

Self-Adjustment in Middle Adulthood Nuns Who Had Mutations of The Work

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Penyesuaian Diri,
Mutasi Pada
Pekerjaan, dan
Biarawati Dewasa
Madya.

Abstrak

Tujuan penelitian adalah untuk melihat penyesuaian diri biarawati dewasa madya yang mengalami mutasi pekerjaan agar tetap setia pada panggilannya, dan bagaimana mereka mengatasi permasalahan yang timbul akibat mutasi pekerjaan tersebut. Penelitian ini bersifat kualitatif dan menggunakan wawancara mendalam terhadap lima biarawati dewasa madya yang berusia 30 hingga 50 tahun. Waktu penelitian dimulai pada bulan Maret 2023 hingga Juni 2024. Hasil penelitian menunjukkan bahwa penyesuaian diri dapat menjadi faktor pendukung dan sekaligus faktor penghambat. Para biarawati yang mudah beradaptasi cenderung menerima mutasi dan melakukan pekerjaan baru secara afektif dan berusaha maksimal. Sebaliknya, biarawati yang tidak dapat melakukan penyesuaian diri dengan mudah akan mengalami kesulitan dalam pekerjaan barunya dan pada gilirannya akan menolak tugas tersebut atau bahkan jika ia tetap menerima pekerjaan tersebut, ia akan mengalami kesulitan dan tidak dapat beraktivitas secara maksimal. Sumpah dapat mempengaruhi biarawati dan dapat menjadi alasan utama baginya untuk menerima mutasi dan tetap berpegang pada panggilan. Hasil penelitian menunjukkan bahwa dua subjek mempunyai kemampuan penyesuaian diri sedangkan tiga subjek lainnya mengalami kesulitan dan salah satunya menolak mutasi.

Key Word:

Self-Adjustment,
Mutation on Work,
And Middle
Adulthood Nun.

Abstract

The research purpose is to see the self-adjustment of middle adulthood nun who had mutations of the work, so they keep loyal on their call, and how they overcome the problems that arose as the effect of the job mutation. This research is a qualitative and use in-depth interviews on five middle adulthood nun aged 30 to 50 years old. The research time spans from March 2023 to Juni 2024. The result shows the self-adjustment could become a supporting factor and a resisting factor as well. The nuns who easily adapted tend to receive the mutation and do the new job in affective way with maximal effort. In contrary, the nuns who cannot make self-adjustment easily will face difficulties on the new job and in turn will rejects the duty or even if she still takes the job, she will face difficulties and will not able to proceed maximally. The vows can influence of nun and can be main reason for her to receive the mutation and still stick to the call. The results of this research showed that two subjects had a self-adjustment capability while the three others having trouble and one of them had refused mutation.

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INTRODUCTION

The Christian calling is to have a meaningful life, either in general or specifically as a nun. Being a nun is one form of life choice for Christian believers to find the meaning of life through their involvement in the work of salvation (Mardiatmadja, 2006). Vows are promises made by each nun to carry out the advice of the gospel, namely chastity, poverty, and obedience. The calling must be lived and carried out not only for personal salvation but for the sake of many people. The service carried out by nuns is God's service received through the order (congregation). Service is accepted consciously, responsibly, and usually accompanied by a willingness to accept the consequences and risks that will occur as an effort to live the value of the vow even though in reality, every human being also has a tendency to fulfill psychological needs that may conflict with the experience of the vow (Prasetyo, 2000).

Service is directly related to the experience of the vow of obedience (Prasetyo, 2000) and is closely related to other vows (chastity and poverty). In general, each order carries out service work in various fields and different places. Therefore, nuns must be ready to undergo mutations that certainly present new situations that may not be suitable/not according to their wishes. Faced with this reality, the ability to adapt is highly demanded and becomes a fundamental thing to pay attention to so that the service continues to run well. Mutations can have a positive impact on monks/nuns if they are felt as an opportunity to grow and develop. Mutations can have a negative impact if they become a source of conflict that is detrimental to the individual themselves and others as a result of a number of nuns who do not want to be transferred. One

important factor causing a nun to refuse a mutation is her inability to adapt to various situations and conditions, because the effectiveness of self-adjustment is marked by how well the individual is able to deal with situations and conditions that are always changing (Haber & Runyon, 1984) and mutation means a change in situation and condition.

