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Indigenization of Javanese Traditions as a Philosophy of Counseling Practice

Kholil Lur Rochman¹, Nur Alfiana², Wahyu Budiantoro³

¹UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Jawa Tengah Indonesia, ²SMK Negeri 3 Purwokerto, Jawa Tengah Indonesia, ³UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Jawa Tengah Indonesia

¹cholil@uinsaizu.ac.id, ²evisuriyah@gmail.com, ³budiantoro.wahyu@yahoo.co.id

Abstract

Indigenous counseling is a form of practice based on the philosophy and cultural values in (indigenous) society. One form of indigenous counseling originates from a system of behavior that is internalized and implemented through local traditions. Especially in Java, traditions can take the form of worship rituals (religion), *khaul*, and *syiir*. Therefore, the aim of this research is to reveal, interpret and explain indigenous counseling through traditions and poetry which are always celebrated and respected by Javanese society (in general). This research was conducted qualitatively. Because, with this type of research, the author is free to explore the research object. So, arguments can be presented comprehensively. The research approach uses literature study. Primary literature uses articles and books that present the latest data and information regarding indigenous counseling and Javanese traditions in general. The critical paradigm is also used by the author to reveal the philosophy and values of Javanese tradition and its relation to indigenous counseling. The results of this research show that indigenous counseling practices can use the approach of 1) traditional rituals, 2) Javanese poetry texts. Traditional rituals such as *junggringan*, *ngaji raos*, *gusjigang* can be derived in their derivative forms to find formulas for individual and group counseling practices. Meanwhile, *syiir* functions to create individual mental-spiritual awareness in order to become a comprehensive human being.

Keywords: Counseling, Indegenous, Javanese Tradition

Introduction

Indonesia's culture is rich in diversity, uniqueness, and distinct characteristics that vary across regions. This cultural diversity is undoubtedly an asset and a valuable inheritance from ancestors, which must be preserved to ensure its continuity (Pudjiastuti Sartinah & Purwoko, 2023). However, alongside rapid technological advancements, foreign cultures have easily infiltrated Indonesia. These cultures often enter without barriers and significantly influence society (Triningtyas, 2019). As a result, Western culture has become a threat, eroding local traditions, customs, and traditional values. Despite this, local cultures, with their traditional values, are still highly regarded and have the potential to become a region's selling point (Ayuningtias, 2022).

Cultural values guide human attitudes and behavior, reflecting the unique cultural orientation of a community (Buchori, 2018). The values of local wisdom in regional cultures are a heritage passed down through generations, shaping the character of a civilized nation. Nevertheless, these values must inevitably shift due to the pressures of globalization (Putri, 2018). Consequently, numerous issues have emerged in Indonesia, including violence, anarchy, moral degradation, criminal acts, and other forms of misconduct, all of which tarnish the nation's reputation. Indonesia, known for its politeness and dignity, faces challenges threatening its cultural identity (EPD Palupi, 2018).

Local wisdom (local wisdom, local knowledge, local indigenous) encompasses all experiences, including ideas, worldviews, values, norms, language, and customs. These elements are considered virtuous and traditionally passed down from generation to generation within a particular society (Suardi, 2019). The values embedded in local wisdom can act as a shield against the overwhelming influence of Western culture and technological advancements. These values, shaped by human experiences throughout history, can be utilized to foster social cohesion and community life (Muhammad & Amalia, 2019).

The diversity of cultures within Indonesian society can potentially reconstruct or rebuild counseling theories and practices. This is particularly important considering that Eastern or non-European cultures possess unique understandings (Zebua et al., 2023). Indigenous counseling, which integrates local cultural values into counseling processes, should be emphasized. Culture is an expression of an individual's distinct behavior and

social interactions. Indigenous counseling solves cultural barriers within the community, whether related to norms, values, or language (Seprianto & Soleha, 2023). Indigenous counseling is closely tied to the community's cultural practices, focusing on applying cultural values and the internalization of knowledge into behavioral patterns (Kardina et al., 2023).

The term "indigenous" refers to native people, generally used to describe the original inhabitants of a specific region. In contemporary understanding, "indigenous" is interpreted more broadly, encompassing local ethnic groups in Indonesia, such as the Batak people in Sumatra, the Minang in West Sumatra, and the Sundanese in Banten and West Java (Zulkifli & Estuningrum, 2023). The Indigenous theory includes spiritual, emotional, mental, and physical elements of humanity recognized across past, present, and future contexts. Indigenous people hold strong beliefs rooted in traditions passed down from their ancestors. Various rituals encompass principles explaining the belief system, including why ceremonies must be performed, who participates, and other relevant aspects (Jannah, 2024).

