

Analysis of Increasing Internal Locus of Control In Early Adults Through The Art of Archery Jemparingan In Yogyakarta

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ABSTRACT

This study aims to analyze the enhancement of internal locus of control in individuals through the traditional art of Jemparingan archery. Internal locus of control plays a significant role in influencing an individual's motivation, self-confidence, and emotional regulation. Individuals with a low locus of control are more vulnerable to depression and tend to experience higher levels of stress, particularly during early adulthood—a critical phase for achieving maturity and improving quality of life. In this context, Jemparingan, as a cultural and traditional form of archery from Yogyakarta, offers not only physical training but also psychological and emotional benefits. This research applies the theory of internal locus of control using a mixed-method approach to gain a comprehensive understanding of the phenomenon. The study involved 40 participants aged 20-40 years who actively practice Jemparingan in Yogyakarta. Data were collected through questionnaires, in-depth interviews, and direct observations. The findings reveal that participation in Jemparingan positively influences individuals' internal locus of control by fostering self-discipline, patience, and self-confidence. Additionally, the practice of this traditional archery contributes to emotional regulation and supports efforts to improve overall quality of life. The study highlights the importance of integrating local cultural practices into psychological development strategies and emphasizes the value of traditional activities as alternative approaches to mental well-being. These insights are expected to serve as a reference for educators, psychologists, and policymakers in designing community-based interventions that promote mental health and cultural preservation.

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Introduction

Indonesia is an archipelagic country that has 38 provinces and has more than 300 ethnic tribes. This makes Indonesia a country rich in natural beauty, cultural beauty and tradition. Yogyakarta is one of the regions in Indonesia that is popular for its culture and makes Yogyakarta one of the most visited tourist destinations in Indonesia (Hsiao et al., 2016).

Around the world there are many different archery sciences and characteristics. In Yogyakarta, there is a unique art of archery that has existed since ancient Mataram, namely Jemparingan (Buddelmeyer & Powdthavee, 2016). This jemparingan is widely found in the Yogyakarta city palace area. Jemparingan is an archery-style sport in ancient Mataram. This typical yogyakarta archery art tradition does not use modern tools or bows. The tools used in this art are a sight, a wind gauge, and a release. All tools have traditional materials such as bamboo and wood (Galvin et al., 2018).

Each tradition or culture always has a certain meaning that is usually embraced by the preservationists of that culture. It is not uncommon for a tradition to contain certain intentions and have a philosophy that is upheld. Many people consider that Jemparingan is not only a sport, but also a taste (Tentama & Abdussalam, 2020).



Jemparingan Mataram

The taste training carried out in the Jemparingan tradition includes regulating focus, concentration, and confidence in oneself which will also be related to the results obtained or the level of ability of the jemparingan that has been done. The results obtained produce two perspectives, namely whether it is the result of stimuli from outside the self that cannot be controlled (external locus of control), or it is a result of one's own ability. A person's belief in the relationship between the efforts that have been made and the consequences he has received is called the locus of internal control (Hill, 2011).

The internal locus of control affects individual motivation (Lefcourt, 2014). People with low internal locus of control tend to blame the situation and tend to be more stressed and prone to clinical depression (Phares, 1971). In the jemparingan tradition there is a belief that the bow to be released will not be affected by the direction of the wind, which indicates that the results obtained are purely from the ability of each individual.

Early adulthood is a phase that needs to be passed well by individuals. According to Santrock (2011), early adulthood is the period between the ages of 18 and 40 years. In this phase, individuals have several developmental tasks, namely achieving a more stable identity, building healthy intimate relationships, developing a career, taking responsibility

for themselves, the ability to face challenges, developing independence, and developing balance (Sari & Fakhruddiana, 2019).

The task of development in this early adult phase is related to the formation of an internal locus of control that can have an impact on the individual's life, including having an impact on increasing motivation, confidence, independence, and individual success in the future (Hill, 2011). This is in line with the traditional archery philosophy of Jemparingan, which is a taste training that aims to train patience, emotional balance, and faith.