According to Gunarsa (2003), generally a person wants to do something in their own way. Experience proves that not all desires can be fulfilled because they experience obstacles from the environment or social pressure that hinders. In fact, there is often pressure from the environment to accept the desires of the group that is related to the desire to do something. Often "forced" to adjust attitudes and behavior in such a way as to fulfill one's own interests by considering the needs and desires of others. According to Baharuddin (2007) self-adjustment is an effort made by individuals to be able to face every activity that is complex and dynamic in the environment in which individuals live and interact. Lazarus (1976) stated that self-adjustment is divided into two, namely in addition to being a process, it is also seen as a result of efforts that have been made and both are interrelated. When an individual is thinking about the method to be used, the conditions that can affect his activities, and the consequences that will arise from the adjustment he chooses, then self-adjustment is a process. Self-adjustment as a result of efforts that have been made is related to a person's ability to complete something, whether in the form of work, demands, pressure, or problems.

According to Semiun (2006), the definition of self-adjustment is a process that involves mental and behavioral responses that cause individuals to try to cope with needs, tensions, frustrations and inner conflicts and align the demands of this inner conflict with the demands imposed on him by the world in which he lives. Semiun (2006) added that self-adjustment is a way for individuals to react to demands from within or situations from outside. For some people this reaction can be efficient, healthy, or satisfying and for others this reaction is paralyzing, ineffective, or even pathological. According to Fatimah (2006) self-adjustment is: (a) adaptation, an effort made to maintain one's existence, obtain well-being and remain able to relate to various environmental demands; (b) conformity, an effort made to meet general demands or standards with the aim of being accepted by the environment; (c) mastery, the ability to organize various responses creatively in an effort to overcome conflict, difficulties and frustration effectively; and (d) emotional mastery and maturity, this assumes that individuals are able to face reality and overcome every problem with healthy and appropriate emotions.

The form of positive (correct) self-adjustment according to Fatimah (2006) is characterized by: (a) emotions tend to be stable, (b) recognizing and accepting one's weaknesses, (c) not frustrated with problems, (d) rational in assessing, (e) able to learn from experience, and (f) realistic and objective. Haber and Runyon (1984) mentioned several signs of healthy adjustment, namely: (a) having the right perception of reality, (b) being able to overcome stress and fear within oneself, (c) being able to assess oneself positively, (d) being able to express emotions within oneself, and (e) having good interpersonal relationships. Ali and Asrori (2004) stated that individuals who can adjust are: (a) wanting to gain meaning and existence in life; (b) being able to accept and assess reality outside the individual objectively; (c) being able to act according to their potential or abilities; (d) being able to act dynamically and not being haunted by anxiety or fear; (e) being able to act according to positive potential that is worthy of being developed and not being pushed aside by the environment or opposing environmental dynamics; (f) respecting fellow human beings and being able to act tolerantly; (g) being able to respond to frustration, conflict and stress in a reasonable, healthy and professional manner, being able to control and control oneself; (h) being able to act openly and accept criticism; (i) acting according to the norms adopted by the environment and in line with rights and obligations; and (j) positively characterized by self-confidence, others and everything outside the individual.

Individuals who make adjustments in the wrong or negative form will have bad consequences because they do not lead individuals to be more creative in facing challenges but rather to actions to avoid and deny reality. This is characterized by attitudes and behavior that are all wrong, irregular, unstable emotions, unrealistic and always excessive in acting. There are three forms of wrong adjustments (Fatimah, 2006), namely: (a) defensive reactions characterized by self-justification, suppressed feelings, blaming others, and attempts to distort the facts (source grapes); (b) attack reactions, characterized by reactions that always justify themselves, act like people in power, like to bother others, easily take action to attack, like to take revenge, are stubborn and difficult to control, seize the rights of others and like to be hostile; (c) escape reactions to avoid situations that cause conflict. The reactions that appear, for example, like to imagine things that please themselves, are lazy and tend to be addicted to alcohol and drugs, regress and commit suicide.

