

Analysis of Cultural Psychology Regarding the Phenomenon of Salaman kissing the Hands of lecturers among Indonesian Student

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Abstract: This study discusses understand the meaning of the salam behaviour kissing the lecturers' hands on Indonesian students by taking samples of college students at the Malikussaleh University, Aceh. Salaman accompanied by kissing the hands appeared among students pesantren as a manifestation of student learning behaviour in the teacher and it is believed that 'santri' can descend the teacher's blessings so that it is easy to gain religious knowledge. But in decades the practice of salam kissing the hand developed in public schools; starting kindergarten at various levels of education, such as elementary, middle and high school. Interestingly, the practice of hand kissing also appeared in almost all universities, especially in the regions. Focuses of study on knowledge of Islamic morals, interpreted of Islamic moral values, as well as the application of individual behaviour in the social reality that surrounds it. This study uses cultural psychology analysis with phenomenological methods. The results of the study showed that of salam kissing the hand of the lecturer son students was assumed to be the moral knowledge, experience, and habits of informants since childhood. In addition, the informant also tried to respect his lecturers as enlighteners in the study he studied.

Index terms: Salaman, kissing hand, Indonesian student, cultural psychology

Islam recommends of salam kissing the hands of people who have blood relations (family relationships), such as children kissing the hands of their parents, kissing the hands of their grandparents, the son-in-law kissing the hands of his parents-in-law, and so on. Islam forbids its adherents from kissing the hands of strangers who are not known and people who like to do evil to Allah. In reality, many parents often make mistakes by forcing their children to kiss the hands of people they don't know, just to be considered as good and polite children. Obviously, this condition is a gross mistake of parents in educating their children, because parents don't have adequate religious knowledge.

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I. INTRODUCTION

The phenomenon of salaman (Indonesia-term) kissing hands is actually not a new event in the time of the 4.0 revolution but has been practiced by people (Yemen) since the time of the Prophet Muhammad. Then the attitude of salaman develops and is grounded today throughout the world, especially in Muslim countries. The results of real observation and digital documentation studies conducted by researchers provide information of salaman accompanied by kissing the hands appears in various situations of social interaction. In Muslim-majority countries, Salaman isn't only kissing hands -.

especially at the world level of children and adolescents, but also they kiss the hands of older people; parents, teachers, grandparents, or even their brothers

At the adult level and the elderly, the Salaman context

This condition is the opposite of the context of social interaction in the culture of western and European societies. Style salaman when they meet, meet or interact socially by hugging, kissing or sticking cheeks. This context is detected starting at the level of children, young people to adults and the elderly. Even if the Salaman model of Western and European culture is seen in a small part of the Indonesian Islamic community, especially in big cities, it is because the knowledge possessed by individual Indonesian Muslims isn't clear in their Islamic context. The reality of salam kissing the hand of the teacher or lecturer played by students means that education that develops in Indonesia is in accordance with the philosophy of the nation's life (Pancasila) and successfully implemented through the theme of character education.

II. RELATED RESEARCH

Data literacy related to Salaman accompanied by kissing the hands are explained beautifully in Islam. This is based on a hadith originating from Shafwan bin 'Assal r.a., He tells that there was a Jew saying to his friend, "Let us go to see Muhammad". So the two came to see the Prophet and asked about nine things. After the Prophet Muhammad SAW answered all their questions, they kissed the Prophet's

hand and feet and said, "We testify that you are a prophet." [2]. Tracing the behaviour of the two Jews, and based on their beliefs (after listening to the explanation of the Prophet Muhammad SAW on the questions they asked), until the two Jews concluded that the Prophet Muhammad SAW was a righteous person and very worthy of respect. Besides that the answer given by the Prophet SAW was also very satisfying and opened the eyes of the mind and eyes of the pen, then there was no other way than to kiss the hand as their honor to the Prophet Muhammad SAW.

Therefore, reality evidence shows that good moral reasoning is seen as the basic capital for children, adolescents and students in the course of life This reality is related to the context of the experience of individual moral reasoning described by Kohlberg (Duska and Whelan, 1984) [3], that one's moral reasoning experience is influenced by; the opportunity to change roles, socio-cognitive conflict and the moral climate of the social environment. These three things are relevant to what happens to students in Indonesian reality, including the participants of this study when interacting with their teacher.