For example, the Javanese worldview is primarily influenced by grand traditions originating from the royal courts of Surakarta and Yogyakarta, as well as sacred literary works (such as *serat* and *tembang*) produced by poets. It is also shaped by expressions that have become life guidelines for much of the Javanese community (Syahwitri, FA, 2024). Indigenous counseling is closely related to the thoughts and beliefs present in traditional practices, both objectively and subjectively. The subjective aspect relates to the client's uniqueness, while the objective aspect pertains to the cultural structure from which the individual originates (Khowiyunanto & Silvan, 2024). Counselors must study, or even master, insights into indigenous "healing" models. At the very least, they should function as facilitators, providing support systems for the "healing" process within Indigenous communities.

Indigenous counseling is the process of assisting individuals in addressing social realities in their current community life. It is based on the principles of traditional practices, belief systems, ways of thinking, and local knowledge in the place where the individual lives or originates from. In Indonesia, such perspectives are commonly referred to as local wisdom (Suardi, 2019). Local wisdom (local wisdom, local knowledge, local indigenous) encompasses a society's experiences, including ideas,

worldviews, values, norms, language, and customs deemed beneficial and traditionally passed down from generation to generation within their homeland (Dharma, 2024).

Much of this local wisdom is found in written and oral traditions, which are comprehensive and localized. In the context of counseling, counselors can assist clients by integrating the clients' values, beliefs, and cultural backgrounds. Integrating counseling philosophy with indigenous clients' objective and subjective elements can expedite the achievement of counseling goals (Kardina et al., 2023). This situation indicates that emphasizing cultural elements in future counseling practices is crucial. Culturally-based counseling could become a groundbreaking approach in Indonesia with its vast array of customs, traditions, and cultures (Rahmah, 2023).

The stages of Indigenous counseling can be simplified as the process of indigenization (localization), whether carried out by Indigenous individuals (who position themselves as insiders) or by exogenous individuals (who position themselves as outsiders). In addition to the above explanation, Johnson & Daya (2010) proposed three models of indigenization in counseling (Karimah et al., 2023b): (1) making slight adjustments to existing traditional counseling approaches by incorporating cultural or religious theories to shape the desired behavior; (2) adapting counseling approaches to the dominant cultural elements of the local community; and (3) specifically adopting the main cultural elements of the local community as the foundation for conducting counseling. The level of adaptation in the counseling approach depends heavily on the client's cultural context and the available resources.

In the exogenous stage, Higginbotham via Sundberg (1981) offers an alternative to "synchronize" the therapeutic process for Indigenous communities (Fadliah, 2024), namely: (1) analyzing the specific culture, particularly the local customs for determining which behaviors are considered deviant, including their causes; (2) determining the cultural norms that help clients adjust, in order to build a therapeutic alliance; (3) creating strategies to stimulate client awareness of their experiences; and (4) developing relationships with the broader community to assist the client in achieving counseling goals.

Reconstructing indigenous counseling requires hard work, persistence, and patience. Whether through indigenization from without or indigenization from within, as previously discussed, considerable effort is currently required to actualize it. For

example, the pattern of indigenization from within in Indonesia faces the issue of an "endless waiting" for genuinely indigenous counseling experts. These experts must possess concern, sensitivity, and a high level of altruism toward their own culture to provide truly indigenous, empirically tested, and meaningful counseling to the community and Indonesian counseling in general (Suardi, 2019).

However, counseling practitioners in Indonesia seem to favor Western Knowledge paradigms strongly. This can be observed in the scientific publications on counseling. Even when indigenous counseling is discussed, it often only scratches the surface. Regarding the issue of indigenization from without, the most significant challenge, at least from the author's perspective, is the potential for a priori assumptions from "outsiders" when attempting indigenization (Muhammad & Amalia, 2019). After all, the life experiences, cultural values, and epistemologies that "outsiders" bring will inevitably influence how they interpret their findings.

There is also skepticism regarding the cultural competence of "outsiders" in fully capturing local culture. Since culture is the accumulation of life experiences, outsiders may understand it to some extent. However, they cannot grasp the emotional and transcendental aspects of the culture as profoundly as "insiders" who have lived and processed it over many years. Furthermore, the meaning of indigenous should not be understood in a partial sense. For example, the Western Knowledge paradigm also includes indigenous counseling for Western society (Dwi Adriani et al., 2024). Similarly, counseling constructed within the paradigm of indigenous communities is considered indigenous counseling. Counseling becomes non-indigenous when it does not fit the context and culture of the community in which it is conducted.