Various forms of self-adjustment according to Gunarsa and Gunarsa (2003), namely: (a) compensatory, namely efforts to reduce various tensions or deficiencies due to imperfection; (b) attention-seeking behavior, meaning carrying out sensational actions to attract people's attention to oneself; (c) identification, namely the desire to be like someone who is idolized; (d) projection. A person does not like to

admit mistakes or incompetence in the judgment of others; (e) rationalization, is an effort to forgive and justify behavior that is carried out according to desires and causes certain emotional satisfaction; (f) sublimation, where a person channels his activities into substitute activities that are generally accepted, to avoid emotional stress; (g) repression. In general, a person will avoid places/people/things that are related to unpleasant experiences. The efforts made by each person in an effort to adjust can describe the level of success in interacting socially well. According to Gunarsa and Gunarsa (2003), the method of self-adjustment can be grouped into two, namely: (a) autoplasic (passive) meaning that individuals are required to make efforts to change themselves according to environmental conditions so that they can deal with the environment and function properly, (b) alloplastic (active) where individuals actively make changes to the environment according to their circumstances or desires.

There are many factors that influence the process of self-adjustment both from within and from outside which are the reasons why each individual has different ways and abilities of self-adjustment. Fatimah (2006) mentions these factors, namely: (a) physiological, a healthy body also helps individuals to be able to think and act appropriately in the environment; (b) psychological factors, namely the psychological condition of each individual such as experiences that can provide good meanings that are both pleasant and traumatic; (c) development and maturity factors. The development and maturity of each individual differ according to the stage of development; (d) environmental factors, the family environment which is the first and main place where the process of socialization and interaction occurs; and (e) cultural and religious factors.

Santrock (2009) said that middle adulthood is a period of development that begins at the age of 33-45 years until entering the age of 60s. For many people, this period is a time of declining physical skills and increasing responsibility, a point when individuals try to pass on something meaningful to the next generation, and a time when people achieve and maintain satisfaction in their careers. This assumes that middle adulthood is better able to adjust between expectations and reality. More realistic in dealing with stress. Have a better sensitivity regarding what can be done to change stressful situations and may be better at accepting what cannot be changed (Papalia, Wendkos-Olds & Duskin Feldman, 2009). Maturity is a real disposition to live a calling life. Furthermore, Prasetyo (2000) explains the characteristics of maturity possessed by an adult nun, namely: (a) the ability to accept reality, (b) being able to accept and internalize what is valuable, (c) being able to direct one's life forces to internalize the values that are embraced and offered in life, (d) not tending to sacrifice values and principles for the sake of pragmatism, (e) having unselfish love, (f) a realistic attitude, (g) being able to trust others, (h) having self-confidence and self-belief, (i) social relations characterized by "dependability" (applying to others as to oneself), and (j) being able to internalize the value of the calling. According to Bastaman (in Mansoo, 2007), the desire to live meaningfully is the main and fundamental motivation of humans. This desire is what drives each person to do various activities, such as working and creating so that their life feels meaningful and valuable. Pure (true and legitimate) motivation will shape nuns into human beings who are not bound by anything, and vice versa, this spirit of being unbound will further purify motivation so that the choice to live as a nun will be lived with joy and happiness (Suparno, 2007).

The journey of a nun's vocation throughout her life experiences a dynamic process with ever-changing circumstances. The ability to adapt is absolutely needed as an anticipation of various conflicts that may occur as a result of the inconsistency between dreams and the reality experienced. Likewise, in diverse tasks that require a ready attitude to be transferred to different tasks. Healthy ability to adapt is an important factor for nuns to have so that they can carry out transfers well. The researcher is interested in examining what the most fundamental problem is that causes a number of nuns to experience difficulties or even refuse to be transferred. The researcher wants to know from the side of their adjustment when transferred in order to explain why transfers become a source of conflict that results in a number of nuns experiencing difficulties or refusing to be transferred.

METHOD

This study was conducted using a qualitative approach so that researchers can study issues in depth and detail. The study was conducted using an open interview method using in-depth interviews. The subjects studied were five people, namely nuns who had worked (handling service work) and were classified as middle adults, namely between the ages of 30-50 years who had been transferred/transferred at least once. The interviews were carried out at different times and places because they were very dependent on the conditions of each subject. Both the time and place of the interview were completely left to the subject's choice so as not to interfere with the tasks/busyness of all subjects. The researcher conducted one interview with subjects F, O and E. For subjects M and K, the researcher conducted two interviews.