Furthermore, the context of salaman kissing hand of the lecturer's if discussed with the symbolic interaction theory of Mead (1976) can give importance to a national culture such as multicultural Indonesia, so that the Salaman model that is accompanied by kissing the hand of the person who is respected by the young generation becomes social justification. Individuals, in reality, are actually dealing with various symbols; culture, social, language, etc [4]. Haryati study (2015) regarding Salaman tradition as an effort to foster a friendly character in the school environment, concluded that culture trembles in the reality of schools can strengthen kinship, foster mutual respect, courtesy, and foster good morals [5].

The study conducted by Rachmadiana, M (2004) about kissing hands, bowing of the body suggests that the cultural phenomenon of a hand kiss and bowing of the body occurred both in Yogyakarta and Sunda. As in Madura, the hand kiss is often sighted but the bowing of the body is within a generation [6]. Therefore, Muslimah (2013) writes philosophy seen as valuable as something that contains goodness. The standard is ethics and morality. Islam has a different statement, that Islam views things or some cases as good. Value systems in family, society, culture and religion. The idealists, realists, and pragmatics have different opinions to determine the value of hierarchy. Value systems in Islam include Islamic education, based on normative categories and legal standards. All of that is based on the Quran and hadith [7].

III. RESEARCH METHODOLOGY

This study uses a qualitative approach with phenomenological types through the analysis of cultural psychology studies. The object of this research was the behaviour of the Salaman kissing the hand of the lecturer. While the subject of this study was called an informant, the students of Malikussaleh University, Lhokseumawe, Aceh were randomly selected from various faculties. This research data was collected through direct observation, in-depth interviews, and documentation. This study

analysis with model interacts Milles, et.al (2014) [8]. Furthermore, in the data analysis, the name of the student kept confidential and only given the participants code; P1, P2, P3, and so on ...

IV. RESULTS AND DISCUSSIONS

A. The reality of Study

This research was conducted for 7 months, from September 2015 to February 2016 to students of the University of Malikussaleh (Unimal), Lhokseumawe, Aceh. The reality of research on students of the Faculty of Social and Political Sciences (FISIP), Teaching and Education Faculty (FKIP), and Department of Psychology, Faculty of Medicine, University of Malikussaleh (Psychology of FK Unimal), Lhokseumawe, Aceh. Then in 2017, a similar context was re-examined to see the development of social reality faced by students in line with changes in various aspects of life. The results of observations research are presented in the tables to facilitate analysis, understanding, and meaning of the object being studied:

Table 1. Observations on students FISIP of Unimal

| Focus of study | Observation Aspect | Shown of Behaviour | | Location |
|--|--------------------|--------------------|----------|--------------------------------------|
| | | yes | sometime | |
| Salaman behavior students with lecturers | - greet each other | √ | - | FISIP Unimal on Sept-Oct 2015 & 2017 |
| | - hands shake | √ | - | |
| | - kissing hands | √ | - | |

Source: Results of the research, 2015 & 2017

The behavior of salaman accompanied by the kiss of the lecturer's hand on FISIP students Unimal is generally the surface before students do the Salaman, students appreciate by greeting first. Then they made greetings accompanied by a handshake and kissed the lecturer's hand. Trembling hands accompanied by kissing the lecturers' hands are not only done on campus but also develop outside the campus when students meet with lecturer by accident (incidental), for example when meeting at a market or other crowded place. Similar realities also surfaced in FKIP of Unimal students located at Reuleut Campus, North Aceh, as shown in table 2 below:

Table 2. Observations on students FKIP of Unimal

| Focus of study | Observation Aspect | Shown of Behaviour | | Location |
|--------------------------------|--------------------|--------------------|----------|-------------------------------|
| | | yes | sometime | |
| Salaman behavior students with | - greet each other | - | √ | FKIP Unimal on Nov—Dec 2015 & |
| | - hands shake | √ | - | |

| | | | | |
|-----------|-----------------|---|---|------|
| lecturers | - kissing hands | √ | - | 2017 |
|-----------|-----------------|---|---|------|

Source: Results of the research, 2015 & 2017

In general FKIP Unimal students also respect their teachers on campus, but don't talk much, but immediately shake hands and kiss the teacher's hand when they meet, they are asked to leave. The same thing is detected when students meet their lecturers outside of campus or in other social situations.