The relationship between indigenous counseling and Javanese traditions can be explained as follows: First, the importance of the local context. Indigenous counseling emphasizes the importance of understanding the local context and culture. This includes understanding the values, beliefs, and practices of the native people in a particular region. Javanese traditions have unique values, etiquette, and life philosophy systems. In this context, indigenous counseling seeks to understand and respect these values to meet the needs of clients from Javanese culture. Second, an understanding of rituals and traditions. Indigenous counseling appreciates and understands the importance of rituals and traditions in the lives of Indigenous people. This may include

ceremonies or practices that hold special significance. Various rituals and traditions, such as wedding ceremonies, funeral rites, etc, often characterize Javanese traditions. Understanding these aspects can support the counseling process by integrating traditional elements (Bastomi, 2017; Muniroh, 2018).

Because it is indigenous, it is important to formulate counseling approaches and philosophies that are recognized and adapted to the needs of indigenous or native communities in a specific region. This approach considers these communities' unique values, beliefs, and traditions. Meanwhile, Javanese traditions refer to the values, norms, and cultural practices developed in Javanese society in Indonesia (Ningsih, 2019; Zulfikar et al., 2022).

The philosophy of counseling based on indigenous traditions is connected to research on indigenous counseling issues, which has already been extensively explored. For example, Sri Muallasari's research, titled "Indigenous Counseling: Khaul Syekh Mutamakkin as an Intervention Based on Local Wisdom in Pati Regency" (Muallasari, 2021), demonstrates that the Khaul Syekh Mutamakkin tradition can be used as a medium for counseling intervention. Its basis is local culture. Such khaul traditions are an approach to Allah as a life philosophy rooted in the knowledge system and practices of the community.

The process of uncovering traditional values as indigenous counseling was also conducted through research by Suci Prasasti (2020). The difference is that Suci's research discusses the tradition of *sedekah bumi* (earth offering), which continues in the lives of Javanese people. According to Suci, *sedekah bumi* involves a process of mental and creative expression in the practice of religious teachings. Through *sedekah* (offering to the earth), humans attempt to cleanse themselves (takhalli, suwung) of greed, symbolizing self-decoration before God (tahalli).

Several academic perspectives above explain that local wisdom or culture/traditions can serve as the philosophy for counseling practices. Scholars, particularly in the West, have offered a contextual paradigm regarding the philosophical relationship between culture/traditions and counseling. Examples include cultural approaches for broaching client attitudes and behavior (Day-Vines et al., 2024), the function of familiarity with Western and Eastern cultures in influencing multisensory emotions (Chen et al., 2024), family culture (*familism*) and the culture of respect as a

method for monitoring and addressing adolescent sexual behavior in Mexico (Velazquez et al., 2024).

Several research findings from Indonesian scholars are also worth highlighting, such as those by Arsih et al. (2023), who emphasize the importance of counselors understanding culture as both a practice and perspective in understanding clients. Nella Khoirina's research (2018) explores the hybridization between local culture and humanistic counseling. Khoirina's research was later confirmed by Nelisma et al. (2022), who added the element of religious culture to the practice of religious counseling. Culture-based counseling is also deemed urgent for addressing radicalism in school environments (Rostini et al., 2021).

In the author's note, the research presented above has not explicitly discussed Javanese traditions or culture as a philosophy for counseling practice, particularly the tradition of *syiir*. Therefore, this research aims to explain and describe the concept of Indigenous counseling through the Javanese *syiir* tradition, which exists in the community, using works by K.H. Bisri Mustofa (*Ngudi Susilo*), the *Gusjigang* philosophy taught by Sunan Kudus, and others. This research uses a critical paradigm to find an ideal formula for building philosophy, values, concepts, and indigenous counseling practices on a universal scale.

Method

This research employs a qualitative method. Qualitative research prioritizes argumentation based on interpretation and is often considered an art form due to its high level of subjectivity. Qualitative research aims to precisely describe the condition of the research object (Sugiyono, 2012).

Additionally, this study adopts a literature review approach. The researcher reviews literature related to Indigenous counseling, *syiir*, and Javanese traditions (Adlini et al., 2022). The data collection technique used is documentation. Documentation study is a method of examining documents that support the research findings. This documentation serves to gather data from archives and documents, both external and internal, that are relevant to this research (Dadan & Widodo, 2020).

