those who have family members with mental illness. Over time with various service improvements, dependence on mental hospitals has decreased. Negative stigma towards people with mental illness cannot be completely eliminated, but it makes people more aware that mental illness is more or less the same as other types of disease.

Tri Astuti, et al (2018) in a book entitled *Management of Post Traumatic Stress Disorder (PTSD) Based on Current Concepts and Research* explains in detail the problem of stress as a mental disorder or disease, starting from the definition, classification, signs and characteristics stress disorders, until the treatment is either using therapy or drugs.

Sheehan as editor (2018) in *Mental Illness in Children* presented the results of research on mental illness that afflicts children. The age category of children in this collection of articles is those under the age of seventeen. The presenters saw the importance of the role of the family and the environment in the healing process of mental illness in children.

The latest research, Ramsay (2020) in *Reporting Mental Illness in China* reviews the presence of mental illness throughout China ---the mainland China region, Hong Kong, and Taiwan. This report reveals that the majority of people with mental illness in China consist of mental illness (crazy), mental disorders ---various mental illnesses that are considered lighter than crazy, such as stress and depression, and various psychological problems that interfere with the lives of sufferers. This report notes that at least 1 million Chinese people suffer from "crazy" mental illness, more than 26 million suffer from various mental disorders. Mental illness is a serious problem for the Chinese government. This report explains how the Chinese government is trying to deal with the problem of mental illness, both traditional and modern medicine.

Furthermore, based on the introduction of the term mental illness and its treatment, it will be possible to describe Javanese's perspective on mental illness. The description is made with an anthropological linguistic approach (anthropological linguistics). Anthropological linguistic approach means seeing linguistic facts in a wider social and cultural context (Foley, 1997:3). The results of this study attempt to describe the linguistic form of mental illness, classification of mental illness, traditional medicine, and the way Javanese people views mental illness based on its identification, classification, and treatment.

## II. Research Method

The research on the term mental illness in Javanese language is a qualitative and contextual research. Qualitative research is research that is fundamentally dependent on observations of humans, both in its area and in its terminology. Qualitative research identifies things that are relevant to meaning, both in various human situations, actions, beliefs, and interests by focusing on different forms that can lead to different meanings (Anggito and Setiawan, 2018:8). The nature of this research is contextual research because research on the term mental illness is very dependent on the context of mental illness in Javanese language among Javanese's in Tulungagung, East Java.

The data collection of mental illness terms is carried out using the listening method, namely listening to the use of written or spoken language (Mahsun, 2005:92). The basic technique used is the note-taking technique, by recording, categorizing, and classifying the data obtained (Mahsun, 2005:133).

This research information, apart from coming from researchers as native speakers of Javanese language, relies heavily on data from informants. The criteria for the informants used for this research, among others, must be adults, male or female, understand the concept of mental illness according to Javanese people, and understand the concept of disease in general (Bailay, 1978:81, 91).

Furthermore, after the data has been collected, the researcher will analyze the data to answer the problem formulation. Next, from the analysis of the data, the author explains the results of data analysis in accordance with the view of anthropological linguistics (Duranti, 1997:2)

## III. Results and Discussion

### 3.1 Traditional Medicine for Mental Illness

Treatment of mental illness in the modern medical world, generally includes ten ways depending on the results of the diagnosis made by a doctor or psychiatrist. These methods include (1) psychopharmacology (providing drug therapy aimed at impaired neuro-transmitter function so that clinical symptoms of mental disorders can be eliminated), (2) psychotherapy (this therapy is given after the patient has received psychopharmacology and has reached the stage of being able to assess reality or have recovered and have a good self-understanding), (3) psycho social therapy (aimed at making the patient able to adapt to his social environment again and being able to care for or take care of himself), (4) psycho religious therapy (therapy with religious activities, to get closer to the sufferer to the Creator, so that he does not feel his madness and recovers from his illness), (5) rehabilitation (preparatory process for placing the patient back into his family and community of origin).

