



**ADDIN**

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 14, Number 2, August 2020: 217-240

DOI: 10.21043/addin.v14i2.9614

## **Counseling of *Osing*: a Counseling Based on Local Wisdom Represented in *Lontar Yusuf* Manuscript**

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### **Abstract**

Counseling has been a need for people all over the world to the present day. This article will discuss discourses and practices of counseling in *Osing* as illustrated in *Lontar Yusuf* Manuscript. The study applies a qualitative approach with the technique of content analysis. This article argues that counseling has not only been a dominant discourse and practice of the modern society in the West but also a cultural wealth in the traditional society in Indonesia, as can be seen in Banyuwangi people (*Osing*). This article further argues that traditional local values of *Osing*—such as *moco saloko* (passing on God's teachings through songs), *ngedapteyan* (being aware, patient, and resilient), *angering sang putri* (relieving sorrow), and *munajah* (praying to God)—has been a foundation for discourses and practices of *Osing* which can develop awareness

of basic concepts of counseling and therapeutic techniques based on the importance of religion and godliness. The result of this study shows that counseling based on local wisdom of *Osing* can contribute to enrich discourse and practices of counseling in the modern era.

**Keywords:** *Osing People, Discourses and Practices of Counseling, Local Wisdom, Lontar Yusuf.*

## Abstrak

*KONSELING OSING: KONSELING BERBASIS KEARIFAN LOKAL DALAM NASKAH LONTAR YUSUF.* Konseling telah menjadi kebutuhan masyarakat di seluruh dunia hingga saat ini. Artikel ini akan membahas wacana dan praktik konseling di *Osing* seperti tergambar dalam naskah *Lontar Yusuf*. Penelitian ini menggunakan pendekatan kualitatif dengan teknik analisis isi. Artikel ini berpendapat bahwa penyuluhan tidak hanya menjadi wacana dan praktik yang dominan di masyarakat modern Barat, tetapi juga menjadi kekayaan budaya dalam masyarakat tradisional di Indonesia, seperti yang terlihat pada masyarakat Banyuwangi (*Osing*). Artikel ini lebih jauh mengemukakan bahwa nilai-nilai adat lokal *Osing*—seperti *moco saloko* (meneruskan ajaran Tuhan melalui nyanyian), *ngedapteyan* (sadar, sabar, dan ulet), amarah sang putri (menghilangkan kesedihan), dan *munajah* (berdoa kepada Tuhan)—telah menjadi landasan bagi wacana dan amalan *Osing* yang dapat menumbuhkan kesadaran akan konsep dasar konseling dan teknik terapeutik yang dilandasi oleh pentingnya agama dan ketuhanan. Hasil penelitian ini menunjukkan bahwa penyuluhan berbasis kearifan lokal *Osing* dapat berkontribusi dalam memperkaya wacana dan praktik penyuluhan di era modern.

**Kata Kunci:** *Suku Osing, Teori dan Praktik Konseling, Kearifan Lokal, Lontar Yusuf.*

## A. Introduction

Practices of counseling that have been developing in Indonesia is a counseling rooted from the States. Experts building the theory of counseling are western people living with western culture. Therefore, theories they developed cannot be separated from cultural influences of the West. In fact, western culture is different from Indonesian culture. Counseling is a profession of help services

through personal interactions between counselor and counselee. Among targets of counseling are individual behavior meaning that counseling is to change and develop individual behavior to help ones solving problems.<sup>1</sup>

Individual behavior as a product of culture is influenced by cultural values held by ones These cultural values can be seen from the individual behavior. It shows their uniqueness and characteristics of an ethnic or sub-ethnic.<sup>2</sup>

Indonesian culture is the result of the configuration of diverse ethnicities. Each ethnic has its own culture and subcultures having their own cultural values that are unique and typical. These values are held and made as a self norm by individuals in their behaviour. The target of this counseling is individual behaviors influenced by their cultural values. Hence, counseling services should consider cultural values.<sup>3</sup>

*Osing* people as muslim have based almost all of their activities on spiritual values and Islamic teachings, resulting in art and culture of Islam. *Osing's* art depicts religious values such as art of *Aljin* as a product of Islamic literature i.e. *Lontar Yusuf* manuscript. It then is combined with other forms of art such as comedy, *gending*, *parikan*, short drama, and *Seblang Subuh* dance rooted from dances to respect the ancestors. Suseno states:

