



Article Information			
Received:	21 February 2024	Accepted:	28 March 2024
Revised:	15 April 2024	Published:	30 May 2024
Volume & Pages:	2(1) & 1-13		

The Values of Islamic Guidance and Counseling in Javanese Culture

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Abstract

This research aims to determine the various values of Islamic guidance and counseling in Javanese culture, the implementation of Islamic guidance and counseling values in Javanese culture, and the relevance of Islamic guidance and counseling in Javanese culture. This is because a counselor cannot choose clients to carry out the counseling process. Each client has a different cultural background, one of which is Javanese culture. This study is qualitative research with a literature study approach with two types of data. Primary data was obtained through literature such as the Al-Qur'an, books on Islamic guidance and counseling, and Javanese culture. Secondary data was obtained through journals and information sources from the internet which contain values related to Islamic counseling guidance and Javanese culture. The results of this research are the values of Islamic guidance and counseling in Javanese culture, namely the belief in making choices through Islamic teachings and Javanese culture that have been passed down from generation to generation. Culture can influence the success of counseling because it can be seen in how clients are handled. The implementation of Islamic guidance and counseling in Javanese culture varies, for example, friendly greetings, greetings, and politeness.

Keywords: Counseling, Islamic Guidance, Javanese Culture, Values

INTRODUCTION

Indonesia is the largest archipelagic country with an area of 1,904,570 km² with a total of 17,504 islands (Martha, 2017). In addition, Indonesia is the fourth most populous country with a population in 2022 of 274,790,244 inhabitants (Muzayanah et al., 2022). The country also has the largest Muslim population in the world with over 238,875,159 people, or about 86.9% of its total population (Firdaus, 2018). This fact shows that Indonesia is a multiethnic, multiracial, and multicultural country.

Pluralism is an undeniable wealth. On the one hand, plurality is the social capital of nation-building, but on the other hand, it has the potential to cause social conflicts (Suprianto, 2021). Religious truth sometimes becomes a doctrine and even an undeniable dogma (Regus, 2020). Not only religion, but culture is also a system of life for people in Indonesia. Culture and religion are two things that have been acculturated into one uniqueness of its own. Various religions in Indonesia such as Buddhism, Hinduism, Islam, Catholicism, Christianity, and Confucianism involve their teachings with cultural diversity. For example, Islam is integrated with culture but is maintained within the limits of Sharia. As a result, it in turn enriches cultural diversity in Indonesian society.

One of the phenomena of the integration of religion with culture is Islam and Javanese culture. In this era, Javanese cultural traditions are still very thick and maintained by the people. For example, the tradition of earth alms is carried out as a form of gratitude to God. In its implementation, earth alms are indeed practiced differently in each region in the Javanese tribe. Some are done by gathering neighbors and then eating together. Some do a procession around the village, fight for food, and end with a prayer.

According to Koentjaraningrat (1994) in Javanese society there are two major groups with different beliefs, namely the pure Islam adherent group (*Islam Santri*) and the Javanese Islamic group (*Islam Abangan*). In coastal areas such as Gresik and Surabaya, most of the population tends to be considered as Santri. Meanwhile, the Javanese Islamic group is more dominant in Yogyakarta, Surakarta, Bagelen, and surrounding areas. Suyanto (1990) suggests that Javanese culture has a distinction that reflects an accommodating, non-doctrinaire, optimistic, religious, and tolerant nature. There are several exclusive characteristics related to Javanese cultural characteristics.

First, believe Allah SWT as "*Sangkan Paraning Dumadi*" with all His attributes and greatness. Second, an idealistic spirit believes in things that are non-material (not in the form of objects but animism) and aspects that have dimensions outside the nature of nature (supernatural), and lean towards the mystical. Third, it gives priority to the core or essence rather than the formal and ritual aspects. Fourth, give priority to affection as the main basis in human relationships. Fifth, acknowledge fate and tend to surrender. Sixth, it has a convergent nature and is universal. Seventh, open and not tied to any sect or faction. Eighth, it tends towards the use of symbols. Ninth, is oriented to the spirit of gotong-royong, togetherness, peace, and harmony. Tenth, not too focused on competition and less prioritizing material things (Suyanto, 1990).