Next, (6) electric seizure therapy (electrical seizure therapy is given to crazy patients who are ineffective with psychopharmacology), (7) electroencephalography or EEG (a tool to detect abnormal activity in the brain, such as confusion, anxiety, fear, etc.), (8) brain imaging or CT Scan (to determine the presence of special cases that occur in the brain, such as trauma, brain injury, etc.), (9) special therapies, such as the use of intravenous radiological chemicals to determine blood flow. blood in the brain, so that it can determine the cause of the brain not functioning normally, and (10) lobotomy or brain surgery to remove the damaged part and

replace it with an artificial brain, so that people with mental illness due to brain damage can recover or return to normal (Nuryati and Kresnowati, 2018:82-88).

Regarding the treatment of mental illness among Javanese, basically Javanese is an optimistic ethnicity. They have the view that every disease has a cure. *Tamba teka lara lunga* 'medicine comes, disease goes' (Sumodiningrat and Wulandari, 2014:398) ---this view explains that Javanese considers that every disease can be treated. If a disease is treated and handled properly, it can be cured.

However, specifically for mental illness (in the sense of severe mental illness or madness) it seems that Javanese has a different view. Most Javanese's consider that madness is a type of illness that "must be accepted" with resignation. In the sense that both the sufferer and his family must accept the madness with relief 'sincerely'. Madness in the minds of most Javanese's including incurable disease.

There are various types of traditional Javanese medicine for the treatment of mental illness, based on the cause of the disease. Almost all of the informants said that it was very unlikely that people with madness could be cured. Most of the treatment for madness is only able to improve the condition of the madness, so that the sufferer does not rage, does not make trouble, and in the end dies while still suffering from madness.

Javanese traditional medicine for mental illness is different for the treatment of mild mental illness, treatment of severe mental illness, and treatment of mental illness due to actions or submissions of people. Traditional Javanese medicine for mental illness concerns these three conditions.

#### **a. Treatment of Mild Mental Illness**

In many cases, mild mental illness such as (1) *gandrung kapingaru* 'crazy about something', (2) *kamigilanen* or *gigila* 'very disgusted with something', and (3) *kamiveden* or *gumigil* 'very afraid of something', are actually not interfere with other people's lives if the portion or level is ordinary. However, this is included in the category of mild mental illness because the portion or level is considered excessive. This means that the family and sufferers cannot heal themselves. The portion of his actions have disrupted family life in general.

For example, people who are *gandrung kapingaru* 'crazy about something' can make them forget their children, wife or husband, and work matters. Infatuation with something is often referred to as being infatuated with women or men, but it can actually refer to many things that make people forget themselves. The infatuation can be for certain items, hobbies, or activities that make him no longer care about other things.

In the case of *kamigilanen* or *gigila* 'very disgusted by something', and *kamiveden* or *gumigil* 'very afraid of something'. Excessive disgust for something ---often abnormal, for example disgust at cats which some people find cute, will certainly be troublesome if there is a cat in the family. Likewise, an excessive fear of something --- for example being afraid of the black rope which he thinks is like a snake, generally the sufferer will scream in fear or faint when he sees the black rope and make the family panic.

Such conditions cannot be cured independently by the person concerned or his family. They must come to see a shaman, psychic, *sesepuh* 'leader of community', *kyai* or *ustadz*

'Islamic leader' who is qualified to cure the disease. Treatment is usually done with herbal ingredients and hypnotherapy.

Herbal shamans or herbal healers will provide a number of sedative ingredients to give peace to the sufferer. The type of concoction, the amount of the dose, and how long the treatment takes are adjusted to the patient's condition, after going through a question and answer process (diagnosis) between the herbal healer and the patient. Treatment is given periodically, it can be once a week, a month, or even every three months. If in one treatment period there is no improvement, then the patient is asked to come again.

Medicinal ingredients that are always present in sedative potions are generally soothing, such as mint leaves or eucalyptus leaves. Several informants stated that in the past there was use of marijuana leaves for this treatment. However, now that marijuana leaves are banned, the material is no longer used. In addition, herbal healers usually also give advice to sufferers not to repeat their excessive actions. This advice is not ordinary advice, sometimes herbal shamans give strong suggestions, so that the sufferer can recover and follow the words of the shaman.