“It is the advantage of Islam that comes to Java not on its pure form as those of whhabism in Arab several centuries later, but it comes from Gujarat in India and in the form of matters that have been influenced by sufism and Islam mysticism. Thus, Islam can be accepted without any challenges and is integrated to existing patterns of culture, social, and politics.”<sup>4</sup>

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<sup>1</sup>P. Arredondo, R. Toporek, S. Brown, and J. Jones, “Operationalization of the Multicultural Counseling Competencies”, *Journal of Multicultural Counseling and Development* 24, no. 1 (2015): 42-78.

<sup>2</sup>E.P. Cannon, “Promoting Moral Reasoning and Multicultural Competence during Internship”, *Journal of Moral Education* 37, no. 4 (2008): 503-518.

<sup>3</sup>J. Bimrose and R. Bayne, “A Multicultural Framework in Counselor Training: a Preliminary Evaluation”, *British Journal of Guidance and Counselling* 23, no. 2 (2011): 259-265.

<sup>4</sup>Frans Magnis Suseno, *Etika Jawa* (Jakarta: Gramedia, 2009).

The study applies a qualitative approach using content analysis. Content analysis is a type of research used to research rich meanings of an observed object, which can be documentations such as texts, images, symbols, etc. The object of this study is *Lontar Yusuf*, to study the meanings in stanzas of the manuscript so that the meanings are as close to transcript or translation as possible.<sup>5</sup> According to Weber,<sup>6</sup> content analysis is a research methodology used to understand the conclusions of a text. Content analysis can also be used to reveal the author's idea manifested in the manuscript or latent. Therefore, practically the methodology can be used for a wide variety of aims such as serving as a bridge for the content of international communications, comparing media or levels in communications, detecting propaganda, elaborating the tendency in communications' content, etc. Additionally, Krippendorff<sup>7</sup> defines content analysis as "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use". His framework for content analysis includes the following conceptual components: (1) a body of text; (2) a research question; (3) a context within which to make sense of the body of text; (4) an analytical construct; (5) inferences; (6) validating evidence.

## **B. Discussion**

### **1. Counseling between Local and Global**

The needs for cultural-based counseling has been scientifically acknowledged by experts. Several research results have shown the importance of variable *culture* in all counseling activities—counselor competencies in understanding cultural values are attempts to develop the understanding of discourses

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<sup>5</sup>Bruce L. Berg, *Qualitative Research Methods for the Social Sciences*, Printed in the United States of America, 2011.

<sup>6</sup>Robert Philip Weber, *Basic Content Analysis* (California: Sage Publication, 2010).

<sup>7</sup>K. Krippendorff, *Content Analysis: an Introduction to Its Methodology* (California: Sage Publication, 2009).

and practices during the counseling process.<sup>8</sup> Professional ethics require counselors to make sure that cultural values and bias are not affecting clients.<sup>9</sup> The importance of variable *culture* in all counseling activities reveals that it is crucial to conduct a research on specific cultural values. Indonesia has ethics and sub ethnics stretched from Sabang to Merauke. Each of them has their own specific cultures and subcultures. Therefore, counselors in Indonesia particularly those working for schools in the area of *Osing* people have to be able to overcome cultural bias. During the counseling process, a counselor and a client can learn the cultural values of *Osing* in *Lontar Yusuf* manuscript where the counselor's capability to overcome the bias is the determinant factor of the success of counseling. Counseling values based on *Osing* local wisdom may possibly be made as a counseling theory which can be benefited by counseling practitioners or those in other areas or countries, and be applied globally.

## 2. Local Wisdom Values in *Osing* Counseling

*Lontar Yusuf* contains four *pupuh* i.e. *Kasmaran*, *Durmo*, *Pangkur*, and *Sinom*. The researcher found the previous reference (pre-research) is different from the secondary data (previous research) where *Lontar Yusuf*, as majority of *Mocoan* artist mentions, contains of six *pupuh* i.e. *Kasmaran*, *Durmo*, *Pangkur*, *Kusumadiyo*, *Arun-arum*, and *Rancangan*. However, Purwadi, a traditional leader of *Osing*, contends that the truth is that *Lontar Yusuf* only contains four *pupuh*—the other two are mere stanzas.<sup>10</sup>

*Lontar Yusuf* contains truth values sourced from Islamic teachings believed and practiced by *Osing* people in Banyuwangi who mostly are Muslim. It is done to achieve happiness in the world

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<sup>8</sup>D.W. Sue and D. Sue, *Counseling the Culturally Different: Theory and Practice* (New York: Wiley, 2007).