Javanese people often follow several "*adiluhung*" values as their guide. Some of the values include tolerance (*tepo-sliro*), the ability to empathize (*bisa rumangsa*), selfless mutual assistance (*sepi ing pamrih rame ing gawe*), manners (*sopan santun*), the ability to adapt to the environment (*manjing ajur ajer*), and other good values. Unfortunately, sometimes there are Muslims who have problems regarding the role of their religion. As a result, they experience obstacles in living their lives (Suyanto, 1990).

Islamic Guidance and Counseling is an active effort aimed at helping individual Muslims realize the role of their religion so that they always stick to the religious values they believe in. This approach makes the Qur'an and Sunnah guidelines for moral strength to support the implementation of guidance and counseling activities (Koentjaraningrat, 1994). The counselor is a helper who is literally in charge of helping. In the process, counselors often deal with patients or counselors with different cultural and religious backgrounds, thus requiring counselors to provide different treatments. Background change certainly influences the counseling and decision-making process. Therefore, the sensitivity and awareness of the counselor are needed.

The values contained in Islamic guidance and counseling, one of which is to give guidance to people who are lost or *hidayah*. *Hidayah* can be in the form of knowledge that Allah Almighty gives to a person and is passed on to an individual or group, thus recognizing the difference between truth and error. Positive thinking is also one of the values of Islamic guidance and counseling to improve the ability or habit of assessing things positively. As a counselor, these values must be ingrained in him to become an ideal counselor (Anwar, 2019).

A counselor must also be able to understand many cultures, including Javanese. This is because most Javanese people are still fixated on existing customs. Therefore, knowledge is needed that is more related to the relationship between Islamic counseling guidance and Javanese culture. This research is trying to answer three things. First, knowing the values of Islamic guidance and counseling in Javanese culture. Second, knowing the form of implementation of Islamic guidance and counseling values in Javanese culture. Third, knowing the relevance of Islamic counseling guidance to Javanese culture (Prihwanto & Maturdi, 2019).

RESEARCH METHODS

This research is qualitative with the literature method as an approach. Methodology in qualitative research is often known as the "naturalistic research method" because its implementation takes place in a natural environment. A literature review is a research method that observes data such as language, texts, and community behavior in a particular context,

considers it from a whole, comprehensive, and holistic point of view, and analyzes it based on a philosophical framework or paradigm (Evanirosa, 2022).

This literature study focuses on the analysis and understanding of a collection of library sources that focus on analyzing library data from various sources, including books, journals, and other reading materials. There are two types of data used in this study. First, primary data is information obtained directly from the source or subject. In this context, the primary data used involve the Qur'an, books on Islamic guidance and counseling, and literature on Javanese culture. Second, secondary data is obtained from sources or other parties for research purposes. In this context, researchers channel pre-existing data in the form of journals and information sources from the internet that contain values related to Islamic guidance and counseling and Javanese culture that are still relevant to the focus of research (Afifuddin & Saebani, 2012).

Furthermore, analysis is the result of research based on observations or other things that help increase the researcher's understanding of the research focus and produce conclusions that can be made, edited, clarified, or reduced by others. This research uses framing analysis to understand how a person's perspective. Data generated through literature is managed by selecting data where researchers distinguish data that is needed and not. Then, it is presented in sequence from the results of sorting the data (Tohirin, 2013).