Hypnotherapy is usually carried out by psychics, *sesepuh* 'leader of community', *kyai* or *ustadz* 'Islamic leader'. Hypnotherapy is done by improving the condition of the patient's subconscious mind. If previously the patient had a preoccupation, fear, disgust, etc., excessive conditions for something, then the subconscious mind will be "cleaned", so that the patient's mind becomes normal again. At the end of hypnotherapy, the patient will recover and no longer experience "crazy" as before.

In some severe cases, hypnotherapy for cleaning the subconscious mind can not be done once or all at once. Sometimes it takes several times to come for therapy, until the patient is completely healed from his madness. Almost all cases of mild mental illness among Javanese are mostly cured by hypnotherapy. There are also several cases against *banci lanangan* 'homosexuals' or *banci wedokan* 'lesbians'. Hypnotherapy is a way to clear the subconscious mind that is wrong, so that they return to their nature as male or female.

The method of hypnotherapy carried out by shamans, psychics, *sesepuh* 'leader of community', *kyai* or *ustadz* 'Islamic leader', usually uses gold or silver necklaces with pendants made of agate or gems, prayer beads, or crystals. On the necklace and prayer beads, the shaman will move the necklace and prayer beads and ask the sufferer to pay close attention, until he falls asleep. While sleeping, the shaman all subconscious recordings of his madness and replaces them with new, good ones.

As for those who use crystals, usually ask the sufferer to look at the crystal until they fall asleep. Furthermore, the process of cleaning his subconscious recordings will be the same as any other. When he wakes up from his sleep, the sufferer will no longer remember the recording of his madness and seems to just forget it. If previously he was afraid of the black rope, he would return to normal and no longer think of the black rope as something scary.

There are also traditional healers who do not use the media. When this mild mental illness patient came, the shaman just tapped the patient's shoulder and the patient fell asleep immediately. The process of cleaning the subconscious record is always carried out while the patient is asleep. Sleep means the condition of the brain is in a very relaxed state, so that the recordings of the subconscious mind can be cleaned and filled with new good things.

In modern medicine, this method is usually used to treat patients who have experienced severe trauma, such as due to disasters, accidents, immoral cases, etc. However, traditional Javanese medicine has known this for a long time. Many traditional healers who become informants, get their knowledge from generation to generation from advanced grandmothers or grandfathers --- meaning that the previous five generations they were familiar with this treatment, and it is very possible that advanced grandmothers or grandfathers got their knowledge from previous ancestral heritages.

#### **b. Treatment of Severe Mental Illness**

This serious mental illness or what is commonly called “crazy” is what most Javanese people considers an incurable disease. If there is a case of this disease, in general, traditional healers can only advise to accept it sincerely. The closest people and family must be relieved to take care of family members who are affected by mental illness, without much need to complain.

Traditional Javanese medicine performed by shamans, psychics, *sesepuh* ‘leader of community’, *kyai* or *ustadz* ‘Islamic leader’ is generally only temporary. This means that the treatment will not cure the patient. Those who experience this serious mental illness, usually because of a natural background that cannot be cured. Like their brain or nerves are damaged due to serious accidents, brain damage due to deadly bacteria, cases of very severe grief or trauma, etc. causes that make people go crazy.

In general, treatment for severe mental illness is to give “sedatives” and therapy to reduce the impact of bad behavior ---such as not to tantrum, not to cause trouble, not to walk around naked, not to *ngompyang* ‘talk incoherently’ or *ndleming* ‘speak to oneself as if someone is being spoken to’, etc. from people with mental illness. The type of sedative concoction and the form of therapy given depend on the condition of the patient and his family.

Herbal healers who treat people with severe mental illness will also advise their family to accept them well. This will help the condition of people with severe mental illness to improve faster and not create riots around them. In many cases of this severe or insane mental illness, news of his recovery is rarely heard. For traditional healers, the condition of people with madness is enough to be considered “cured’ if they do not cause trouble, are able to take care of themselves ---bathing, urinating or defecating, eating and drinking, sleeping well; and recognize the surrounding environment.