While the description of shaking behaviour on students of Department Psychology of FK Unimal, as presented in table 3 below:

Table 3. Observations on students Psychology of FK Unimal

| Focus of study | Observation Aspect | Show of Behaviour | | Location |
|--|--------------------|-------------------|----------|---|
| | | yes | sometime | |
| Salaman behavior students with lecturers | - greet each other | √ | - | Psychology of FK Unimal on Jan-Feb 2016& 2017 |
| | - hands shake | √ | - | |
| | - kissing hands | - | √ | |

Source: Results of the research, 2015-2016& 2017

Based on the description of field observations, the psychology students revealed that on aspects of mutual Salaman often occur in the reality of students and lecturers, then continued with greetings. However, most psychology students at shaking hands rarely kissed the lecturer's hand. Only a small part of the person is accompanied by kissing the hand of the lecturer in the reality of campus life psychology.

B. Description of Student Knowledge about Salaman Kissing the Hands

Salaman (greetings) is seen by students as a way of salaman among individuals in their social realities, including in campus realities. Knowledge of salaman with the people they meet, especially fellow national children, is motivated by the teaching of ethical values, social norms and customs that are absorbed from families, educational institutions, both formal and non-formal, and the realities of their social environment. In general, the participants of this study stated that each other's personal knowledge was obtained from family and non-formal education, such as a place of recitation in his hometown, before continuing to higher education.

This context is as stated by P₁(19th), one of the third semester students majoring in Communication Science of FISIP Unimal. Participants (P₁) said: "For me, that Salaman is important if meeting our teachers. You can Salaman with close relationships between people, foster a sense of love, etc. That was the advice I caught and meant from parents when I was in elementary and junior high school. At a joint study center in the village, the ustadz also always advises us

that when we meet other people we always take time to greet each other, for example, salaman so that the brotherhood relationship grows closer. Especially if we meet people who are in our faith, it is very unethical if not salam". (Interview, 09-21/2015, at FISIP canteen, Bukit Indah).

On the other hand, the hands-on knowledge of the lecturer's hand is viewed by students as an indicator of the absorption of ethical and moral values that he has learned in reality. This is as said by P₂(19th), one of the participants from the Sociology Department of FISIP, that: "I have been taught by parents since childhood how to interact with people around us, both when meeting adults; parents, teachers, religious teachers or when meeting young people or my age. The older ones I respect well according to the knowledge I have, such as teachers, lecturers, religious leaders, etc. Suppose parents are at home, we are required to behave in a gentle and polite manner and have the right to interact with them". (Interview, 12-10/2015, at FISIP Campus, Bukit Indah).

Referring to the two descriptions of the interview results above, it can be understood that religious and ethical knowledge is so important to shaping individual characteristics in its social reality. Knowledge of religion and ethics is able to be understood and lived well by individuals, because according to the logic of thinking. despite dealing with globalism and social change that continues to move. Finally, in every behavior that is deemed good and not anti-social is always adopted in the social reality that surrounds it, even though it has a status of a college student.

C. Description of the Meaning of salaman Kissing the Lecturer Hand

The students' understanding of the kissing hand of the lecturer was delivered by a student of the Faculty of Teaching and Education Sciences majoring in mathematics, P₃ (18th), who said that: "In my opinion, our ethics and socio-cultural norms that teach me a lot, especially in families, are always taught to be good, respect for parents and love the young. From kindergarten to high school, I went to an Islamic school, so I was used to the social order of Islamic teachings, Salaman and kissing the ustadz's hand so that they prayed that I would be a good student and successful in life. I think the salaman by kissing the lecturers' hands are also good deeds, to respect our lecturers as parents on campus. But not all lecturers also kissed their hands when Salaman, I saw lecturers' behavior and attitudes also in campus life". (Interview, 11-20/2015, at FKIP Canteen Unimal, Reuleut).