ANALYSIS AND DISCUSSION

The Values of Islamic Guidance and Counseling in Javanese Culture

According to Gordon Allport in a quote, Rohmat Mulyana (2004) explains that value is the trust in the title, and appointment of individuals so that they can act of their own choice. Kurt Barrier dalam Mulyana (2004) thinks that value can be seen from the way of looking at one's ideals, hopes, loves, or simply at the punishment and oppression of a group. Meanwhile, a value system is a set of interrelated values, such as values derived from religion or humanistic culture.

The value of Islamic guidance and counseling is composed of various theories according to experts, objectives, principles, and functions. After knowing the theory, purpose, principles, and functions of Islamic counseling guidance, it can be interpreted that the value in Islamic guidance and counseling is a belief or guidance to determine or choose a choice. The goal is to improve individuals who can practice religious teachings correctly and *istiqomah*. This value is then used as a teaching to build a process in the implementation of Islamic counseling.

There is a striking Javanese cultural value that can be applied to the concept of Islamic guidance and counseling, namely *Kawruh Jiwa*. This teaching was presented by Ki Ageng Suryomentaram (Kholik & Himam, 2015). This teaching is unique in that it teaches the concept of joy. Ki Ageng Suryomentaram formulated a healthy human model and succeeded through psychological research on Javanese society.

Ki Ageng Suryomentaram formulated the concept of happiness in life by identifying six key principles, called "sa", namely: *Sabutuhe* (need); *Saperlune* (as necessary); *Sacukupe* (enough); *Sabenere* (actually); *Samestine* (should); *Sakpenak'e* (as appropriate). Through the six concepts of "sa" that have been stated by Ki Ageng Suryomentaram, it is hoped that people can avoid excessive behavior in their lives so that they can always pay attention, remember, and act according to the norms that should be (Kholik & Himam, 2015).

The process of conducting counseling using the *Kawruh Jiwa* model can be carried out in stages. First, in the stage of convincing the individual, the counselor tries to persuade the individual, where the counselor consciously provides understanding to the counselor regarding:

- a. Human beings experience various feelings such as sadness and joy;
- b. Human beings can discern the feelings of sadness and joy they experience;
- c. Acceptance of the concept that life is a destiny to be lived;
- d. Control of desires;
- e. Individuals have succeeded in recognizing and understanding their feelings;
- f. Individuals have pseudo-traits that involve attributes such as wealth (*semat*), position (*derajat*), and status (*kramat*), which tend to be difficult to separate.;
- g. Achieve true tranquility;
- h. The role of the counselor is only as an aide to guide clients.

Second, the stage encourages the subject to understand the concept of happiness by the concept of *Kawruh Jiwa*. At this stage, the counselor helps to realize and understand that humans must go through difficult and happy phases. In addition, counselors also emphasize to individuals to be able to control their desires.

Third, this step involves encouraging and guiding individuals so that they can understand and apply the concept of *Kawruh Jiwa* in their daily lives. Counselors must actively encourage counselors to realize this concept in their daily lives, namely:

- a. Embodying the concept of *tatag* (tough), which means humans need to have the ability to accept reality in their lives;

- b. Embodying the concept of *meruhi gagasan dhewe*, that can separate himself from his feelings;
- c. Aid so that the subject can give up the attributes he has had since birth;
- d. Realizing an understanding of the causes of subject change;
- e. Reaches a level of awareness of the subject to aspects of the human psyche that allow us to distinguish between positive and negative.;
- f. Encourage the subject to embody the six concepts of "sa(Yurika & Ridwan, 2022)."

Value in Javanese culture is a unity created by ancestors containing customs and culture that cannot be changed even over time as a guide for humans to live life. The values of Islamic counseling guidance contained in Javanese culture can be divided into three, namely:

1. Spiritual Value

In Islamic guidance and counseling, the spiritual concept refers to the belief that the individual can expand the potential of his nature as a religious entity and act by the teachings of religious values. While in Javanese culture spirituality is believing, understanding, and living the existence of Allah Almighty, the Creator of the entire universe and everything in it in the form of appreciation without any restrictions to behave as a good human being. So, it can be concluded that the understanding of spiritual values in Islamic counseling guidance and Javanese culture is the same, that is, both have the belief to be able to become better individuals. Therefore, the spiritual value of Islamic guidance and counseling in Javanese culture is to believe in Allah Almighty and do charity according to His teachings such as avoiding His prohibitions and approaching His commands.