<sup>9</sup>American Counseling Association, *Code of Ethics* (Alexandria, VA: Author, 2009).

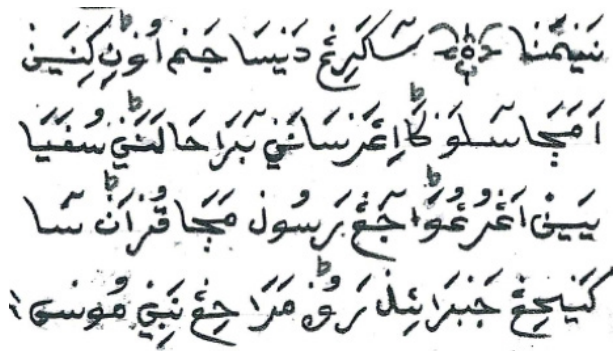
<sup>10</sup>Research Team, "Geografi Dialek Bahasa Jawa di Daerah Banyuwangi", a Paper in Javanese Culture Seminar in Yogyakarta, June 23-26, 1986, Department of Culture, Directorate General of Culture, Research Project and Studies on Nusantara (Javanology), Banyuwangi.

and hereafter.<sup>11</sup> The meaning of values in *Lontar Yusuf* can be found in each *pupuh* as follows:

a. *Pupuh Kasmaran*

*Kasmaran* does not mean love but it is only a song's title. An essential finding of *pupuh kasmaran* is the following.

Stanza 7



*Sekaring desa jeg uni, kinen Amaca salaka, ingersane brahalane, supaya yen angrunguwa, jeng rasul maca Qur'an, sekala Jabrail rawuh, marahing nabi mustapa. (K1.B7)*

Translation:

Singing songs first in a village  
Asked to read *saloka* in front of idolaters  
So that you hear the prophet read the Qur'an  
Jibril immediately comes  
Giving lessons to prophet Mustopo. (K1.B7)

*Kasmaran* song tells the story of Prophet Yusuf in a *saloka* song which contains several verses. The story in the song is adjusted so that it is easy for idolaters or those interested in idols to listen and therefore repent and no longer worship idols.

<sup>11</sup>Mc. Suprapti, *Pola Kehidupan Sosial Budaya Masyarakat Using Banyuwangi* (Jakarta: Proyek Penelitian Pengkajian dan Pembinaan Nilai-nilai Budaya, 2009).

### Philosophy:

“To read *saloka* in front of idolaters” (*Kasmaran*, 1:7) contains a basic meaning of philosophy of transactional counseling in a hope “they can attract” those who are still interested in idols such as getting drunk, pornography, etc. can raise their awareness to be a better person. The main meaning of this transactional counseling can direct people to be a better person.<sup>12</sup>

### The main concept:

The main concept of transactional counseling guidance is to internalize orders. It means that those who are close to the Qur'an or holy books of belief in other religions, in this context, can strengthen their faith by internalizing the orders to the path of truth.

### Aims of counseling:

The explanation of the utilization of values transactionally can help counseling to be free from scenarios and play, to be an autonomous person who is able to choose what they want to be. The meaning and aim of the counseling is that the counseling free from the harmful attachment and be a better person based on the positive self identity owned by the counseling.

### Therapist's function and role:

Therapist's function and role transactionally can make counseling achieve specific changes when the counseling ends. The meaning function is that the counseling can be aware of and able to do better without being accompanied by one since they have already had the awareness.

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<sup>12</sup>A.J. Consoli, B.S.K. Kim, and D.M. Meyer, “Counselors Values Profile: Implications for Counseling Ethnic Minority Client”, *Journal of Counseling and Values* 52, no. 1 (2008): 181-197.