In a very severe condition, so the sufferer often rages, makes trouble, and makes a fuss with people and the surrounding environment; In general, suggestions for harsh measures, in the form of ostracism, shackles, and leg chains will be carried out for the safety and security of those around them. Doses of sedatives are usually added for very severe insane patients.

In the view of the Javanese traditional healers, once a person has a serious mental illness or is insane, he will forever be in a state of mental illness. Even if it is called “cured” generally it is only temporary with behavioral improvement. Under certain conditions and if there is a trigger that worsens the condition of the nerves or brain, the person with this mental illness will go crazy again.

Based on this fact, there are a small number of Javanese who think that mental illness is a hereditary disease, a disease that cannot be cured due to sin or curse. Detecting the



number of people with mental illness among Javanese's is becoming more difficult, because many families are reclusive. In fact, they deliberately hide the condition of their family members who are suffering from mental illness.

Treatment by means of hypnotherapy is not able to cure this severe mental illness. Severe mental illness occurs due to damage to organs in the brain associated with nerves. Except in cases of madness due to deep sadness or severe trauma, it can be cured with hypnotherapy. Hypnotherapy can cure mild mental illness or severe mental illness as long as there is no brain or nerve damage. If the brain or nerves have been damaged, hypnotherapy cannot cure it.

### **c. Treatment of Mental Illness Is Not Reasonable**

Javanese will not be able to escape the occult and mystical. Even in matters of mental illness. If one family has no history of madness, suddenly one of the family members goes crazy, they will automatically immediately look for a shaman or psychic to find out the sender of the "crazy disease". They will ask the shaman or psychic to exorcise the "spirit" or "evil force" that is in the sufferer's body. Moreover, if the family is involved in a dispute or case with another party, then the perception of "crazy sent by someone" will quickly enter their minds.

Handling shamans, psychics, *sesepuh* 'leader of community', *kyai* or *ustadz* 'Islamic leader' to cure this unnatural male with mental illness. They will perform a series of rituals with various mantras and offerings, which only certain people can witness. Ritual processions also often cannot be goodness by getting rid of, removing, or restoring the evil forces that exist in the bodies of people once, meaning that the exorcism of evil forces can require several rituals.

Some *sesepuh* 'leader of community' say that the frequency of the ritual depends on the strength of the shaman to fight the evil forces that exist. If the shaman is very strong, the ritual can be completed in one go. Otherwise, it will take several rituals until the evil power is completely cleansed from the body of the mentally ill. However, there are also shamans who deliberately ask several times so that the honorarium they receive is more. Especially if the shaman knows the patient's family is a rich person.

Ethically, in this kind of treatment, it is supposed to stop evil conflicts, traditional healers, whether shamans, psychics, *sesepuh* 'leader of community', *kyai* or *ustadz* 'Islamic leader', are not allowed to tell the sufferer's family the party who has sent evil forces that drive their family members crazy. After all, in fact traditional healers who are "naughty", "mercenaries" are also many in number. They even deliberately inform the sufferer's family, the party who has sent the evil power and deliberately "inspires" for revenge.

Finally, the event of revenge by the forces of evil was repeated. Of course, it is the affected families who suffer. Meanwhile the shaman or traditional healer continues to earn money. The practice will never end, unless the two hostile families are willing to make peace by forgiving each other. Things are not easy to happen among Javanese people. Especially when it concerns the shame and pride of a large family.

That's the traditional treatment that exists among Javanese to treat mental illness. The treatment is carried out based on the cause and background. Basically the treatment of mental illness that can be cured is mild mental illness and mental illness caused by people's

submissions. While severe mental illness cannot be cured, it only has a better effect on the sufferer, so that it does not cause riots to the people and the surrounding environment.

### **3.2 The Javanese Perspective on Mental Illness**

Javanese will really pay attention to the balance of inner and outer in his daily life. The basis of Javanese cosmology strongly influences Javanese's life. Cosmology is the science that deals with the regularity or balance of the movement of celestial bodies. Furthermore, in the Javanese view of life, it was adapted into Javanese cosmology which means order and balance between humans and the universe (Anshoriy, Ch., 2008:255).