In counseling, counselors are required to have this value because, counselors give confidence to clients that counseling will not run smoothly if they do not believe in Allah Almighty, the creator of nature. After all, success is determined by Him, assisted by *istiqomah*, and do not forget to be grateful. Always behave well because Javanese culture has the main teaching, which is to build good manners or rules of life. Especially do good to yourself first such as not harming yourself and stay away from bad things that can plunge into a black valley. If this spiritual value is applied, life will undoubtedly be more peaceful, peaceful, and happy.

2. Personality Values

The personality of everyone varies. Some personalities are already well and badly formed. Correcting a personality that has not been good in counseling has become a task for counselors who have been listed in the functions of Islamic guidance and counseling. Honesty and discipline greatly affect the personality of the individual. It will be even better if added with self-*muhasabah* or introspection.

Muhasabah can be interpreted as a process of self-reflection that involves introspection and evaluation of actions and behaviors that have been done over a period to be changed and stop making mistakes that have already been done. Self-awareness is the same as self-determination. The term "introspection" can be explained as the existence of self-control. The meaning of this definition is to look honestly at oneself, to make checks, and corrections to be made with the aim that we can correct and avoid repeating similar mistakes. The personality value of Islamic guidance and counseling in Javanese culture can be started with honesty, discipline, self-*muhasabah*, or introspection. Counselors can apply these three elements to improve or develop the counselor's personality to become a better person (Wulandari, 2018).

3. Value Towards Others

Humans are social entities that interact with each other and are interdependent. Human traits also vary, it is just how to respond to it. There are many values of being good in society such as empathy, compassion, and establishing good relationships such as friendliness, courtesy, tolerance, *manjing ajur ajer*, and *sepi ing pamrih rame ing gawe*.

Empathy and compassion mean the same thing, which is a state of being able to feel the feelings of others. But compassion is more about feeling compassionate towards the suffering of others and having the desire to lighten that burden. Establish good friendships with the surrounding community kindly such as smiling, reprimanding greetings, and asking for news. Courtesy is polite manners or attitude to appreciate older people in Javanese culture usually pronounce, "*kulanuwun*", "*nuwun sewu*", "*pangapunten*" and others. Tolerance or in Javanese culture is called *tepa selira* which reflects respecting others such as making friends regardless of the individual's background. *Manjing ajur ajer* which means living in society must have the ability to adjust to the environment. Quiet in the reward of the people in the world is to help each other sincerely and sincerely. If there are neighbors who ask for help, they are helped with strings attached.

These societal values also apply in the counseling process. A Counselor must have an attitude of empathy and compassion. It helps the counselor to better understand what the client feels. Establish a good relationship with clients also in a friendly way. When you meet, smile, and then ask how you are doing. Manners in the counseling process are also observed. Counseling clients have no age limit. If the client is younger than the counselor, he is expected not to feel senior and if the client is older than the counselor, then be polite. Tolerance or *tepa selira*. Important in counseling, because counselors are expected not to look at the background but rather focus on the problem and then how to solve it. *Manjing ajur ajer*, the counselor must

also be able to easily merge with the counselor so that it looks familiar and close so that the counselor feels comfortable talking during the counseling process. *Sepi ing pamrih rame ing gawe*, the counselor helps the counseling process to solve the problems faced by the counselor sincerely and sincerely.