### Techniques of therapy:

Techniques of therapy transactionally help counseling to be aware of orders received in the early age. The meaning of the therapy techniques is expected to be able to supervise if the success of life changes from counseling whether the change is a significant change.

### Procedures:

Procedures transactionally can be used to measure problems. Counseling actively participates in diagnosis and interpretation, interpreting, and makes their own assessment. The meaning of procedures is designed to question counseling attitudes related to current values or norms after reading *Lontar Yusuf* such as "Do they still get drunk frequently? Do they still smoke?"

### Applications and contributions:

Applications and contributions transactionally can be applied to the relationship between parents and children, teaching and learning activity in class, individuals, groups, and marriage. The main contribution is that its attention to transitions in relation to the representative functions of ego.<sup>13</sup> The meaning of applications and contributions is expected to be able to make individuals obey their own teachings.<sup>14</sup>

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<sup>13</sup>J. Bimrose and R. Bayne, "A Multicultural Framework in Counselor Training: a Preliminary Evaluation", *British Journal of Guidance and Counselling* 23, no. 2 (2011): 259-265.

<sup>14</sup>Chung R. Chi-Ying and F. Bemak, "The Relationship of Culture and Empathy in Cross-Cultural Counseling", *Journal of Counseling and Development* 80, no. 2 (2008): 154-160.



b. *Pupuh Durmo*

Stanza 35

بِنِ اِنْتَنِ بُوْمِ كُوْڤِ سِرِي بُوْفِتِ اِنِغ  
سِرِ مَفَاكِنِ مَرْجَا اُوْنِنِغ فَنِغ تُوْلِسِي  
يِتَارْجِيغ تِنِمْسِي سَسَمْفُوْنِي اِمِجَا  
سُوْرَةِ اِنِيْرَ سِرِي بُوْفِتِ سَمْفُوْنِ  
عَدَاتِيْنِ اَفَاكِرِنِغ قَرَامِيْسُوْرِي كُوْڤِ

*Seribu pati, ing mesir mapaging marga, unine punang lis,  
yata rajeng temas, sesampune amaca, surat ira sribu pati,  
sampun, ngedapteyan, apojaring prameswari. (D3.B35)*

Translation:

There was an immediate sound of *dumeling* which reminds  
of the goddess  
So the the goddess is aware and patient  
When there are one thousand problems  
When the letter is accepted in the goddess' palace. (D3.B35)

The meaning is that there is a voice reminding the goddess  
to always be patient when she faces problems in her palace.

Philosophy:

Reminding the goddess to be aware of and patient (35)  
contains a basic meaning of philosophy for reality counseling  
in a hope that one can recognize the importance of being  
aware and patient in living life.

The main concept:

The main concept of reality counseling is that one is  
expected to be able to maintain their mental health and stay  
focused on problems without losing any responsibilities.

### Aims of counseling and psychotherapy:

The explanation of the utilization of values in reality is expected for the counseling to be more responsible for problems and can find mistakes in themselves to be able to correct the mistakes.

### Therapist's function and role:

The function and role of therapist in reality are expected for the counseling to change themselves to be a better person and can face problems responsibly.

### Techniques:

Therapy techniques in reality are expected for the counseling to be able to consider every problem so that they are not continuously in sadness and can boost their self value.

### Procedures:

Procedures in reality are about the surrounding environment can support morally towards the counseling.

### Applications and contributions:

Applications and contributions in reality expect the emergence of rehabilitation institutions for children and teens so that they can raise the awareness and patient in themselves.

### c. *Pupuh Durmo*

#### Stanza 36

سَخْفُونِي مَعَالِكِ اَدْنِ بِيوسَا  
عَتْرَعِ سَعْفَتْرِي كُوْرِنَاكَ اِنَا جِعِ سَعْفِ  
فُتْرِي اَدْنِ فَيوسَا اَعْتَاكِي وَسْتَرِدِي  
لِيهِ فَنْرَا جِعِ مَسَا لِيْنِ سِرَا مَسْتَسِي

*Sesampune, mengkana adan busana, angering sang putri,  
kawarnaha injang, sang putri adan paesan, angangge wastro  
diluwih, pinerajang mas, sayan sira matesi. (D3.B36)*

Translation:

After hearing the voice  
The goddess is no longer sad  
And is very convinced on the voice  
The princess then comes to her sense  
And relieve her sadness  
By dressing up and do makeup. (D3.B36)

A response to the voice conveys a meaning as the goddess gets her enthusiasm for life by relieving her sadness.