RESULT AND DISCUSSION

Subject Demographics and Mutation Process Analysis

NO	Subyek	M	K	F	O	E
1	Current age	31 years	45 years	35 years	34 years	36 years
2	Status bone	Remain	Remain	Remain	Remain	Remain
3	Mutation	4 times	9 times	6 times	5 times	6 times
4	Works that have been handled	Monastery household, treasurer.	Education, dormitory, retreat house staff.	Education	Education	Education, secretary, treasurer
5	Reason	Needed	Needed	Needed	Needed	Needed
6	Initial response	Fear, doubt	Fear, anxiety	Fear, doubt	Fear, doubt	Fear
7	Overcoming	Surrender, vows, prayers	urrender, building a positive attitude	Surrender, praying	Surrender, vows, realizing the consequences of choices	Surrender, vows, consultation
8	Final attitude	Accept	Accept	Accept	Accept	1 time refused
9	Reason for accepting	Unable to refuse, vow	Happy to be transferred, vow	Same duties, vow	Happy to be transferred, same duties, vow	Demands vow
10	Reason for refusal	-	-	-	-	Too fast

All subjects have the status of perpetual vows and have worked. In general, all subjects have experienced mutations 4 to 6 times except for subject K who has experienced nine mutations. The work handled by the three subjects is quite diverse while the other two subjects are the same, namely education. Mutations can be carried out scientifically by orienting themselves to real needs (Malayu, 2009). The mutations experienced by each nun are generally at the behest of the leader or council on the grounds that they are needed in a new place (the destination of the mutation). In general, the reason for the mutations for the five subjects is to answer real needs. Judging from the ten reasons for mutations as stated by Malayu (2009), it can be concluded that the five subjects experienced mutations for the reasons of increasing productivity, creating a balance between the workforce and the position, expanding employee knowledge. The mutations experienced by a subject are not exactly the same as the experience of the workforce in general. The mutations of all subjects are determined directly by the leader according to the needs in the field. Subjects who are transferred have an obligation to accept even though there is bargaining, but the final decision is in the hands of the leader in order to meet the needs of the field.

New assignments (mutations) are generally responded to differently by each subject, some are happy, unhappy, afraid, or disappointed. This reaction occurs after there is an assignment from the leader that is responded to differently, it illustrates a different inner attitude that can also affect the decision to accept or reject and how to undergo the mutation. Generally, mutations are accepted on the grounds that they have been promised through vows and efforts to accept reality (as it is), this means that mutation is an inseparable part of the lives of the subjects. The process of accepting the situation and carrying out new tasks from the five subjects is different. Subjects who quickly accept the new situation will be helped to carry out new tasks well. The same task can also facilitate the implementation of new tasks and requires a relatively short time to accept the new situation. Taking too long to accept the new situation causes difficulties and is less than optimal in carrying out tasks. This can also hinder the next mutation process, especially if the subject in question is transferred again in a short time.

The five subjects made adjustments passively. This is understandable because basically their service tasks already have a certain formula, for example, in schools there are already rules that apply to everyone involved in them, so everyone must adjust to these rules. The form of adjustment of each person can be shown in different forms as a reaction in responding to reality, namely demands from within or external situations faced (Semiun, 2006). The form of conformity carried out by all subjects can be accepted as an ideal form of adjustment because all the movements of the nuns' lives are directed at one common ideal and goal (the congregation). The uniqueness of each individual is accepted as long as it supports the goals of the congregation.

One of the five factors that can support adjustment according to Fatimah (2000), namely the environment, is the main factor for the five subjects. The ability to adjust to carry out new tasks is influenced by the environmental factors of the subjects' own monastery community. The community has a strong influence in providing encouragement for the five subjects to give their best in service and not give up in

difficult situations. The ability to accept and acknowledge one's potential, express emotions positively, be realistic enough to see reality and have good relationships with people where they are are important things that need to be possessed in order to achieve healthy adjustment. Haber and Runyon (1984) mention the signs of healthy adjustment: (a) having the right perception of reality, (b) being able to overcome stress and fear within oneself, (c) being able to assess oneself positively, (d) being able to express emotions within oneself, and (e) having good interpersonal relationships. The five subjects had the right perception of reality with their assumption that mutation is one form of manifestation of their self-giving in service work. The five subjects can be said to be less able to cope and need more time to overcome the problems of fear, disappointment, uncertainty in new tasks and failures that have been experienced in carrying out mutations which cause stress and fear.