The almost similar view was also revealed from the results of in-depth interviews with one of the psychology students of Unimal, P₄(19th), who said that: "Feeling between people is a religious recommendation to establish a close relationship. I received guidance from attentive parents from childhood, parents also put me in general and religion-based education. Residential relationships are also very important I think because culture gives shape to our social behavior and attitudes. So, Salaman by kissing the hands of the teacher or lecturer is a polite and ethical relationship

because our parents, and also the teachers who have guided me".(Interview, 01-15/2016, at the campus of Psychology, Reuleut)

In general, the description of the interview above gives an understanding that the meaning of kissing the hand of the lecturer is understood by students as good deeds, not contrary to social and cultural norms, including the teachings of the individual religion. Understanding students, Salaman with lecturers' hands the way they respect the people who educate them. However, not all lecturers were kissed by their students when Salaman when meeting a lecturer. This meaning is based on the context of the behavior and attitudes of lecturers in everyday reality. The student assessment becomes the basis for Salaman kissing the lecturer's hands on campus realities or outside the campus.

D. Description of the Application of Salam Kissing the Lecturer Hand

The behavior of the shaking behavior is accompanied by kissing the hands of people who are respected by individuals in their lives, in fact due to conditioning of good behavior. This is as stated by participant P₁ (19th), that: *"Well, often, I kiss the hands of my parents and teachers when I meet and salaman. Maybe because I am used to my life when salaman with a respectable person like my parents, the teacher at my place studied Islamic religion, including on campus with my lecturers. Maybe also because I was taught by parents and religious teachers in the place where I was studying"*. (Interview, 10-12/2015, at the FISIP campus, Bukit Indah).

Individual experiences that are fun are actually formed from the continuous application of behavior based on moral reasoning and the values that they hold to be considered good for the development of their personality. A similar context was also presented by students from Psychology of Unimal, who said: *"I think greetings accompanied by kissing hands don't conflict with the religious law that I profess, so I always practice it in my life. It doesn't mean crime, my intention of this person deserves to be respected and appreciated because of his good attitude and behavior, his religious knowledge is strong"*.(Interview, 01-15/2016, at the Department Psychology campus, Reuleut)

In the meantime, the context of the experience of applying hand kissing behavior was also expressed by students of psychology semester 3, P₄ (19th). that said: *"My experience, I always practice in the life of every religious knowledge that I study. And that makes me calm and happy. So, shaking hands with the teacher or lecturer's hand, actually part of my experience from childhood and being carried away when I went to college too. So I did not mean to look for a face in front of the lecturer when I was on campus, but I was used to the style of the model"*(Interview, 11-12/2015, at the FKIP campus, Reuleut).

The above statement gives understanding that according to him, religious knowledge obtained from childhood to adulthood, is not useful if it isn't practiced in the realm of everyday life since childhood. Religious knowledge guides people to be noble, have faith and fear God. So actually the behavior of humans is in accordance with the moral values adopted, including greetings kissing the hands of the teacher or lecturer in the reality of school or campus.

V.CONCLUSION

The description of the results of this study can be understood that the reality of the lecturer kissing hand greetings does not occur spontaneously, but is motivated by knowledge, the reasoning of the value of knowledge learned to be understood by its meaning. The next stage, the application of behavior as in its social reality. Therefore, social interactions that occur among the younger generation can't be separated from their knowledge, appreciation of good values and morals, and the application of sustainable behavior on various occasions in their lives. Such context in terms of educational psychology is called the success of individual adaptation in cognitive, affective and conative aspects. In addition, this condition is also detected as one of the characteristics that make up the human personality in the reality that surrounds it. Reflecting on the lecture kiss case among students in this study became a hot and phenomenal topic in the analysis of cultural psychology. Because salam behavior accompanied by lecturers' hand kisses not only developed in universities in Aceh, but also appeared at other universities in Indonesia.

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