Philosophy:

As the goddess is convinced with the voice, she is able to relieve her sadness. She comes to her senses and *relieves her sadness by dressing up and doing make up (36)*. This statement shows that there will be a change within the goddess self, that she gains her enthusiasm for life by dressing up and doing make up.

The basic meaning of philosophy of reality counseling reminds one to be able to gain enthusiasm for life by doing an actual action such as maintaining physical appearance.

The main concept:

The main concept of reality counseling is expected for one not to forget the past, by taking moral lessons from past problems.

Aims of counseling and psychotherapy:

The elaboration of utilizing values in reality is expected for the counseling to be able to take responsibility for problems and can find mistakes within themselves as well as correct the mistakes.

Therapist's function and role:

Therapist's function and role in reality can change themselves as a better person and face every problem responsibly.

Techniques:

Therapy techniques in reality are expected for the counseling to be able to consider every problem which may be encountered so that one is no longer in sadness and can improve their values.

Procedures:

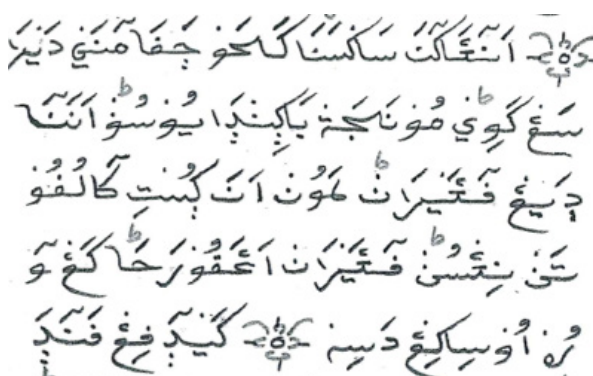
Procedures in reality are expected for the surrounding to be able to give moral support to the counseling.

Applications and contributions:

Applications and contributions in reality expect the emergence of rehabilitation institutions for children and teens so that they can raise their awareness and patience.

d. *Pupuh Pangkur*

Stanza 1



Onengakna saksana, kahucaa mene dira sang kawi,  
munajad baginda yusup, ana nedeng pengeran, lamun ana  
gusti keluputan insun, pangerab apuraha, kang weruh  
usiking dasih. (P1.B1)

Onengakna saksana, kahucaa mene dira sang kawi,  
munajad baginda yusup, ana nedeng pengeran, lamun ana  
gusti keluputan insun, pangerab apuraha, kang weruh  
usiking dasih. (P1.B1)

Translation:

Told wisely,  
In a marriage,  
Your Highness Yusuf pray,  
Begging the prince,  
O, God! Please forgive my sins  
Who Saw our live. (P1.B1)

*Munajat* is praying to God with a vengeance so that He Forgives. Yusuf realizes the importance of God's strength in stimulating one to do a good deed.

Philosophy:

"Your Highness Yusuf pray, begging the prince" (P1. B1) contains a basic meaning of philosophy of humanistic existential counseling where Yusuf's self awareness of his existence as a creature doing mistakes and committing sins, and asking forgiveness from the Creator.

The main concept:

The main concept of existential humanistic counseling is expected for one to be able to actualize their existence as a creature doing mistakes and committing sins, and need forgiveness from the Creator.

Aims of counseling and psychotherapy:

Aims of counseling and psychotherapy are expected to be able to diminish factors that hinder one in actualizing themselves to God and realizing all committed mistakes and sins.<sup>15</sup>

Therapist's function and role:

Therapist's function and role in existential humanistics are expected to be an example for counseling in terms of self actualization to the Creator.

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<sup>15</sup>P. Arredondo, R. Toporek, S. Brown, and J. Jones, "Operationalization of the Multicultural Counseling Competencies", *Journal of Multicultural Counseling and Development* 24, no. 1 (2008): 42-78.

Techniques:

Therapy techniques in existential humanistics assist counseling in understanding norms in beliefs to ease one in actualizing themselves to God.

Procedures:

Procedures in existential humanistics are designed to question counseling attitudes related to current values or norms after one actualizing self to God: Do they recognize their existence as a creature and God's existence? Is there any change after self actualization to God?