All subjects have a positive attitude towards themselves, namely by accepting the advantages and disadvantages within themselves and making efforts to develop advantages and improve weaknesses. Proper expression assumes the ability to position oneself well according to the situation and reality faced. All subjects believed that good interpersonal relationships were very helpful in pursuing the calling of life as a nun both in service duties, community life and personal development of each. Based on the results of the study, the researcher found that healthy self-adjustment skills are one of the important factors that can help a nun successfully carry out a mutation well. Lack of self-adjustment skills or less effective self-adjustment (Haber & Runyon, 1984), then a nun will need a long time to be able to serve well even though she has the ability which results in hampered service performance and can be an obstacle for the next mutation.

Feelings of anxiety and fear of new conditions are natural for everyone (Semiun, 2000) as experienced by the five subjects, but if it happens continuously, it is necessary to see what the main cause is to find a useful solution so that the anxiety does not continue and even lead to actions that harm oneself and others. The community can be a source of support in service (Suparno, 2007). The community becomes a source of comfort and strength if each sister can establish good personal relationships. All members of the community are responsible for helping each member both in living together and in their duties. The community becomes a social environment that can influence self-adjustment (Fatimah, 2006). Positive thinking is a priority that a nun must have (Prasetyo, 2000) in carrying out her service duties. When a nun is able to think positively about the mutation, it means that she has made an effort to avoid inner conflict.

The way of adjusting oneself is done passively (Gunarsa & Gunarsa, 2003), meaning that the nun is faced with a situation with certain rules/provisions that must be followed. Mutation is a form of rule that applies in the monastery and must be obeyed by each nun, even on tasks that are not of interest or known. One of the five factors that influence the ability to adapt is the environment (Fatimah, 2006), the results of this study explain that environmental factors, especially the monastery community, are the main determining factors that can influence other factors.

CONCLUSION

Based on the research results, the researcher can conclude that two subjects can adapt well and quickly, while the other three subjects are less able. The different quality of adjustment ability results in the speed of the adjustment process. The results of the study show that adjustment is an important factor that can influence the process of implementing mutations and carrying out new tasks well. Sisters who are afraid and have difficulty adjusting to new situations can hinder the process of accepting mutations and can even result in a resistant attitude to change so that they reject mutations like Sister E or accept mutations but cannot function optimally like Sisters M and K. The three vows, especially obedience, are supporting factors in accepting mutations. The vow of obedience is a promise to obey God as proof of surrender and is lived in the form of obedience to the leader, this makes the five subjects persist in their calling even though they experience obstacles and need hard work in carrying out the mutation. The results of the study show that the adjustment carried out by all subjects can be said to be healthy, meaning that even though some experience obstacles in adjusting themselves and it takes longer, the form and method of adjustment carried out can still be said to be healthy because it does not cause destructive actions and does not harm themselves and others. The process of self-adjustment of all sisters showed: (a) their ability to accept themselves, meaning that all subjects acknowledged that they had the ability to carry out the tasks given by the order. All subjects acknowledged that as long as there is a will and effort from themselves, all tasks can be done well; (b) expressing emotions appropriately, the five sisters were able to place themselves in the situations and conditions faced. All five acknowledged that it was not easy to face people they met in a new place and then became co-workers, especially when conveying new ideas that had to be worked on together. Faced with this situation, the five sisters were able to be firm and prioritize common interests even though there were personal problems; (c) overcoming stress and fear within themselves, the five sisters seemed less able to

overcome stress and fear due to mutation. They always experienced stress and fear at the beginning of each mutation, although in the end they were able to carry out their new tasks well; (d) having good personal relationships with others, the five sisters showed the ability to relate well. Interpersonal relationships, especially with friends of the same calling, community, and co-workers, they acknowledged as supporting and very helpful in carrying out new tasks well; and (e) able to think positively about reality. The five sisters acknowledged that mutations would occur to each sister because that was the way it was. The five sisters also acknowledged that the leaders assigned them with careful consideration and with the aim of answering service needs. The difficulties and challenges faced in new assignments were used as an opportunity to live out the calling to serve. The researcher can see that the way of self-adjustment carried out was passive in the sense that all subjects tried to change themselves and adjust to the demands of the environment so that they could function well. The forms of self-adjustment that can be seen in this study were carried out in the form of sublimation, avoidance, confrontation, and conformity. The four forms of self-adjustment were carried out by one subject (sister M) and the others were conformity

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