Moreover, parallel texts from books and journals are utilized, supported by descriptive information about *syiir* and Javanese traditions, which can be philosophically used to explore the values of Indigenous counseling within them. In practice, the data for this research were obtained by searching for and reading the text *Ngudi Susilo* by K.H. Bisri Mustofa and several writings by Ki Ageng Suryomentaram and Sunan Kudus. From these three figures, the author identified *syiir* texts related to indigenous counseling as a philosophical practice for counseling.

For data analysis, this research employs thematic analysis. According to Muhajir (2000), thematic analysis involves three steps: identifying key themes, assigning meaning to those themes, and conducting internal interpretation. Thus, the author attempts to understand the Javanese *syiir* texts obtained from the works of K.H. Bisri Mustofa, Ki Ageng Suryomentaram, and Sunan Kudus. Subsequently, the key themes in these *syiir* are interpreted using the paradigm of indigenous counseling.

This study also employs a critical paradigm, which defines social science as a critical process of revealing the "real structures" behind the illusion of false needs manifested by the material world, with the aim of helping individuals raise awareness and achieve social transformation to improve their living conditions (Halik, 2018).

Discussion

Indigenous Counseling

Indigenous Counseling is an approach grounded in local cultural wisdom, and the main objective of this writing is to articulate this concept (Rozikan, 2022). Indigenous Counseling encompasses several essential aspects:

1. Understanding and emphasis on local cultural context: Indigenous Counseling utilizes the knowledge system and practices of the local community rather than concepts from elsewhere, such as the Western Association of Indigenous with America (Mahmud, 2018).
2. Constructing community perspectives: Indigenous Counseling is believed to help construct community perspectives on reality and life issues based on local beliefs (Haq Annajih et al., 2021).

3. Application in various contexts: Indigenous Counseling has been implemented in diverse contexts, such as education and public health (Mahmud, 2018).
4. Interest and openness of heart: Counselors must approach indigenous clients with sensitivity and an open heart, as counselors are viewed as their elders responsible for speaking more, setting an example, and providing support (Mahmud, 2018).

Indigenous Counseling is an alternative solution to address community life issues, such as coping with the COVID-19 pandemic, by utilizing local cultural approaches (Haq Annajih et al., 2021). A pertinent question is how to implement indigenous counseling in everyday practice.

In May 2023, the Gunungkidul BUMN House adopted an indigenous counseling approach to supporting small and medium enterprises (SMEs). In this program context, indigenous counseling is understood as "rooting in the local community." This means that the support for SME actors utilizes local knowledge and cultural behavior concepts. There are two approaches: first, a non-directive counseling technique for SME actors demonstrating intelligence, dominance, and creativity. Meanwhile, passive, less creative, and disempowered SME actors are provided with a more directive technique (<https://bahasabisnis.id/pendampingan-umkm-berbasis-konseling-indigenous/>). The Gunungkidul BUMN House aims to raise the awareness of SME actors that their activities are not solely technical business or trading matters but also require an attitude of *Narima Ing Pandum* (accepting what is destined). In other words, the principle of locality (Javanese) must become a conscious awareness.

Javanese culture is closely linked to Indigenous counseling, as Indigenous counseling is based on local cultural wisdom. For example, in the article "Indigenous Counseling: Combining Javanese Poetry in the Thoughts of KHR Asnawi" (Rozikan, 2022), the author articulates the concept of indigenous counseling rooted in local cultural wisdom, including Javanese wisdom in the form of poetry by KHR Asnawi. The verses read:

*iki tembangan kang teko mbuji # maring anakku kanggo nuturi
ojo mengucap sun anak ratu # lan podo mulyo anak lan puthu
sebab mulyane manungso iku # benturing topo bagusing laku*

According to Rozikan (2022), these three stanzas written by KHR Asnawi guide individuals towards attaining dignity through "riyadah" and good attitudes rather than through inherited knowledge from their parents. Furthermore, the verses provide guidance to avoid negative traits, such as laziness and arrogance.

Additionally, in the article "Identifying the Philosophical Values of Hanacaraka as Indigenous Counseling in Facing the Reality of the Pandemic," the researcher identifies the philosophical values of Hanacaraka as Indigenous counseling in the context of the pandemic. This indicates that Javanese culture can be integrated into Indigenous counseling practices to assist individuals or groups within their cultural and local wisdom contexts. The researcher notes that Hanacaraka contains many symbols, particularly concerning the nature of humanity and life itself (Kurniawan et al., 2021)

Javanese Tradition as a Counseling Paradigm

Javanese tradition refers to a set of values, norms, beliefs, practices, and culture developed in Javanese society in Indonesia. It encompasses everything from religious beliefs, customs, art, and language to social systems. Javanese tradition has deep roots in Java's rich history and culture. Generally, Javanese traditions reflect concepts such as gotong royong (cooperation), respect for parents and elders, the importance of social harmony, and reverence for ancestors. This is also reflected in various aspects of daily life, such as traditional ceremonies, etiquette, traditional arts like wayang kulit and gamelan, and traditional Javanese architecture.