Javanese cosmology is Javanese's foundation with the universe. Everything in Javanese's life when balanced will be in harmony. When a disturbance occurs, something becomes out of balance and is no longer in harmony. This is where then comes the bad things, including disease. Even in looking at mental illness, OJ cannot be separated from the Javanese cosmological system.

Javanese's view that mental illness is a disturbance in the inner and outer balance system in humans. People who are physically and mentally balanced will be healthy in body and soul. However, those whose balance is disturbed both physically and mentally will experience disturbances, in the form of certain diseases. If there is a birth balance disorder, then he will suffer from certain physical ailments. On the other hand, if he has a disturbance in his inner balance, he will suffer from mental illness.

It is the imbalance of the human mind that later becomes a form of mental illness. In Javanese's opinion, mental illness consists of mild mental illness, serious mental illness, and mental illness due to the actions or submissions of others. Regarding the type of mental illness, Javanese always looks at the background of the cause before taking treatment or treatment for mental illness. Each mental illness condition requires different treatment or treatment. Javanese's view of mental illness and its treatment cannot be separated from the values of local wisdom.

Javanese local wisdom views mental illness as a disturbance of inner balance. People who are affected by mental illness must have experienced a severe mental shock, so that their mental balance is disturbed. Therefore, the disturbance of equanimity needs to be restored with appropriate treatment. If examined more deeply, actually treatment or treatment of mental illness is an effort to restore the patient's inner balance.

When equanimity has been restored, the mentally ill will be cured. Absolute healing can occur in people with mild mental illness and people with mental illness due to other human actions. The recovery for people with severe mental illness is temporary or temporary and is more about improving or controlling the behavior of the sufferer so as not to cause riots or trouble in the surrounding environment.

On the other hand, realizing that humans have limitations in terms of treating mental illness, Javanese also provides guidance to people with mental illness and their families so that they can accept the situation with relief. They must surrender, be sincere, and surrender completely to God, if the treatment for people with mental illness does not produce results. Especially in people with severe mental illness --- which in most cases is not cured.

This is where Javanese's wisdom is seen in viewing human life as a unit that has been outlined by God. Regarding mental illness, every human being and his family must try to seek treatment as much as possible. After all, in the end only God can provide healing. At that time, humans must accept and live their destiny sincerely. *Urip iku mung saderma nglakoni* means that life is just living everything that has been outlined by God.

#### IV. Conclusion

From the discussion in this paper, four important things can be concluded, as follows. First, mental illness among Javanese is defined as (1) a person transmitting illness. Mental illness due to the actions of other humans by sending supernatural powers or other creatures; (2) inner and outer balance disorders. People with mental illness are not balanced between their body and mind; (3) hereditary diseases. If there is an ancestor who suffers from mental illness, there is a high probability that his descendants will suffer from mental illness in the future; (4) people who are insane, abnormal; and (5) people with excessive states, mental disorders.

Second, Javanese classifies mental illness into two, namely (1) normal mental illness and (2) abnormal mental illness. Mental illness is naturally grouped into two, namely mild mental illness and severe mental illness. Next the third, treatment of mental illness among Javanese looks at the cause. In mild mental illness, treatment is done with herbal ingredients, advice or suggestions, and hypnosis. In severe mental illness, treatment is carried out with herbal concoctions, action therapy, and hypnotherapy for cases of severe mental illness due to trauma or certain grief as deemed appropriate. As for the treatment of mental illness, it is unnatural, using certain rituals to ward off evil spirits, creatures, or forces.

Fourth, Javanese views that mental illness can occur due to natural or natural causes and unnatural or unnatural causes. Mental illness is seen as a disturbance of inner balance in humans. Treatment efforts or treatment for mental illness are basically a way to restore inner balance, so that people with mental illness become normal again. If all kinds of treatment efforts for mental illness are unsuccessful, Javanese considers the sufferer and his family to accept the situation sincerely.

That's how Javanese views mental illness. This view will continue to change over time. The better education among Javanese will also make him have a more open mind to mental illness. The existence of the Mental Health Law will also encourage better treatments for people with mental illness and their families.

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