Often found the values of Islamic guidance and counseling in Javanese culture in everyday life without realizing it. Then this can be visualized in the counseling process, so that becomes more meaningful. For example, clients come with desperate cases to go to college because they think college is a boring thing. It has been explained that every problem must have a silver lining, it is just how the counselor explains to the clients to calm down and enter his mind. This problem can be solved with the values of Islamic counseling guidance in Javanese culture, for example, such as using the *Kawruh Jiwa* method where the counselor encourages counselors to realize that in life there is sadness there is joy, applying six (6) "sa" especially *sakcukupe* which means knowing the limits of one is potential and not comparing yourself with others, always grateful because you can still study out there many who want to go to college but none cost. The values of Islamic guidance and counseling in Javanese culture are beliefs or instructions to determine or choose a choice through Islamic teachings and Javanese culture passed down from ancestors aimed at improving individuals so that they can practice the true religious teachings and *istiqomah* then understand actions in life.

The Relevance of Islamic Guidance and Counseling in Javanese Culture

When interacting with different backgrounds people, there is a challenge. Overcoming the complexity of the role of culture in counseling practice is a significant challenge. Bolton-Brownlee stated that until recently, the counseling process carried out by counselors placed more emphasis on psychological parts such as intelligence, interests, talents, and personality. However, there is still a lack of attention to the cultural background of both counselors and service recipients, which has a major influence on counselor behavior and determines the effectiveness of the counseling process. Cultural differences have the potential to lead to misunderstandings and become a source of conflict in counseling practice. Involvement in these relationships, which involve cultural differences, suggests a potential problem.

Therefore, knowledge of cultural realities is a must to show professionalism when counselors provide direction to diverse counseling groups. Within the cultural framework Pedersen, Crether, and Carlson in Elizar(2018), reveal that "cultural empathy is the ability learned by counselors to accurately understand and respond appropriately to each client who has a different cultural background." Cultural sensitivity is defined as the counselor's skill in

understanding and responding appropriately to client cultural differences, indicating that empathy is classified as the counselor's ability to understand and feel the context of the client's life that affects the condition of the counselor during the counseling process

Cross-cultural counseling serves as a tool that makes it easier to address differences between counselors and clients who come from different cultural backgrounds. Cross-cultural counseling provides insight to counselors about counselors' views on different cultures, counselors' perspectives on themselves that are influenced by their cultural background, and counseling process skills in interacting with clients who have different cultures. In the context of cross-cultural counseling, counselors are expected to be able to facilitate counseling services that refer to the values, beliefs, or even ideologies espoused by the clients. In addition, the application of counseling science must also be adjusted to the client's cultural context in its implementation. To overcome biases in culturally limited counseling theory, cross-cultural approaches focus on cultural-historical, psychosocial, and scientific ideological aspects (Elizar, 2018).

In the cultural-historical aspect, counselors need to understand knowledge about the culture of clients. In the psychosocial aspect, counselors must understand the ethnic aspects, performance, conversation, and behavior of the client's social group to communicate meaningfully. In the ideological scientific aspect, counselors need to apply appropriate consultation methods to handle consultation problems related to local, national, and international levels. The relationship between culture and guidance and counseling is very significant in success because culture can influence the discovery of methods to understand individuals and determine appropriate procedures and methods for providing counseling services to clients. It should be noted that the counseling that will be given counseling guidance by the counselor varies, both from origin, ideology, and customs that will indirectly affect the attitude, and behavior of the counselor. So, counselors must be able to adapt to every counselor who will be met with a clumsy background (Ramadhani & Jamaris, 2022).

In this study, Islamic guidance and counseling in Javanese culture are closely related because culture can be influential in the success of counseling. In the process, counselors can better understand what clients want and how to handle it. In addition, Javanese cross-cultural counseling services can improve the ability of counseling services because Javanese culture provides color in the counseling process. Javanese culture can improve the qualifications of counselors. In Javanese culture, it has been explained how to be friendly to clients, respect clients, and so on. The method taught is calmer and not rigid, thus making clients comfortable during the counseling process.