Javanese tradition can serve as a counseling paradigm because it is rich in values relevant to the counseling process and personal development. Some aspects of Javanese tradition that can be adopted as a counseling paradigm include the following: First, Gotong Royong. Cooperation and support among community members can be applied in counseling as social support and solidarity in addressing issues. Second, respect for parents and elders. The value of respecting authority and experience can be translated into the counseling relationship, where the counselor is respected as a figure providing guidance and understanding.

Third, exemplarity and kindness. Javanese tradition emphasizes moral values such as honesty, generosity, and sincerity. Counselors can draw upon these examples to guide clients toward better personal development. Fourth, they should be open to

spirituality. Javanese culture is rich in aspects of spirituality, which can be integrated into counseling approaches to help clients find meaning and purpose in their lives. Incorporating these aspects into counseling practice can provide a holistic and value-oriented approach. However, it is crucial to understand the cultural context and individual values of clients to ensure the relevance and effectiveness of the approach.

From an indigenous perspective, traditions such as sedekah bumi can be explored for their counseling values. Prasasti (2020), in his research titled "Indigenous Counseling: Exploring the Values of Local Wisdom in the Sedekah Bumi Tradition in Javanese Culture," reveals that sedekah bumi results from mental activity and creativity in practicing religious teachings. This implies that the emerging counseling value is a spiritual awareness mediated by tradition.

Javanese principles such as Sapa gawe bakal nganggo (whoever makes it, will bear it) and nrimo ing pandum (an accepting attitude) serve as reality therapy. This is presented by Putri (2018) in her research on "Enhancing Self-Acceptance with Reality Counseling Based on Javanese Culture." She argues that self-acceptance is an individual's ability to acknowledge their reality.

Not only in Java, but spiritual characteristics similar to those found in the sedekah bumi tradition are also present in the robo-robo tradition of Sungai Kakap, West Kalimantan. In the research by Saripaini and Maemonah (2021), the characteristics of the spirituality of the Sungai Kakap community include: 1) awareness of the help from the Almighty; 2) closeness to nature and the environment; 3) possessing social values. Such values and spirituality play an essential role in the counseling process.

Counselors and the Challenges of Cultural Pluralism

Counselors must continuously update and expand their knowledge about human beings, the field of guidance and counseling and evaluate their services (Karimah et al., 2023b). This is necessary, considering that a counselor's work significantly impacts daily life. This fact is reinforced by the current state of guidance and counseling in Indonesia, which is concerning. The Western philosophies used in the counseling paradigm in Indonesia differ from those of the Indonesian people (Eastern

philosophies). Moreover, Indonesia has diverse ethnicities, races, and religions. In other words, Indonesia is a pluralistic nation (Suhaib et al., 2023).

The plurality in Indonesia urges counselors to innovate counseling service models that align with local cultures. Experts have been striving to develop such models. One example is the Adaptive Intensive and Progressive Counseling Model (KIPAS) (Estuningrum & Lessy, 2023).

The KIPAS model comprises eight essential elements: 1) the model's name is Intensive and Progressive Counseling Adaptive to Structure; 2) the counselor's self-position or facilitative condition is as a friend to the students/clients, innovator, guide, servant, or supporter; 3) discussion themes include character, identity, work, academics, and social issues; 4) counseling steps involve joy, data integration and internalization, planning, action, plan actualization, and celebration/certification for clients; 5) communication technique categories include supportive words, interpretation, reflection, and direction; 6) overlooked assets of clients (initial counseling condition) are labeled as: wasted latent skills associated with excessive association; and sensitivity to orientation; 7) ideal/renewable assets of clients (desired final condition/goals); 8) counseling modification strategies named: self-management, self-immunization, games, self-analysis, and discussion (Zamroni & Rahardjo, 2023).