Applications and contributions:

Applications and contributions in existential humanities are expected to bring up actual practices in the surrounding related to self actualization to God such as worship, religious teaching, etc.

e. *Pupuh Pangkur*

Stanza 2

رَ اَوْ سَا كِ عَ دِ سِ مَ ۞ كِ يَ دِ فِ عَ فِ نِ دِ  
نِ رَ تَ مَ مَ وِ لَ يَ نَا كِ يَ عَا كِ يَ نَ تَ نَ عَ يَ عَ فِ رَ فِ تَا  
جَ بَ رَ بَ نَدِ وِ نَ سَا نِ يَ فِ وِ نَ لَ عَ رَا فِ تَ عَ دَا

فَ رَ نَ كَ رَ سَا اَ نِ يَ عَ بَ وِ مَ سَ تَا حَ لَ وِ نَ يَا كِ يَ دِ  
يَ وِ سَ وِ لَ عَ Rَا فِ Tَ Eَ Rَا نَ اَ وَا كَا لَ مَ لَ وِ Mَ Dَ Eَ

*Kadepe panendanira, tumulya na kang kenane iyang parpti, Jabrail wastanipun, lingira punang duta, paran karsa aneng bumi sanga ulun Baginda Yusup lingira pengeran uga kang luwe. (P1.B2)*

Translation:

Every prayer said,  
To God (Yang Prapti) Jibril says,  
It will be granted by God, including Prophet Yusuf's ones.  
(P1.B2)

Cultural values of *Osing* generally can be benefited to develop basic framework of western counselings (existed theories) which can be seen as follows:

Philosophy:

“Every prayer said to God (Yang Prapti), Jibril says, it will be granted by God, including Prophet Yusuf's ones” (P1. B2) contains a basic meaning of philosophy of transactional counseling in the hope that every prayer will be granted by God.

The main meaning of basic philosophy of transactional counseling can bring one to pray and to be close to God.

The main concept:

The main concept of transactional counseling in internalizing orders where one's prayers will be granted when they are willing to pray to God.<sup>16</sup>

Aims of counseling and psychotherapy:

The elaboration on utilizing values transactionally is that it can help counseling to be close to God, one of them through praying. The meaning and aim of the counseling is that it can understand the impact of one's closeness to God i.e. when the prayers are answered.

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<sup>16</sup>S.R. Biklen, *Guidance and Counseling Theory* (Boston: Allyn and Bacon, Inc., 2012).

Therapist's function and role:

Therapist's function and role transactionally are expected for the counseling to be closer to God.<sup>17</sup>

Techniques:

Therapy techniques transactionally are expected to be able to comprehend the importance of getting closer to God in daily life.<sup>18</sup>

Procedures:

Procedures transactionally can be used to measure problems. Counseling actively participates in diagnosis and interpretations, and is taught to interpret and make their own assessment.

Applications and contributions:

Applications and contributions transactionally are expected for the counseling to use a wide variety of transactions in socializing with the surrounding so that they are easily accepted in the environment.<sup>19</sup>

f. *Pupuh Sinom*

*Pupuh Sinom* is not presented since the researcher finds it difficult to interpret the stanza. Instead the researcher decided to choose the above three pupuh as the translations are available by the help of cultural practitioners who master Javanese Kawi. As a result, it is easier to categorize values and understand the meanings.<sup>20</sup>

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<sup>17</sup>R.B. Pederson, "Multiculturalism as Generic Approach to Counseling", *Journal of Counseling and Development* 70, no. 2 (2011): 6-12.

<sup>18</sup>C.E. Vontress, "Cross-Cultural Counseling: an Existential Approach", *Personel and Guidance Journal* 61, no. 4 (2009): 498-500.

<sup>19</sup>Chung R. Chi-Ying and F. Bemak, "The Relationship of Culture and Empathy in Cross-Cultural Counseling", *Journal of Counseling and Development* 80, no. 2 (2008): 154-160.

<sup>20</sup>J. Bimrose and R. Bayne, "A Multicultural Framework in Counselor Training: a Preliminary Evaluation", *British Journal of Guidance and Counselling* 23, no. 2 (2011): 259-265.