Implementation of Islamic Guidance and Counseling in Javanese Culture

Naturally, counselors in guidance and counseling in Indonesia lead to cultural values, considering that Indonesia has cultural diversity and exclusive cultural characteristics. This statement is supported by Moh. Surya stated that counseling guidance services in Indonesia should be multicultural (Nuzliah, 2016). Therefore, the implementation of guidance and counseling services should be based on the cultural values of the archipelago that can create a life that is in line with the pluralistic conditions of society.

Culture is not only limited to the ability to understand human behavior through cause-and-effect relationships, but also requires a comprehensive deep understanding, including beliefs, arts, morals, and learned habits. Therefore, culture involves not only historical aspects, but also psychological, structural, and genetic dimensions. It can increase the effectiveness of the counseling process. Ignorance of local wisdom can cause resistance because it is considered not by the local culture, so the guidance and counseling process does not run as expected. Pederson expressed his opinion in support of this case, he stated that no matter how advanced his skills in the counselor method will not be effective if the counselor cannot feel or understand feelings wholeheartedly in understanding the culture to support the needs of guidance and counseling practices (Yurika & Ridwan, 2022).

The application of Islamic guidance and counseling to Javanese culture is very diverse and can be implemented in situations in the context of daily life as well as during the counseling process. It starts with being friendly. When the client comes for counseling, the counselor gives the client a smile and a warm greeting. When the counselor is friendly to the client, they will also respond to the counselor's greeting kindly as well and cause a feeling of comfort.

Next is courtesy, because clients who come are not limited by age, if the clients who come are older, they must have good uploads. In Javanese culture when talking to older people, usually use smooth Javanese or Kromo. For example, when answering "yes" is replaced with "*inggih*", the word "sorry" is replaced with "*pangapunten*", and other refined Javanese languages. This can be viewed by the client as a plus. Because of the speech, it values older people. However, a counselor must also have courtesy towards clients who are equal in age or younger. Keep respecting each other.

Empathy and compassion. Empathy is a condition in which a person feels himself in a state of feeling or thinking similar to another person, which then prompts him or her to take action to help. Compassion is not only being able to feel the feelings of others but feeling more

compassion. When the client comes for counseling in the early stages, the client will tell what the problems are. Both can be implemented in the counseling process. So that the counselor can understand what is experienced and what is felt by the client.

Tolerance is a manifestation of ethics that shows respect for individuals regardless of the client's background. After telling about what the client experienced, the counselor became aware of the client's background. Here counselors are not allowed to demean or ignore. Counselors must have an attitude that reflects respect for others through words, actions, and behavior.

Manjing ajur ajer which means melted or easily blended in, can adjust to the interlocutor or his environment. Counseling is not only one-time but continuous. Therefore, a counselor must establish relationships with clients, show a desire to understand their perspectives, and be a good listener. If the counselor easily mingles with the client, then in counseling the client feels comfortable and makes the counselor a friend. Lonely in selflessness in the world, helping others sincerely and sincerely without expecting anything in return. Being a counselor has indeed become a profession. But do not carry out the profession with a desire for reward. Do counseling sincerely and sincerely without expecting anything in return, then sustenance will come by itself.

CONCLUSION

The values of Islamic guidance and counseling in Javanese culture, namely beliefs or instructions to determine or choose a choice through Islamic teachings and Javanese culture passed down from ancestors, aim to improve individuals so that they can practice religious teachings that are *istiqomah* and understand actions in life. Culture can be influential in counseling success. In the service process, counselors can better understand what clients want and how to handle it. So, a counselor, especially a young counselor must be able to master Javanese culture in any aspect, then counseling services in cross-cultural will run as expected. In addition, Javanese cross-cultural counseling services can improve their ability because Javanese culture provides color in the counseling process. Javanese culture can improve the qualifications of counselors. In Javanese culture, it has been explained how to be friendly to clients and respect clients and others. The method taught is calmer and not rigid, thus making clients comfortable during the counseling process.

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