The formulation of the KIPAS Model establishes a dignified profile for Indonesian counselors, which includes (Rifai'i, 2023): 1) a dignity profile inherent in philosophy; 2) a dignity profile within the counselor's personality; 3) a dignity profile based on the nation's culture; 4) a dignity profile in model design; and 5) a dignity profile reflected in the tangible results of counseling. According to the KIPAS Model, the dignity of counselors and clients in Indonesia is encapsulated in Garuda Eagle's motto, *Bhineka Tunggal Ika* (Unity in Diversity). The KIPAS Model is constructed with the cultural foundations of the archipelago, based on assumptions (Zamilah et al., 2024): 1) every student has the right to receive positive news about themselves that is beneficial and brings pride to themselves and their parents; 2) socially and psychologically, clients are positioned as service targets, not merely as objects but as subjects; 3) Indonesian clients are viewed as having positive potential; 4) in the work environment, clients are considered coworkers. The KIPAS Model is believed to have a bright future in

addressing client issues. The development of the KIPAS Model considers national cultural values deemed suitable for counselors, clients, and human issues in Indonesia.

Science, Culture, and Counseling Therapy

The term "science" derives from various languages, with Arabic roots in "alima" (to know), English "science" coming from Latin "scientia" (knowledge) and "scire" (to know), and the Greek term "episteme" (knowledge). In the Indonesian dictionary, science is a systematic body of knowledge organized according to specific methods that explain certain phenomena (A. S. H. Hidayat, 2020). According to Hornby (2000), science is a collection of knowledge obtained through research and experimentation based on facts.

Science employs various scientific methods to develop knowledge. The scientific method refers to a standardized system of assumptions and rules for data collection and evaluation (Khasanah, 2024). The core of the scientific method lies in gathering data through empirical tests, free from researcher bias. There is no doubt that science plays a crucial role in the advancement of knowledge within the counseling profession, with social sciences providing philosophical contributions to counselors' decision-making (Fadliah, 2024).

This underscores the importance of scientific literacy in society. Paul Hurd, in 1958, sought to demonstrate the relevance of science in public life. He introduced the term "Scientific Literacy" to gauge public opinions and awareness regarding scientific knowledge in America (Estuningrum & Lessy, 2023). Hurd argued that scientific literacy enhances awareness of religion and culture, leading to moral recovery and improvements in social order.

So, what is scientific literacy? It was first proposed by Paul de Hurt, emphasizing that science is not just knowledge about nature but also the ability to understand scientific concepts, analyze questions, and draw conclusions based on data and facts (Suhaib et al., 2023). Unfortunately, data from the PISA (Program for International Student Assessment) shows that Indonesian students' scientific abilities are below the international average and rank among the lowest (Rifai'i, 2023).

Scientific literacy comprises Contexts, Knowledge, Competencies, and Attitudes. Specifically, it involves: 1) Contexts: personal, national, and global issues requiring

scientific and technological understanding; 2) Knowledge: understanding fundamental facts, concepts, and theories forming the basis of scientific knowledge; 3) Competencies: the ability to explain scientific phenomena, evaluate and design scientific investigations, and interpret scientific data and evidence; 4) Attitudes: a set of attitudes toward science marked by interest in scientific knowledge and technology, evaluating scientific approaches, and awareness of environmental issues.

Individuals proficient in scientific literacy will possess various abilities, including: 1) explaining phenomena scientifically, recognizing, proposing, and evaluating explanations for natural, cultural, and technological phenomena; 2) evaluating and designing scientific investigations, explaining and assessing scientific inquiries, and proposing solutions to scientific questions; 3) interpreting data and evidence scientifically, analyzing and evaluating data, drawing conclusions, and arguing based on scientific representation.

According to Heppner & Kilighan (2008), science has at least two functions in guidance and counseling education: 1) to discover and learn facts necessary for life aspects; 2) to maintain stability between events and theory development, helping professionals predict future possibilities. Science is not just about analytical skills, calculations, and verifications that can overwhelm students (Karimah et al., 2023a).

Science can collaborate with cultural values, ethics, and local wisdom in education. However, in Indonesia, science often fails to integrate with these values. Adimasana (2000) pointed out that the education sector failed to implement value education in schools. School learning has yet to fully incorporate and consider the social and cultural values in students' environments (Estuningrum & Lessy, 2023). Thus, specific strategies are needed to integrate local wisdom and cultural values into science education, fostering students with strong character and scientific literacy.

The cultural and environmental context can significantly contribute to students' learning experiences, encompassing cognitive (thought), affective (attitude), and psychomotor (behavioral) aspects. This integration is achievable through what is called ethnoscience. Ethnoscience combines the Greek word "ethnos" (nation) and the Latin word "scientia" (knowledge).