Identified data from every stanza of *Lontar Yusuf* and values of *Osing* culture are then categorized and coded. Then, the researcher explored the meanings and grouped them which have similar meaning to be one. The result of analysis is then summarized in a table and connected to the framework of elements of counseling theory.<sup>21</sup>

Table 1  
The Utilization of *Osing* Cultural Values in Counseling  
Based on Elements of Counseling Theory

|                  | Elements of counseling theory                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                  | <i>Osing</i> cultural values                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Basic philosophy | <ol style="list-style-type: none"> <li>1. Able to direct one to be a better person. (K1.B7)</li> <li>2. Able to always do good deeds. (P1.B1)</li> <li>3. Able to bring one to understand the importance of awareness and patience in facing a problem. (K1.B35)</li> <li>4. Able to stimulate one to pray and to be close to God. (P1.B2)</li> <li>5. Remind one to be able to have their enthusiasm of life through actual actions such as maintaining physical appearance. (D3.B36)</li> </ol>                                                                                                                                                                                                                                                                                               |
| Main concepts    | <ol style="list-style-type: none"> <li>1. <i>Osing</i> counseling assists counselee to be free from scenarios, plays, and to be able to be an autonomous individual who can choose what they want to be.</li> <li>2. <i>Osing</i> counseling can diminish factors hindering one to actualize themselves to God and acknowledge all committed mistakes and sins.</li> <li>3. <i>Osing</i> counseling helps counselee to be more responsible for problem they encounter and can find mistakes as well as correct the mistakes on their own.</li> <li>4. <i>Osing</i> counseling assists counselee to be closer to God, one of the ways is by praying.</li> <li>5. <i>Osing</i> counseling prioritizes balanced relationship between fellow human, human and nature, and human and God.</li> </ol> |

<sup>21</sup>M. Fukuyama, "Taking a Universal Approach to Multicultural Counseling", *Journal Counselor Education and Supervision* 30, no. 2 (2010): 6-13.

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Aims of counseling

1. For counselee to be free from harmful attachment and be able to be a better person based on positive self identity of the counselee. (K1.B7)
2. Make individuals be aware of self actualization to God and acknowledge all committed mistakes and sins. (P1.B1)
3. Able to make counselee be more responsible in finding their mistakes. (K1.B35)
4. For counselee to understand the benefit of one's closeness to God i.e. prayers being answered by God. (P1.B2)
5. Make individuals be responsible for problems being faced. (D3.B36)

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Counseling relationship

Counseling process attempts to help counselee to get close to God. Counselor plays a role as a motivator and facilitator who encourage and facilitate counselee to be always close to God, is independent, can actualize themselves, is responsible for themselves and their problems, and prioritize a balanced relationship between them and God, fellow human, and nature.

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Counseling techniques

1. Able to supervise if the successful life changes of counselee are significant ones. Meetings between people, relationship between therapist and client, and prioritized meeting authenticity here and now. (K1.B7)
  2. Able to make counselee understand the need for God to free them from prejudice. (P1.B1)
  3. Able to make counselee be more responsible in finding mistakes of themselves. (K1.B35)
  4. Able to raise awareness the importance of God's presence. (P1.B2)
  5. Able to make counselee not to be always get into troubles. (D3.B36)
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|-----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Counseling procedures | <ol style="list-style-type: none"> <li>1. Question clients' attitudes related to current values and norms after reading <i>Lontar Yusuf</i>, staying away from immoral acts. (K1.B7)</li> <li>2. Help measure the process of self actualization to God. (P1.B1)</li> <li>3. Able to make counselee be more patient and responsible in finding mistakes of themselves. (K1.B35)</li> <li>4. Able to understand the benefit of one's closeness to God. (P1.B2)</li> <li>5. Able to provide moral support for counselee. (D3.B36)</li> </ol> |
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|--------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Applications and contributions | <ol style="list-style-type: none"> <li>1. Make individuals able to obey their teachings. (K1.B7)</li> <li>2. Make individuals aware of self actualization to God through religious activities. (P1.B1)</li> <li>3. Able to encourage counselee to be more aware and patient. (K1.B35)</li> <li>4. Able to increase the awareness of religious rituals. (P1.B2)</li> <li>5. Raise awareness and patience. (D3.B36)</li> </ol> |
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### 3. Discourses and Practices of Counseling in *Osing*