Locus of control (LoC) is defined as the extent to which an individual expects that outcome depends on one's own personal behavior or characteristics, as opposed to the function of chance, luck, fate, under the strong control of others, or simply unpredictable (Anderson et al., 2018). Locus of control is a person's assumption about the extent to which the person feels the connection between the efforts that have been made and the consequences he receives. If a person feels that there is such a relationship, it means that the individual has an internal locus of control. Meanwhile, people who have an external locus of control will assume that the consequences they receive are derived from chance, luck, fate, or the intervention of others (Muhith et al., 2020).

The locus of control is divided into three forms, namely Internality (I) is the belief that events in his life are determined primarily by his own abilities such as his skills and potential. Internality 4 is included in the internal locus of control. Powerful others (P) is a person's belief that the events of his life are determined primarily by others who are more powerful. Chance (C) is a person's belief that the events of events in his life are determined by fate, chance, and luck. Powerful others and Chance are located in the external locus of control (Lefcourt, 2014).

Stephen, et al., (2018) explained that the locus of control has a relationship with important aspects of human life including personality characteristics, social adjustment difficulties, academic achievement, health outcomes, and business success. Individuals who have an internal locus of control believe that the events they experience depend on their behavior and are their responsibility (Rodriguez-Ricardo et al., 2019). Human beings are independent individuals and are able to overcome the problems they face while daring to bear the risks of all their actions. On the other hand, individuals with external locus of control tend to think that what happens to them is due to fate, luck, chance or others, and not because of their own ability. The characteristics of individuals who are dominated by external locus of control tend to be resigned, irresponsible and helpless (Hill, 2011). The internal locus of control is not static, previous research has shown that the internal locus of control can be forged in response to life events and interventions can be carried out through cognitive training, thus showing that it is very possible to improve a person's abilities through activities that can increase confidence (Anderson, et al., 2018).

The issue of low internal locus of control among young adults has become a serious concern, considering that this phase is a critical period for identity formation, decision-making, and career development. Individuals with a low locus of control tend to struggle with emotional regulation, coping with stress, and are at a higher risk of experiencing depression (Musich et al., 2020). This phenomenon is increasingly relevant in today's social context, which is filled with pressure and complex life demands. Therefore, there is a need for alternative and effective approaches to strengthen internal locus of control, one of which is through traditional activities such as Jemparingan (traditional Javanese archery), which not only trains physical skills but also enhances psychological and emotional aspects of individuals.

Previous studies have mainly focused on conventional psychological interventions to develop internal locus of control, such as cognitive therapy or motivational training. However, there is a lack of research exploring local cultural-based approaches, like Jemparingan, as a medium for psychological development. Few studies have comprehensively examined how participation in traditional archery can influence an individual's belief in controlling their own life, especially within the context of Javanese culture. This gap presents an opportunity to fill the existing literature void and enrich approaches to self-development.

The uniqueness of this study lies in the integration of local cultural approaches with individual psychological development, particularly in enhancing internal locus of control. By examining Jemparingan as an intervention medium, this research offers a new perspective in the field of developmental psychology and character education. It also highlights an alternative view on the importance of preserving local culture, not just as a cultural heritage, but as a means of self-development that positively impacts the community's mental well-being.

This study aims to analyze the impact of Jemparingan on improving the internal locus of control among young adults. The benefits of this research include providing new insights for educators and psychology practitioners regarding culturally-based self-development methods, as well as encouraging the preservation of Jemparingan as an activity with psychological and social value. Additionally, the findings are expected to serve as a reference for policymakers in designing youth empowerment programs that integrate cultural approaches with positive psychology.