The implementation of ethnoscience education offers several benefits (Estuningrum & Lessy, 2023): 1) students acquire knowledge embedded in their culture,

enhancing their mastery; 2) they learn about the noble values of their culture; 3) they internalize the cultural characteristics they study as part of national character education. The diverse cultures in Indonesia can serve as a basis for connecting with relevant scientific topics.

Indigenization of Javanese Poetry (Syiir) as a Medium for Counseling Practice

Acknowledged or not, efforts to build social life can only be achieved through the articulation of the community itself in relation to its environment. This includes counseling practices that highlight cultural phenomena as a medium. The problem arises when counseling is deemed "effective" only if practiced according to the rules or perspectives of "white" Western counseling (Fuller, 2013; Sue, D. W., & Sue, 2008). This is not surprising, considering that from the outset (pioneered by Frank Parsons in 1908), theories and practices of counseling (such as psychodynamic theory, cognitive behavior theory, and existential-humanistic theory) developed worldwide (including Indonesia) have been mainly colored by Western paradigms (McLeod, 2009; Neukrug, 2012; Prayitno, 2007).

Indigenous counseling, which grows and develops from local wisdom, serves as a solution to the cultural shifts contaminated by Western influences, such as individualism and materialism. For example, the worldview of the Javanese is primarily influenced by the "big tradition," originating from the royal courts of Surakarta and Yogyakarta, from sacred literary works (such as poems and songs) created by literary figures. Additionally, it is derived from expressions that have become guiding principles for most of the Javanese community. One of the most essential sources of the Javanese worldview is the stories in wayang (puppet shows) (Rangka, 2016).

Other examples include the Tutturangiana Andala ritual, performed by fishing communities on Makassar Island during fish scarcity; the tooth-pulling ceremony and the Kecak dance in Bali; the tepung tawar ceremony and martial arts in Malay culture; the debus art in Banten; the head-hunting ceremony in Nias; the saman dance in Aceh; and wedding ceremonies and kuda lumping dances in Java. These temporal aspects of tradition can be reinterpreted. However, the essential meanings—the sacredness and

spiritual content of these ceremonies, such as cosmic harmony, adherence to sacred cosmic laws, and awareness of the totality of sacred reality—are universal aspects of tradition that must remain unchanged and are axiomatic (F. Hidayat, 2010).

The consequence of indigenization is that counselors must enrich their perspectives and models of "healing" derived from local values. At the very least, counselors function as facilitators, providing systemic support for the "healing" of Indigenous communities (Sue, D. W., & Sue, 2008). This approach assists clients in facing realities based on existing local ways of thinking, principles, and knowledge (Rangka, 2016; Sue, D. W., & Sue, 2008). Javanese poetry is included in the indigenous aspect.

Javanese poetry is a form of literature or oral tradition from the Javanese community. It typically contains praise or advice conveyed in Javanese and is often associated with Islamic teachings. Javanese poetry also embodies high cultural and moral values, making it a medium for imparting these values to society. In counseling, Javanese poetry can be utilized as an approach to assist individuals in problem-solving, knowledge acquisition, wisdom, and spiritual fulfillment (Rozikan, 2022).

The values contained in Javanese poetry can be integrated into the counseling process to aid individuals in problem-solving, knowledge, wisdom, and spiritual fulfillment. By recognizing and appreciating this cultural heritage, counseling can become more relevant and effective in assisting individuals within the Javanese context (Burhanudin, 2017; Hamidi, 2005).

As an epistemological basis, Javanese poetry in the context of counseling indigenization can serve as an alternative in locality-based counseling therapy. The material object focuses on ethics and morality. For instance, the Javanese poem titled *Ngudi Susila* by KH. Bisri Mustofa. The *Ngudi Susila* text is one of the books that employs Arabic and Javanese pegon poetry. This poetry, consisting of 16 pages, is commonly read by students in Islamic boarding schools and diniyah schools as an implementation of the principle of honoring parents (Nihayah, 2023a).

According to Mawardi et al. (2020), the *serat Ngudi Susila* is rich in moral values. Furthermore, in Isa (2018), *serat Ngudi Susilo* implements national moral values. In the context of pesantren education, this poem is not only applied within the scope of

educational values in pesantren. However, it is also widely used by communities across Java in pesantren and Islamic schools.

In Indigenous counseling practice, the planting of values—especially morals—from the experienced culture is emphasized. Here, the approach to Indigenous clients involves sensitivity and compassion, not merely because they are elders or role models, but based on the professional duty of the counselor. Additionally, counselors have the opportunity to contribute to the preservation of cultural values. In contrast, active counselors serve as role models through effective professional practices for diverse cultural populations (Nihayah, 2023b).