*Osing* culture as one of sub cultures in Indonesia has unique and special values. The value of *Osing* culture, which is religious and prioritizing balance in all life aspects, has been a view of life and guidance for *Osing* people in Banyuwangi in their daily life. The uniqueness appears, for example on *Osing* people attitudes to themselves, to others, to nature, and to God.<sup>22</sup>

Cultural values of the *Osing* ethnic have been internalized in the *Osing* people daily life. The attempt to transform the cultural values has been carried out over generations through education in school, in family, and in society. In family, the values are taught through advice inserted in stories for example *Babad* legend,

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<sup>22</sup>Abdul Hadi W.M., "*Bidayah al-Hidayah* dalam *Kropak Jawa*", *Islam: Cakrawala Estetik dan Budaya* (Jakarta: Pustaka Firdaus, 2000).

Blambangan, Seblang, and the origins of the name Banyuwangi. In society, the values are socialized through performing art and entertainment which is needed for humans. Note that the pattern and type of arts and entertainment is adjusted to the people's belief, religious and Islamic. *Aljin* is a performing art which is often seen by the *Osing* people. Not only as an entertainment, it also functions as a means to deliver messages of Islamic values originated from *Lontar Yusuf*. In fact, *Aljin* is a performing art that plays a role as a counseling media for the *Osing* people in Banyuwangi, East Java.<sup>23</sup>

#### **4. *Osing* Counseling: Contributions of Counseling in the Modern Era**

Counselors in Indonesia, especially those in Banyuwangi District, need to understand Islamic values in *Lontar Yusuf* as a resource of stories of *Aljin*. Counselors are demanded to have cross culture knowledge to be able to provide counseling services effectively for clients who come from different cultures.<sup>24</sup> Cultural factors should also be considered by counselors when giving counseling to clients who have different cultural backgrounds.<sup>25</sup> The different cultures can influence client's decisions, and the result of counseling. To solve cultural problems during counseling, cultural based counseling is essential. The demand for counseling based on cultures has been scientifically acknowledged by experts.<sup>26</sup> The importance of culture variables in all counseling activities suggests that it is necessary to study, analyze, and understand specific cultural values and apply them to the counseling process.<sup>27</sup>

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<sup>23</sup>Rahmadi, *Pemanfaatan Media Tradisional untuk Komunikasi Pembangunan* (Yogyakarta: BP3ES and Lembaga Studi Pedesaan dan Kawasan, 2010).

<sup>24</sup>D. Smith, "Integrating Humanism and Behaviorism: toward Performance", *Personel and Guidance Journal* 52, no. 2 (2010): 513-519.

<sup>25</sup>R.T. Carter, "Cultural Values: a Review of Empirical Research and Implication for Counseling", *Journal of Counseling and Development* 70, no. 2 (2011): 164-172.

<sup>26</sup>R.R. Charkhuf and R. Pierce, "Differential Effects of Therapist Race and Social Class upon Patient Depth of Self Exploration in the Initial Clinical Interview", *Journal of Counseling Psychology* 31, no. 6 (2007): 362-634.

<sup>27</sup>C.E. Vontress, "A Personal Retrospective on Cross-Cultural Counseling", *Journal of Multicultural Counseling and Development* 24, no. 2 (2010): 156-166.

### **C. Conclusion**

The interrelation between values in *Lontar Yusuf* and the western counseling theories can be shown through the values' contents and core values which can be applied to given counseling. In this case, *Osing* cultural values can be beneficial for counseling as a whole, not only for *Osing* people over generations but also counseling in any place in the modern era. Elements of counseling theory can be seen from basic philosophy, main concepts, aims of therapy, therapeutic relations, therapy techniques, procedures, and applications and contributions. These elements contain several approaches i.e. transactional, humanistic, and reality counselings. Based on basic philosophy, five core values are found related to those three counseling approaches. They are: (1) to be able to bring one to be a better person; (2) to be able to maintain themselves to always do good deeds; (3) to be able to bring one understands the importance of awareness and patience in facing problems; (4) to be able to bring one to pray and get close to God; (5) remind one to be able to find back enthusiasm for life through actual actions such as maintaining physical appearance.

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