Research Methods

In this study, a mix method is used, namely by using qualitative and quantitative methods. Mix Method Research as a research design that proceeds from the assumption of the philosophy of the Inquiri method. As a methodology, mix method research provides guidance when collecting and analyzing data and mixing between the two approaches is carried out during the research process (Yusuf, 2014). As a method, MMR focuses on collecting, analyzing, and mixing qualitative and quantitative data carried out in one or a series of studies. The Mix Method in this study uses the Sequential (Sequence) model. Namely by conducting research with quantitative methods first followed by qualitative methods. With this research, a cultural approach or Culture Research is used. The ethnographic approach examines culture and seeks to study and describe cultural events.

This research began with the stage of literature study, work system planning, sampling, instrument preparation, instrument testing, data collection, data interpretation, and conclusion making. The research was conducted in Jemparingan Siliran (GJS) in the Panembahan area of Yogya Palace, Special Region of Yogyakarta 55131. The research respondents amounted to 40 subjects with an age range of 20 to 30 years.

Data were obtained through qualitative and quantitative methods, namely interviews for qualitative methods and internal locus of control scales for quantitative methods. The scale is arranged based on the dimensions proposed by Anderson, et al., (2018) which consists of three dimensions, namely, ability, interest, and effort. The data was then analyzed by a quantitative-qualitative method where the analysis data from the quantitative method was followed by the data from the qualitative method and analyzed descriptively.

Results and Discussions

Jemparingan comes from the Javanese term, which is the root word jemparing which dances with arrows or playing with arrows. So it is also called traditional archery. Jemparingan procedures such as how to sit, the arrows used, and the clothes worn, have existed for a long time and have not changed. The sitting position when archery has a philosophy, which is a form of manners. This jemparingan is one of the skills that must be possessed by the soldiers of the Sultanate of the Special Region of Yogyakarta.

The quantitative data in this study was collected using an internal locus of control scale that has a reference to the dimensions proposed by Anderson, et al., (2018). This scale has a reliability value of 0.870 with 3 categories of results, namely high, medium, and low. Based on quantitative data obtained from 40 research subjects, 15 subjects are in the high category and 25 subjects are in the medium category.

Corroborated by the results of interviews from 5 subjects who had the highest Locus of Internal Control scores, data was obtained that the subjects believed that the good events that occurred in them were efforts made independently. Through Jemparingan, the subject stated that emotions were more controlled and intuition was more trained.

The internal locus of control found in the jemparingan culture is the belief in one's own abilities, the importance of exercise, and emotional regulation. If an individual is confident that he can hit the target, then the individual has a greater chance of accurately aiming at the target target. This is in line with what Hill (2011) revealed that the development of the internal locus of control is influenced by how confident the individual is to be able to make maximum efforts and obtain positive results as expected. This result is also corroborated by evidence in the field that individuals who pursue the art of Jemparingan archery have several requirements, namely they must be able to control behavior, manage the heart and manage taste. The confidence of Jemparingan members in the results of exercises that have been carried out previously is also an indicator of behavior that individuals believe that the good skills obtained are the result of training. This is in line with what was revealed by Anderson, et al. (2018) that the internal locus of control is dynamic so that it can be improved through cognitive exercises. Meanwhile, the strong interest that arises and has the subjects can be shown through efforts to stay focused and be able to determine the right vision in doing jemparingan.

The aspect of ability or belief that success and failure that has occurred is greatly influenced by the abilities possessed, can be formed through exercises that are carried out regularly. The business effort carried out is to recognize tools, and be able to determine strategies that are suitable for certain situations. This is in line with the opinion expressed by Stephen (2018) that the stability of the internal locus of control can be formed through life lessons experienced by individuals during their life span.

Conclusion

Jemparingan mataraman has philosophical meaning and noble cultural values. Jemparingan Mataram has a contribution to the formation of an internal locus of control in its members, especially in early adulthood who have developmental tasks that need to be passed well so that they can help achieve a positive and balanced life. Through the tradition of archery, individuals can increase confidence in their abilities, increase emotional control, and foster courage in facing challenges, through regular exercises. This is reinforced by the statement that the internal locus of control is not a static thing, but can be formed and strengthened through exercises.

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