As a value system, Javanese culture contains many symbolic treasures, particularly regarding "rasa" (feeling). In counseling principles, clients can achieve resilience by understanding themselves and grasping "truth, meaning, and significance." To express "meaning" and "significance," the Javanese use the terms "surasa" and "suraos" (the krama inggil term for "rasa") (Irfan, 2019). In literary manuscripts, terms like "surasa" are sometimes developed into other forms such as "wirasa" or "wiraos," or "sawirasa," similar to how the *Kitab Bonang* refers to "wirasa-ning usul suluk" (meaning knowledge of spiritual practice) or in the *Serat Cebolek* with the term "rasa-ning kawi" (meaning literary significance) (Irfan, 2019; Purbaningrat, 2019; Santosa, 2018).

Every local wisdom has a spiritual purpose. This means that counseling practices based on local phenomena and cultural elements also aim to enhance spiritual aspects, referred to by Charles E. Westgate (in Marhamah, 2021) as spiritual wellness. This condition encourages counseling trends grounded in spirituality, where, in problem-solving processes, alongside established theories, spiritual approaches and local Indigenous values are utilized (Uswatun Marhamah, 2021).

Indigenous counseling is not solely for clients with acute psychological symptoms. Students in pesantren are also provided with treatments, even through poems written by their teachers. For instance, at the *Pondok Pesantren Salafiyah Syafiyah Situbondo*, Kyai As'ad Syamsul Arifin, the founding figure of the pesantren and a revered spiritual leader, often wrote poetry to be recited to his students. Kyai As'ad echoes the moral aspects in one of his poems:

Dhalem bahasa sala laguna

Dha' ekonomi sanget jatuna

Tamabana ra'yat saget bannya'na

Jumlana ningkat korang rizqina

Kyai As'ad urges students and the general congregation that life must be harmonious between the outward and inward. He also emphasizes that life should align with spiritual values (spiritual well-being), grounding everything in the teachings and practices of the Prophet Muhammad (Isriyah & Ayun, 2022).

Indigenous counseling is not merely about the form of its medium but also the substance, values, and symbols that these media represent, which are continuously interpreted by every individual, especially by the client. For example, the concept of Gusjigang taught by Sunan Kudus is an acronym for "good behavior," "knowledgeable in religious teachings," and "skilled in trade," reflecting the moral and virtuous character that community members should possess in their relationships with God, fellow humans, and the universe (Mahmud, 2018). The values taught by Sunan Kudus are highly relevant for everyday life and can be practiced by counselors when dealing with clients.

In a different era, Ki Ageng Suryamentaram, a highly respected scholar and Javanese literary figure, created the concept of Junggringan for *Kawruh Jiwa* students. Budi Sarwono's research on "Saintification of Junggringan as an Indigenous Counseling Procedure Based on Ki Ageng Suryamentaram's Teachings" states:

"Junggringan adalah forum dialog (kandha takon) yang dilakukan oleh para pelajar Kawruh Jiwa yang diinisiasi oleh Ki Ageng Suryomentaram pada awal abad ke 19. Dialog kandha takon tersebut mengikuti tata cara dan aturan tertentu. Secara empiris dialog kanda takon tersebut mengandung efek terapeutik. Banyak pelajar Kawruh Jiwa yang dapat keluar dari reribet (masalah) setelah mengikuti junggringan." (Sarwono, 2022).

In Indigenous counseling practice, the values contained in tradition and poetry can serve as philosophical and practical foundations for providing distinctive counseling services, particularly for cultural communities that continue cultivating natural character and behavior.

Conclusion

The indigenization of local traditions in the context of counseling practice represents an effort to sanctify these traditions as a philosophical foundation for counseling services. Traditions are inherently nature-based, and their values and substance must be rationalized to serve as a model for culture-based counseling.

There are at least two philosophies of Indigenous counseling rooted in culture: first, through the existence of tradition, and second, through poetry (syiir). In tradition, phenomena such as Gusjigang, Junggringan, and Ngaji Raos can be derived into practical concepts like kandha takon, rerempugan, ajining diri, and others. Meanwhile, poetry serves to establish a solid spiritual awareness for clients. Thus, these two cultural realities can form a new formula for creating counseling approaches or practices in today's post-modern or post-truth era, which often disrupts individuals' humanistic and spiritual aspects.

Furthermore, it is recommended that future researchers enrich perspectives and explore all Javanese poetry texts as a medium or philosophy of counseling practice. These texts possess extraordinary magical power to influence their listeners' perceptions and spiritual emotions, including counseling clients.

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